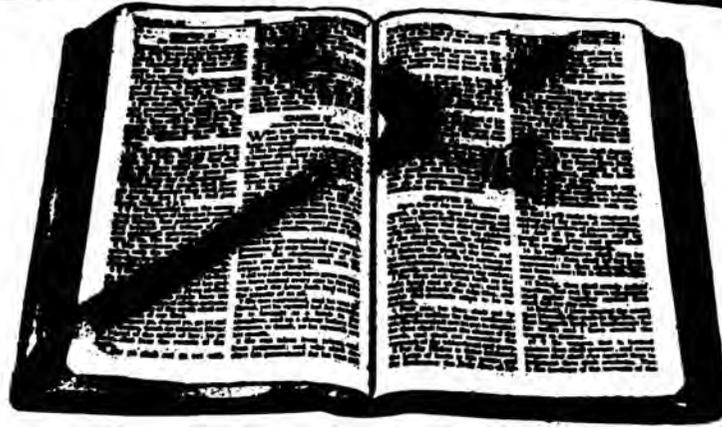


# WORDS of TRUTH



"Ye shall know the truth  
and truth shall make you free"  
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"  
Acts 26.25

"Grace and truth came by Jesus  
Christ" Jn. 1.17

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## A Critique of the BSCS Series of Biology Books

By EARL BARNETT  
BSCS Series, "Green Version",  
High School Biology

Rand McNally & Company, Chicago, 1963.

In the following pages I have given the reasons that I object to the BSCS series of Biology books being adopted for use in the high schools of the State of Alabama.

I have kept in mind that any quotation can be taken out of its context to make it appear to say what it does not. With this in mind, I have endeavored to quote enough of any passage to show the general tone of the language and to give the reader a basis for judgment on his own. In addition I have included immediately after each quotation the page number on which the quotation is found. These page references will take the place of footnotes. The reader may, if in doubt of the tone of the quotation, turn and read for himself to decide if they are used out of context.

It is my opinion that the BSCS series of biology books teach the theory of evolution as a fact and not simply as a theory. This opinion is not based on pre-conceived ideas in regard to the books, but upon careful study of the books themselves.

Why is it objectionable to teach the theory as a fact? This question is easily answered when one realizes that the theory of evolution is a God-less theory. If the theory is taught as a scientific fact, and the student is convinced that it is a scientific fact it will completely destroy his faith in God. Young men and women are not as skilled in critical thinking as adults; therefore, if this theory is taught with the approach that it is a fact, our young men and women will be led to believe that God had absolutely nothing to do with the creation of the universe and the complex life as we know it today.

Theory is not fact, and to teach it as a fact to our young generation will determine their faith in God and in a few years we will unwittingly produce a generation exactly like the communists are trying to do intentionally — a generation of skeptics or outright infidels.

I am not afraid of facts, nor do I condemn the idea of searching for truth by use of the scientific method. I have no fear to discover anything that pertains to the universe and the complex orders of life that God has created.

The tone of the BSCS Series of biology books teach the theory of evolution as if it were one of the great scientific truths based upon the most elaborate and undeniable set of scientific evidences that has ever been compiled.

There is no objection to the wealth of good

material found in this series of books which has been thoroughly tested and can be demonstrated to be true. Such truths we accept, and we applaud the scientists for their wonderful accomplishments and their contributions to the already existing vast store of knowledge.

The approach of this critique is simple. I shall quote passages that are **QUALIFIED BUT SUGGESTIVE STATEMENTS**, also passages that are **COMPLETELY UNQUALIFIED AND AUTHORITATIVE**.

I object to the "qualified but suggestive statements" because they confuse the student as to whether he is studying fact or theory. I object to the "completely unqualified and authoritative statements" on the ground that they assume as fact what is only theory. Of course, I do not object to "clearly qualified statements", but these are few in number. I mention the "clearly qualified statements" to show the reader I am not being unfair to the BSCS series in biology and to show that I am not saying that all the statements are objectionable.

Before getting into the book itself, I think it necessary to explain to the reader the gist of the theory of origin of life as we know it today. I will do this by giving a brief but comprehensive outline.

### General Outline of the Theory of the Origin of Life

Scientists have found that there are some twenty-odd elements that are essential elements to life. These essential elements must be present in the animals before life can exist. These are mineral elements.

The theory of evolution begins its story by saying that at first there were no forms of life on the earth and that these essential elements were locked in the barren rocks of the earth. The theory believes that a tremendous rain-storm which lasted for at least a hundred thousand years pounded the earth and eventually washed these essential elements into the sea by the process of continuous and extreme erosion.

After raining for these thousands of years, (incidentally, this makes Noah's flood look like a morning dew) the weather changed and the sun bombarded the sea with its strong rays for thousands of years. The sun, by this constant and intensive bombardment, transformed the sea with its content of essential elements into a "soup". Through the process of additional thousands of years all the essential elements col-

lected themselves together in tiny globules, containing all that was necessary chemically for life to exist. But still these tiny globules had no life. The theory suggests that a moving force was necessary to bring life to these tiny globules. This is explained by another storm out of which a tremendous bolt of lightning of indescribable magnitude struck these globules and life was produced in its lowest form. Consequently, all life as we know it today was supposed to have evolved from this beginning, according to the theory.

Let us turn now to the book itself.

### A Qualified But Suggestive Statement

"Before the land was inhabited, there must have been a long time during which any living thing cast up on the shore quickly perished. In this situation any organism that could keep from drying out would have an advantage — it might survive until the next tide came in. Even today many organisms that are still basically aquatic — snails, barnacles, and seaweeds — can live in air between high tides. IT SEEMS REASONABLE TO SUPPOSE THAT THE FIRST STEPS TOWARD LIFE ON LAND WERE TAKEN BY ORGANISMS LIVING NEAR THE EDGE OF THE WATER WHERE THEY WERE OCCASIONALLY EXPOSED TO AIR."\* (Caps mine.)

The above statement suggests that the first land animals came from the sea and that these sea animals became land animals by being thrown out of their natural element, the sea, into an unnatural element, land. Thus, by being out of the water part of the time these sea animals gradually learned to live in their new-found and hostile environment; consequently, becoming land animals. (\*High School Biology: BSCS Green Version. Rand McNally & Company. Chicago, 1963. Pgs. 306-307. Note: All future references in the critique of the Green Version will be indicated within the manuscript by page number.) This is an assumption that cannot be demonstrated even by the use of the snails, barnacles, and seaweeds, yet it is strongly suggested that this is a reasonable explanation of the "invasion" of sea animals on land. The fallacy of this assumption may be seen in man's efforts to live in a hostile and unnatural environment — space. No one has ever thought to suggest the use of this so-called reasonable assumption to help man live in space.

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## WORDS of TRUTH

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## Let Us Work Like Leaven - In Sixty-Seven -

GUS NICHOLS

We have a new year, and let us thank God for it. Nearly twenty million people of the world died last year, and here we are, alive this day. But let us remember we are alive under great responsibility. Freely we have received, now let us freely give. (Mat. 10:8.)

The New Year, 1967, is like a loose-leaf note book. Each day is a new leaf. And God does not give us a whole book of leaves at one time. He only gives us one day and the other 364 days are actually not yet in existence. Enough leaves to fill the YEAR-BOOK have not yet been created. God may give them all to us, and he may not. We have no promise of another day. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." (Prov. 27:1.) We are only given one at a time in which to live — even in 1967.

Many did not work for the Lord in 1966. Others just trifled around on the job. Some are in the life-long habit of doing things only half-heartedly, and they allow this old sinful habit to govern them in their religion. James tells us that faith is vain unless it works. (Jas. 2:14-26.) Titus was to teach them to "Be ready unto every good work." (Tit. 3:1.) Paul taught the Corinthians to be "Always abounding in the work of the Lord." (1 Cor. 15:58.) Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." (Heb. 4:11.)

Let us work now — in SIXTY-SEVEN. Let us not wait until it is too late. Jesus said, "I must work the works of him that sent me, while it is day: for the night cometh, when no man can work." (Jn. 9:4.)

For many, the little day of life is nearly done. Their sun is sinking in the golden west. To many, the night of death will soon come — come this very year. The opportunity will soon be gone. Then many will cry out "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20.) Our hands cannot work down in the narrow confines of the tomb. "Whatsoever they hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." (Eccl. 9:10.)

The rich man in hell got interest in religious work, but it was after it was too late. He wanted his brothers converted but waited till after he died to try to do anything about their salvation. And therefore, lost his own soul. (Lk. 16:28.)

No one ever accidentally went into the Lord's vineyard and worked. (Mat. 20:1-16.) It is something to be purposed and decided. The prodigal

son never came home until after he said, "I will arise and go to my father." (Lk. 15:18.) Sinners are not converted against their will. The work of the Lord is not done by careless and indifferent people. And, remember about 10% of the members of the church do 90% of the work of the church. They are the few who make up their minds and work.

And let us work LIKE LEAVEN in SIXTY-SEVEN. "Another parable spake he unto them; The kingdom of heaven is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Mt. 13:33.) We are the kingdom, that is, the citizens of it. (Col. 1:13.) The gospel contains the principles of it. Like the woman, we are to take the leavening principles of the gospel and implant them in the whole lump of humanity.

1. This woman took some yeast, put it into a lump of dough, and worked with it till the whole thing was leavened. Let us work like leaven in Sixty-Seven.

2. The woman had to warm up the meal - the dough - and keep it warm, so the yeast would work in it. By our influence and teaching, as Christians, we are to warm up the whole lump of humanity. Of course, each individual is also responsible and must re-act to good influence in a proper manner. It is possible for sinners to harden their hearts, close their eyes, and stop their ears against the truth. (Mat. 13:15; Heb. 3:7-8.) Some grow cold in a bad environment. "Because iniquity shall abound, the love of many shall wax cold." (Mat. 24:12.) We need to set the pulpits on fire in Sixty-Seven, and warm up the pews.

3. The woman believed in the power of her leaven, her yeast. She did her part and then expected good results. Some preach and spread abroad the gospel about like they knew it to be a lie. O' how we do need to believe the gospel is the power of God unto salvation! (Rom. 1:16.) The kingdom of heaven largely equals Christian influence and teaching. Where these are in evidence, the kingdom spreads like leaven. Some are doubters, and some others deny there is any power in godliness. (2 Tim. 3:5.)

4. The leaven was not resident in the lump, but had to be brought and put into it by the woman. And the gospel which is God's power unto salvation is not already in the lump of humanity, but must be preached to every creature. (Mk. 16:15; Rom. 1:16.)

5. The leaven changes the dough and the whole lump, and changes it for the better. The gospel and principles of the kingdom will change the world, if properly applied, as the woman applied her yeast. (Psa. 19:7 1 Cor. 15:2; Jas. 1:21.)

6. The woman did not leaven the lump by faith alone. She contacted the lump and deposited her leaven in it. She showed her faith by her works. (Jas. 2:14-26.)

7. And she may have prayed for success, but she did not depend upon prayer alone to get the job done. She did her part. Some would pray for direct converting power, as though the gospel were not the power. (Rom. 1:16.) Instead of praying God to do our work for us, we need to work like leaven in Sixty-Seven.

8. Every particle of the leaven worked. Each little particle leavened those around it, and in touch with it, and then they in turn leavened those in touch with them. You can see this is a cumulative process, and soon the "whole lump" is leavened. (Mat. 13:33.) Every member of the church must work according to ability and opportunity in Sixty-Seven.

9. Another thing, which we need to remember is, that leaven works quietly. It is not a matter of noise. Being Christians is too quiet a matter for many. They rather join a mob, or march, or do just anything which has the promise of worldly praise and glory. But they forget that the kingdom of God did not come into existence by the noise and tramping of great

armies, and by sounding trumpets. A Christian wife is to convert her husband in a quiet sort of way. (1 Pet. 3.)

10. And leaven works slowly. It does not create an explosion like dynamite or a modern bomb. It works too slowly for the patience of some. It takes proper time to work particle by particle until the whole lump is changed and leavened. It works best in those who take time to consider, think, and purpose, and count the cost. (Lk. 14:26-33.)

There is much to be done in Sixty-Seven, and surely, after last year's experiences and growth, we are ready to work. So, let us face the future with confidence and courage. It is not enough to be on the right track — many a man has been killed when he was on the right track — sitting down! Let us wake up, and rouse ourselves for the greatest year of Church work every known in the church since Pentecost! God is ready to help and bless every one who will go and work! LET US WORK LIKE LEAVEN IN SIXTY-SEVEN!

## What Constitutes A Christian?

### VIA FIRM FOUNDATION

This should be a theme of frequent meditation by all who try to walk in the narrow way. If we question people concerning the essentials of the Christians life, we find that the majority are in error.

It is surprising how many people believe that the Christian life is nothing more than refraining from immoral conduct and following the rules of life prescribed by men. In other words Christianity is morality.

But Cornelius tried that way of living, and failed. He was a devout man, feared God with all his house, gave much alms to the people, and prayed to God always (Acts 10:2.) It is also said that he was a just man, feared God, and of good report (Acts 10:22.)

But he was not a Christian. An angel of God told him to send for Peter, who would tell him what he ought to do (Acts 10:6-11-13-14.)

So moral conduct does not constitute a Christian. Being a Christian is somewhat like being a farmer, doctor, or a lawyer. It takes certain things to make men farmers, doctors, or lawyers. What makes one does not make another. A man is a farmer by what he does — not by what he thinks or how he feels. So a person is a Christian by what he does — "Men and brethren, what shall we do?" (Acts 2:37.) "Sirs, What must I do to be saved?" (Acts 16:30.)

One may have a good conscience, feel fine and even be a member of the church, without being a Christian. To prove that he was a Christian, one man got the church roll and showed it to another who was concerned. It is probable that several people have their names on the church roll, when their names are not written in heaven.

It is a futile performance, if one obeys the first principles of Christ's gospel, and becomes a Christian, but he does not go on unto perfection. Can one be a Christian without attending worship? (Heb. 10:25.) Can one be a Christian without giving as he prospered? (1 Cor. 16:2.) Can one be a Christian without wearing that name? (1 Pet. 4:16.)

Christians must be in Christ and Christ must be in Christians. Paul says, Wherefore if any man be in Christ, he is a new creature; old things have passed away; behold all things are become new" (2 Cor. 5:17.) Paul also said, "I am crucified with Christ; Nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20.)

It is a very important thing for Christ to dwell in Christians. There is no other way for them to be Christ like. If church members do not have the spirit of Christ, they are none of his (Rom. 8:9.) And they must be forgiving, because Christ was forgiving. (Eph. 4:32.)

## A Critique of the BSCS Series of Biology Books

(Continued From Page 1)

According to this theory a succession of sub-orbital flights could teach man to live in space without having to go to the trouble and expense of developing artificial adaptations such as space suits, space tools, space capsules. Yet it is no more unreasonable to suppose that man could naturally adapt to space than to suppose that sea-animals naturally adapted to life on land.

### A Qualified and Suggestive Statement

"Late in the Devonian or perhaps early in the Carboniferous (paleontologists cannot always determine the age of rocks with certainty), we find the first fossils of terrestrial vertebrates — amphibians. IT SEEMS CERTAIN THAT THESE ANIMALS DEVELOPED FROM LOBE-FINNED FISHES, WHICH WERE COMMON IN THE LATE DEVONIAN." (Caps mine, E. B.) (pg. 308.)

Notice the authoritative statements that terrestrial vertebrates of which man is member, are certain to have evolved from the lobed-finned fishes. The tone of these statements confuse the student as to whether he is studying fact or theory. This "certainty" is an assumption and cannot be demonstrated nor verified through fossil evidence.

The following statements are from a section that is entitled: EVOLUTION ON LAND.

"But because we are land organisms, from this point on we will concentrate on the history of terrestrial life." (Pg. 309.)

"The only large land animals were the amphibians. Of these there were many kinds. Most had the general form seen today in the salamanders, though none were closely related to salamanders." (Pg. 311.)

"But somewhere during Carboniferous times the animals we now classify as reptiles were evolving." (Pg. 312.)

The above statements are a sample of the type of authoritative statements that are prevalent throughout the discussion. You will notice that "the only land animals WERE the amphibians," not perhaps or maybe, but definitely "WERE" thus and so. The reptiles "WERE evolving". Such statements leave no room to misunderstand that the authors are saying that evolution of the reptiles is a definite fact.

The next quotation is rather a long one. No one can read this statement without detecting the tone of the book as treating evolution as a definite fact. It has to do with the origin of man.

"No new major groups of organisms evolved in the Pleistocene, but the development of one new species was undoubtedly the most important event in the whole Cenozoic — important to us, at least. Just as a group of small, weak, and apparently defenseless animals (the mammals) took over the terrestrial world at the end of the Mesozoic, so during the Pleistocene A GROUP OF WEAK, TROPICAL PRIMATES, SPARSELY HAired, CLAWLESS, AND WITH RATHER WEAK TEETH, PRODUCED A SPECIES, that has come to dominate the world more completely than any other in the long history of life. It has influenced every other living creature; it has rebuilt whole ecosystems; and now it aspires to send its kind out from the earth to inhabit new worlds. But the development of such a species is, obviously, an evolutionary story in itself. We shall consider it in Chapter 19." (Pgs. 331-332) (Caps mine, E. B.)

No rational reader can come to the conclusion that the authors are speaking of no one else but man. As to this date I have not heard of any space program of any other animal but man.

And where does this paragraph say that man came from?? Did it leave any room for God?? No! According to this paragraph man

was PRODUCED not CREATED. That he was "produced" not by God, but by "TROPICAL PRIMATES, SPARSELY HAired, CLAWLESS. AND WITH RATHER WEAK TEETH."

The whole tone of the paragraph emphasizes the sentiments of the authors that evolution is true.

The above quotation promised to discuss the evolutionary story of man in the 19th chapter of this book. The following quotation should then be read with the above quotation in mind, since it is a statement from chapter 19.

"Very few primate fossils have been found in the Pliocene, a period of about ten million years. When we come to the Pleistocene, all the fossils are clearly of either the hominid or the pongid type. To call the hominid fossils 'ape-men' or 'man-apes', then, is misleading, since they are not related to the apes we know today. Anthropologists avoid this problem by calling the fossils protohominids, but this is an awkward word. IT MIGHT BE BETTER TO CALL THEM 'PRE-MEN', WHICH POSES A NICE QUESTION: WHEN DID THE PRE-MEN BECOME MEN?"

You will notice that the question is not "IF" the so called "pre-men" became men, but the question was "WHEN" did this occur. The language of the above quotation is of the nature that assumes that the reader will not question evolution as occurring. According to this paragraph evolution is a fact and only the question remains as to when it occurred.

In Chapter 17, a discussion is given about Charles Darwin and evolution. After giving some background of Darwin's life the authors speak of Darwin gathering information in the Galapagos Archipelago.

"In his notebooks Darwin jotted down all his observations; in his mind he recorded vivid pictures of the island scenes. There in the Galapagos an idea began to form. Twenty-three years were to pass before the world would hear of it. But when at last the world did hear, what a THRILL OF EXCITEMENT AMONG BIOLOGISTS — AND AMONG OTHER EARNEST PEOPLE, WHAT A SHUDDER OF HORROR! (Pg. 575.) (Caps Mine, E. B.)

Whom do you suppose the authors are referring to when they say "many other EARNEST PEOPLE"?? The communists could be called "earnest people" but I am sure that this God-less theory would not cause horror among their circles, instead it would cause rejoicing! I am sure that the Buddhists were not horrified at Darwin's theory. It doesn't take a Solomon to see that this is an anti-religious statement. The statement carries with it the insinuation that these "earnest people" are afraid to find out the "real" truth, for fear it might disprove their ideas. Why, among the learned, enlightened biologists, it was a THRILL OF EXCITEMENT, but to the unknowing, ignorant, yet earnest people who still held to their outdated belief in the Bible, it was a "SHUDDER OF HORROR! I resent and protest the insinuations of this statement.

The book continues with the discussion of the development of Darwin's theory:

"As the years went by, from a hill of suspicion, a mountain of facts arose. All pointed to the conclusion that organisms vary and that from these variations great changes in the kinds of organisms inhabiting the earth have occurred. Still lacking, however, was a guiding principle." (pg. 579.)

This alleged mountain of facts has been challenged by reputable biologists all over the world. Among them is Mr. W. R. Thompson, F. R. S., who is the Director of the Commonwealth Institute of Biological Control, Ottawa. Mr. Thompson was asked to write the introduction to Darwin's ORIGIN OF SPECIES, published by the Everyman's Library Company, New York.

Mr. Thompson says, "...The Origin of

Species, convinced the world that he had discovered the true explanation of biological diversity, and had shown how the inevitable process which even the most simple minded and unlearned can understand. BUT I AM NOT SATISFIED THAT DARWIN PROVED HIS POINT OR THAT HIS INFLUENCE IN SCIENTIFIC AND PUBLIC THINKING HAS BEEN BENEFICIAL." (Caps. Mine, E. B.)

The Green version continues to discuss Darwin's theory and the search for a guiding principle mentioned above.

"What produced this internal harmony and external adaptation from random mutation?"

"THE ANSWER is the most important accomplishment of Charles Darwin." (Caps mine, E. B.)

"Darwin's theory of natural selection, however, supplied reasonable, natural causes for the direction of evolution; it was worked out to apply to most of the evidence then available to naturalists." (Pg. 588.)

You will notice that the theory of evolution is discussed in the above statements with the authoritative tone. Darwin's theory is billed as "THE ANSWER". By such statements, the tone of the Green Version leads its readers to believe that the theory of evolution is a proven fact.

The following statement is a clear statement that the Green Version teaches the theory as fact, and it is indicative of the subtlety with which the authors propose to do this.

"But Darwin was the first to present such an enormous body of carefully sifted evidence to support this theory. Overnight nearly all (but not quite all) the biologists of the world were convinced that this theory — the theory of organic evolution — is true." (pg. 580.)

The above quotation calls on the majority of the world's biologists to witness that the theory is not a theory at all but a TRUE FACT. If you will note carefully there is a subtle change of verb tense. The biologists WERE CONVINCED (past tense equal to the biologists of Darwin's day) that the theory IS true. (Present tense or today's biologists). The following rule is copied from the 10th grade English textbook in current use in Alabama High Schools. "Keep in the same tense any verbs that are parallel in use." Example: "I lifted the newspaper, and there WAS (not is) my notebook."

From the foregoing rule it will be noted that the statement from the Green Version quoted above violated this rule. It should have said "Nearly all (but not quite all) the biologists of the world were convinced that this theory... WAS (not is) true. Why this subtle change in verb tense?? I suggest that you look at the two statements on paper and see which is more favorable to the evolutionists.

"the theory or organic evolution — is true".  
"the theory of organic evolution — was true."

I suggest to you that this statement definitely states that the theory is true, and that the writers would violate a rule of English before they would give up that theme and tone. I also suggest that the student will not fail to get the impression that his theory is to be regarded as fact.

The current textbook in use in the state of Alabama, is written in a completely different tone from that of the BSCS series. The current textbook is MODERN BIOLOGY, by Truman J. Moon, James H. Otto, and Albert Towle. This textbook is published by the Holt, Rinehart and Winston, Inc., New York.

At this time I am going to give you some sample passages from the textbook mentioned above. I am giving these quotations so that you might have some basis for comparison of the tone of the BSCS series of biology and the book that is in current use, MODERN BIOLOGY.

"Theories to explain evolution".

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## A Critique of the BSCS Series of Biology Books

(Continued From Page 3)

"As evidence was accumulated indicating that living things have changed, or evolved, through the ages, scientists turned to the problem of explaining theories to account for evolution."

The textbook then mentions three biologists and their theories.

"Lamarch's theories"

"1. Theory of need. That the production of a new organ or part of a plant or animal results from a need.

"2. Theory of use and disuse — that organs remain active as long as they are used, but disappear gradually with disuse.

"3. Theory of inheritance. That all that has been acquired or changed in the structure of individuals during their life is transmitted by heredity to their next generation".

"Most of Lamarch's ideas have been discarded." (Pg. 664.)

The reader will note that these ideas of Lamarch's are always treated as theory and the authors plainly stated that most of his ideas have been discarded.

"Darwin's theory of natural selection"

"In 1859 Charles Darwin, an English scientist, published his 'Origin of Species by Natural Selection.' "His theory is not confined to biology alone, but has influenced other branches of science. In its broader features it is accepted generally, although it fails to account for all the known facts".

"The chief factors, according to Darwin, that account for the development of new species from common ancestry are . . ." (Pg. 665.)

If the reader will note that the authors qualified their statements by such terms as "generally accepted, although it FAILS TO ACCOUNT FOR ALL the KNOWN FACTS". Again they qualified their statement, "The chief factors, ACCORDING TO DARWIN". These statements leave the door open for other ideas for the origin of life that could be equally as plausible. The textbook continues:

"Mutation theory of evolution."

"We referred, to genetic mutation as a cause for variation in organisms. This basis for evolution was proposed by Hugo De Vries, a Dutch botanist, when he presented his mutation theory in 1901. De Vries had found two evening primrose plants which were different from their parent stock and which bred true by producing these variations in offspring . . . De Vries gave the name mutants to these new varieties. From his study of the evening primrose, De Vries concluded that similar mutations occurred frequently in organisms and that this was the basis for the evolution of life through the ages.

"However, De Vries did not know that the evening primrose frequently undergoes chromosome aberration in which double and triple chromosome numbers and chromosome segment re-combinations appear. The genetic changes he observed were not gene mutations, such as would be involved in the evolution of most other organisms."

It can be clearly seen that the authors in this textbook are conscious of the fallacies of each theory and offer reasons themselves why they cannot be wholly accepted.

It should be apparent by this time that the BSCS SERIES of textbooks is written from the viewpoint that Darwin's theory of evolution is true in every respect. I can see no logical reason why the taxpayers of Alabama should have to support such an GOD-LESS doctrine that will help to undermine, wreck, and ruin the faith of thousands of our youth. It is ruled unconstitutional to teach religion in the public schools. Are we, as citizens, to sit by and let such a doctrine as evolution destroy faith in God and His account of the origin of life and pay the

bill too?? Are we going to yield to the false charges that we are trying to stifle academic freedom??

The reply is made that communism is taught in our public schools so that our students will be properly informed; therefore, we ought not to object to evolution being taught for the same reason. This appears to be a plausible reason on the surface, but when one stops to consider that the textbook that is usually used to teach communism is authored by no other than J. Edgar Hoover we see that there is no parallel in teaching evolution and communism in our public schools. The reason is simple. The textbooks on communism are written by authors who have no sympathy whatsoever for Communism. On the other hand, the sections on evolution in the textbooks are written by authors who are in full sympathy with the theory of evolution.

If there ever was a time for all God-fearing, Bible-reading people of all religious groups to join hands and present a united front against this threat — it is now!

## The Solemn Style In Prayer

To one who has heard the solemn "thou", "thy", and "thee" and the stately "art" and "be" and "wast" and "saith" all his life, it comes as a shock to hear these quaint and lovely sounds replaced by the everyday, everybody "you" and "your" and "is" and "was" with reference to things divine. This is especially true in prayer—when we directly address the Supreme Being. Almost all of the infinity of words we use daily are addressed to our fellows — those on the mortal plane. It seems only reasonable that there should be some distinction in the form of address to the Creator of all — the Omniscient, Omnipotent, Omnipresent One. Even in our human relations, we defer in our speech to those of superior rank. We do not hesitate to use "sir" and "your honor" and "ma'am" in speaking to those who deserve such respect, if only by the position they occupy.

It is easy, it is useful, to use the common or ordinary style in our endless exchange with our fellows. And we rightly enjoy being folksy, chummy with our families and colleagues. But does it seem appropriate to address the God of the universe in the same language as we use over the back fence to our neighbors? Does the living God deserve a special style of address, especially when our God-given languages contain special forms of solemnity?

Throughout his relations with men, God has demanded that He be set apart, that His supreme status be respected. The sheep or bullock offered to Him, must be without blemish. He bade His servant Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." God is supreme and worthy of glory and honor, and of the very best that we have to give. So it behooves us to offer the most solemn and impressive worship of which we are capable.

Nobody can offer a direct scriptural objection to the practice of wearing casual clothing to church. Nobody can find specific scriptural condemnation for men serving at the Lord's table clad in sports shirts without coat or tie; nor for women in extreme styles of hair arrangement. Yet, when we remove the dignity, the solemnity, the veneration from our worship, we have diminished its influence and minimized the emotions and respect it should inspire. All need to reconsider the use of modern speech in addressing God. Use terms that are reverent and solemn. "How Great You Are" will never be able to touch the soul as deeply as "How Great Thou Art"!

(Editor's note: This article comes from the Getwell Reminder, the church bulletin from the Getwell congregation in Memphis, and was written by Mrs. Mary Nell Powers, a daughter of the late N. B. Hardeman.)

## The Glorious Church of the Lord!

By W. RAY DUNCAN

Sheer beauty is frequently depicted in present day living as well as in ancient times as a "bride adorned for her husband". The Bible uses this figure more than once to describe the holiness and beauty of the relationship between Christ and his church.

Another term that is used in the Bible to illustrate the importance and sanctity of the church of the Lord is the word "temple". The apostle asked with seeming emotional fervor, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Why every Jew in Palestine should have known that God at one time dwelled in the temple, and he is telling them that God dwells in their own persons. Three times in the year all male Jews were required to go to Jerusalem to present themselves before the Lord. Now under the reign of Christ God no longer dwells in the material temple in Jerusalem—but his dwelling is in the person.

Since God dwells in the human body instead of a material building it is fitting and necessary that the dwelling place of God be properly prepared before he takes up his abode therein! Also it should be remembered that God and sin cannot dwell in the same place. Therefore since all men are sinners and come short of the glory of God it is necessary that he be cleansed from his sin by the perfect sacrifice for sin—the blood of the Son of God!

Hence we read,

"... even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of the water by the word, 27 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.)

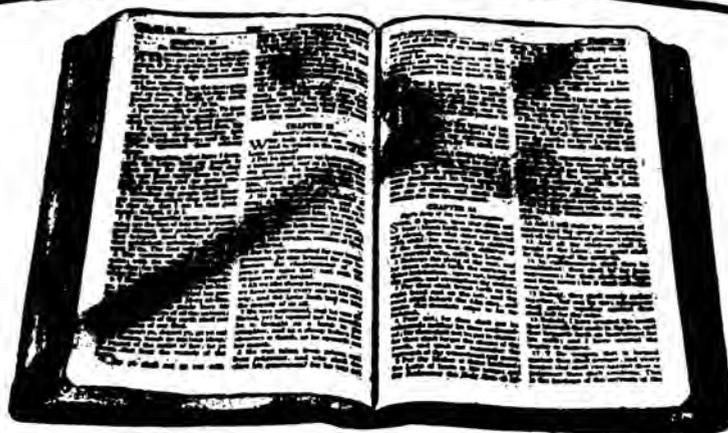
The teaching here is that the church, every member of it, has been washed and cleansed by the waters of baptism as a means of preparation for the person to receiving the habitation of God. There are no un-washed nor un-baptized Christians. The church is made up in its entirety of baptized believers. (Mk. 16:15-16; Acts 18:8; 1 Cor. 1:1-2.)

The church of the Lord is glorious because the membership of the church is a clean membership. Not one of the members of the Lord's church has brought sin in his life over into the church. Before he was baptized he died unto sin and was buried as a result of his death. When he was resurrected from the waters of baptism he was resurrected to walk in newness of life. This is another reason that we know that no one is forgiven before he is baptized — for there is no new life without death!

The church of the Lord is an active organization. As still waters stagnate, so does a still membership of the Lord's church. Paul urged the Corinthians to "Be ye steadfast, unmovable, always abounding in the work of the Lord." Those who are working in the church do not have time to complain and those who complain in the Lord's church seemingly do not have time to work. The Lord fixed it pretty good, didn't he? He also allows us to choose which side we want to be on!

All members of the Lord's church are brothers and sisters in the Lord. No one worthy of the designation of "brother" or "sister" will ever speak harshly against a member of his own (spiritual) family. In the flesh we have listened oftentimes to a mother or relation tell of the perfections of a son or daughter that we know did not exist—but we were forbearing because we knew the descriptions were coming from a heart filled with love! Also we have listened to a description of the imperfections of members of God's family on the part of one who has been extremely disappointed in life, but we listened because we knew that Satan had made his bid for that one, and we feared might be successful!

# WORDS of TRUTH



"Ye shall know the truth  
and truth shall make you free"  
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"  
Acts 26.25

"Grace and truth came by Jesus  
Christ" Jn. 1.17

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## More About the BSCS Series on Biology

By EARL BARNET

(NOTE: We recently published a critique by Brother Barnett on the Green Version of the three Biology text books which some are trying to introduce into our Alabama High Schools and State Colleges. In this article Brother Barnett is presenting a critique on the Yellow Version of these Athiestic books. Editor.)

### YELLOW VERSION

From this point on I will be giving objections to the Yellow Version of the BSCS series on Biology. This critique will follow the pattern used to review the Green Version. After the initial footnote the page number will appear in the manuscript itself.

Now let us turn to the Yellow Version itself.

"During the past ninety years, palaeontologists have reconstructed the story of man's origin."

• • • •

The above statement speaks for itself, for it plainly and authoritatively states that palaeontologists have definitely found all the "connecting links" to explain the so-called evolution of man. This cannot be supported by fossil evidence as the statement implies. There is a great gap in the fossil evidence. By some estimates, about three-quarters of such fossil evidence is missing, and nearly a century of intensive searching has not filled the gap. Prof. George Gaylord Simpson has stated that, "fossils are abundant only from the Cambrian onward, which is probably not more than one-fourth the whole history of life..."

The Yellow Version continues with the reconstruction of man's past.

"Man appeared only after hundreds of millions of years during which the invertebrate and other vertebrate animals evolved..." "There is EVERY REASON TO BELIEVE THAT THE EVOLUTION OF MAN IS A RESULT of the continuing action of these same forces, principally mutation, recombination, natural selection, and isolation." (Pg. 662) (Caps mine, E. B.)

Notice that this paragraph states that there is EVERY REASON TO BELIEVE that the EVOLUTION OF MAN is a result of thus and so. This paragraph is only a sample of the tone in which the subject of evolution is treated in the Yellow Version.

The text continues its authoritative account of man's evolution.

Biological Science, An Inquiry into Life, "Yellow Version, Harcourt, Brace & World, Inc., 1963, Pg. 661.

NOTE: All future references to the above volume will be included in the manuscript, by

using page numbers.

"More than 15 million years ago, probably in the middle — or possibly the late — Miocene, the ancestry of the apes and of man began evolving among separate lines. Both apparently evolved from upright terrestrial primates, probably from close relatives of Proconsul. The ancestors of today's great apes apparently returned to the trees — if they had ever really left. Swinging through the trees on arms that grasped the branches became a selective factor of increasing importance. Apes' arms became even stronger, well muscled and longer — longer than their legs.

"While the apes ranged among the trees and developed sharply crested teeth and long arms, the human family EVOLVED AS UPRIGHT GROUND ANIMAL. (caps mine, E. B.) Human types progressively developed longer and straighter legs, with feet fitted for striding instead of shuffling. Prehensile use of the big toe tended to disappear. They retained, however, their relatively acute mammalian hearing and excellent three-dimensional vision. Their grasping hands, freed for new uses, were served by an enlarging cerebrum. Presumably their upright position was served by the evolution of a broad, basin-shaped pelvic girdle upon which the trunk of the body balanced easily.

"An additional evolutionary change that occurred in pre-man's skull allowed him to assume a truly erect posture. The hole through which the brain connects with the spinal cord gradually shifted underneath the cranial cavity, toward the jaw. This allowed him to look forward, while his back was straight and vertical. Great apes look forward too, but only by leaning forward and slightly hunching the back.

"These changes, completed within 15 million years of the present time PRODUCED AN UPRIGHT PRIMATE ABLE TO MOVE QUICKLY ALONG THE GROUND. He could undoubtedly focus his eyes on objects he held and manipulated in his pliant hands. PRE-MAN, IF NOT THE THINKER HAD ARRIVED." (Pgs. 664-665.) (Caps mine, E. B.)

After reading the above paragraphs there can be no doubt in any rational reader's mind that the Yellow Version teaches the theory of evolution as a fact. The following information should be interesting.

Dr. Douglas Dean of Pepperdine College, Los Angeles, California, who teaches biology gave the following report before the textbook committee in Texas. Dr. Dean said: "Recently, in Los Angeles, I polled a number of high school students who have been using these versions of

biology. (BSCS Versions) "Some were very religious and some were not religious at all. I asked them, 'What was your opinion of the textbooks? Did you get the idea that evolution is a truth or is it just a theory?' "And by far the majority, 98 percent, of them have gotten the idea that evolution is a fact."

The Yellow Version states:

"Perhaps the best argument for the UN-AVOIDABILITY OF EVOLUTION is the following: The hereditary traits of all living organisms are a product of their genes and chromosomes." (Pg. 601.) (Caps mine, E. B.)

The above statement takes the unqualified position that evolution is "unavoidable". In other words there can be no other answer to the origin of life, except evolution. It is no wonder that from reading statements such as the ones mentioned in this critique that 98 per cent of those polled in Los Angeles, California, has the impression that evolution is a proven fact.

Before introducing the next quotation from the Yellow Version, the following discussion is given from Mrs. Rita Rhodes Ward's book, THE BIBLE VERSUS EVOLUTION FOR YOUNG PEOPLE. Mrs. Ward has her M. A. degree and teaches biology and physiology in El Paso public schools. I include this discussion to help the reader understand two terms — VITALISM AND MECHANISM.

"The vitalist believes there is some kind of factor other than physical and chemical factors involved in living matter. The vitalists of the Middle Ages went so far as to believe that living processes could not be explained by man. In time scientists began to discover that many living processes are chemical changes and that chemical in the body behave just like they do outside the body. Then many scientists adopted the opposite extreme. They believed all of life's processes are purely chemical and physical in nature and there is no vital principle involved. Those accepting this philosophy are called materialists or MECHANISTS. They do not recognize any factor other than natural law. In other words they deny God has any part in the natural world. THE ORGANIC EVOLUTIONISTS OF TODAY ARE MECHANISTS.

"The Christian recognizes that the body functions are chemical in their nature but he doesn't stop there. He realizes there is an extra 'something' involved in living matter... This is VITALISM. Not all vitalists are Christians. Christians accept mechanism to the extent that physical and chemical principles in living matter

(Continued On Page 4)

## WORDS of TRUTH

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## The Faith of Infidels and Athiests

GUS NICHOLS

In one sense, Atheism is a system of unbelief. It denies practically everything which we Christians believe. It denies the existence of God, and the divine creation of the world and of the universe. It denies that God made man in his image and likeness, as the Bible teaches. It denies the Bible account of the origin of the sexes as recorded in the scriptures. (Gen. 2:20-23; Mt. 19:3-9.) It denies the fall of man and the need for redemption through Jesus Christ (Col. 1:14.) It denies all miracles, the virgin birth of Jesus and his resurrection. (Jn. 29:30-31.) It denies the resurrection of man and a new hope of a future life after this. How dark and gloomy is atheism! (1 Cor. 15:35-58.)

But while infidels and Athiests are unbelievers, as far as any true religion is concerned, they are all believers just the same. The positively believe in a Godless, Christless system of philosophy which has many articles of faith — though not a part of any true faith. They believe. They have a false belief. Some of their articles of belief are as follows:

1. They believe that which is eternal is matter, something physical and material, and not spiritual. Of course, the second laws of Thermodynamics disprove the theory that the universe is eternal. Science now admits that this earth had a beginning and that the sands of time are running out, and hence have not been running eternally. Time had a beginning, and the Bible is right. (Gen. 1:1.)

While Athiests believe that God does not exist, in the very nature of the case, they cannot prove this. There is no fact in the physical world which could prove that there is no SPIRITUAL BEING, no God. Hence, "The fool hath said in his heart, There is no God." (Psa. 14:1.) This is to assume that one possesses universal knowledge; for if there is only one thing which he does not know, that one thing may be that there is a God, and he has not learned the truth of it. Since he could not travel and observe all things in an invisible and spiritual world or realm, it follows that God, who "Is a Spirit," (Jn. 4:23-24), might exist in that realm and the Athiest has not learned about Him. (1 Cor. 1:18-27.)

2. The Athiest laughs at the Christian for believing in God, a Creator, while he believes in a dead and lifeless creator, which he says is non-living matter. His creator could not think, could not reason, nor purpose, nor plan and design a universe, but the Athiest believes this dead creator made the universe without purpose or design, just by accident and chance, by the blind forces of nature, guided by no intelligence, as in a tornado or an earthquake, etc.

The Bible says, "Every house was builded

by some man, but he that built all things is God." No house built itself. Neither was any house ever built by the blind forces of nature, or by accident and chance. Every house on earth has been designed and built by intelligence." But he that built all things is God." (Heb. 3:4.)

3. Athiests find it so difficult to believe there is no God that they create for themselves a Godless God as a substitute for the God of the Bible. They have dead matter functioning and creating as though it possessed Divine intelligence. There was an idea, a thought behind the origin and existence of the watch. First there was the idea, or intelligent thinking and planning, then the watch began ticking the time away.

Likewise, there was an idea, a Divine thought or plan, and then the heart of man began to tick his life away, and here we are as living testimony of the fact of it. Which is more marvelous, the watch or man? Man made the watch. It did not just happen. There was an idea, great thinking behind the watch. But God made the man, his body, his brain, his mind, and conscience, his eyes, hearing, his digestive system, his heart and lungs, his arteries and veins, his kidneys and reproductive system.

4. Athiests make fun of the miracles of the Bible, then make their god-matter-work miracles - cause things to happen that cannot be demonstrated to have occurred by natural law — the origin of life. Mr. Edwin Conklin, scientist and Biologist of Princeton University says, "The probability of life originating from accident is comparable to the unabridged dictionary resulting from an explosion in a printing shop." Athiests believe in this kind of a miracle. O'yes, their God-matter-works miracles, according to them. Their theory of the origin of life is contrary to the laws of nature, and therefore, a miracle! Their faith is false faith — is Satan's substitute for true faith.

5. Athiests believe that their dead creator, matter created life from non life. All TRUE SCIENCE teaches that life has always come from former life — and we may say, yes all the way back to God the LIVING ONE! No man on earth knows of any life which has not come from antecedent life. For accident and chance to bring life from dead and lifeless matter is for matter and chance to perform a great miracle, for such is contrary to the known laws of nature, and is not science. The Bible gives the only senseable explanation of the origin of all things and of life. Read the story in Genesis the first two chapters and be awed into reverence and love for your Maker!

6. Athiests believe the laws of nature are a matter of chance, accident, or fate, and such marvelous system and order manifest no intelligence whatsoever. They believe that it is just an accident that we have a world and a universe and man. They believe it is a matter of chance that this world is just the right distance from the sun so that life could exist upon it. But the Bible says that God formed this earth "To be inhabited." (Isa. 45:18.) God designed and made it to precision so it would not be too close, nor too far away from the sun. God weighed the earth and all parts of it that it might the right size and weight, and the right distance from the sun. (Isa. 40:12.) If the earth were too heavy and large, it would drag too far off from the sun, and could not be inhabited. If it had been too small and light in weight, it would be held by gravity too close to the sun and could not be inhabited. Infidels believe that all this, and a million-fold more, is a matter of accident.

7. Athiests believe that man is a machine, undesigned, and unplanned, a mere matter machine without any real power of choice, or responsibility.

8. They believe that consciousness arouse out of dead matter — non-conscious matter. They believe that the maker of conscious man was not conscious itself. It had no realization

or idea of what it was about to do, and of the results of its blind and senseless operation.

9. They believe that the non-moral creator of man is matter, just dead and lifeless matter, and that this dead maker without any moral sense has created man with a moral sensitivity, a man who is often tormented by a sense of moral obligation, a feeling that he ought to do this or that etc. . .

10. Athiests believe that matter which has no life made man with life; that matter which could not design anything made man to showforth the earmarks of design; that matter which had no purpose, made man, who, by his very existence and nature, fills the place of purpose and design; that matter which has no mind, made man with mind; that matter which has no conscience, made man with conscience; that matter which has no power of rational thought, created man with the power of rational thought. But no man is using his intelligence who can believe the Athiests' creed. (Psa. 14:1.)

11. Athiests believe that man is nothing but matter in motion, that man's thoughts are nothing but vibrations of matter produced by other vibrations of matters, that we think as we think because of our internal and external pressures, and that nothing but the physical exists. If this were true, we could never know it is true, for we would all simply be vibrating because of the pressures of matter, for our thought that it is true, would be only the vibration of matter. This whole Godless theory destroys all sense of morality and responsibility, and will send its adherents to the jungles to be governed by the law of the jungles, that is, that "might makes right."

12. Athiests believe that dead, senseless, unconscious, purposeless and non-religious matter created man with his religious nature and aspirations. Yes, Athiests have an infidel faith, with its many articles, though it is a Godless faith and is opposed to the faith which comes by hearing the word of God. (Rom. 10:17.) Atheism, however, goes back to a helpless, hapless, impotent first cause, which they call matter, and clothe it with the attributes of Deity, and make out of it a sort of Santa Claus God.

13. The Athiest believes that matter is eternal, never was created or made, but always was, and he would think us foolish to ask "Who made the matter, and what ever it was, who made that?" etc. Yet, Athiests and infidels want us to tell them who made God — who made our Maker. It is a millionfold more reasonable to believe that God, an intelligent Creator, capable of designing, planning and making all things, always existed, rather than matter which could not have designed and fashioned the universe, nor could have made life, being nothing but dead and lifeless matter, itself. God who had mind, could make man with mind. God, who designed and made man is greater than the man, as the man who designed and built the house is greater than the house. Which was greater the watch, or the man who made the watch? Which was first, the intelligent man, or the non-intelligent watch? Which existed first, the idea, or the watch? The idea, or the house? The idea, or the Universe? The idea, or the man? God, or matter? If one says matter was first, and there is no God, no idea, or sense, or intelligence, or design, or life, back of the universe and of man, then he needs to read God's own estimate of his foolish reasoning: "The fool hath said in his heart, There is no God." (Psa. 14:1.) And "In the beginning God created the heaven and the earth." (Gen. 1:1.) And "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2:7.) Then he needs to reckon with Jesus who endorsed all this. (Mat. 19:3-6; Jn. 5:46-47.) And he will need to give a reasonable explanation of our religious nature, and of the existence of the Bible, and of the New Testa-

(Continued On Page 3)

## The Faith of Infidels and Athiests

(Continued From Page 2)

ment, and of Christianity, and of the resurrection of Christ—proving him to be the Son of God. (Rom. 1:4.)

O'Yes, infidels and Athiests have a creed, with their articles of faith - a false belief, and let us attack it with the sword of the Spirit, the word of God, and help them to a true faith; for they need us. and need us now!

## Blessings of Being A Christian

LEVI SIDES

Hatt Church of Christ

The greatest decision a person can make is to obey the gospel of Christ and become a Christian. All spiritual blessings are in Christ, (Eph. 1:3), and since salvation is a spiritual blessing we can see that a person cannot be saved outside of Christ. In order to put on Christ, we must believe in Him, (Jn. 8:24); repent of our sins, (Lk. 13:3); confess His name, (Acts 8:37, Rom. 10:10, Matt. 10:32), and be buried with Him in baptism for the remission of sins. (Acts 2:38, Rom. 6:3, 4, Col. 2:12, Gal. 3:27, Acts 22:16, Mark 16:16). When we do this, the Lord adds us to His church. (Acts 2:47).

Some question the need of becoming a Christian. Others have never stopped to consider what they really could gain from Christian living. They have never weighed the advantages. By their lack of understanding they have robbed themselves of life's greatest blessings. It is much like a man having before him, within his reach, the greatest riches of the world, but by not understanding their worth, he fails to possess them. We cannot in this article notice all of the blessings of being a Christian, but we will emphasize some of them.

### THE CHRISTIAN HAS GOD'S PROVIDENCE

Paul wrote, "And we know that all things work together for good to them that love God, to them who are called according to His purpose." (Rom. 8:28). God watches over and protects the Christian. He gives the Christian the strength to overcome his temptation, and He will not suffer His children to be tempted above that which he is able to bear and with every temptation also make a way of escape. (I Cor. 10:13).

The Man-of-the-World has no such promise. He walks alone amid all the problems and dangers of life. He is confused, frustrated, and cannot understand what he should do.

The Christian has the peace that can only come by trusting in God as the God of the Ages. The Christian can leave the worries and cares of the present and of the future to the great eternal power of God. He has the promise: "Casting all your care on Him; for He careth for you." (I Peter 5:7.)

### THE CHRISTIAN KNOWS HOW TO FACE DEATH

Only as a child of God, who has the Lord as his Shepherd, can he look down into the valley of death, and say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." (Psa. 23:4).

Paul said, "For to me to live in Christ, and to die is gain." (Phil. 1:21). It was his desire to depart, "and to be with Christ," which he said is "far better." The Christian can look upon death in the full assurance of faith, knowing the promise of God, "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (II Cor. 5:1).

To the Christian, death is the passage way through which we must pass in order "to be present with the Lord." Death is a time of going home. As the spirit is free from the body, "then

shall the body return to the earth as it was: and the spirit shall return unto God who gave it." (Eccl. 12:7).

### THE CHRISTIAN HAS HOPE

The burdens of life crush some men because they have no hope. The tasks of each day become drudgery and unbearable because they cannot lift their eyes to see the brighter things before them. Paul declared: "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19.)

But Christians can look up through all their tears, sufferings, and hardships to Christ who has promised them a place in Heaven where there is no pain, suffering or death. (Jn. 14:1-3, Rev. 21:4.) This hope is "An anchor of the soul, both sure and steadfast." (Heb. 6:19). This hope enables the Christian to work, to live, and to suffer knowing that someday he can lay this aside and enjoy the bliss of Heaven.

### THE CHRISTIAN HAS THE FELLOWSHIP OF OTHER CHRISTIANS

The Christian has the encouragement and strength that comes from having others to stand by his side, to help him when he is overtaken in a fault, (Gal. 6:1, Jas. 5:19-20), to "lift up the hands which hang down," and the "feeble knees" to support, (Heb. 12:12), to rejoice with him and weep with him, (Rom. 12:15), to speak words that give courage when he needs it most, and to help him to be useful in the service of our Master.

Christian fellowship is one of the sweetest blessings in living the Christian life. To have fellow-Christians who know and understand, who can and will lend a hand is a wonderful blessing that the world can never know.

These are only a few of the many blessings that the Christian enjoys in Christ. If you are not a Christian, obey the gospel TODAY and enjoy these blessings now and above all have the joy these blessings now and above all have the assurance of life eternal in the world to come. (Mk. 10:30.)

## Denominational Nonsense

W. M. DAVIS  
(Firm Foundation)

It is contended that it takes all the denominations to constitute the church which Christ built. Jesus prayed that all his disciples might be one (John 17:20.) In their prayers we have heard denominational people thank God for the division that exists.

But Paul says, "Now I beseech you, brethren, by the name of the Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the judgment." (I Cor. 1:10.)

Denominations do not speak the same things. They are not perfectly joined together in the same mind and judgment. What one teaches is often contradictory to what another teaches.

Denominations teach that the church is not essential to salvation, and that there are as good Christians in one church as in another. If this is true why did God have his Son to shed his blood to purchase the church? (Acts. 20:28.)

Our Lord suffered in vain, if the church is not essential to salvation. Do denominational people really believe that a man can be as good a Christian in a human church, as he can in the one Christ purchased with his own blood?

The church of Christ is not a denomination. It is the body of Christ. (Col. 1:18.) Is the body of Christ a denomination?

The deonominations teach that people should join some church. The Bible teaches that the Lord adds people to the church (Acts 2:47.) If a person joins a church not mentioned in the Bible, is he as good a Christian as one who is add-

ed to the church by the Lord?

If people obey the gospel as they did on the day of Pentecost, the Lord adds them to the church. God never adds people to the wrong church.

Anyone who is sufficiently interested can read the New Testament and learn the truth about all these things.

### THE INFALLIBLE GUIDE

Four men were reported to have engaged in a religious discussion - a Protestant, a Catholic, a Jew and an infidel. The infidel let the other three speak first. Then he arose and told the audience that the contentions of these three men constituted the only argument he wished to offer against the Bible.

He said all three claim to go by the Bible, but they do not agree as to what the Bible teaches.

I do not know why skeptics have assumed that the Bible is not divine just because men do not agree about the teaching.

The Bible is such an unusual Book, that the best thinkers declare that men could not have produced it. In many respects it bears the marks of divinity.

Men would not write a book like the Bible, because it condemns so many things they want to do, and commands them to do so many things they do not want to do.

The devil would not write the Bible because its mission is to destroy his works. So the Bible must be inspired of God. It tells us what God thinks, how he acts, and what he wants men to do.

All people should rejoice that they have an infallible guide leading from earth to heaven. The Lord has made exceedingly great and precious promises to all who trust and obey him.

Jesus has said he will come again and receive us unto himself, and that we shall be forever with the Lord. Let us work, watch and pray.

## How Is It?

By GUS NICHOLS

— HOW IS IT?

1. That when a man under-rates himself, He is soon found upon the shelf?
2. That some who brag on the preaching, Neglect to obey the teaching?
3. That the widow who had not much, Gave - and raised Millions for the church?
4. Some who want the church on the track, Do so little to get it back?
5. That some hope to get off the ground, By trying to pull others down?
6. That many who best know the word, Sow no seed - and others have not heard?
7. That backsliders in sin and lost, Have forgotten to count the cost?
8. That so many with holy desires, Are often burned playing with fires?
9. That many of talent, and so able, Are still playing around the cradle?
10. That many who could so ably preach, Can't be persuaded to even teach?
11. That boys in parade wore their best, But the girls were immodestly dressed?
12. That the strong (?) are often fickle, Are often sour as a pickle?
13. That some never enter a fight, Except to war against the right?
14. That those in the truth, and proudest, Let others rejoice the loudest?
15. That just a little rain, or such, Can keep fifty away from church?
16. That the man above his brothers, Is tempted to look down on others?
17. That where there's a will, there's a way, But others in the ditch will stay???

## More About the BSCS Series on Biology

(Continued From Page 1)

are recognized, but in addition the Christians believe in God as the VITALISTIC FORCE which created the living matter and enabled it to carry on life processes."\*

\*Rita Rhodes Ward, A STUDY OF CREATION VERSUS EVOLUTION FOR YOUNG PEOPLE, Sentinel Publishing Co., (Lubbock, Texas, 1965) Pgs 98-99.

From Mrs. Ward's discussion we learn that the Christian position is vitalistic in the sense that he believes that the "vital force" behind the origin of life is God. In the Yellow Version there is a subtle, yet real attack on the idea that God had something to do with the creation of life. For proof I give you the following statement.

"This is not to say that scientists proved there is no vital force. They showed that it was UNNECESSARY TO INVOKE A VITAL FORCE to explain the data of the physiology of cells and organisms. Vitalism was not discarded: IT BECAME UNNECESSARY in explaining biological activities." (Pg. 91.) (Caps mine. E. B.)

The above statement is clearly a slap at every person who believes in God. It portrays God as being 'UNNECESSARY' for the explanation of life. This statement undermines the student's faith in the biblical statements concerning the origin of life. If the student is led to believe that God is unnecessary to the explanation of life, how can he have confidence in Paul's statement on Mar's Hill, "God that make the world and ALL THINGS THEREIN, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, SEEING HE GIVETH TO ALL LIFE, AND BREATH AND ALL THINGS." (Acts. 17:24:25) Or the Genesis account of the origin of man, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) According to the authors of the Yellow Version, scientists have proved that it is UNNECESSARY to accept God or any "vital force" in the explanation of life. I suggest to the reader that this is an unnecessary editorial on the part of the authors and its only service to the student is to make him suspicious of the biblical account of the creation of life and of God Himself. Whether or not the authors intended to destroy faith is immaterial, the fact remains that such statements could destroy faith.

## 'The Christian Agnostic'

JAMES WYERS

It seems that everywhere one turns about all he can see is modernism, liberalism, skepticism, infidelity, and outright Atheism. A book review came to my desk recently that typifies this attitude that has been running rampant in the denominational world for years and is now seeping into the brotherhood. The book was not published nor was it written by a member of the church. However, it shows the results of traveling the way of liberalism, skepticism, etc.

The book in review is entitled, THE CHRISTIAN AGNOSTIC. At once evident is how one can be so taken away by this thing that he misses the most obvious of contradictions in the position he assumes. For example, can one imagine anything more absurd than a "Christian Agnostic"?! The very terms are contradictory. Can a Christian be an agnostic or an agnostic a Christian? IMPOSSIBLE! A Christian is a believer in and follower of Christ. While the agnostic is closely akin to the infidel, skeptic, etc. (Jn. 8:21,24; Heb. 11:6.)

The review praises the author's emphasis, "on love as central, and his de-emphasis of dog-

ma." In fact the author, himself, is quoted as saying, "I believe passionately that Christianity is a way of life, not a theological system with which one must be in intellectual agreement." We must grant the importance of love and the fact that Christianity is a way of life. However, is this grounds for the rejection of "intellectual agreement" with (and stemming therefrom obedience to) the gospel? Certainly not. In fact, love leads to obedience (Jno. 14:15, 23; 1 Jno. 5:3), and obedience into Christianity as a way of life (Rom. 6:3, 4; II Cor. 5:17). And it is likewise a fact that one cannot acceptably OBEY a command of the gospel except he be in "intellectual agreement" with it. Take for example the matter of baptism "... for (unto) remission of sins..." (Acts 2:38). One could not do that acceptably unless he BELIEVED it to be necessary, i.e. unless his intellect agreed with the command specified and was thereby willing to submit to it. So, ultimately, intellectual agreement involves the matter of faith. But, where does faith come from? Paul says the word of God (Rom. 10:17). In effect, then, this man has rejected the word of God as the all-sufficient guide in religious matters by denying that one must believe and obey it. Of course this is the position of all denominationalists (admittedly or not), for it is only by this "reasoning" that they can proceed to take the liberties they do in religion.

Brethren, let us beware of such malignancies as this which lead away from God and his word!

## Let's Face It!

JOHN SIMPSON  
ATTITUDES

Our attitude toward a person, place or thing has everything to do with how we accept what that person says, our endorsement of the place or the value of the thing. Attitudes will build empires or destroy a nation, depending upon how they are guided. An attitude of respect for authority is the one that molds a character for good citizenship. The youth who has no respect for authority is never picked for a civic leader of the next generation. Neither do we desire to elect criminals to public office or places of leadership.

### BIBLICAL REQUIREMENTS

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

him in the last day." (John 12:48.)

### AUTHORITY OF THE SCRIPTURES

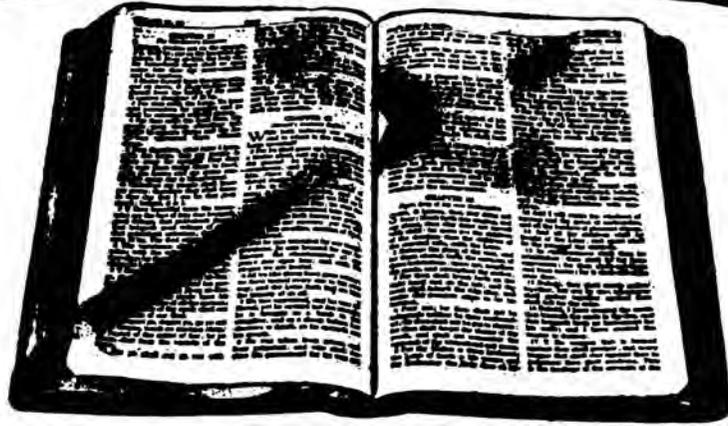
"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I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

## Food For Thought

HOW TO RUN AWAY FROM A PROBLEM:

1. Find a scapegoat and ride him. Put the blame on someone else in particular, or everyone in general.
2. Profess not to have THE answer. That lets you out of having any.
3. Say that we must not MOVE too rapidly. This avoids the necessity of getting started.
4. For every proposal, set up an opposite and conclude that the middle ground (no action whatever) represents the wisest course of action.
5. Suggest that the problem should be given more thought. This avoids having to think about a solution.
6. Point out that "They" may have some objection. This is safely impersonal, and diverts suspicion from yourself.
7. Say that the problem cannot be separated from other problems. Therefore, it can't be solved until all other problems have been solved.
8. Suggest that the congregation is not ready to take such a step, and that it would not be wise for us to get too far ahead of ourselves.
9. Ask what is meant by the problem. By the time it is clarified, it will be time to consider something else.
10. Discover that there are all kinds of dangers in any specific formulation of conclusions; danger of being accused of pushing too hard; of being too reactionary; of having your statement in the hands of the wrong people; or of committing yourself too deeply.
11. Let someone else deal with it — pass the buck.
12. Wait until everyone can be consulted, and satisfied as to a conclusion.
13. State in conclusion that you have clarified your thinking. This obscures the fact that nothing has been done.
14. Point out how that many minds have struggled with same problem. This implies that a solution is hopeless.
15. Just talk it to death. Talk about the problem so much, and to such an extent that no time is really given for a successful conclusion and all are anxious to drop the subject even though no adequate conclusion has been reached. (Selected and adapted.)

# WORDS of TRUTH



"Ye shall know the truth  
and truth shall make you free"  
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"  
Acts 26.25

"Grace and truth came by Jesus  
Christ" Jn. 1.17

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## Why Men Press On In The Lord's Work

By **CLYDE E. FULMER**  
**THINK OF THE PRIZE BEFORE US**

It is the hope of heaven, the "crown of glory that fadeth not away." (1 Pet. 5:4.) It is the hope of the eternal blessings in heaven that will be for those who serve the Lord.

John described that which he saw of that city in Revelation 21:1-7, saying, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things: and I will be his God, and he shall be my son."

Heaven is the prize before us, even as with Paul, if we are the children of God. The wonderful blessings of that everlasting city and of eternal life in the presence of God and of all the redeemed are prepared for those who serve him faithfully now. All of God's eternal promises are before us. In heaven, God's children may share the joys and happiness that await the redeemed.

### **BUT SO MANY HAVE NOT HIS HOPE**

So many people are not Christians. They have never believed in the promises of God's word. They are as Paul described the Ephesians before they became Christians. They are "WITHOUT CHRIST, being ALIENS from the commonwealth of Israel, and STRANGER from the covenant of promise, having no hope, and without God in the world." (Eph. 2:12,13.)

The multitudes of men are living without God, not knowing the love that God made manifest in the sending of his only begotten Son to live, to suffer, and to die so that we might have everlasting life. They have "no hope" of the blessings that God has prepared for those who are his children.

The man who lives without the hope of God's

eternal promises has no goal beyond this life. He stands in the midst of trouble, sickness, and death, without anything to sustain him. He will come to the end of life facing the horrors of despair. His life will be filled with troubles and disappointments and he will have before him only the fear and dread of death and the sufferings of eternal destruction.

### **AS PAUL WROTE OF THE HOPE BEFORE CHRISTIANS**

He said, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." (Heb. 6:19,20.)

Hope is the greatest sustaining force in life. It permits man to look beyond the unrest and insecurity of this present life, and beyond the heartaches, and sorrows, and troubles, and beyond the defeats and disappointments of this earthly existence.

**HOPE OPENS THE DOOR OF HEAVEN ITSELF** through the promises of God in Christ Jesus our Lord, for there in heaven Christ has as "the forerunner" already entered. From heaven he now invites us, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.) Jesus spoke those words while here on earth, among men, but now he is in heaven. His invitation remains.

And Jesus invites men now. And we can find rest from our sins through his salvation. He will help us bear the burdens of life. His yoke is easy. His burden is light. His promises are eternal. The hope that he can give to our souls beckons us onward and upward toward the promised land.

The business man, with all of his problems and worries, the farmer, the doctor, the lawyer, the servant, the factory worker, and all men of every walk of life, can share the blessings of this hope in Christ. It was the love of God that provided hope to aimless and sinful men. **GOD PLANTED HOPE IN THE HEARTS OF MEN** to strengthen them in all of the days that they sojourn here on earth, to sustain them in troubles and hardships, to guide them through sickness and death, and to lead them into the brightness of heaven's happiness. When everything else is gone, hope leads on. And, then, hope will be fulfilled in the presence of God.

### **WHY PRESS ON IN THE LORD'S WORK?**

Why believe in Christ as the Son of God? Why should you repent of your sins? Why should you be buried with Christ in baptism? Why should you worship God in spirit and in truth? Why should you be upright, and holy, and pure, and Christlike in life?

**THE ANSWER** to all of these questions, and all of the other kindred nature, lies in the hope set before us — the hope of heaven through Jesus Christ our Lord.

**THE CHRISTIAN** may say, together with Paul, "Our citizenship is in heaven," and as the children of God's family, the church, "We look for the saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. 3:20, 21.)

### **DO YOU HAVE THIS HOPE?**

Have you obeyed the Lord in becoming a Christian? Are you living for him? Are you, like Paul, pressing toward that goal "for the prize of the high calling of God in Christ Jesus"?

The Lord would give this opportunity to each one of you today to work for him and to press onward and upward, with his help, so that heaven might be yours at last.

And we pray that you may accept the Lord's teachings, and obey him without delay in becoming a Christian, and then press on in faithful service as long as you live, so that heaven's happiness may be yours, through Jesus Christ our Saviour, for in his name we pray. Amen.

### **ONCE THERE WAS A LITTLE BOY**

When he was three weeks old his parents turned him over to a baby sitter. When he was two years old, they dressed him up like a cowboy and gave him a toy gun. When he was three, everybody said, "How cute," as he went about lipping a beer commercial jingle.

When he was eight he bought a BB gun to shoot sparrows. He learned to shoot windshields himself. When he was ten, he spent his afternoon time at the drugstore news stand, reading comic books. His mother wasn't home and his father was busy. When he was 13 he told his parents the other boys could stay out as late as they wanted to. They told him he could stay, too. It was easier than saying "No."

At 14 they gave him a deadly two-ton machine, wrangling a license for him to drive it and told him to be careful. When he was 15 the police called late one night and said, "We have your boy. He's in trouble."

## WORDS OF TRUTH

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## "What Think Ye of Christ?"

By GUS NICHOLS

Near the close of his personal ministry, and almost in the shadow of his cross, Christ challenged his disciples and other to totally commit themselves to the truth relative to his divinity. He said, "What think ye of Christ? Whose Son is he?" (Mat. 22:42.) All that we as Christians hold dear in Christ and his church rests upon the answer to this question. Only two answers can be given to this momentous question. Either Christ was only a mere man, like the rest of us, or else he was the Son of God, virgin born, miracle worker, crucified for our sins, raised the third day from the dead, our Savior and the only hope of the world. There is no neutral position.

### IF HE WERE A MERE MAN

If Jesus Christ of Nazareth be accepted as a mere man, the obligation rests heavily upon all who espouse that position to explain many things which they cannot explain.

1. If he was just a mere human being, unbelievers are obligated to surpass him in greatness, for the world is two thousand years more able to produce great men now, than they were when Jesus lived, in the first century. In knowledge and greatness we have surpassed all other great man of the first century, and why not surpass Christ, if indeed he was just a man like the rest of us?

2. He was born in a despised province, was poor, attended no college, or great school, had access to no great libraries, and had no great men with whom to associate; and yet he is the colossal man of all ages, and of all history. This can be accounted for on the ground that he was more than a man, that he was the Son of God.

### LIVED A SINLESS LIFE

According to those who knew him best, he lived a perfect and sinless life. Even his bitterest enemies failed to find a single sin in his life, or a weakness in his Character. He was, "In all points tempted like as we are, yet without sin." (Heb. 4:15.) He never confessed a ny sin, nor sought forgiveness of any fault or short coming. He had no need of repentance — never was converted. He taught repentance and demanded it of all men, but evidenced no need of it himself.

The best of other men felt ashamed of themselves in his presence. John the Baptist said, "There cometh one mightier than I after me, the lachet of whose shoes I am not worthy to stoop down and unloose." (Mt. 3:11.) Governor Pilate said he was a "Just person," and his wife called him "That just man". (Mt. 27:19, 24.) Those who murdered him said "He trusted in God." (v. 43.) One of the thieves crucified with him said, "This man hath done nothing a-

miss." (Lk. 23:41.) "When the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly saying, "Truly this was the Son of God." (Mat. 27:54.) Furthermore, Judas who turned traitor, could say nothing worse against him than to confess, "I have sinned in that I have betrayed the innocent blood." (Mt. 27:4-7.) Since Jesus was, according to all the witness, a good man, he was the Son of God, "For there is none good but one, and that is, God." (Mt. 19:17.) All mere men have sinned. But Jesus was "Emmanuel" "God with us." He was not a mere man. (Mt. 1:21-23.)

### HIS CLAIMS AND LIFE CONSISTENT

His claims were consistent with his deity and divinity. He said he was with the Father "Before the world was", and acted like it. (Jn. 17:5, 24.) He said he existed "Before Abraham," and demonstrated the fact of it. (Jn. 8:58.) He plainly said, "I came down from heaven," and that he was up in heaven "BEFORE" he was down here. (Jn. 6:38,62.) He always conducted himself in keeping with these facts. He said he was "Greater than Solomon," and all knew it was so. (Lk. 11:31,32.) In the midst of a sinful race he stood and said, he came "To save the world." (Jn. 12:47.) He also claimed to possess "All power in heaven and in earth." (Mt. 28:18.) His life was in perfect keeping with his claims to be the Son of God and the long-looked for Messiah.

### CLAIMS ESTABLISHED BY HIS WORKS

Christ did not make such great claims for himself, that he was the Son of God, and then leave men to merely take his word for it; but he performed such miracles of power as would establish his claims. He said, "My Father worketh hitherto, and I work." (Jn. 5:17.) Again, "Believe me for the very works' sake." (Jr. 14:11.) Again he said, "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me." (Jn. 5:36-37.) The Father bore witness of him at his baptism when he said, "This is my beloved Son in whom I am well pleased." (Mt. 3:16-17.) Again, "The works that I do in My Father's name, they bear witness of me." (Jn. 10:25.) And, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe that the Father is in me, and I in him." (Jr. 10:36-38; Jn. 20:30-31.)

### SOME OF HIS WORKS

He healed all the sick. (Mt. 4:23; Mt. 9:35; Mt. 4:24; Mt. 15:30-31.) He fed four thousand men, besides women and children, with seven loaves and a few little fishes, and had left seven baskets full. (Mat. 15:32-39.) He raised Lazarus from the dead four days after death. (Jn. 11.) He raised the widows son to the astonishment of a great host of witnesses. (Lk. 7:11-18.) But time and space would fail me to tell of the rest of his works of power proving him to be what he claimed to be: the Son of God.

### GOD ALSO BORE WITNESS

God in heaven also bore witness to the fact that Christ was, and is, his Son. (Mat. 3:13-17; Mt. 17:1-5.) The apostles witnessed this testimony Peter, James and John, three unimpeachable witnesses. (2Pet. 1:16-18.) The angles also declared his deity. (Lk. 2:8-12.) God justified him in all his claims. (1Tim. 3:16.)

### HIS DEATH AND RESURRECTION

He finally challenged his enemies to kill him and promised them he would arise on the third day. They accepted his challenge, crucified him, he was buried by two friends, and on

the third day he "Was declared to be the Son of God with power. . . by the resurrection from the dead." (Rom. 1:4.) He was seen of his disciples, and hundreds of witnesses for forty days after he rose from the dead. (Acts 1:1-4; 1 Cor. 15:1-22.)

### CHARACTER OF HIS WITNESSES

The twelve apostles were his main witnesses. Unless they were either deceived or deceivers he rose from the dead, and is the Son of God and Christianity is true.

### WERE NOT DECEIVED

They could not have been deceived. They were with him about forty days after he rose from the dead. (Acts 1:1-4.) They handled him, (1Jn. 1:1-6.), ate with him, talked with him, and under such varied circumstances as to make it impossible for them to have been deceived in his identity. They had been with him about three and one half years before his death, and knew him as well as pupils know their teacher in school, after three or four years under his instruction. They saw him often, and watched him ascend into heaven, and a cloud received him out of their sight. (Acts 1:9-11; Lk. 24:50-53.)

### WERE NOT DECEIVERS

And they were not deliberate and wilful deceivers. They greatly suffered to get to bear true testimony concerning his resurrection and divinity. They had left all to follow him. (Mk. 10:28-30.) They had been told by their Lord that they would be put to death for their testimony. (Jn. 16:2; Mt. 10:28.) They were beaten and threatened, but not one ever recanted or went back on his testimony that he rose from the dead and ascended into heaven. They were imprisoned, some beaten with rods and stoned, and some killed early in the history of his church, but they told a dignified story and died to seal their good-news-story. (Acts 5:39-42; Acts 12; Acts 7; 2Cor. 11:20-30.)

### THE SCRIPTURES WERE A WITNESS

"They are they which bear witness of me." (Jn. 5:39.) He said, "Had ye believed Moses, ye would have believed me; for he wrote of me." (Jn. 5:46-47.) The Old Testament scriptures as truly pointed to Christ and his coming as the needle to the pole. He fulfilled all the prophecies concerning the coming Redeemer — hundreds of them. (Lk. 24:44-49; Mt. 26:53-56.) Gospel preachers "Showed by the scriptures that Jesus was Christ." (Acts 18:28; Acts 9:22; Acts 17:3,11-12.)

### MONUMENTS TO HIS DIVINITY

There are monuments erected to the memory of Christ which testify of his influence and power as the Son of God.

1. The Lord's day, the first day of the week, towers up nearly two thousand years high, celebrating and confirming the fact of his resurrection. (Mk. 16:8-9; Rev. 1:10; 1Cor. 16:2; Acts 20:7.)

2. Baptism, which is a burial and resurrection, proclaims the facts of his burial and resurrection. (Rom. 6:3-5; Col. 2:12.) If Christ did not rise he is a dead Christ, and why should any one be baptized in obedience to a dead Christ who said he would rise and did not, if there is no resurrection of Christ and those raised when he was? (1Cor. 15:29; v.20-23; Mt. 27:52-53.)

3. The Lord's supper is a monument two thousand years high, as are the other monuments, testifying that Christ really died, and that he died for us, for our sins. (1Cor. 15:3-4; 1Cor. 11:23-34; Mt. 26:26-28; Acts 20:7.)

4. The New Testament is here as another monument to the fact of the Deity and Divinity of Christ. (Heb. 9:15; 2Cor. 3:6.)

5. Christianity and the church of Christ are here, and bearing witness to the fact that Christ is the Son of God.

6. Even time is reckoned from the birth of Christ, and the whole civilized world must date the letters and all documents as "A.D." or "B-

(Continued On Page 3)

## "What Think Ye of Christ?"

(Continued From Page 2)

C." All of this proves that Jesus Christ is the Son of God. No mere man could have towered up mountain high above his fellows as does Jesus the Christ. Let us believe in him with all our hearts, and follow him implicitly, lovingly and obediently, and our generation will be brought back to God and away from sin, crime and evil, and we can have eternal life through Jesus Christ, our Lord. (Rom. 6:22-23.) Our religion is true religion, founded on the rock, and death and all hell could not over throw it. (Mt. 16:16-18; Eph. 3:21; Heb. 12:28.)

## What About Legalism?

(FRANKLIN CAMP)

One of the claims of some brethren for some special operation of the Holy Spirit in relation to the Christian is that this offsets legalism. Just how the Holy Spirit does this has not been explained. The Bible teaches that certain things must accompany our obedience for it to be acceptable. But the Bible is clear as to what produces acceptable obedience. Let us look at what the Bible has to say about the question.

The book of Galatians deals with this question. The Judaizing teachers were trying to bring the Galatians into subjection to the law of Moses. They wanted to bind the law on Gentile Christians. Mixing the law of Moses with the Gospel produced legalism. This is the problem of legalism that the New Testament deals with. I do not know of any passage in the New Testament that deals with the problem of legalism that did not involve the principle of mixing the law with the gospel and of trying to bind the law on Gentiles. This should indicate that the problem of legalism was not rooted in some special operation of the Spirit in the Christian, but a failure to understand the gospel.

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." (Gal. 5:6)

### IN CHRIST

The phrase "in Christ" is found over and over in the gospel. This phrase denotes relationship. This relationship is a spiritual relationship that is formed when one enters the church. The great proposition of the gospel is to make men sons of God. "For ye are all the children (sons) 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) There is no doubt but that men are made sons of God through the gospel. This is in fulfillment of the promise that God made to Abraham. This promise was for the Gentile as well as the Jew. Did the gospel really make men sons of God? What was needed more to enable them to serve as sons? Nothing. Their problem was not in not having some special operation of the Spirit but failing to realize their position as sons of God. False teaching was what was effecting them. The Gospel as preached by Paul had made them sons of God. False teachers had come along and made them think they were not complete with the gospel, but the law should be added. The gospel had made them sons of God. They needed to realize this and this realization would produce service as sons instead of the slavery of Judaism. If there is any legalism in the church today it is not the fault of the gospel. It is rooted in a failure to understand the gospel. The idea that legalism in the church has been produced by our not teaching the truth about the Holy Spirit is a denominational theory that some have brought into the church.

### FAITH WORKER

The word "worketh" equals obedience. Obedience involves commands. Thus the obedience

of the gospel is an obedience of faith. "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." (Rom. 1:5) "But now is manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." (Rom. 16:26) The Roman letter begins and ends with the emphasis on the obedience of faith. The gospel, the word of God, produces faith. (Rom. 10:17) Faith involves both trust and obedience. All acceptable obedience must grow out of faith. Any obedience that lacks faith would not be acceptable to God. (Heb. 11:6) How can obedience that is produced by faith be legalism? It is not possible to obey a command by faith and it be formalism and legalism. If it is obeyed in faith it includes trust and if our obedience has in it the principle of trust, it cannot be legalistic. Here is a part of Paul's answer to the problem of legalism.

### BY LOVE

Not only must our obedience to the commands of the gospel be in faith, it must also be in love. The gospel rests upon these two vital principles. I have shown that obedience cannot be legalistic and be by faith; now add to faith love which also must characterize our obedience and then tell men how this obedience can be legalistic. "Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten by him. By this we know that we love the children of God, when we love God, and keep his commandments. "For this is the love of God that we keep his commandments: and his commandments are not grievous." (1 John 5:1-3) "He that loveth not knoweth not God; for God is love." (1 Jno. 4:8) "If ye love me, keep my commandments. (John 14:15) Will someone explain how obedience that is produced by faith and motivated by love can be legalistic? Yes, the gospel is complete and when preached makes sons of God that serve as sons and not as slaves. What is needed is more preaching of the simple gospel.

## A Faith That Refuses

By faith Moses . . . refused . . . Hebrews 11:24.

True faith is a two-sided coin. On the one hand it accepts Christ and the things of God, but on the other, it refuses sin, self, pride, and anything that militates against a holy life. Although Moses could have enjoyed all the dainties of Egypt and heirship to its throne, he refused these "treasures" because it would mean alignment with the heathen, and a repudiation of the high calling of God. Instead, he led Israel, a slave nation, through a dreary wilderness to the Promised Land. Moses thus chose to suffer affliction with the people of God, because he rightly esteemed the "reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward". (Heb. 11:26.) We may test our own Christian life by the example of Moses. The quality of our spiritual maturity will be evidenced not only in regard to the things which we accept and pursue, but also in relation to the things we continually have to refuse.

E. H. Hopkins in commenting on Hebrews 11:24 says, "The conduct of Moses at this critical period of his life is referred to in the Epistle to the Hebrews as an act of faith! One of the chief features of this is put before us in the words: 'Moses refused.' That implies a strong temptation, impelling him to accept the honors offered him. There were influences operating in such a way that it was by no means easy for him to make such a choice!"

It is to be noted that this power of refusal is often the one thing lacking in the lives of some of God's children. We constantly find ourselves in circumstances where we too must say either "yes," or "no." It is an evidence of a healthy condition of the soul when we have such a know-

ledge of the Word, are so controlled by the Holy Spirit, and have such a desire to please the Saviour, that the right decision is made without hesitation or regrets.

Do you have the moral courage, the spiritual grace to say, "No," when necessary? Strive for a faith that not only accepts, but that also refuses!

Help me in times like these to braver be,  
Looking each trying day for strength from  
Thee;

Help me, when need be, boldly to say "no,"  
Guide me to wisely plan the way I go.

That: Life is not just learning what to do,  
it is also deciding what not to do! Counselor

## What Shall We Say About Smoking?

(BILLY RINGOLD, Danville, Ill.)

What shall we say about smoking? A great deal has already been said. Apparently the mere relating of facts about the dangers of smoking to health, is not enough — for there seems to be little let-up in the smoking habit. There needs to be some way of stirring the hearts and wills of people, for those who smoke seem to think that a disease caused by smoking will never afflict them personally, and they can live just as long as the average person and still 'enjoy' this unclean, as well as dangerous, habit. What means shall we employ to arouse people? I do not know! We are still free beings, and about all we can do is warn, and persuade, and pray that men—and women—may have the strength of determination and the power of will to DO what they know to be right.

On April 4, 1966, the NATIONAL OBSERVER carried an article about a seminar of cancer researchers (who discussed) the problems of finding a cure for cancer. Concerning the smoking factor, the article said: "Perhaps the most appalling cancer problem is the soaring toll from lung cancer, especially in males. About 42,000 men and 8,000 women probably will die of lung cancer this year. Lung cancer is the leading cause of male cancer deaths.

"As is well known, the American Cancer Society and the U. S. Public Health Service (PHS) attribute most of these deaths, plus up to 250,000 other 'premature' deaths annually from heart, respiratory, and other diseases, to cigaret smoking.

"Surgeon General William H. Stewart, the chief of PHS, said in a paper read at the seminar by an aide, that much new evidence has accumulated against cigaret smoking since a Surgeon General's Advisory Committee found more than two years ago that 'cigaret smoking is causally related to lung cancer in men; the magnitude of the effect of cigaret smoking far outweighs all other factors.'

"Dr. Stewart said 1,300 new research studies made since the committee's findings, confirm the original report. He cited one of the late PHS reports, based on interviews in 42,000 households during the year that ended last June 30. He said the results suggest that cigaret smoking probably has caused 12 million more 'chronic conditions' in Americans 17 years old and older, than there would be if no one smoked cigarets. Among them are:

- 300,000 extra heart attacks;
- 1,000,000 extra cases of chronic bronchitis or emphysema;
- Nearly 2,000,000 extra cases of sinusitis;
- More than 1,000,000 extra cases of peptic ulcers.

"There are 3,000,000 more man-days of restricted activity,' Dr. Stewart's report said, 'reported among cigaret smokers, than would be the case if all had rates of non-cigaret smokers; and 900,000 more days spent ill in bed.'"

What shall we say about smoking? If you don't smoke, DON'T START! If you do smoke, STOP!

## The Parable of the Ten Virgins

JAMES A. HORTON

One method Jesus used in communicating with his disciples was that of speaking in parables. (An earthly story with an heavenly meaning). During the latter days of His Galilean ministry, atop the Mount of Olives, with His disciples gathered around, Jesus taught some great and valuable lessons in way of parables.

This discourse of parables by Jesus is recorded in the twenty-fourth and twenty-fifth chapters of the book of Matthew. The parable of the Ten Virgins is recorded in the twenty-fifth chapter, verses one through thirteen.

"Then shall the kingdom of heaven be likened unto ten virgins." Notice the word, "then." Jesus would have us believe that this parable is a continuation of the preceding parable, that of the householder. The Lord said that the unfaithful and unwise servant would have his place with the hypocrites in the lake of fire "Where there will be weeping and gnashing of teeth." "Then shall the kingdom of heaven be likened unto ten virgins." By the word "then" we see how that Jesus is continuing the parable of the householder. Besides letting us know that he is referring to the preceding parable, Jesus uses "then," in connection with the parable, to refer to the time when He will come again to reward his faithful servants, the age of consummation, the end of the world.

In order for the disciples to understand the lesson, Jesus illustrates this parable with an Eastern, Jewish type marriage feast. "Then shall the kingdom of heaven be likened unto ten virgins." Ten was a significant number among the Jews. They would not have a marriage ceremony or hold a synagogue or passover without at least ten people present. In the fourth chapter of the book of Ruth, Boaz and Ruth were married, but not without ten witnesses present.

In keeping with the customs of the Jews at an occasion such as this, the bridegroom went late at night to the home of the bride to escort her to the house of the feast. On the return trip the virgins were to meet the procession at a convenient place to light their way, and to attend them.

As Jesus related this particular incident, the ten virgins came to a certain place along the path taken and were waiting for the bridegroom and his bride-to-be. For some reason the bridegroom tarried so the virgins sat by the side of the road. The hour was midnight so naturally, the virgins began to get restless. Finally, they slumbered and slept. This was a natural thing. There was nothing out of order with it. Then the call came, "Behold, the bridegroom cometh, Go ye out to meet him." The call awoke the virgins and they quickly jumped to their feet and begin trimming or preparing their lamps. As we read in the second verse, five of the virgins were wise and five were foolish. We see that those who were foolish took their lamps with them but carried no extra oil in their vessels. The wise took oil with them in their lamps.

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." But the wise would not give them oil lest they should all run out. So the wise told the foolish to go to them that sold and buy oil for themselves. While the foolish went to buy oil, the bridegroom came and those who were ready went in to the wedding feast, and the door was shut. Later, the foolish virgins came saying, "Lord, Lord, open to us." The Lord answered and said, "Verily I say unto you, I know you not."

Now that we have the story, we will make application to the parable.

The virgins in this parable refer to the

church of our Lord; the body of Christ, all having the same motives and aims. All having the same intention in their hearts. But we see how that there were five wise and five foolish virgins. The five wise virgins were wise because they acted wisely. The five foolish acted foolishly. They did not prepare for an emergency. We know then that when Christ comes again, there will be both wise and foolish church members.

As the bridegroom tarried, so Christ tarries to try our faith and patience.

"They all slumbered and slept." Both the wise and the foolish slept. The word "slumbered" signifies, simply, 'nodded' or 'became drowsy'; while the word "slept" is the usual word for "lying down to sleep". Denoting two stages of spiritual declension — first that half-involuntary drowsiness which is apt to steal one over who falls into inactivity, and then a conscious, deliberate yielding to the devil after a little while of refusing him. Thus we see how that a Christian can slowly fall away from his first love.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." "at midnight," the time when he was least expected, as when Christ will return to destroy the world. "there was a cry made," as will be sounded by the trumpet of God and his angels. "the bridegroom cometh, Go ye out to meet him." The virgins were to go out to meet the bridegroom as will the dead of this world when Christ returns. The seas will give up the dead along with the graves to stand before God. "Then all the virgins arose and trimmed their lamps." The foolish as well as the wise. Both wise and foolish seem to be the same up to this point. So far, they all have the same motives and intentions, that being to wait upon the bridegroom. As they all stood to trim or prepare their lamps, five of the virgins were without a sufficient supply of oil. Their lamps were going out just as the bridegroom approached. The foolishness of the virgins was not because they had no oil but because they did not have a sufficient amount. The wise virgins brought some extra oil with them in their vessels. "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." All ten of the virgins were called out but it was not until this time that the difference between them had become apparent. Five of the virgins, or the foolish ones, discovered that they did not have a sufficient supply of oil to last throughout the rest of the activities. So they turned to the wise virgins for help. But the wise said, "not so, lest there be not enough for us and you." "Go ye rather to them that sell and buy for yourselves." There shall be no borrowed righteousness on the day of the Lord's coming, for no one shall have any to spare. Thus we get the picture. We should be prepared on the day of the Lord's coming. This is a personal thing. Every man shall be judged by HIS works. "And while they went to buy, the bridegroom came, and those that were ready went in with him to the marriage; and the door was shut." The door was shut never to be opened again. When the Lord comes he will shut the door, and it will be too late to do anything about our eternal Salvation. "Afterward came also the other virgins, saying, Lord, Lord, open to us." This could mean that as everything comes to a close, we also could be praying, Lord, Lord. Now for the concluding verse. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." As the bridegroom came in the hour he was least expected, so will the Lord. We are given a warning to be prepared for the Lord's coming. For no one knows the appointed time when the night shall come when no man shall work.

## "How Much Attention Should A Christian Give To Outward Appearance?"

By M. NORVEL YOUNG

The five year old daughter of a friend was playing a game with her brother. She was hiding in the dark in a effort to surprise her brother as he came into the room. As she waited in the dark, she said to her parents, "It's a good thing I have on my "Blue Secret" or he would smell me before I jump out of the dark."

She is one of millions of children who are influenced by television and radio to be conscious of their bodies. They are told they must buy this mouthwash or toothpaste to prevent halitosis; or by this cigarette to be sophisticated; or this soap to be sexy. Luxury items are pressed upon all of us with the "hard sell" method until it is little wonder that so many think real success is found in what we wear or look like rather than in what we are.

Specifically, I would raise the question: "How much attention should we give to our clothes, our hairstyle, our jewelry?"

Listen to Peter in 1 Peter 3:3, "Your beauty should reside not in outward adornment -the braiding of the hair, or jewelry, or dress - but in the utmost center of your being, with its imperishable ornament, a gentle quiet spirit, which is of high value in the sight of God."

Applying this principle to modern dress and spending, how do most Christians, both men and women, measure up? Do we give our children and our neighbors the impression that our values are different from those who live only for materialistic values? I am not advocating the neglecting of our appearance to look religious. Our bodies are temples of the Holy Spirit, but they are not the most valuable part of us. Surely, there is a limit to how much time and money a Christian should lavish on his or her body when millions have never heard of Jesus Christ, and millions are hungry for food to keep alive. Surely, we Christians cannot afford to let our standards in this regard be dictated by those who want to make money selling us baubles or countless ornaments to adorn us. One can understand, in an affluent society, how the pagan mind sees no harm in fantastic expenditures on clothes and jewels, but it is difficult to understand how a disciple of the Nazarene could justify such investment when orphans are in need, and missionaries lack daily support, and young people ask for aid to get a Christian education.

Jesus does not tell us any percentage or any amount to spend, but he makes it clear that we are to value people more than things. We are to love people and use things, rather than use people and love things.

The "Living Letters" paraphrases 1 Peter 3:3, 4 in these words: "Don't be concerned about the outward beauty that depends on jewelry, or beautiful clothes, or hair arrangement. Be beautiful inside, in your hearts, with the lasting charm of a gentle and quiet spirit which is so precious to God."

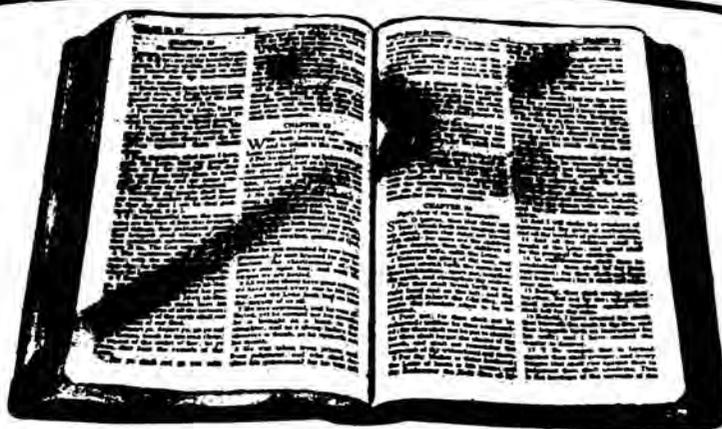
Paul writes to Timothy this way: "Christian women should be noticed for being kind and good, not for the way they fix their hair or because of jewels or fancy clothes" (Living Letters.)

Think on these things and take an inventory of your clothes closet and your budget for physical adornment, and see if these reflect your true sense of values.

# WORDS of TRUTH

"Ye shall know the truth  
and truth shall make you free"  
Jn. 8.32

"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"  
Acts 26.25

"Grace and truth came by Jesus  
Christ" Jn. 1.17

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## Sins Against The Home

ROBERT K. OLIVER

All homes do not fail because of a bad beginning: some start well and then go bad. Not all marriage failures appear in court: many couples, for a variety of reasons, shun divorce. Since God wills marriage to be happy, it is sin that causes it to be otherwise, and eventually to fail completely.

Children sin against their home when they are disobedient, or disrespectful to their parents, or behave in any manner as to dishonor them. (Eph. 6:1-3.) Obedience and honor are the sum of their responsibilities to the home, and children sin against God, their family, their parents, and themselves when they fail. This sin is of such dimensions as to be punished by death in the Old Testament law. Children are still sometimes killed for disobeying parents; not by the act of a court, but in the process or as a consequence of disobeying. But even if the supreme penalty is not exacted, this sin of children will fill the home with sorrow and pain where God has willed joy and peace.

Parents sin against the home by setting a bad example. Because God is presented as a father, earthly fathers are in a real sense, "stand-ins" for God. What a great wrong fathers commit against their children (not to say against God) when their example teaches lying and stealing when convenient; the self-indulgence of smoking, drinking, temperfits or carousing; and whose spiritual example is one of ignoring it completely, being a hypocrite or a reprobate! What a sad harvest the mother will reap who does not set an example of purity, virtue, neatness, diligence and spiritual consecration; and urge her children to respect and imitate it. Yet these parents who fail here always protest the loudest at family tragedies professing to be unable to understand where and why the children went wrong.

Parents also sin against the home by neglecting parental responsibilities. The greatest failures in modern homes are the failures to teach, and to exercise parental authority.

By no amount of effort can fathers avoid the great responsibility to bring up their children "in the nurture and admonition of the Lord." It is useless to complain about banning Bible reading from the schools, the materialism of society, the violence and filth of TV and the general apathy of the church. These are but some of the conditions under which God has challenged fathers to rear their children properly. The church, school, or TV, are not responsible for my children. I am. If I cannot rear them in the Lord because of these influences I am to rear them in the Lord in spite of them! But rear

them in the Lord I must or I sin against God, against the child, and sow the seeds of bitterness and heartbreak that I shall reap for years! The greatest compliment ever paid a father are these words of God: "For I know him, that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. 18:19.)

Closely allied is the failure to exercise parental control. It is said the place to learn respect for authority is in the playpen, not the state-pen. Children riot in the streets who have not been restrained at home. In how many "good church homes" has the tragedy of Eli been repeated? God brings no charge of personal transgression against that venerable servant, yet it was necessary to destroy his entire house, "because his son made themselves vile and he restrained them not." His sin was the omission of parental discipline! The results may not always be so sudden and dramatic as in the case of Eli but parents who fail to properly master and control their children will have occasion later to remember that failing with tears, as the greatest blunder of their lives!

Concomitant with the decline of the good influences has been the rise of evil ones. There are so many causes of the progressive decay in homes of today it is impossible to touch upon them in an article of this length. But the glorified intemperance in our country cannot be passed over. In all too many homes, even "church homes," the cocktail bar has replaced the family altar, with disastrous results. They are seldom, if ever, found in the same house. The danger is very real that civilization will disappear in a cloud of beverage alcohol rather than nuclear fallout. It is being consumed in every-increasing quantities and its destructive influence is felt in every aspect of life. Business, industry, commerce, and law enforcement, are all aware of its impact. But no matter what other segment of society he moves in, the drinker also has a home, and it is here the impact is first felt. Some divorce courts claim drinking is a factor in 80% of all divorces granted: marriage counselors agree it is this bad or worse.

The modern immoral dance must also be mentioned. Dancing in most cases is a form of revelry; its tendency is to immorality; it is often associated with drunkenness or other excess, and is a favorite occasion of lewdness. It is a major cause of domestic unrest. The wife who yields the magnetism of her body to the embrace of a man not her husband, is playing

with fire and asking to be burned. The husband, who under the sensual conditions of the dance so embraces a woman not his wife, has literally clutched fire to his bosom. It is doubly true for the unmarried who have no legitimate outlet for desires so aroused. Spectator dances have become very popular, and are being used as shields to fill restaurants. Here the emphasis is on increasing eroticism and nudity to an extent unbelievable by decent people, and even shocking to people of the world. Such are fertile seed-beds of marital discontent, sapping the strength of the home from within.

Any variation from the pattern of the home as God would have it is sin against God and home. That which would encourage one to disregard God's law is an enemy to happiness, an ally of Satan working for our damnation here and hereafter, no matter who or what it might be. Proper home relationships are among the most precious things of this life, though their benefits are not limited to this life. Let us labor for our homes for our spiritual progress, our physical betterment, the legacy for our children, and the protection and advancement of our civilization.

(FIRM FOUNDATION)

### "Words of Truth"

Deeply Appreciated By Its Readers

Our paper, "WORDS OF TRUTH" is being deeply appreciated by its many readers. In the near future, I want to publish a few of the many short statements of its readers commending the paper, and its policy. Why not send in your subscription list — clubs of 5 or more at \$2.50 each, singles \$3.00. Or better still, send in your membership list for the whole congregation and as for as many friends as you may wish to include, and the paper will be sent directly to each address for a month before the printer bills the church for the total list at only 5 cents per copy. One man says almost every article in each issue of the paper is worth the price of a tract on that particular subject. What kind of literature is coming into your home? Our paper can come into your home at a cost of less than a penny per day, and an average of five people will likely read every copy. This paper is a non-profit endeavor. No writer, no person, or church makes a penny of profit from it, or receives any remuneration from the paper, or pay for his work. It is a work of faith and labor of love. EDITOR.

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## "The Present Controversy"

Brother W. H. Green says other things in his circular write up about me not deserving attention, but if I don't notice it he may say there was some weight in it. So I shall pay some attention to other things at this time and try to help him, as he wanted me to reply.

1. He says, "The prophet Isaiah said, the law of God would go forth from Jerusalem. Isa. 2:3. Today, some people think it comes from Jasper." In reply, I will say: the word or law of Christ did originally go forth from Jerusalem in the first century, A. D., but Jesus said "Beginning at Jerusalem". He did not say it would end there. He said it would "Be preached in his name among all nations, beginning at Jerusalem." (Lk. 24:46-67.) If "Today, some people think it comes from Jasper", how does Brother Green know they are wrong about what I teach here at Jasper, seeing he does not hear me? This whole reference sounds to me like an envious slap at me because of my well known reputation as a sound gospel preacher.

2. Next he discusses traditions which make the word of God of none effect. (Mt. 15:9.) He then says, "Paul was exceedingly zealous of the tradition of the elders". He gives reference to Gal. 1:14, which says "Fathers" instead of "elders". By a careful examination of Acts 22:3; Phil. 3:6; you will see that Paul is speaking of the old law itself, concerning which he was zealous, even to the persecution of the church and Christianity. At that time he thought the old law was still in force. Then Brother Green says, "Brother Nichols is zealous of the law of Christ". Thank you, Brother. But that is not likely what he meant to say, for he continues and says, "Brother Nichols is zealous of the law of Christ but he is exceedingly zealous of the traditions he is helping to foster on the church today." Brother Green forgot to present the proof that I am guilty of this awful sin. There is not one thing that I am "Helping to foster on the church today" except faith in Christ and obedience to him. I preach as I have always believed and preached, that some of the commands of the Lord are specific, and that what ever is specified as authorized in his law must be obeyed, without addition, substitution, or subtraction. I also still preach and urge the brethren and the churches where I preach and teach to maintain Christian liberty under generic authority where Christ authorized something in general terms without giving details. As the old pioneers said, "In matters of faith, unity; in opinion, liberty; in all things charity." "Faith" takes in all that Christ has specified in his law, such as to "Go" and "Teach" and "Baptize", etc. (Mt. 28:18-20.) But he did not specify the method of "Going", nor the methods of "Teaching", nor the place to do

the baptizing, etc. These are matters of "Opinion" — and hence matters of "liberty". They are not to be bound on brethren, neither should any one make a law regulating, prescribing or restraining brethren in these matters of scriptural opinions, such as going by automobile, teaching by use of charts and visual aids, and baptizing in a baptistry. I have always taught that brethren are to decide for themselves whether or not they will use or not use some particular method or expedient in the carrying out of the Lord's generic law. Of course, if the thing being done is not authorized then the method or way to do it could not be in the realm of liberty. For example, if the Lord had not authorized us to sing in our worship, there would be no authority for the use of a song book in doing such an unscriptural thing. (Eph. 5:18-19; Col. 3:16) If God had not authorized us to baptize, and be baptized, there could be no authority to build a baptistry for baptizing, nor for the use of a river, lake or pond for that purpose. Some how, as it seems to me, our "anti" brethren have gotten it into their minds that if there is any such thing as generic authority at all, then we can use any method we please to do things not at all authorized. Brethren you are wrong, and need to come back to the truth concerning the right division of God's word. (2 Tim. 2:15.) In proof of this listen to Brother Green. In reference to me, he says, "He admits these traditions are not mentioned in the law of Christ." Contrary to this statement, everything I teach is in the law of Christ, and is authorized by Christ, as far as religion for us is concerned. Now if he means that the thing being done is not authorized by Christ let him give an instance and see if he does not get embarrassed at his lack of scriptural information. Christ authorized benevolence, edification and evangelism as the work of the church. Those churches who do these things are doing WHAT is authorized by the Lord. And any and all the expedient ways and methods of doing these things are also alike authorized and are scriptural, PROVIDED THE METHOD, ETC. DOES NOT CONTRAVENE SOME LAW OF THE CHRIST REGULATING THE SAME IN SOME WAY. "All things must be done decently and in order." (1 Cor. 14:40.) A scriptural thing might be done in an indecent and disorderly manner, even under generic authority.

3. These brethren think the manner or method of doing a thing authorized is a "tradition" of men and yet they contradict themselves "Going and coming". The only traditions which I teach AS BINDING are those in the scriptures, taught by the apostles. (2 Thess. 2:15; 2 Thess. 3:6.) Bible classes on Sunday morning, individual cups in communion, use of note books in singing, the baptistry, church-owned meeting house are "traditions" which we have adopted under generic law authorizing them without "Mention." But I do not bind any of these things on churches, as you asserted, but I contend for the liberty of any church to use these things which desires to do so. The same is my position concerning all the issues before us today.

4. Brother Green makes it plain that he is against all means and methods "Not mentioned in the law of Christ." Are individual communion cups "Mentioned in the law of Christ?" Where? Instead of being authorized by being "Mentioned in the law of Christ", THEY ARE AUTHORIZED WITHOUT BEING "MENTIONED." Christ took a cup and said, "Divide it among yourselves." (Lk. 22:17.) He did not tell them the liberty of using as many cups as they might wish to use in "Dividing" it, and that without ever "mentioning" individual cups. Brother Green, hundreds of things are thus authorized in the New Testament without being "mentioned." Of course, if Christ had authorized individual cups by special "mention" then we would have to use them, and they would not be in the realm of opinion under generic authority.

5. He says I claim certain things "Are authorized by generic authority." And then he says, "That is another way of saying they are authorized by the SILENCE of the scriptures. The silence of the scriptures is denominational territory." Let us think about this for a moment.

1. He says to say things are authorized "By generic authority", as I affirm is often true, "Is another way of saying they are authorized by the SILENCE of the scriptures. The silence of the scriptures is denominational territory." Here he is denying that there is any such thing as "generic authority" — which is to say God always gives all details and leaves nothing to human judgment — that when he said "Go" and teach he gave all the details, and "MENTIONED" the automobile, and "Airplane" or they would be authorized by the "silence of the scriptures" which he says is "denominational territory." He knows as well as the rest of us that the Bible is silent as to how to obey the command to "Go" and "Teach" and as to where to "baptize", etc. This is the confusion of "Antiism".

2. Brother Green is guilty of doing things in ways "not mentioned in the law of Christ", and of doing things in ways concerning which the scriptures are "silent", "under generic authority", as we have illustrated by his use of individual communion cups in worship, and many other such things.

3. But Brother Green says such things are in "Denominational territory." Therefore, Brother Green is a denominationalist, according to his poor reasoning.

## TIME

By ELMER NASH  
(Gospel Defender)

TIME is an important factor in everything. It began with the creation of the heavens and the earth and all things therein. "In the beginning God created the heavens and the earth." (Gen. 1:1.) Before this period we have no record of the thing we call TIME. Yet, we know God existed in eternity before the beginning, for he is eternal, and he will exist when time shall be no more. TIME is something that has a beginning and an end. It took God six days to create the heavens and the earth, and all things therein, then the creation ended, as far as God was concerned. It had a beginning and it will have an ending.

TIME is an important factor in the life of man. He has "a time to be born and a time to die." (Eccl. 3:2.) Man must use the little time that God has given him between birth and death to prepare himself for eternity. This is the only time that God has given us. "For it is appointed unto men once to die, but after this the judgment." (Heb. 9:27.) Jesus said, "I must work the works of him that sent me while it is DAY; the NIGHT cometh when no man can work." Then Paul said: "Behold, now is the accepted TIME: Behold, now is the DAY of salvation." (2 Cor. 6:2.) Meaning that we should not put off the things pertaining to our soul's salvation until tomorrow for there might not be a tomorrow for us. God gives life and he takes it away.

Most of us talk and act as though we will live here on this earth forever, never giving a thought to the little time that we do have on this earth. In fact, most people don't even want to talk about it. They had rather drift along in this life unconcerned, and take their chances, regardless of time and preparation.

As long as man is in the world he is bound — yes, even tied by time. It has been said that "the clock of time, of man's life, is wound but once." Sooner or later all men realize this to be true.

In nothing is TIME of greater importance than in dealing with the souls of mankind daily as we have the time and opportunity. For thou-

(Continued On Page 3)

## TIME

(Continued From Page 2)

sands are dying out of Christ, most never having heard the full gospel story. When will we ever wake up and realize that life is uncertain and death is sure?

Even convenience will not always last, for as the apostle Paul "reasoned of righteousness, temperance and judgment to come; Felix trembled, and answered, Go thy way for this TIME: when I have a convenient season, I will call for thee." (Acts 24:25.) If Felix ever had a convenient season, we have no record of it. He passed up the TIME afforded him. Like Judas, who betrayed Christ, he had a greed for money, "and he sent for Paul the more often, hoping Paul would give him money." His love for money overshadowed the things Paul had told him about "righteousness, temperance, and the judgment to come." He had an opportunity then, but the TIME (season) was not right. Many today are saying the same thing. "Go thy way. When I have a more convenient season I will obey the gospel of Christ; but right now I have got to make a living for my family, and I have not got TIME to be a Christian."

Many young men who call themselves Christians, who are qualified to teach and preach God's word, will not do so, because they can make more money doing something else. May God have mercy on all who place the love of money above the souls of mankind. Just one soul is worth more in the sight of God than all the money in the world.

Never in the history of the church, even in our own communities, will we have a more convenient TIME to tell the good news of the gospel of Christ, than we do right now, for the church of Christ is not growing as fast as the world's population. Many, many more souls are brought into the world, than are being born into the family of God. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the TIME, because the DAYS are evil. (Eph. 5:15-16.) Many, perhaps, are almost persuaded, but almost is not enough. For after Paul told king Agrippa the story of why he was being persecuted "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." (Acts 26:28.) We have no record where he was ever fully persuaded. "Almost, but lost." "One day with the Lord is as a THOUSAND YEARS, and a THOUSAND YEARS as one DAY." "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." (2 Pet. 3:8-10.)

Even the heavens that be, and the earth that now exists and the works therein, are all marked by TIME. They had a beginning and they will have an end.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:11-13.)

"Take ye heed, watch and pray; for ye know not when the TIME is." (Mk. 13:33.)

And what I say unto you, I say unto all, WATCH." (Mk. 13:37.)

G. N.

We are glad to have Brother W. A. Black and family back in our county. They are living at Oakman and Brother Black is preaching for the fine congregation there.

## The Sermonette Let Us Be Content

The following article was printed in the CHRISTIAN ECONOMICS. It was written by Mr. J. Emmett Henderson a preacher in Norcross, Georgia.

We live in the world's most prosperous land, in history's most prosperous day. We are the best fed, best clothed, best housed, best educated of all human beings who have inhabited this planet. Yet despite our comforts, there is mass discontent. Hate is on the face. Rancor is in the voice. It seems everybody is angry with somebody. There is so little real happiness left. Many laugh, but few smile. Even in laughter, the heart seems sad. And instead of joy, there is the jeer. Suspicion is everywhere. We are afraid of each other. We are intemperate in the use of words. We are naively unaware that words are more explosive than dynamite, more searing than fire and more lacerating than the lash. As a nation we have become sullen and sulky, fretful and critical, grumpy and grouchy, touchy and tart, vexed and irked, sour and sore.

Paul, enjoins us: "HAVING FOOD AND RAIMENT LET US BE THEREWITH CONTENT." (1 Tim. 6.) Contentment results from being thankful for the great blessings of life instead of being irritable about the little trifles of life. We are concerned about the wrong things. We gather about the bountiful table of God and complain about the napkins. We are like Jonah of old, who while envired with the blessings of a redeemed Nineveh, complained about a wilted gourd. The blessings of God are awesome to behold. We live in a country where the farm problem is one of surplus; not scarcity. Our problem with food is not how to have a sufficient diet, but how to stay on a diet. It is not how to earn our daily bread, but how to develop a taste for diet bread. In Asia, the writer has personally witnessed little children fighting over garbage cans and had them beg for the scraps off his plate. But providing our children with enough to eat is not our problem. Our problem is how to coax, trick or bribe them to eat the rich, nourishing food already on their plates. As a child my mother once received a doll for Christmas. It was not the usual rag doll that grandmother made from the scraps left over from quilting. No, this was a china doll. Such a doll was then such an expensive purchase and such an unusual luxury that she was allowed to hold it only a few minutes on Christmas Day. Carefully it was placed on the mantle. Thereafter, she was allowed to hold it only on special occasions like birthdays. Now we build extra rooms to our homes just to house the dolls and toys of our children. How it must have grieved the hearts of our grandfathers not to be able to provide the proper diet, education, and even Christmas toys for their children. Yet, they allowed no one to write hate on their faces. Over the little they had from the much labor they expended, they bowed to give thanks. How blessed we are that we have so much for ourselves and such plenty for our children. Yet, instead of being grateful to God, we mumble and grumble, criticize and castigate, cavil and revile, harp and hate. How can God put up with us? How can He continue to bless such ingrates who have so much but with rancor cry, "More, More." In the Epistle to the Romans, three times it is said, "God gave them up." One of the reasons for the dreadful act was that they were "UNTHANKFUL."

"Let us therewith be content." Well, with thankfulness, there WILL come contentment, but you cannot have the one without the other.

Also we are glad to have Brother Harold Walton back in Walker County. He and his family have moved back to Parrish, Alabama, where he is working with that good church.

## Work For the Night Is Coming!

JEANNIE SAMPLES, TEENAGE

As Christian teenagers, it has been only a short time since we obeyed the gospel and were baptized. We can still recall the wonderful clean feeling we had as we came up out of the watery grave and also the eagerness we had to face this wicked sinful world with all of our Christian friends. I'm sure every one of us resolved to work for the Lord, to Live a good pure Christian life, and influence others to Christ. But have we forgotten the promises we made Him that memorable day?

Too many of us have drifted along from day to day saying, "Tomorrow I'm going to start working for the Lord." Think back! Tomorrow has stretched into months and possibly years. Don't you feel we should start working for Him today?

We seem to always have time for all the youthful activities at school and home. We are ready—to sit in a ballpark or play tennis in the burning sun, or watch television for hours on end. But when it comes to visiting the sick, paying respect to the dead, or even attending the services of the Lord we have our many excuses; the most familiar of which is "I'll go tomorrow, I have other plans today."

Tomorrow may find the sick passed on, the dead lying peaceful in their graves, the doors of the church closed and the services of the Lord over. Would it have been too much for us to have changed our plans and attended to the Lord's work first?

He has generously blessed us with youth, health, and a willing spirit. Why don't we use them while they are ours? Why don't we devote our lives to Christ as we resolved to do the day He washed our sins away? Why don't we start working for the Lord today?

Be honest with yourself. Have you actually given very much thought as to what you yourself can do for Him? The everyday little things that we can do to please our loving Father are far from limited. They take little time — effort or money, but may often mean the temporary and soul salvation of those about us.

Ask yourself, "When was the last time I baked cookies, made candy, or gathered a bouquet of flowers and took them to the nice old lady down the street? When was the last time I sent a cheerful card or visited someone sick or bedridden? How long has it been since I asked someone to go to church with me? Have I inquired if the neighborhood children have a way to Bible Study each Lord's Day morning?"

And then, there are the little children up the street whose father died last month, have I shown my sympathy and understanding toward them and their mother? Have I asked if I could be of any help?

God has said in His Holy Word. "If you love me, keep my commandments." Can our neighbors, friends, and family tell that we still love the word by the manner in which we keep His commandments? Can they see the works of Christ made manifest in us — the Christian youth of today?

Starting now let us make up our minds to do more for the Lord. Starting today let us proceed to carry out this new resolution. Let us pray for His help and guidance. Let us go forth into this fleeting sinful world with the determination to overcome the wicked works of Satan.

Christ summed it up in John 9:4 when He said, "I must work the works of Him that sent me, while it is day: the night cometh when no man can work."

—Jeannie Samples, Teenager

## Inspiration From Nepal

(PHIL ELKINS)

A few days ago I met a very Christlike man. The place-Kathmandu, Nepal. the man-Prem Pradham. Just a little over a year ago, he completed a 4½ year jail sentence. the crime-immersing nine people into the name of the Father, the Son and the Holy Spirit, on Nov. 21, 1959. He testified to me that he was guilty of baptizing these people but that he felt no guilt, only gratitude for the opportunity to serve "my Lord."

While serving his sentence, he was moved to seven different prisons. the government kept moving him because his fellow prisoners continued to give their allegiance to Christ.

Since being released from prison, he has continued to teach Christ, but before immersing anyone, he explains to him the government law, which states that anyone who changes his religion is subject to one year's imprisonment. The law further states that the one who is responsible for this person's changing his religion is subject to six years' imprisonment. prem explains to the potential Christian, "I am ready to go to prison again for baptizing you, if you are willing to go to prison for becoming a Christian."

Prem Pradhan is an interesting individual for several reasons. He refuses to wear any title such as reverend or pastor. He claims the only ordination he has come from God and not from man. He says that people should be Christians rather than Protestants or Catholics. He feels the church should follow the new testament example of communing together every Sunday. He has been pressured to join different denominations, but he feels it would be wrong for him to do so. He prefers to have only the Bible as his "pattern and law." He believes Jesus is the Head of the Church. He follows no creed book, and at the same time prays that the believers here in Nepal will avoid the doctrinal quarrels of other countries. He practices immersion for believers.

On Tuesday, Friday, Saturday, and Sunday, Prem and others gather to worship. They also come together once a month to spend a full night in prayer.

This Nepalese man tells his people, "I have only one thing - the Lord Jesus. This I offer to you." He exhorts new converts not to do as others have done, to seek jobs with some mission in order to avoid family persecution. He feels it is best to take the persecution and make it a testimony for Christ.

Since leaving prison he has given Bibles to the king and all of his family. He says he is also trying to follow the advice he received from the king's younger brother, who said, "You can assist Nepal in granting freedom of religion if you can get Christians to live free from foreign control." Prem tries to follow such advice by getting his fellow believers to send him on his preaching tours. After he preaches in one place, he asks "the brethren to provide me with the necessities for the journey to the next preaching point."

This man has asked for and needs our prayers. He needs teaching concerning a number of things. But he doesn't need to be hampered by our dominance and money. We have destroyed the influence of many such men by our good intentions. Let us not hurt this energetic worker for the Lord.

Phil Elkins.

(From the Firm Foundation)

## Will A Good Life Save?

GEORGE STEPHENSON

Anyone who knows anything about the Bible understands that it teaches the highest standards of morality. All of us have respect for a man or woman with noble traits of character. However, the Bible does not teach that if

we will just live a good life we will be saved.

All of us should realize that at our best we are still not good enough. The Bible teaches that all of us are sinners. We are told in Romans 3:23, "For all have sinned, and come short of the glory of God." We are guilty sinners, not because we inherited guilt, but because of our own violations of the will of the will of God. "Behold the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1,2.)

Only one person has lived a life free from sin and that one was Jesus. The very best of men are the first to admit their own failure to live up to the high ideals they have set for themselves. If one is inclined to think he is good enough he should listen to the words of John, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8.)

Since all of us are sinners, all of us need to be forgiven. If it were possible for a man to so live that he committed only one sin in his life, he would need to be forgiven of that one sin. We can not forgive ourselves, hence we are dependent on God's mercy and grace for forgiveness. Paul wrote, "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 Spirit" (Tit. 3:5.) Salvation is not earned by our goodness, but is a gift bestowed through God's grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast" (Eph. 2:8,9.)

The Bible tells us of a very good man who needed to be saved, His name was Cornelius, and he is described in these words, "A devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always" (Acts 10:2.) This devout, good man needed to be saved, for the Lord told him to "send for Peter, who shall tell thee these whereby thou and all thy house shall be saved" (Acts 11:14.)

All of the "good" people of the world should realize that God needs them to help promote his kingdom on this earth. But they must realize that they need Christ and must accept by faith his grace. Their faith must lead them to obey Christ for he promises to save those who obey him. "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.)

If one does not obey the Lord, the Lord has not promised to save him.

It is sad to know of good people who are not only guilty of rejecting the Lord, but whose influence will keep others from coming to the kingdom. Christ will forgive us when we obey his will and he will help us live victoriously in the present and provide us with life eternal in the world to come.

## Its All A Part of Living!

(W. RAY DUNCAN)

I don't know that we are ever justified in referring to the "teenagers" in contrast to those who have passed these dreamy years and are now in their twenties or thirties, or even the sixties or seventies! Teen agers are not a new "breed" that has suddenly come upon us, but there have always been teen agers since shortly after the birth of Cain and Abel.

Also it is true that there are many who are still in their teens and are the heads of families and the parents of children — and in every sense they shoulder the responsibilities of mature citizens, and some do it commendably! It is also true that some who have passed out of

their tender teens act every bit as juvenile as some who are still in their teens, so it doesn't really prove anything to say that one IS or IS NOT in his teens!

One of the great advantages of youth is that they have not yet, as a rule, become as hardened and set in their ways as some of us who have travelled a bit further in life, and if they are wise they may profit wonderfully by experiences and wisdom of their seniors. Perhaps few will, but it is still within the realm of possibility if not probability! It is amazing how much a teen ager may age in a year's time! Some learn lessons in one year that they were not able to learn in the previous seventeen years! It's too bad that some parents feel that their youth cannot or will not learn — and therefore they cease to try to teach them. A youth was overheard the other day to say "I would give all that I have if I could recall just two years and live them over again. "Unfortunately this is not possible for either youth of age! If we could only be willing to listen to wisdom and experience while young — what a wonderful difference it might make."

There seems to be too much willingness on the part of parents, or either a clever dodge of responsibility, to just "leave them alone," and see what happens. They seem to say within themselves "Maybe I don't see what I think I see, and if I will just close my eyes it will go away!" Or else they are saying "O, there is plenty of time yet to let them settle down," and thus children are often allowed to run without parental restraint of guidance, and too often the results are tragic!

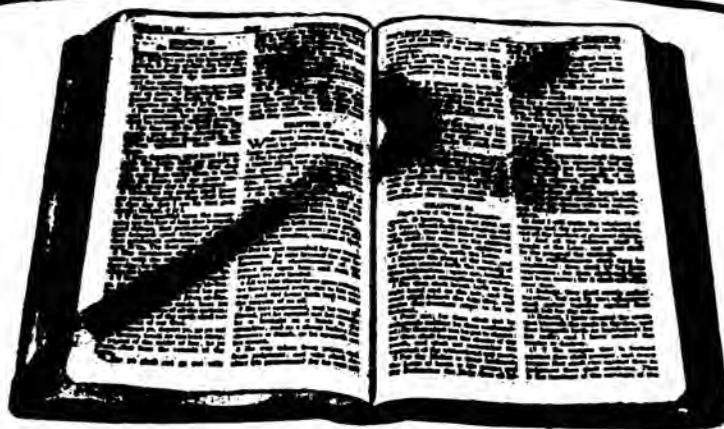
By the time the child is seven years old the die is cast and his pattern of life is virtually set. If he is to be honest he has already learned the principle. If he is to be truthful, he has already learned this principle also. If he respects authority now, he will respect his teacher in school and the policeman on the street. Best of all if he has learned to respect parental authority, it will not be hard for him to learn obedience to the gospel of Christ. The child that is obedient and good at six will be obedient and good at sixty. Solomon knew this thousands of years ago and said, "Train up a child in the way that he should go, and when he is old he will not depart from it". (Pr. 22:6) Emphasis is also placed on the training of a child in the New Testament. The training of children is a responsibility placed upon the parents and from which there is no escape.

Perhaps it is not often done, but parents should discuss marriage with their children and give them some good sound advice on what kind of partners to select for marriage. They should discuss how much education the child should get before marrying. How old should one be at the time of marriage? Should he take a job that would not allow him to attend every church service, or move to a city where there is no church at all? Many a child of God has become lost to the church — and salvation because he was not prepared to cope with these questions.

It is a marvelous thing to see a young person give his life to Christ and to live for Him and use his influence for good throughout youth. Let's encourage all to do this.

We received many new subscriptions recently during the Freed-Hardeman College Lectureship. We made up a large club. Why not try getting up a club in your community? Five or more subscriptions are at \$2.50 each in clubs. Better still, get the whole Church to take WORDS OF TRUTH. The elders can send it to every home in the church for a month before you pay. The printer will notify the Elders, or leaders in the church at the first of the following month, and they pay five cents per copy for the number mailed directly to each family. Send in your list now.

# WORDS of TRUTH



*"Ye shall know the truth  
and truth shall make you free"  
Jn. 8.32*

*"Thy word is truth" Jn. 17.17*

*"But speak forth the words of truth"  
Acts 26.25*

*"Grace and truth came by Jesus  
Christ" Jn. 1.17*

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## Why Men Press On In The Lord's Work

By CLYDE E. FULMER

The example of the apostle Paul has given encouragement to countless thousands of Christians for more than nineteen hundred years. And, Paul's life and work can be of great help to the Christians of today, as we read of his faith that expressed itself in his service to the Lord Jesus Christ.

The text of this lesson today stands out as one that can impress and encourage us now, even as it was written to encourage the Christians at Philippi more than nineteen hundred years ago. It is found in Philippians 3:14. Paul said, "I PRESS TOWARD THE MARK FOR THE PRIZE OF THE HIGH CALLING OF GOD IN CHRIST JESUS."

PAUL LOOKED FORWARD, AND NOT BACKWARD. HIS GOAL WAS BEFORE HIM as the thirteen verse tells us, "THIS ONE THING I DO, forgetting those things which are behind, and reaching forth unto those things which are before," and then the words that express his goal, as he says, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

### Paul Pressed On

The goal that he had before him gave his whole life the proper aim and perspective. Paul often used the figure in his writings of the Christian life as that of one who runs in a race with a goal before him, the prize to be won at the end of the race course. Thus, he expressed it in I Corinthians 9:24-27, saying, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Paul's purpose was to obtain a "crown of righteousness" at the judgement of our Lord. To that end Paul served and suffered hardships. At the time he wrote the Philippian letter he was a prisoner in Rome because of his faithful service to Christ.

Paul kept that goal before him. It was before him at the time of this writing, and it remained before him in all of his trials. And, when he came to the end of his life, in the last of his writings, as he wrote to the young man Timothy, not long before Paul was to die as a martyr for this faith in Christ, he wrote of it in 2 Timothy 4:6-8. He said, "For I am now ready

to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Thus, Paul suffered for Christ and died in the faith that guided him in all of his trials in life. Paul looked "For the prize of the high calling of God in Christ Jesus." And in pressing toward that goal, Paul continued to the very end of his life.

Paul's life and his death remind us of the promise given in Revelation 2:10, as John wrote concerning the tribulations at Smyrna, and taught them, "BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE." So Paul was faithful even to the extent of death, as he lived and died for Christ.

### Consider Paul's Example

It has been recorded for our encouragement. His purpose far outweighed the hardships that came upon him, even though they were so great. He wrote of them in 2 Corinthians 11:23-28 by way of comparison, saying, "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeys often, in perils of waters, in perils of robbers, in Perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Paul suffered for the Lord, but his message was one of rejoicing. He taught the Philippians, saying, "REJOICE in the Lord alway: and again I say, Rejoice."

The Holy Spirit directed Paul in his writing of all the fourteen books of his that are contained in the New Testament, even as the other writers of the Bible were so directed. Thus, Paul's example has been given to us as an inspired example, as he said in I Corinthians 11:1, "BE YE FOLLOWERS OF ME, EVEN AS I ALSO AM OF CHRIST."

Paul's example was like Peter and John and the rest of the apostles when they had

been beaten and commanded not to speak in the name of Jesus. Acts 5:41 says that they departed from the Jewish council, "REJOICING THAT THEY WERE COUNTED WORTH TO SUFFER SHAME FOR HIS NAME."

Paul said, "YE HAVE US FOR AN EXAMPLE." (Phil. 3:17) And his example should cause us to press on toward the same goal of "the prize of the high calling of God in Christ Jesus."

### It Is The High Calling

It is "the heavenly calling" of which we can be partakers as the children of God, for so it is called in Hebrews 3:1. It directs us heavenward. It is "an holy calling." It is according to God's own purpose and grace through Christ Jesus, and has been made known through the gospel of Christ.

It is the call of the gospel, as Paul said in 2 Thessalonians 2:14, "Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

Christians are taught to walk worthy of this great calling, as we read in Ephesians 4:1-6. Paul said, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. 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."

(More later)

### OH ME MY MISTAKE

If you had the opportunity to go back into your life and correct all the mistakes you have ever made and take back all the harsh words, WOULD YOU DO IT? I think it would be selfish and small in a person who would not. Yet with all our sincerity, honesty and good intentions would it make us any better for the Lord? As time passes on mistakes are continued to be made, opportunities are gone forever. Where is our penitent attitude? When I became a child of God I promised the Lord that I would be one of His. He has kept His word, past sins were forgiven and spiritual blessings continue to flow from the wonderful throne of grace; BUT, have I made a mistake? Have I lied? Did I mean what I said?

## WORDS of TRUTH

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## "The Present Controversy"

GUS NICHOLS

Brother Green says, "What does the word that comes from Jasper reveal?" Then he says, "Not the commandments of God, for they are revealed only in the gospel."

### "THE NICHOLS TEACHING"

Brother Green then says, "Let us look at some of the errors and contradictions in the Nichols teaching." "(1). Paul says the collection of 1 Cor. 16:1 was for the saints. Nichols says the anti's add the word only there." **REPLY**

They do, and so does Brother Green along with the rest. Down in verse 15 we read that the "Household of Stephanas... addicted themselves to the MINISTRY OF THE SAINTS." (1 Cor. 16:15.) This was not a church, but individuals, a family, giving to and caring for, "SAINTS". Does this mean "SAINTS ONLY"? If so, then INDIVIDUALS can't scripturally give to any but "SAINTS". Brother Green DOES NOT BELIEVE THE CHURCH CAN GIVE TO ANY BUT SAINTS, for he argues that "saints" means "saints only", like denominational preachers argue that salvation by "faith" means "by faith only" — and add the word "ONLY" in their comments. (Jas. 2:14-26; Rom. 5:1.) If the collection for the "SAINTS" means "SAINTS ONLY" in 1 Cor. 16:1, when it is said THE CHURCH is doing the collecting and giving, then it would mean "SAINTS ONLY" also in v. 15 when a FAMILY OF INDIVIDUAL CHRISTIANS is ministering to "THE SAINTS", and "ADDICTED" to it as a dope fiend is "ADDICTED" to his dope. Brother Green thinks THE CHURCH was excluded from helping any but "SAINTS ONLY" in v.1. But HE THINKS INDIVIDUALS in v. 15, in helping and ministering to "SAINTS", ministered to OTHERS NOT SAINTS AS WELL, for anti-ism teaches that individual Christians must take care of orphans and sinners in distress, as well as saints, and that with reference to INDIVIDUALS the word "SAINTS" does not mean "SAINTS ONLY", but when it refers to the CHURCH he thinks it means "SAINTS ONLY". This is the man who says, "Let us look at some of the errors and contradictions in the Nichols teaching." It is the beam in your eye, Brother Green, that makes you see in me "errors and contradictions." When the individual is mentioned as "Distributing to the NECESSITY OF SAINTS", (Rom. 12:13.), Brother Green believes that DOES NOT MEAN "SAINTS ONLY", but when he reads that THE CHURCH was giving to the "SAINTS" he is so blinded by "anti-ism" that he thinks it therefore must mean "SAINTS ONLY". (1 Cor. 16:1; v. 15.) Why the difference? "Distributing to the necessity of the saints", means primarily the saints, but others too, when it is THE INDIVIDUAL

giving he thinks, but as sure as it is THE CHURCH doing the benevolence he thinks "SAINTS" means "SAINTS ONLY." This is a crooked unscriptural and fishy rule of interpretation.

To the Hebrew Christians, AS INDIVIDUALS, the writer said, "Ye have ministered TO THE SAINTS, and do minister." (Heb. 6:10.) Does this mean THESE INDIVIDUAL Christians in the days of the apostles HELPED ONLY THE SAINTS? Does "SAINTS", here, mean "saints only"? If so, "anti-ism" is false any way, FOR IT SAYS "SAINTS" DOES NOT MEAN "SAINTS ONLY" WHEN THE RECORD SPEAKS OF INDIVIDUALS AND BENEVOLENCE.

Brother Green thinks "saints" means "saints only" and EXCLUDES LITTLE CHILDREN in passages mentioning only the "SAINTS" helped by the church such as 1 Cor. 16:1. Why not say the same about v. 15 where INDIVIDUALS gave themselves to ministering to "SAINTS"?

Again, "Precious in the sight of the Lord is the death of HIS SAINTS". (Psa. 116:15.) This means the death of saints is precious to God because they are not lost. But if "saints" means "SAINTS ONLY", then the death of little children is horrible in the sight of the Lord, meaning they are lost! That is your logic, Brother Green. You believe that "saints" in benevolence excludes little children, and the church can't help little orphan children; for "saints", (1 Cor. 16:1), excludes little children. Is not this your doctrine, Brother Green?

Again, when Jesus comes back again, we read of what will be "At the coming of our Lord Jesus Christ WITH ALL HIS SAINTS." (1 Thess. 3:13.) Does this exclude the little children? Will Christ bring any little children with him when he comes again?

"Salute all THE SAINTS." (Rom. 16:15.) Does this mean "The saints only" — and exclude saluting little children? "Your love to all the saints", (Eph. 1:15), does this mean we are to hate little children and love "saints only"? (Col. 1:4.) "Inheritance of the saints" (Col. 1:12), does this exclude little children? Will they have no inheritance in heaven? If she has washed the saint's feet." (1 Tim. 5:10.) Brother Green, no doubt, believes it would be a sin for the widow to wash the feet of a little child, after washing the "saints' feet", and, thus, go the second mile. (Mt. 5:41.) No New Testament scripture says a word about the duty to wash the feet of a little child? Don't dodge! Does "saint's feet" exclude the feet of a little child? If not, does the church's responsibility to help needy saints exclude helping little orphan children? If so, does the command FOR AN INDIVIDUAL to help "SAINTS" not also exclude the individual from helping needy, destitute children? If you love the truth, like you did when I knew you, you will not dodge! Again, "Salute every saint in Christ Jesus." (Phil. 4:21.) Does this mean "Every saint" ONLY? Does it exclude little children? Is it a sin to salute those not saints? No, it is not! Listen to Jesus: "If ye salute your BRETHREN ONLY, what do ye more than others? Do not even the publicans so?" (Mat. 5:47.)

"O love the Lord, all ye his saints." (Psa. 31:23.) Is it a sin for little children to love the Lord, and to be taught to love him? "Fear the Lord, ye his saints." (Psa. 34:9.) Is it not the duty of little children to learn to "fear the Lord"? Does "saints" here exclude little children?

### DOES 1 COR. 16:1 MEAN SAINTS ONLY?

1. This is a church contribution on the first day of the week. (1 Cor. 16:2.) Anti-ism preachers say the church can take money from this contribution on the first day of the week to build the preacher a home and to buy fertilizer to feed the grass in his yard, but they say, "It is a sin to take money out of the church treasury to buy

food for hungry, destitute children, and those who do so will go to hell." (Proposition affirmed by Grider in Debate.)

2. Yes, anti-ism is against taking money out of the church treasury given on the first day of the week to buy food for "hungry destitute children", but they say the church can take thousands of dollars out of the church treasury to build "Sunday school rooms for the same children, and with which to buy literature for them. Yes, and rest rooms for them also, with no sign over the door saying, "FOR THE POOR SAINTS ONLY". Paul tells us if one is hungry, (a little child, or an outsider, or even an enemy) "FEED HIM; if he thirst, GIVE HIM DRINK." (Rom. 12:20.) Anti-ism says their churches cannot "FEED" little children out of the treasury if they are "hungry and destitute", but they can "GIVE THEM DRINK" — and the church pay the water bill, provided they will come to their "anti-ism" services. They say their churches can buy lots and pave them for parking outsiders and little children who come to their services, but the church would "go to hell" if it sent a bill of groceries to hungry, destitute children so as to supply their need. **AND ALL OF THIS FALSE DOCTRINE IS HATCHED UP TO GET A PRETEXT TO FIGHT THE ORPHAN HOME!**

3. This very contribution made by the church for "saints" is mentioned in 2 Cor. 9:12-13 AND IT WAS NOT FOR "SAINTS ONLY."

"The passage says, "For the administration of this service (The contribution made by the church in obedience to the command of 1 Cor. 16:1-3) not only supplieth the want OF THE SAINTS, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them (the "saints" — a noun — of the previous verse) and (which means plus — something more) unto all men." (2 Cor. 9:12.) So this contribution for "THE SAINTS", (1 Cor. 16:1-3) was said to be "UNTO THEM AND UNTO ALL MEN." (2 Cor. 9:13) "Them" is a plural pronoun, and refers to the plural noun "saints" in verse 12. The contribution of the church was "UNTO THEM (the "Saints") AND UNTO ALL MEN." (2 Cor. 9:12-13.) Anti-ism turns theological sumersaults trying to get around the obvious truth of this verse, a thing they would not do if it had been spoken of INDIVIDUAL CHRISTIANS, and not of THE CHURCH CONTRIBUTION.

### PATHETIC IS THE STATE OF MEN

Jettie Williams

PATHETIC is the state of men

When hearts cannot be reached,  
Indifference and unconcern

To gospel sermons preached;  
No time to heed the Master's call,  
No will to know His way,  
No love returned for what He gave,  
No work for Christ today!

PATHETIC is the state of men,

When few are moved to share  
The blessings God has given them  
With others bowed with care;  
No time to bind another's wounds,  
No helping hand to lend,  
No interest in a brother's plight.  
No paltry sum to spend!

PATHETIC is the state of men

When fortunes cease to smile,  
And haunts and fears possess them as  
They plod life's wasted mile;  
No time for God in days of strength,  
No thought to man befriend,  
No treasures stored eternally,  
No Heaven in the end!

## Challenging Statistics

WILLIAM F. WALKER

Several people have asked for the statistics used in the sermon last Sunday morning on "LIFT UP YOUR EYES AND LOOK ON THE FIELDS." We think the easiest way to make them available to every one is through our bulletin.

Dr. Henry Leiper of the American Bible Society gives a mental picture of the world by reducing all the people of the world into a theoretical town of 1,000. The town would look as follows:

1. There would be 60 Americans and 940 would represent the rest of the world.
2. 330 of these people would be classified as "Christians" with 230 of these being Catholics.
3. About 80 of these people would be practicing Communists, and 370 others would be under Communist domination.
4. There would be 303 white people and 697 non-white.
5. 500 of these people never heard of Christ, and about 500 would be hearing about Marx, Lenin, Stalin, and Khrushchev, etc.
6. The 60 Americans would have an average life expectancy of 70 years, and own 15 times as much per person as all the rest.
7. 640 of them would have a life expectancy of 40 years and most of them would be hungry most of the time.
8. American families would be spending at least \$850 a year for military defense, but less than \$4 a year to share their religious faith with other people.

### A FURTHER LOOK AT OUR WORLD WOULD REVEAL:

1. 600,000 people sleep in the streets of Calcutta.
2. 10,000 people die every day from starvation and malnutrition.
3. 10,700 people have leprosy.
4. 11,000,000 people are refugees in the world.
5. In our world there are 15 million Jews, 315 million Moslems, 170 million Buddhists, and 350 million Confucianists.

### WE MUST ALSO LOOK AT OUR OWN COUNTRY AS COMPARED WITH THE WORLD.

1. The average American family spends \$173 on Christmas gifts. The average annual income in many parts of the world is under \$100.
2. The average teenager in America has income in earnings and allowance equal to the per capita income of all individuals in 80% of the countries of the world.
3. 90% of the dogs in the United States receive better medical treatment than half the population of the world.
4. America is the first place on earth where people spend more on wants than on needs.
5. America is the first nation in history to have more of its people employed in providing services than in making goods.
6. Our economy is growing at a rate which will double in the next 20 years. This means there will be as much growth between 1965 and 1985 as between the Pilgrim's time and 1965.
7. When we look at the church, we see 90% of our members in 6 states. If we had as many preachers in the U. S. per capita as we do outside we would have only 8 preachers. How we need to pray for laborers to go into his harvest! (Lk. 10:1-2.)

(Midland, Texas)

(Note: If these facts and figures do not make us pray, perhaps we are all infidels and athiests. They made me cry and pray! How we do need a billion Christians to help us to save the other two billion human beings before it is too late! Remember, where we do not plant and cultivate Christianity, the weeds and briars of unbelief will soon take the field. Editor.)

## Who Maketh Thee To Differ...?

A large part of the civilized world is presently troubled with the problem of races living together peaceably. The world is rapidly getting smaller, and even now we are in constant contact with the world by radio, and in less than one hour from any part of the globe by space travel. If men do not learn to live together in peace they will learn to destroy each other in war!

Nothing has ever crept up on God unawares, and neither has the problem of the races escaped the attention of God! Our prejudice, bias, and our background most frequently hinders our understanding of the Word of God. Unfortunately there are souls so prejudiced against the truth that they would rather be lost than to be immersed! Once a preacher, whose son I had baptized, said that he would rather see his son dead than to see him become a member of the church of Christ! We lament such prejudiced are you concerning the race question?

This is not a discussion as to whether or not it is wise to attempt to eliminate all-white congregations or all-Negro congregations. This is not a question as to whether or not you think the races should inter-marry, but it is a question as to WHETHER OR NOT GOD HAS A PREFERENCE BETWEEN THE NEGRO AND THE WHITE MAN! "Who maketh thee to differ from another...?" Does the Negro have a Scriptural right to refuse his white brethren the privilege of worship in his assembly? Does the white man have a Scriptural right to refuse his Negro brethren the privilege of worship in his assembly? If your answer is yes, by whose or what authority do you so answer?

If a white brother in Christ should visit a Negro congregation to teach or to worship, and while there his life becomes endangered and the white brother is in need to what extent are the Negroes obligated to help him? Reverse the situation, when any Christian sees a brother in need, if he refuses help that he could give, "How dwelleth the love of God in Him?"

Under Judaism God "put a difference" between certain things, and commanded the people accordingly. (See Lev. 10:10; 11:47, 20:25.) Some of the people did not like the difference God commanded, and consequently did not obey him! (Ezekiel 22:26; 44:23) God did not countenance their disobedience.

Under Christianity God PUT NO DIFFERENCE between either nations or races. (Acts 10:34; Acts 15:9; Rom 3:22; Rim 10:12.) There are some in our congregations that do not like the arrangement God has made, and they do not hesitate to so express themselves! God does not countenance our disobedience. If a person is acceptable to God, by whose authority may we refuse to accept him in Christian fellowship? "God is no respecter of persons," May I still have favor with God? (See Rom. 2:11; Eph. 6:9; Col. 3:25; James 2:1, 2:3; 2:9; 1 Pet. 1:17.)

We may say that we are just not in favor of intergrating our churches now: well, perhaps the Negro brethren are no more in favor of it than you are, but does this make it necessary for us to refuse to help one another and to cooperate with one another as the need may arise? When a real need arises shall we refuse to help - or be helped on a color basis only? If we do so, do we not come under the condemnation of the second chapter of James? If we say that we don't care what the Bible says - that we know how we feel about the matter - does this not prohibit our being saved? Can one be saved and have a different mind from the mind of the Lord?

Christian friends, these are not matters indifferent, these are matters of faith, and when God expresses himself on any matter that should be the end of controversy.

Jesus said that those who love him will do what he commands. (John 14:15.) Do you

really love the Lord? Will you manifest a Christian attitude toward your brothers and sisters in Christ? If Christ were personally in an audience do you really believe that he would get up and leave if one of another race came in? Don't you want to be like him?

W. Ray Duncan

## The Golden Rule

By JAMES A. JONES Iuka, Miss.

It was Jesus who said, "Therefore whatever you want others to do for you, do so for them; for this is the Law and the Prophets." (Matthew 7:12, New American Standard Bible New Testament.) Without question, this passage has served as a text for many sermons and lessons. Both the young and the old have attempted to communicate its meaning. Thousands of people have committed the WORDS of memory. Yet, the astonishing fact is, few (percentagewise) are practicing it.

Why? I do not pretend to know all the reasons, nor shall I suggest them in this article. However, I do believe that many are not really cognizant of what is actually involved in applying the verse to their lives. It is with this particular problem that I am concerned in this article. This is not to say that the other aspects of the problem are not significant — they are. But I shall only briefly explore three basic prerequisites to practicing the rule.

1. LOVE — a selfish person cannot possibly apply the teachings of this passage to his life, because a practicing of this principle demands that one be positive in his thoughts, speech and action. He who loves, will FIRST do unto others what he would like done unto him. Every person wishes to be loved, no one likes to be hated. This is true of the selfish individual. Yet, he is patient, kind, does not brag, is not arrogant, does not act unbecomingly does not seek his own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth. (1 Corinthians 13:4-6.)

The one who truly loves is not only longsuffering and understanding, but is willing to forgive and forget the mistakes of others (Matthew 6:12,14,15; Hebrews 10:17), because he knows that he wants others to forgive him and forget his mistakes.

2. HONESTY — To live according to Jesus' instructions in this passage requires that one be honest. Deception is possible (James 1:22; 1 John 1:8; 3:7), this man should take heed. He should ask himself, do I really want people to THINK, SPEAK and ACT in my behalf as I do theirs? Think now! Be honest! In answering this question think of the numerous relationships to which it relates: parent-child, husband-wife, brother-sister, neighbor-neighbor, employer-employee, preacher-congregation, preacher-elder, preacher-preacher, elder-congregation, elder-deacon, teacher-student, etc. See how easy it is to be just a little dishonest if one is not careful.

3. ONE MUST STOP AND THINK BEFORE HE SPEAKS. Oh, how much more wholesome would relationships be if this were heeded. Following the Golden Rule requires that one seriously and candidly consider every word to be spoken (Colossians 4:6). One should not speak and then think. There is no wisdom in such expressions as: "It is just my nature to say what I think." "I want people to know how I feel." This individual has never done much sober thinking. It takes only a moment's serious reflection to see the folly in such statements. Everyone needs to, but especially should THIS person, analyze what, how, and why he thinks, speaks and acts as he does. It is much better to think and prevent than to act and regret.

Yes, it is easy to memorize the words in this passage, but applying them to one's heart, mind, and life is impossible unless one loves, is honest, and stops and thinks before he speaks.

## Dead Churches Have No Problems

We realize that such a statement can be misleading. One might get the idea that all live churches have problems. Or the way to settle a church is to let it die. Or that a dead church is better than a live one. None of these conclusions actually follows. The fact is, some live churches have no problems because they have worked and solved them. It is certain, however, that dead churches have no problems.

1. **NO WORKING PROBLEMS;** Dead churches have no problems getting people to work because nobody works, therefore, nobody cares whether or not others work.

2. **NO DISCIPLINE PROBLEMS.** A dead church has no problems in discipline because nobody is concerned about the matter of right and wrong. Members are free to live and do as they please because nobody in a dead church is concerned about his own life much less the other fellow's.

3. **NO PREACHING PROBLEMS:** A dead church has no problems with preaching to the heathen or helping gospel preachers in hard places because it is too concerned with worldly pleasure and its own selfish interest to get excited about the fact that the majority of the world is lost.

4. **NO STUDY PROBLEMS:** People in dead churches have no problems finding time to study and improve themselves because they are not looking for it.

5. **NO ATTENDANCE PROBLEMS:** Dead churches have no problems with attendance. The members just attend the services and classes when they get ready and feel no pangs of conscience when they miss, so there is no problem there.

6. **NO BENEVOLENT PROBLEMS:** Dead churches have no such problems. They try to salve their consciences by saying there are really no needy people in the real sense. Or that is not the mission of the church. Or because we can't help everyone, we won't help anyone. Of course, Jas. 1:27 or Gal. 6:10 does not affect them. They are dead. **THAT'S RIGHT. DEAD CHURCHES HAVE NO PROBLEMS** so far as **THEY** are concerned, but they **ARE** a problem. All problems demand a solution. The Lord's solution to the dead church is "REPENT or I will REMOVE thee."

Selected

## Thou Bringest Strange Things To Our Ears

By VIRGIL BRADFORD

The words of the title of this article are found in Acts 17:20. Paul was in Athens, in a city "full of idols." The idolatry of that Greek metropolis grieved his soul. He took advantage of the opportunity to preach "Jesus and the resurrection." The doctrine of "Jesus and the resurrection" is nothing new or strange to us but it was to the Athenians.

There are many things taught in the Scriptures, however, that are just as strange to the ears of some as the doctrine of Christ and the resurrection was to them.

1. **GOD ALWAYS REQUIRES FAITH AND OBEDIENCE ON MAN'S PART** in order that he might bless him with salvation. See Deut. 11:26-27, Matt. 7:21, Heb. 5:8-9 and Rev. 22:14. We do not claim salvation because we "feel" that we are saved, but we feel that we are saved because we believe it. And further, we believe that we are saved because we have obeyed, by faith, what God's word teaches us to do to be saved. See Mark 16:16, Acts 2:38, Rom. 6:3-4, Gal. 3:26-27, I Peter 3:21, etc. These things are strange to the ears of those who suppose that good morals alone are sufficient for salvation. If a high standard of morals was all that is necessary the rich ruler who came to

Jesus would have been saved. Mark 10:17-22) and Cornelius would have had no need of sending for a preacher of the gospel to hear "Words whereby thou and thy house shall be saved." (Acts 10-11) another thing that sounds strange to some is that.

2. **THERE IS ONLY ONE NEW TESTAMENT CHURCH.** This is not a statement based on bigotry or ignorance, it is what the Bible clearly teaches. The New Testament teaches that Christ built **ONE CHURCH**; saved people were added to **THE CHURCH**; Christ purchased the **CHURCH** with his blood; we are one body (the church); We are baptized into one body (the church); Christ is the head of the body, the church; and there is one body (church). Please read Matt. 16:13-18, Acts 2:47, Acts 20:28, Rom. 12:4-5, 1 Cor. 12:13, Eph. 1:22-23 and Eph. 4:4-6. Observe that wherever the church is spoken of in its universal sense it is always church, never churches. And the final thing that sounds "strange" to some is that,

3. **JESUS CHRIST IS THE SAVIOR OF THE CHURCH.** There are thousands of institutions in the world. Christ has made no promise to save them. But not so concerning his church. "For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body." (Eph. 5:23) Jesus came to "seek and save the lost." (Lk. 19:10) He "purchased the church with his own blood." (Acts 20:28). Hence, we must be a part of that which Jesus saves, or be forever lost.

When Paul finished his discourse the people of Athens did just what men and women are doing today. Some mocked. Some put off. Some believed. What is your attitude toward Christ and his word?

### I CALL MYSELF A CHRISTIAN

Well, no, I don't always get to Bible study. I would have to get up at least an hour earlier — and since I have to get up early during the week, I like to stay in bed on Sunday mornings. We don't go much on Sunday nights, after a motor trip we don't get back in time. Wednesday night? I'm either too tired or have some other activity planned, or the children must get their lessons.

Do I visit the sick? Well, no, I have just too much to do. I am not good when it comes to visiting the sick anyway; it always makes me feel depressed. I guess I wasn't "cut out" for that sort of work and besides, I have my house to keep. If I have any free time I like to call a friend and go shopping, read a magazine or take a nap. No, I don't read the Bible much. Don't seem to get much out of it.

As for giving, well, that's hard to do. I have to give the children money for the movies and we have so many things, — those cuts of meat we like are so high — well, it takes a lot of money to live these days. But, of course, we put in some, and a few times when I didn't have change I put in a dollar bill.

—Selected—

### CLIFFORD M. SMITH

The greatest institution on this earth is the church of our Lord Jesus Christ. (Col. 1:18.) Christ established His church, set it in operation as His own spiritual body, or society, for the purpose of accomplishing one prime objective — to preach the glorious gospel to the whole wide world and in so doing, to save the souls of men. (1 Tim. 3:15.) There is no institution on the earth comparable to it. If you should wonder why I make this claim, I suggest that you observe the following:

The church of Christ is a divine institution because of its divine origin. Jesus, the Son of God was its divine founder. LOVE was the great force that prompted our heavenly Father to give His Son upon the cross for the purchase price of this blood-bought institution. (Eph. 5:25.) Of its establishment Christ declared "upon this rock, I will build my church; and the gates of hell shall

not prevail against it." (Matt. 16:18.) That rock upon which Christ was to build His church was immovable and indestructible. That rock was the indisputable fact of deity — that Jesus Christ was the Son of God, as confessed by Peter in the context. The mission of this institution, the church, was so important and certain that "the gates of hell shall not prevail against it." We should thank God for its existence in the world today.

### IT'S YOUR HOUSE

A wealthy man before embarking on an extended tour of Europe, said to his contractor, who had erected many buildings for him: "While I am away, I want you to build me a fine home according to these plans. Be sure to build it with extreme care, and use the best of materials. Tell me the cost as soon as you have it and I'll give you my check."

During the process of construction the contractor discovered many opportunities for substituting inferior materials and pocketing the money thus saved. His employer would never know the difference and he himself would profit thereby. But he soon regretted his dishonesty, for the wealthy man, upon his return, inspected the finished house and said: "You have build it exactly as I wanted it and I'm sure that you've used the best of everything in its construction. Now in appreciation of your long years of service to me, I am giving you this new home for your very own. Here's the deed."

Your house of life is like that: you choose the materials that go into it, and you substitute inferior quality at places where you think it will not be seen; and you may congratulate yourself for pulling the wool over somebody's eyes. But if anything, goes wrong with the deal, you will be the one who suffers most. Remember — it is your house that you are building!

— Copied —

### LIFE

In the world today there are many things of great value — some things are even of so great value as to be called priceless — but there is nothing which can compare with the value of human life. A man may spend a lifetime earning and saving a fortune, and spend it all in a vain effort to lengthen his life upon this earth a few days.

In most cases, uncertainty causes an item to lose its value, but the value of life is never decreased, although it is the most uncertain thing we possess.

Life is a one-way street by which we will never return, and due to the uncertainty of life we need to prepare ourselves for a lengthening of life — eternal life after death. The Christian life is the only life a man can live and be prepared to live forever. The life of a Christian is to be "according to the pattern" of the life of Christ. (1 Tim. 1:16.) It should therefore be a strong life (Psa. 27:1), and courageous (27:14.) To be a Christian is to be in Christ (Gal. 3:27), and life is in Christ. (1 John 1:4; 1 Jn. 5:11.)

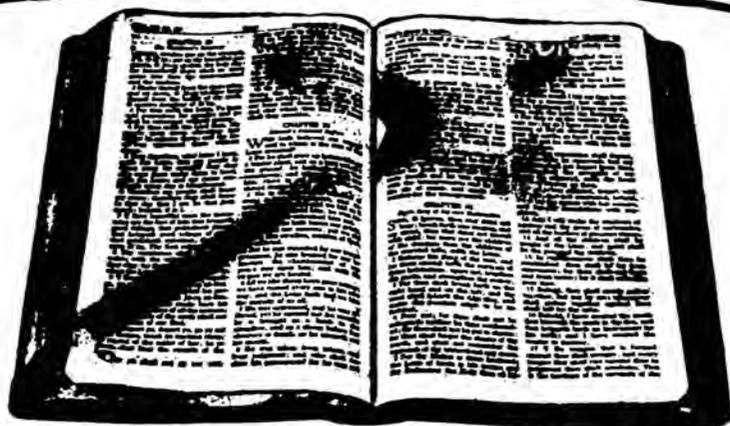
We should never live a hypocritical or slothful life, most of the difficulties of trying to live the Christian life arise from attempting to half live it. Neither should we live a covetous life, "for a man's life consisteth not in the abundance of the things which he possesseth." (Lk. 12:15.)

"He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; and let him turn away from evil, and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and His ears unto their supplication; but the face of the Lord is against them that do evil" (1 Pet. 3:10-12.)

"Finally, brethren, 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." (Phil. 4:8.)

—Selected

# WORDS of TRUTH



*"Ye shall know the truth  
and truth shall make you free"  
Jn. 8.32*

*"Thy word is truth" Jn. 17.17*

*"But speak forth the words of truth"  
Acts 26.25*

*"Grace and truth came by Jesus  
Christ" Jn. 1.17*

VOL. 2

FRIDAY, MARCH 24, 1967

NO. 108

## Some Thoughts Concerning The Gospel Meeting At the Hatt Church

March 26-31, 1967

LEVI SIDES

There will be a gospel meeting at the Hatt Church of Christ, Route 2, Parrish, Alabama, March 26-31, 1967, with brother Calvin Warpula of Abilene, Texas, doing the preaching. Services will be conducted at 7:00 p. m. All are invited to come and bring their whole families and invite as many friends as possible.

### A LOOK AT THE PREACHER

Brother Calvin Warpula shows unusual promise as a gospel preacher. Only 22 years old, Warpula is already experienced as an evangelist. He has held over 50 meetings in his short but productive career. Calvin was born in Tennessee and reared in Alabama. He was graduated magna cum laude from Freed-Hardeman College and while at the Henderson, Tennessee college he was president of the student body. He is now a senior student at Abilene Christian College, Abilene, Texas, and is married to the former Judy Hammitt of Pittsfield, Illinois. They have one daughter, Melissa Michelle, born December 23, 1966.



**Calvin Warpula** has one daughter, Melissa Michelle, born December 23, 1966.

He is a member of the honor society, Alpha Chi. He recently won two speaking awards from the Abilene Christian College: the Cox Extemporaneous Speaking Contest and the Thomas Bible Reading Contest.

### THOUGHTS CONCERNING OUR MEETING

1. LET US HELP THE LORD MAKE THE MEETING A SUCCESS. Without the Lord we can do nothing. But we can do all things through Christ who gives us strength. (Phil 4:13.) The Lord will do his part well, and he will enable us to do our part well if we obey him. We must learn what the Lord's will is and do it with all our might.

2. IT IS THE LORD'S WILL FOR US TO PREACH THE GOSPEL. This is the purpose of this meeting. The Lord is not here to do it himself, but He wants us to do it. This is the reason we are having this meeting. Do all YOU can to make it a success in the eyes of the Lord. Brother Calvin will do his part — the preaching

— well! The rest of us must do our part well. Will you do your part well?

3. WHAT IS A GOSPEL MEETING? The term "gospel meeting" is usually understood to refer to a series of gatherings in which the gospel of our Lord is preached. Though we usually think of a series of gatherings as a gospel meeting, one such gathering would be just as much of a gospel meeting as would a series. In this sense, every time God's people assemble to worship Him we have a gospel meeting.

A gospel meeting is a meeting in which the gospel is preached. When a group of people meet to discuss current events or politics such a meeting is not a gospel meeting. When a group assembles — even though it may be a religious group — to preach the philosophies and doctrines of men such a gathering could not rightfully be called a gospel meeting. Our gospel meeting will be truly a gospel meeting in that the gospel will be preached in its purity and simplicity.

4. WHAT CAN YOU DO WHEN YOU GET TO THE CHURCH BUILDING? You can help to sing every song. You can pray and listen attentively to every word that is spoken. This will help you, the song leader, and the speaker. When the service is over you can, if you have time, visit with those present, ask questions and discuss the topic of the hour. There is a great blessing for you in every service. **DON'T MISS ONE OF THEM!**

5. WHAT CAN YOU DO BESIDES ATTENDING EVERY SERVICE YOURSELF? There is no end to the answers of this question. You could:

- Bring someone with you.
- Urge everyone you see to come.
- Show everybody you meet that you believe in this meeting.
- Help others to understand that they need to be in every service.
- Talk to everyone you can about the meeting.
- Use your telephone to invite your friends and relatives to come.
- Write cards and letters.
- Speak to visitors. Show them that you are glad they came. Encourage them to come

again.

6. WHAT IF EACH OF US SHOULD CARRY OUT THE ABOVE SUGGESTIONS. There is no way of knowing the amount of good that can be accomplished. If everyone of us could be present for every service, that would be a great power within itself. Then if everyone of us would use all the power and influence that we have to get others to come, **WHAT A MEETING WE COULD HAVE!** Which of us is going to fail to do what we can? The Lord knows and to Him we will have to give account. (Rom. 14:12; II Cor. 5:10) We will be happy when we do what we can. We will encourage others to obey the Lord when we do His will. He will bless us when we do what we can. Will we make it possible for the Lord to say of us what He said of the faithful woman? "She hath done what she could." (Mark. 14:8.)

7. REMEMBER THE LORD WILL BLESS US WHEN WE DENY OURSELVES AND DO HIS WILL. Jesus said, "If any man would come after me, let him deny himself, and take up his cross and follow me." (Lk. 9:23). "Peter began to say unto Him, 'Lo, we have left all, and followed thee.' Jesus said, 'Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.'" (Mark 10:28-31.)

8. WILL YOU GIVE UP THAT IS KEEPING YOU FROM OBEYING CHRIST AND ACCEPT HIM? We hope you will during the meeting. If you will, He promises that you will be abundantly blessed in this life and in heaven when it is over. We are praying for you. And we will be looking for you at every service.

9. DO YOU THINK THE SERVICES WILL BE WORTH YOUR TIME AND EFFORT? Come and see. **DON'T MISS A SERVICE.** March 26-31, 1967.

## WORDS of TRUTH

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## Some Radio Preaching

(GUS NICHOLS)

Much false religious teaching rests upon nothing more than mere assumptions. There are three "Anti-ism" preachers on the radio in our county trying to proselyte members from our, nearly forty, congregations, to their little faction in the county. It is noteworthy that when they get on what they call "current issues" they misrepresent the real issues involved.

### ISSUE WITH ATHEIST

If you were about to enter a discussion with an atheist what would the issue be? Surely, it would not be centered around baptism, or the Lord's supper. And it would be just as unfair for you to affirm that "Jesus Christ is the Son of God" with such an infidel opponent, who does not believe there is a God to have a Son. Neither should you have to affirm that the Bible is the inspired word of God, for an Atheist does not believe there is any God to inspire anything, or do anything. The real issue with an atheist is as to whether or not there is a God. Until this is settled there can be no proper controversy about what God has taught, what he does, or does not do.

### DISCUSSION WITH A QUAKER

It would be illogical for me to debate a Quaker on the subject, act, or design of water baptism, for Quakers do not believe in nor practice water baptism, or anything called water baptism. Neither do they teach or practice any sort of observance of the Lord's supper. So, instead of discussing sideline matters, I would insist on discussing the issue between us, if I were about to enter a discussion with a Quaker. The issue would be as to whether or not God has authorized those under the new covenant to receive water baptism. Who should be baptized, what baptism is, and what it is for would not be the issue — not with a Quaker who does not teach or practice water baptism at all. To discuss the way to baptize with one who does not believe in baptism is unreasonable. And the same is true of the Lord's supper. How to observe the Lord's supper, and when, etc. is no proper issue with a Quaker who rejects the Lord's supper entirely.

### DISCUSSION WITH A JEW OF JUDAISM

We would not discuss with a Jew the question of what one must do to be saved by Christ, for he does not believe in Christ as the Son of God — Does not believe in his Deity and Divinity at all. The issue with a Jew would not be as to whether or not there is a God, for he claims to believe in God. But the issue with him would be as to whether or not Christ is the Son of God and Savior of the world. Then, and only then, would it be in order to discuss the conditions of salvation 'ipulated by Christ. All can see the issue involv-

ed in these matters with these opponents.

### FALSE ISSUES RAISED ON RADIO

Now, as to "Current issues" among us, there are many false issues being raised here in Walker county by these radio preachers. There is no issue as to what the work of the church is, as taught in the New Testament. We are agreed that the work of the church is three-fold in its nature. (1) It is the work of the church to preach the gospel, and be the pillar and ground of the truth, and that it is to do this as a church, and without the use of any ecclesiastical organization like the Missionary Society. (1 Tim. 3:15.) (2) It is agreed also that it is a work of the church to edify itself in love, which includes its worship, and much of its teaching work. (Eph. 4:8, 11-16.) (3) It is further agreed that it is a work of the church to practice benevolence toward those for whom it is obligated to render assistance. (1 Cor. 16:1-4; Acts 2:44-46.)

Some false issues lugged into the controversy are as follows:

1. "How Shall The Church Take Care of Hungry Destitute Children? In an Orphan Home? In A Relatives' Home, or Where?" This is not the issue involved, and is a side line discussion lugged in by these brethren to darken counsel.

How could some manner, method, place, etc. involved in church care of hungry, destitute children be an issue between us? These brethren affirm that "The scriptures teach that it is a sin for the church to take money out of its treasury to buy food for hungry destitute children, and those who do so will go to hell." (Proposition Affirmed by A. C. Grider, and endorsed on radio by these Walker County Anti-ism preachers.) They do not believe there is any sort of scriptural way, or place, for the church to contribute to hungry destitute children, and, so, why should we have to discuss the method, the place, the sort of home, and the like with them? The issue is as to whether or not the church is obligated to the little "Hungry destitute children" at all. **THAT IS THE ISSUE ON THE MATTER OF BENEVOLENCE, AND AS TO WHETHER THE CHURCH CAN CONTRIBUTE TO ITS OWN MEMBERS, IF PUT TOGETHER INTO A HOME WHERE THEY CAN BE CARED FOR TOGETHER: AND AS TO WHETHER OR NOT THE CHURCH CAN CONTRIBUTE TO A WIDOWS' HOME FOR HER SUPPORT AND THE SUPPORT OF HER CHILDREN.**

The issue is not the Herald of truth, but is: **MAY ONE CHURCH AID ANOTHER CHURCH IN EVANGELISM AT ALL, UNDER ANY SORT OF ARRANGEMENT AT ALL?** Anti-ism denies that one Church can scripturally contribute to another to aid it in putting on a radio program, or any sort of teaching service.

### ARE MODERN ISSUES

These issues are modern issues among us. Twenty five years ago, there was no division over the orphan home, nor over a church-supported cooperative radio, or TV program.

Back there churches were not divided over a cooperative meeting with several congregations aiding another to secure a preacher, oversee a gospel meeting with the other churches helping it, in whatever way they could. We older people remember the Hardeman Tabernacle, Sermons delivered in the Ryman Auditorium in Nashville, Tennessee, with most of the churches of Christ of the city cooperating. Five such meetings were conducted, and the sermons put into book form.

### THE HOUSTON MEETING

Here let us have Brother Roy Cogdil, the local preacher for the Norhill church in Houston, Texas, tell us about a cooperative meeting they held where he preached for that church with nineteen other churches cooperating in the city-wide meeting, conducted Jan. 21-28th, 1945 — just twenty-two years ago. He says, in his introduction to the book of sermons delivered in the meeting:

"In order that the meeting might be carried

out on a scriptural basis, and without provoking criticism, the Norhill church decided to sponsor the meeting, guaranteeing all expenses incurred, and simply extend an invitation to the other churches of Christ to have whatever part in the meeting, financially and otherwise, they wanted to have. With this arrangement in mind the Music Hall was contracted for and the preacher and the singer engaged for the time decided upon. When the invitation went forth to the other congregations of the city to cooperate in whatever way they could, the response was almost unanimous and was so hearty that the success of the meeting, the first of the kind ever undertaken in the city of Houston, was guaranteed from the beginning."

Again he says, "Never has an effort of this magnitude been carried to completion with any better cooperation, finer spirit of unity, or less friction than this one. That was an outstanding feature of the meeting. Twenty churches worked together as one throughout the effort and the churches of Christ in Houston demonstrated the practical side of Christian unity and above all sufficiency of the Lord's church in the accomplishment of his work without the interference of human organizations. All of the funds were handled through the treasury of the Norhill church and all bills incurred paid out of that treasury with a complete report furnished each congregation assisting. That this arrangement worked to the satisfaction of all is attested by the fact that in a city-wide gathering of brethren after the meeting was over, the unanimous request of the churches cooperating in the first meeting was that Norhill congregation take the lead in the second meeting to be held the ensuing year."

(End of quotation from Brother Roy Cogdil in his introduction to the book of sermons entitled "God's Prophetic Word.")

This was, of course, before Cogdil and others pulled off a faction and started out to change the churches of Christ in the nation. They have learned nothing new which we all did not know back in those days. We are, as plain churches of Christ, refusing to follow them off in their speculative theories and man-made laws which they are trying to bind upon the churches. They are as far wrong as the anti-Sunday school churches, the one cup churches, the no-located preacher churches, and the no-elder churches. They will have to bear the blame before God for trying to divide the body of Christ. But just remember we are standing where we all alike stood before Roy Cogdil and others of the anti-persuasion left us. May God be merciful to them, and may the good people deceived and misled by them come back to the liberty which we all then extended to one another in Christ as Christians, with no man-made laws under generic authority.

## Three Qualities Most Needed

BILLY G. MOORE

Much has been said in these times concerning how one may live confidently and meet the challenge of living in the age known as the "Space Age." I believe the Lord gave us the answers many years ago when He inspired the apostle Paul to record 1 Corinthians 13 for future generations. In this chapter three qualities are mentioned that can be valuable to us today. (1 Cor. 13:13.)

**FAITH.** Without faith we cannot please God and we cannot solve our problems. We cannot find the unifying purpose of life which will lead us to victory. Faith is the victory that overcomes the world. Let us feed on the Word of God which is living and active and is the source of true faith in God as revealed through Christ.

**HOPE.** Here is the anchor of the soul. Without it we will be tossed to and fro and lose ourselves in the sea of despair. The world needs the

(Continued On Page 3)

## Three Qualities Most Needed

(Continued From Page 2)

hope we can share if we possess it and it possesses us. There is so much discouragement, so much dismay in the world today; but hope can let us be lifted above the trite cares of the world as we hope for the better life that has been promised.

LOVE. This is the greatest of all qualities for it is the supreme quality of God himself. Without it all else matters not. It is so easy to say and so difficult to learn to show love as God did, to all people at all times. The church needs it so badly. So does the family. And the world. There is so much hatred, so much envy, so much jealousy, and so much pride. The kind of love we need cannot be generated from below but must come from God. This love is kind, patient, and envies no one. It is never "boastful, nor conceited, nor rude, it is never selfish, nor quick to take offense." This love "keeps no score of wrongs done to it; does not gloat over other men's sins, but delights in the truth." This kind of love can face anything and there is no "limit to its endurance." We believe that the most wonderful thing in the world is the fact that the God who is at the heart of this universe is a God of love. Should we not strive with all our might to love as He loved? How great change could be wrought in our hearts, in our families, in the church, and even in the whole world if we truly strive each day to love as God and Christ loved us!!

## It's Just A Matter of Time

Time, though our most precious commodity, is often spent foolishly. It can't be replaced: nor can it be reclaimed, once it is gone. Man has no control over time, for its reins are in God's hands. But we see the sun set and rise regularly, and we labor under the vain delusion that it will ever be so! But God has spoken differently: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31.) The long-sufferings of God will inevitably come — sooner or later than we think! It is a matter of time!

An arresting statement is found in Gen. 6:3 — "My spirit shall not always strive with man, for that he is also flesh: yet his days shall be an hundred and twenty years." The people whom God had brought forth from Adam and Eve had grown progressively wicked, until "it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. 6:6.) Still the patience and long-suffering of God waited one hundred and twenty years before the deluge destroyed the sinful world. During this time the Spirit of God was striving with men through the preaching of Noah, as God called for repentance. A commentary on this is found in 1 Pet. 3:18-20 — For Christ also suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison: which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." For over a century God's Spirit strove with them. But it was a matter of time, and then God's striving ceased, and sudden destruction came upon them!

The means by which God's Spirit strives with men is through His Word. The prophet declared, "Yet many years didst thou forbear them; and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the land." (Neh. 9:30.) God's Spirit moved these prophets to warn of impending doom. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were

moved by the Holy Spirit." (2 Pet. 1:21.) "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow... which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into." (1 Pet. 1:11-12.) That same Spirit which raised Jesus from the dead, that preached through Noah before the flood, that was directing the prophets of old — that same Spirit now strives with men through the gospel!

After striving for an hundred and twenty years, the Spirit's pleading was still rejected by Noah's neighbors! Then God's wrath descended! As Sodom and Gomorrah reveled in sin, the wrath of God was kindled against them, and they were destroyed! Peter points out these things as bold examples inscribed for our learning: "For if God spared not the angels that sinned... and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly... the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:4-9.) It's just a matter of time until God will handle all such matters!

"And the Spirit and the bride say, Come." (Rev. 22:17.) The Spirit is still striving with men through the gospel. But men must come to repentance to escape the wrath of God! Jesus said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3,5.) Now, don't get the notion that Christ is not coming back with angels and the fire of damnation! Such scoffers are exposed by the words of 2 Peter 3:3-10.) The long-suffering of God will have its termination, and wrath shall be visited upon all who have not heeded the Spirit's pleadings! (1 Thes. 1:7-9.) Men can reject the Spirit until their last opportunity has fled — when they would give ten thousand worlds like this one for just one more chance! Don't you realize why Paul wrote, "Quench not the Spirit" (1 Thes. 5:19)? It is possible to thrust God's Word from you until God finally gives up on you! How sad the indictment in Hos. 4:7 — "Ephraim is joined to idols: let him alone." God did not intend to waste time on him! He was past God's care and concern; but awaited only God's wrath! We can get that way too. "Because that, when they knew God, they glorified him not as God... wherefore God gave them up..." (Rom. 1:21-32.) Over and over it was stated, "God gave them up..." It was only a matter of time!

Once I was struck by the statement, "He's as slow as the wrath of God!" To me that was more than merely expressive! God's wrath is slow; but it is also sure! When we reject God so long, then God will reject us! When we strive long enough against the Spirit of God, His Spirit will no longer strive with us! Take the notable example of Saul: "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." (1 Sam. 16:14.) God pleads "Today is the day of salvation," while men listen to Satan's promises, "Time enough yet!" The wrath of God fell upon those at the flood, upon Sodom and Gomorrah, upon so many others who vexed the Lord by their sinful and wayward lives. It is only a matter of time until the whole world will feel God's wrath as never before! "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all the hard speeches which ungodly sinners have spoken against him." (Jude 15.) To all the ungodly I can only warn, "It is only a matter of time!"

—Dillard Thurman

—IN GOSPEL MINUTES—

## All Things Have Their Measure

Many decades ago a German philosopher said: "All things have their measure and when they pass that measure, things cease to be what they once were." Although this may not be unlimited in application, yet it is a principle which is applicable to a thousand and one situations. A failure to recognize this principle has led some people to justify a course of conduct on grounds which do not justify it at all. Let us give some examples of this.

Eating has its measure, its proper bounds, its limits. It is essential within these bounds. Without eating we cannot live physically; and yet eating has its bounds or measure. When eating becomes gluttony, and no longer eating for the sake of the body's health, the situation has drastically changed. One cannot justify gluttony on the grounds that it is essential to eat in order to sustain good health and life. Eating has passed beyond its measure, things have ceased to be what they once were. No longer is it eating in order to maintain health; it is eating in order to satisfy a lust for food, and is detrimental to the health.

Contemplation is a very important aspect of the Christian life. There are some who in their hustle and bustle of life always hop, skip and hasten (as one of my friends put it) when the sign says, Stop, look and listen. We need a quiet time in which we can withdraw, if not physically at least in our thoughts. However, one cannot justify a life of total contemplation wherein he withdraws from the world and does not act. Contemplation has its measure, its proper function and bounds, and when it passes beyond its proper function the situation has changed and it is no longer a good, but an evil. A stream may perform a very important function, and yet when it gets out of its proper bounds it may be destructive flood.

It is good, and necessary, for Christians to engage in projects which are helpful to the community and in various programs which are planned.

However, if they become so caught up in organized activities that they do not have time for their family, then things have passed beyond their measure, and the situation is drastically changed. A part of our Christian life is, of course, scheduled and planned, with reference to the organized activities of life, but a part of our Christian life is also directly involved in our direct and immediate responsibility toward our family. On the other hand another individual may think that his total responsibility is to his family and by giving his total time to the family things have passed their proper bounds and the situation is not what it once was.

Individuals need rest and recreation, and yet one cannot justify a life spent in recreation by saying that recreation is necessary.

One may need to ask himself from time to time. Does the particular thing I am doing have its measure, and am I endeavoring to keep the proper balance? None of us will do a perfect job of it, but it will be helpful if from time to time we think of the saying that all things have their measure, and when they pass that measure they cease to be what they once were.

This does not mean that the world will always think that we have achieved proper balance. They may think we are unbalanced when we give our unmeasured devotion to God in service to him and to humanity. They may think that we have passed our proper bounds when we refuse to obey man when it would be impossible to obey both God and man at the same time. But we remind them that though we believe that obedience to man is involved in the Christian life, this obedience has its measure. When it passes to the place that we must disobey God in order to obey man, the situation has then changed and we must obey God rather than man.

## Family Devotionals

(N. E. HICKS)

I have been wondering for sometime if there is a considerable number of Christian parents that have a set time each day for the family to get together for a family devotional. I have seen some statements in the papers and magazines recently that make some very strong indictments of the American home not functioning properly, or in many instances not functioning at all. The divorce rate is constantly increasing, and our children are becoming delinquents. I am sure that the family devotional period, if established in every Christian home, would do much to off-set these evils. I challenge all Christian parents to try this for a year. I don't believe they will ever want to give it up then. In our family, we have for many years, had our family devotional immediately after we have had our breakfast; however, that might not be the best time for all families. Ten or fifteen minutes spent each morning in reading the Bible and in prayer might be the most important fifteen minutes of the day. There must be something wrong with our way of life that would produce so many evils, such as broken homes and the baffling juvenile delinquency problems. A prayerless home can hardly be other than an irreligious home. "I will therefore, that men pray everywhere, lifting up holy hands without wrath and doubting." (1 Tim. 2:8.) Surely to pray for "all men everywhere," surely this includes our children and our homes. They who pray daily in their homes do well; but they do far better if they both pray and read a liberal portion of God's word for their instruction and guidance. What scene on earth could be more lovely and more like the heavenly home, and more pleasing to the Father in heaven, than that all Christian parents should assemble their families each day for a few minutes for a devotional period? Thus uniting their supplications and thanksgiving to "Our Father who are in heaven." It is indeed a very sublime picture to see Christian parents thus praying for their households, and beseeching God's blessings upon all of its members. It is this that makes the home the type of heaven. I believe that the blessings of heaven will rest and abide upon the children of such a family that have been thus dedicated and consecrated to the Lord. The influence of the family devotionals is great, silent, irresistible, and permanent. Your children will rise up and call you blessed. They will long remember, and always thank God that they were reared under such influence. It affords home security and happiness, and removes family friction, and causes the complicated machinery of the family to run more smoothly. It promotes unity and harmony, and drives out selfishness, turbulent passions, destroys peevish tempers, and makes home intercourse holy and delightful. The "dew of Hermon" descends upon the home where prayer is wont to be made. Its members enjoy the good and pleasantness of dwelling together in unity. The voice of the family devotional has sent many a prodigal son and daughter home to their father's house. But in order for the family devotionals to do their greatest good, they must be regular and devout, and the whole family engaged in this delightful spiritual exercise.

Some Christian parents who have the family devotional period, do not bother to have the entire family assemble and participate. This is wrong. By all means have every child present everytime, if possible. It is my further conviction that the family devotionals are most effective when all the members of the family kneel before God in prayer, is possible. If the children are not taught that they should kneel for prayer, they are likely to grow up thinking they should not bend the knee until they become

Christians. Otherwise, if they are taught to kneel for the prayer, their hearts will be drawn nearer the Saviour, and their hearts will naturally be inclined toward Him. The penalties of neglect, and the rewards of our faithfulness to it, should prompt every Christian parent to establish the family devotional parent in their home. Truly God will bless the home that daily blesses his holy name.

N. E. Hicks  
Adamsville Church of Christ

## What My Religion Means To Me

CHARLENE BUCHANAN,  
Denton, Texas

(Note: This High School sophomore (age 15) writes to share her faith with other young readers.)

"My religion gives me hope for the future. It gives me a better understanding of other people. It creates in me a love which helps me each day to live like Christ.

"By praying and reading the Bible, my life's problems work out better. I am glad America lets us worship as we please, but I believe I should worship God as he teaches through his apostles in the Bible.

"There is some good in many kinds of religion, but the religion that is taught in the Bible gives me hope of living in Heaven. By living as a member of the church, I am around people who are trying to do as God would have them do. These people, like me, feel the need of God's help.

"By worshipping God in his way, a deep calm of satisfaction fills me with peace. My religion causes me to put the church first, because life is short and eternity is forever

"My religion holds up Christ as being God's Son.

"My religion cause me to know that in the judgment he will understand my weaknesses, and he will be a JUST and MERCIFUL judge.

My religion teaches me to put others before myself. It teaches me to make others happy, for only by helping others and doing God's will can I become truly happy. My religion means feeling close to God, and this comes by listening to him talk to us through the Bible, and by talking to him in prayer.

"Without religion, this would be a terrible world in which we live, because only in the Bible are we taught of the good way of life. The most important thing on earth is living the Christian life.

## Christian Living - - Forgiveness -

MICKEY CRATON

"For, if ye forgive men their trespasses, your heavenly Father will also forgive you. But, if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15.)

"A new commandment I give unto you that ye love one another; as I have loved you, that ye also love one another." (Jn. 13:34.)

Perhaps the most unpopular of all Christians duties are those of loving and forgiving our fellow man, since our fellow man also includes those who are our enemies.

As someone has said, "Every one says forgiveness is a lovely idea, until they have something to forgive." True, we all agree in theory that we should forgive everyone when we are wronged, but in practice, it is so hard to do that we often neglect it. The difficulty in learning to

forgive is, however, no excuse for not learning to do so. No one promised us that Christianity would be easy (Matt. 24:9; Rom. 8:18; Heb. 12:6; 1 Pet. 4:12;) surely from the example of Paul's life we can see that it is convenient, for Christ quite plainly taught that if we didn't forgive others, we wouldn't be forgiven ourselves. It is quite simple to see that this is something our salvation depends upon.

Not only must we forgive, since that can be done grudgingly, but we must love those that we forgive. Sometimes this seems utterly beyond human attainment; indeed, it might seem ridiculous to try to love a sinner. But think of this, though. We are not commanded to think that people are good, even though they sin; this would be contradicting Christianity's teachings. We are commanded to love them, and this is quite apart from their sins. God hates sin (Jer. 44:4) and wouldn't expect us to love something He hates.

That should be some relief, that we are allowed to hate the sin, but that is only half the act, for now we must love the sinner. C. S. Lewis writes that he once thought this to be rather ridiculous; how could you hate what a man did and not hate the man? Then he says, it occurred to him one day that there was one person to whom he had been doing this all of his life—himself. No matter how much he hated his sins and shortcomings, he still loved himself, and he had never had any difficulty doing otherwise. When it came down to it, the reason that he hated what he did wrong we because he loved HIMSELF.

Apply this to "love thy neighbor as thyself." (Mt. 22:37-41), and we find what is meant by this command of Christ. Remember how God loved us. It isn't for any grand qualities we might have . . . Think how perfect He is and how we violate His Will, and yet He still loves us in spite of everything. This way, it isn't nearly so difficult to forgive others.

It would be unfair to take credit for the thoughts expressed as original ones. They are adapted from "Mere Christianity" by C. S. Lewis.

## MORE THAN YOU THINK

DOES IT HURT TO MISS???: Members are mistaken when they say, "It doesn't hurt anything for me to stay away from the meetings of the church." It hurts far more than you realize.

It hurts YOU. It hurts your standing with God when you disobey His commands. (Heb. 10:25.) It hurts you because you sin, and sin always hurts.

It hurts GOD. He is grieved when we disobey. (Gen. 6:6.) He smiles with pleasure only when we obey His will.

It hurts the CHURCH. Your voice in the singing, your participation in the prayers, your fellowship in the Lord's supper and the contribution you would have made to the Lord's work are missing. The church is composed of its various members. In 1 Cor. 12:18-26 Paul proved that the body cannot properly function without each and every one of its members.

It hurts your SPIRITUAL STRENGTH. Just as one cannot maintain health and strength without partaking of food, the inner man weakens when one deliberately misses a spiritual meal.

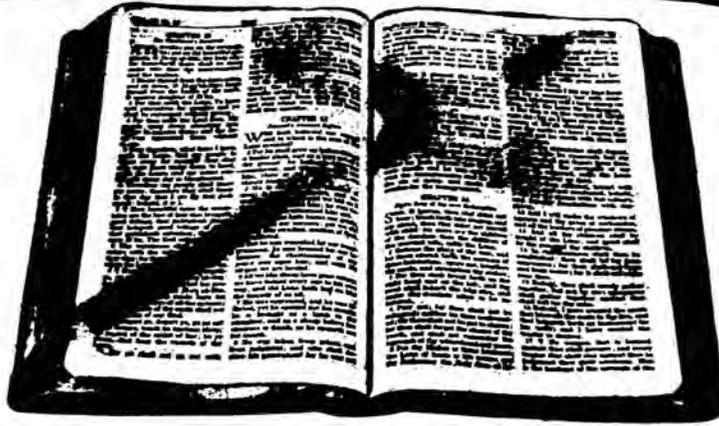
It hurts your INFLUENCE. When you stay away from the meetings of the church, you set a bad example. Your neighbors and friends who are not members of the church will know that your religion means little to you. Your bad example may influence younger and weaker members to stay away, too.

—Bulletin, Bentonville, Ark.

# WORDS of TRUTH

*"Ye shall know the truth  
and truth shall make you free"*  
Jn. 8.32

*"Thy word is truth" Jn. 17.17*



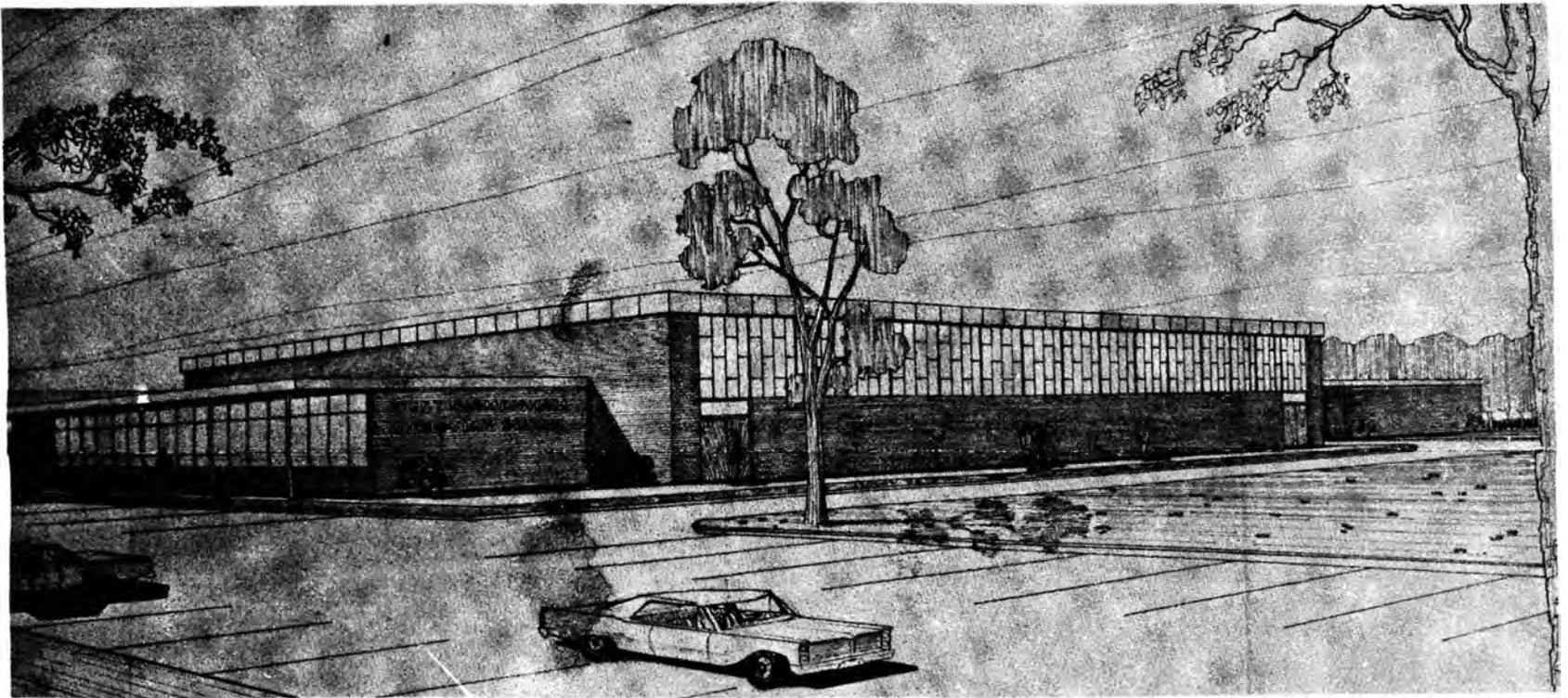
*"But speak forth the words of truth"*  
Acts 26.25

*"Grace and truth came by Jesus  
Christ" Jn. 1.17*

VOL. 2

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NO. 109



ARCHITECT'S CONCEPTION OF THE EXPANSION OF WEST BIRMINGHAM CHRISTIAN SCHOOL

## Preparing Youth For Today, Tomorrow, And Eternity

LEVI SIDES

WEST BIRMINGHAM CHRISTIAN SCHOOL had its beginning in 1960 when it opened its doors to the first three grades in the building of the Sandusky Church of Christ. After one year of classes in this borrowed building the board of directors acquired a seven-acre tract of land at 1120 Apricot Street in the Forestdale area of Birmingham, Alabama. For the next two years classes were conducted in an existing dwelling house on this property. During this time grades four, five, and six were added. In 1964 the seventh grade and a kindergarten were added. In 1965 the eighth was added.

The present building, which was crowded from the beginning, became more and more inadequate as the enrollment increased. Plans were then made to contract eight classrooms and an auditorium. In the summer of 1963 four of these rooms were constructed. In 1964 three additional classrooms were added which also serves as an auditorium. At present, more land is being acquired and a new building program is being



**JAMES E. EASON, President**  
West Birmingham Christian School

planned.

### HOW IS THE SCHOOL SUPPORTED

WEST BIRMINGHAM CHRISTIAN SCHOOL is a non-profit organization supported by members of the Church of Christ and individuals interested in Christian education. It receives no state or federal aid, and therefore must depend

on contributions from those interested in Christian education. All contributions to the school are tax deductible.

### MISCELLANEOUS INFORMATION

The WEST BIRMINGHAM CHRISTIAN SCHOOL is a private, undenominational organization. Its purpose is to build and maintain a Christian School from kindergarten through high school level and to provide a Christian environment, Christian teachers, associates, and activities. It is a school where each student is encouraged to develop mentally, physically, and spiritually. The School is approved by the State Board of Education and meets all the standards of the State. All teachers have a State certificate and each grade follows the same basic curriculum as that used in the Jefferson County, Alabama schools, making use of the same text books. The school has been inspected by the State Department of Education and is approved according to the highest standards.

Christian education has as its first objective the training of better and true Christians who will dedicate their lives to the service of the

(Continued On Page 3)

## WORDS of TRUTH

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## Scriptural Giving

GUS NICHOLS

All of us want to make our baptism conform to scriptural teaching. Like the twelve at Ephesus, (Acts 18:24 to Acts 19:7), we would correct the matter at once, if we were to discover that our baptism was not scriptural. Likewise, we wish to observe the Lord's supper according to the Lord's commandment. But what about our giving? Do we give as though there were no scriptures regulating our giving?

### THERE IS A GREAT NEED

There is a great need for funds with which to finance the work of the Lord. The gospel should be preached to every creature in all the world. (Mk. 16:15-16, 20.) The poor and needy are to be remembered. (2 Cor. 9:12-13; Gal. 6:10.) The church is to be edified. (Eph. 4:8-16.) Under normal circumstances, this involves the construction of proper facilities, the conducting of radio programs, use of the printed page, use of mass media for reaching our generation — about three billion souls — before too late. (Prov. 27:1; 2 Cor. 6:2.) We must give of our time and talents, our money and might to the end that this great work may be done, both at home, and around the world.

### IS A HIGHER MOTIVE

Yet, there is a much higher motive for giving than being moved by the crying need for funds, as noble as such an incentive would be. It is more worthy to be so anxious to give and to lay up treasures in heaven and show our love for the Lord, than to merely be moved to give because of some need. A man is a sorry example of giving who gives only because of the pressure of necessity. Paul says, "Every man as he purposeth in his heart, so let him give; not grudgingly, OR OF NECESSITY; for God loveth a cheerful giver." (2 Cor. 9:7.) It is of first importance that I be a Christian, be a cheerful giver, and lay up treasures in heaven, whether or not there is some great need crying out for funds. I need to remember that Christ said, "It is more blessed to give than to receive." (Acts 20:35.) However, there is also a great need for every dollar I can give unto the Lord. But if there were no special need for contributions, I would give liberally any way; for all we keep, we lose, and it will be burned up when the world is on fire. (2 Pet. 3.) I need to send on my treasures before me to heaven. (Mt. 6:19-21.) I can't take them with me! More than the good that is to be done by our giving, Paul wanted "Fruit that may abound to your account." (Phil. 4:17.) God keeps books on our giving — even to the giving of a cup of cold water — if given properly. (Mt. 10:42.)

### LIBERALITY VS. COVETOUSNESS

God says "He that giveth" must do it "With liberality." (Rom. 12:8 American Std. Ver.)

Stingy, covetous giving never gets one cent into heaven's treasury to await our rewarding day. (Mt. 16:27.) Your "DOLLAR" may do good on earth when given instead of the "FIVE", or "TEN", or "ONE HUNDRED", or "ONE THOUSAND" you should have given. But "covetousness is idolatry." (Col. 3:5; 2 Cor. 9:5.) "For this ye know, that no whoremonger, nor unclean person, NOR COVETOUS MAN, who is an idolater, hath any inheritance in the kingdom of Christ and of God." (Eph. 5:5.)

### A PITIABLE SITUATION

Since all members of the church, (to be true Christians), must avoid the awful and damning sin of "covetousness", it is a most pitiable situation for the leaders in the church to be "covetous." Such leaders promote the stingy, covetous spirit in the church. In fact, all members are to be good examples for others to follow, even in liberality. (1 Tim. 4:12.) "Covetous" men look at everything through the dark glasses of dollar marks.

The story is told of a banker who decided to retire from the bank, buy and operate a growing, and prosperous gas-station-business. But very soon the business was in the red, and former customers were going elsewhere to buy their gas. The good natured banker could not understand the cause of his surprising loss of customers. Finally, he counseled with the former operator of the station, who told him frankly it was his own fault, and not the fault of the customers. "Why", he said, "I have observed that when we come to buy gas and say 'Fill up my tank', you always argue with the customer and try to get him to be satisfied with only five gallons, and remind us that gas is very high, and that we may not actually need more than one half of a tank of gas at most."

Even so, some business men are, because of great temptation, more or less covetous, and some of them have very little faith, if any, in "laying up treasures in heaven", and they, by their example, discourage the other members from giving liberally, and laying up treasures in heaven. They want the people to buy great quantities of their worldly goods, but as to "Abounding in the work of the Lord", and giving "With liberality" they argue that "A half a tank ought to be enough", and that, "In fact, don't you think five gallons would be enough for this time," — and "hard times are just around the corner?" They are afraid the church will do too much. Some are even so unscriptural as to want to keep a big church account at all times — not up in heaven — but down in town at the So, and So Bank.

### CHURCH UNLIKE THE WORLD

There are many differences in the church and the world. A bank is in the business of making profit — the business of getting. But the church is supposed to be in the business of GIVING AND SHARING, AND LAYING UP TREASURES IN HEAVEN. Furthermore, the bank is, like other worthy business institutions, operated by the best principles of economy, which means God is left out of all calculations. The church should operate on the principle of faith, not sight. (2 Cor. 5:7.) Banks expect value received for all that is paid out. The church expects no personal, material income from what it gives out. The bank invests for the present time, while the church is investing for eternity. As a rule, the banks don't rely upon God as a partner in the business — they do not count upon God to be much more than a spectator to see that things are done on the square — give out so much for as much and more to be received here and now. But the church counts on God, and leans heavily on him to bless and reward, even here and now, as well as hereafter. Those who put faith in him, and lean heavily upon him as a partner in the business affairs of the church are making it to be a giving, sharing institution, and not a strict business enterprise. The more the banks give away and lose, the more they get into the

red. BUT THE MORE THE CHURCH GIVES AWAY AND INVESTS IN HEAVENLY TREASURES THE MORE COMES IN NOW, EVEN IN DOLLARS AND CENTS. The more the church will give in genuine faith, the more it receives in gifts from its members, and from God. The bank is not out to give, but the church believes Jesus, "It is more blessed to give than to receive." (Acts 20:35.) The bank would go into bankruptcy if it engaged in liberal giving. But the church prospers more when giving away everything it can give — in time, talent, service and money.

### HOW MUCH SHOULD MEMBERS GIVE?

Some members of the church say, "How much should we give?" The general tenor of the teaching of the Bible is that we should give all that we have faith enough to give, whether it be a tenth, one fourth, one half, or all of our income. Brother A. M. Burton gave away to the church, and Christian Education, 98% of his total income.

### DO I HAVE TO GIVE A TENTH?

We are sometimes asked, "Do I HAVE TO GIVE a tenth of all my income?" No, of course not — you do not "HAVE TO GIVE" anything at all — you do not "HAVE TO" go "to church," pray, live right, or do anything which requires faith. You "CAN DO" anything you please, be covetous, be a drunkard, or do anything you want to — you do not "HAVE TO" give at all! You see, I said, "YOU DO NOT HAVE TO" do these things. But you may have to go to hell for not loving the Lord enough to "WANT" to do all you can for his truth and his church and its great work, and to lay up treasures in heaven. If you are covetous you will have to go to hell for that. (Eph. 5:5; Col. 3:5.) You do not "HAVE TO" kiss your wife, or your husband, or child, or parent. But if you love, you will not need to "HAVE TO" show your love — it will show itself in some appropriate manner, even in sacrifice, if need be.

"Wherefore, show ye to them, and before the churches, the proof of your love." (2 Cor. 8:24.) The liberality of the Macedonian churches was because they "First gave themselves to the Lord, and unto us by the will of God." (2 Cor. 8:5.) Do you — out there in the churches — have faith and love enough to increase your contribution? We trust that your faith, hope and love are already abounding — with liberality. Such people can't outgive God. (Phil. 4:17-19.) Would you continue to give only 2½% of your income if you knew God would give you back 90% for your ten % given to him? Had you not rather have the 90% God gives you than to have the whole 10% without God's blessings and promised favor upon you? Let us bring our giving up to the scriptural standard, as well as all items of worship and godly living. "It pays to serve Jesus. It pays every day." And it will pay eternally!

## On Hearing Burdens

DAN ANDERS

The road of life is seldom smooth. As an old negro spiritual has it, "All God's chil'uns got trouble." It is doubtful that anyone floats though life unpressed by burdens. That fellow who apparently has "all the luck" probably is heavily loaded with some care unseen by our foolishly envious eyes. Since our problems are so heavy, we must learn some lessons in how to bear them. Else we may collapse beneath their weight.

First, we must bear our own burdens. It is as true as true can be that "each man will have to bear his own load." (Gal. 6:5.) Each of us has problems that he would never willingly reveal to another person. Perhaps it is a strong temptation that lurks in some dark corner of the mind. Or it may be grief over long-past sins that festers the conscience. Whatever the specific problem is, each of us has some load which

(Continued On Page 3)

## On Hearing Burdens

(Continued From Page 2)

only he can carry.

To share our burden with a friend might not help at all. Perhaps it would even do great harm. At best, he could only sympathize. Although sympathy is often needed in life, it cannot really repair a hurt nor remove guilt. Hard as it may sound, we must develop inner resources of strength that will enable us to handle more of our own problems without faltering. Let us pray for a brave heart that we may bear our own burdens.

Second, we can carry the burdens of others. It sounds stupid at first even to suggest that one problem-loaded soul should be willing to share the burden of someone else. But is certainly is the law of Christ that we "bear one another's burdens" (Gal. 6:2.)

It might be helpful to think of this "law" as a rule or guiding principle. The rule of Christ, the guiding principle by which he lived, was helping others to shoulder their own loads. Every method of burden bearing for others can be illustrated in the life of our Lord. Jesus had a sympathetic ear to understand the problem. He had a spirit that could accept and love the person regardless of his dire misdeeds. And of his dire misdeeds. And he was always ready to extend a helping hand to lead another through the deepest waters. We must walk in his steps as we meet other fellow-beings in need. The rule of Christ for helping others must be our governing principle, too.

There is a paradox in this matter of bearing another person's load. Our own weighty difficulty grows lighter as we help to lift another's burden. Some psychologists have discovered this important principle and prescribe therapy for patients which involves them with the problems of other people. It is amazing how our own trials can shrink in size when they are "displaced" in the effort to aid some other struggling soul. Let us pray for a willing heart that we may bear one another's burdens.

Third, we can cast our burdens on the Lord. "Cast all your anxieties on him," Peter wrote, "for he cares about you." (1 Pet. 5:7). I suspect that Peter wrote those thrilling words out of the memory of his own experience. It was he who had with crude words denied knowing his master. He was the one who had wept blinding tears of bitter remorse. Yet-wonder of wonders! - he it was who had had been patiently restored by Jesus' grace to a place of usefulness in the kingdom. Peter knew firsthand that those ugly memories could safely be turned over to one who really cares!

Only ONE is wise enough to understand every problem. Only ONE is strong enough to carry every load. Only ONE is good enough to share every burden. Christ is our only help, for "he has borne our griefs and carried our sorrows" (Isa. 53:4.) As he helped people during his earthly life, so he stands ready to help us from heaven (Heb. 4:14-16.) Let us pray for a trusting heart that we may cast our burdens on the Lord.

## Preparing Youth For Today, Tomorrow, and Eternity

(Continued From Page 1)

Lord regardless of their profession, vocation, or station in life. Christian education through the influence of the leadership, faculty, students, and dedicated people will make a stronger America.

At WEST BIRMINGHAM CHRISTIAN SCHOOL, we work for efficient and economic management of the resources that have been and are being provided through the generosity and sacrifice of a host of dedicated men and women. West Birmingham Christian School can never be

the work of one man, but a body of able and sincerely consecrated people working together for the common cause of training our most prized possessions — our young people.

Brother James S. Eason began work with WEST BIRMINGHAM CHRISTIAN SCHOOL on July 1, 1963. He serves as President and teaches some courses in the upper grades. Brother Eason is well qualified for this position. He received his B. S. degree from Abilene Christian College, Abilene, Texas. He has done graduate work at Abilene Christian College and Auburn University. He has had eight years of experience teaching in public schools. Mr. Eason also has been a great gospel preacher for more than ten years. He has done local work with congregations in Laredo, Texas; Morris, Alabama; Talladega, Alabama; Jay, Florida; and in Walker County, Alabama.

Applications for enrollment are accepted on a first-come-first served basis. A maximum of thirty students per teacher will be admitted. Costs are as follows:

Enrollment Fees:

\$10.00 per child.

Monthly tuition:

\$17.50 per child.

\$30.00 per two children from same family.

\$35.00 per three or more children from same family.

Kindergarten enrollment fees:

\$5.00 per child.

Monthly tuition:

\$10.00 per child.

For WEST BIRMINGHAM CHRISTIAN SCHOOL to continue, we must have YOUR SUPPORT. Why not place this worthy school in your family budget? Mail your contributions to James S. Eason, President, 1120 Apricot Street, Forestdale, Birmingham, Alabama.

WEST BIRMINGHAM CHRISTIAN SCHOOL is located seven miles from downtown Birmingham, Alabama on 78 Highway, West. Turn left on Chickasaw Drive between 78 Motel and Travelers Rest Motel, go three blocks, turn right on Apricot Street.

Brethren James S. Eason, President, and Eulan R. McCaleb, Chairman of the Board of Directors, give YOU a special invitation to visit the campus of WEST BIRMINGHAM CHRISTIAN SCHOOL this year. And I, as a member of the faculty of West Birmingham Christian School, would like also to invite YOU to visit our school in 1967.

## Leaky Tire Christians

Someone sent me a clipping recently about a man praying fervently in a prayer meeting, "Lord, fill me with mighty power. "A deacon who knew him pretty well was sitting by and muttered, "Do not do it, Lord, he leaks."

Any boy who has ever owned a bicycle has had some experience with leaky tires. Sometimes we have them on our automobiles. They have a hole in them that is difficult to find. You can pump them up, but in a few days they will be flat again.

When I moved to this city, I learned a lot about people like that. There were many who were not attending services. I started by making calls on these people, encouraging them to get back to worship. A great number of them returned, but most of them did not stay long. I learned that this was the manner in which they had conducted themselves for a long time. It often happens when a new man moves into a city to work with a church. Some, who have not been attending, decide they are going to hear the new preacher. They fill the building for a short time, but soon they have drifted back to the careless state in which they were before he came. Such people never contribute anything to the Lord's work because you cannot depend on them. They have never known faithfulness, and they refuse to

learn. You can preach to them, talk to them, visit them, until you have wasted all your time, and it will have been wasted. Of course, when they get into any kind of trouble they want the preacher and are insulted if he is not there. If members of the church do not come to assist in the trouble they will criticize the church and thus make an excuse that will satisfy their own conscience for their lack of loyalty.

It is the "leaky tire members" that keep our Bible school from being what it ought to be. They will attend now and then, but you cannot count on them for any regularity. They are absent as much as they are present.

It is "leaky tire members" who keep congregations from meeting their budgets. They will give for a time, but if there is something they want to spend their money for even though it may be a matter of recreation, they will place the Lord at the bottom of the list.

It is the "leaky tire members" that keep others from being saved. They make no effort to save them — and by their lives say that belonging to the Lord is next to worthless.

Be sure that you are not a "leaky tire member".

—Cleon Lyles

## Forsake Not

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25.)

This passage is negatively stated, but in a positive frame of reference it would be "Forsake not the assembling together." Some in the first century had already fallen into the "custom" or "habit" of abandoning the worship. There are some who have done so today. It is a dangerous practice, now as it was then.

The verse is plain, yet often misapplied. Notice that it does not say:

(1) Forsake not the assembly on the Lord's day.

(2) Forsake not the taking of the Lord's supper.

(3) Forsake not the Sunday morning worship.

Rather, it states simply: "Not forsaking the assembling of ourselves together." When? Just on Lord's day? Just on Lord's day morning? No, but whenever we assemble together as the church. That constitutes an "assembling together."

What is "the day approaching"? The passage does not say.

Whatever that day was, they exhorted one another all the more as they saw that day approaching. The assembly, therefore, is a place where we may be exhorted and strengthened for days of trial and times of stress. It is vastly important that Christians not forsake such assemblies. To do so leaves them open to temptation and weakness.

Now, what constitutes "forsaking"? The word means, literally: "To abandon, desert, forsake." The same word is also found in (Matt. 27:46; II Tim. 4:10.) Another definition is to "Leave behind". Have you ever abandoned or left behind the assembly? What about those weekenders in the church who plan their schedules to be on the road during the assembly of the church? Have they not left it behind?

A person who is sick or unavoidably detained has not "abandoned" the assembly. But what about those who deliberately desert meetings of the church? How would YOU answer, applying the principles set forth in Heb. 10:25?

The late G. C. Brewer used to say, "If the Lord returns on Sunday night, he will certainly surprise a lot of my brethren!" The same could be said of any service of the church!!

—Jerry Jenkins—

## My Departure From The Catholic Church

By MISS MARSELLA ANN DIXON

Perhaps most of you of Walker County have heard through Brother Gus Nichols of my conversion to true Christianity. I was reared under Catholic influence, and was devoted to this system of religion, and had no idea that I was so far from the teaching of the Holy Bible. I was blessed by meeting Sister Bessie Odom in St. Vincent Hospital in Birmingham, Alabama. We were both confined to our beds where we shared the same ward. And we also shared our suffering together.

She showed me in the few days that I had known her what a true Christian she was. I was searching for peace in my heart at that time, but did not know how to go about getting it. Sister Odom tried at the hospital to get me to take some scriptural literature. All I could tell her at that time was that I was not allowed to read protestant literature. But at that time I tried to get her to take Catholic pamphlets. When Sister Odom left me in the hospital she asked me to come and visit her. I had surgery about five days after she left. All I could think about was getting well and coming to visit her. I called her one week to the day after surgery and told her I would be there the following day which was February 7, 1967. It was hard for people to understand me at first, as I had been reared under such strict Catholic influence. I knew that Sister Odom had something that I wanted. But it was very frightening to try to find it. But Sister Florence Boykin brought her preacher to talk with me one night. We studied for about five hours. He knew what I was wanting, and needing, but he felt that Brother Gus Nichols was the one for me to see.

On that Friday night Sister Boykin and I went to Brother Nichols' home. I knew in my heart, after four hours with him, the true faith and that I had found it. I made arrangements with him for baptism. At that time I was becoming very sick again, and I could not wait to be baptized. I awoke Sunday morning feeling worse but I felt in my heart I had to be in church for the first Sunday after my baptism. Sunday afternoon Brother Kenneth and Ann Pounds came over to Sister Odom's. They saw that I was quite sick and took me to Peoples Hospital in Jasper. From there Doctor Payne had them to rush me into Birmingham to the Baptist Medical Center to be hospitalized again. They were afraid I would have to undergo surgery again. But at that time I was not afraid, for I knew that I was a Christian and was not afraid to die, and I felt that God's will would be done. It was the first time in the 23 years of my life that I had felt peace of mind and true happiness.

Let me express the difference between true Christianity and Catholicism. Christianity has made me have true feelings of peace and freedom from fear. It has given me family and friends that I never felt were probable to have. I feel that Christianity is so beautiful that I have one goal to get other none believers to find the happiness in Christianity that I have. To sum it all up, true Christianity is my life now! And it is so wonderful to me that I can now express myself but one way and that is to say that I am truly happy.

Catholicism is an absolute dictatorship, similar in many respects to Communism, as it seeks to completely control the individual. For 23 years 3 months and 10 days I lived in and under this dictatorship. I was told what I could eat on Fridays and all HOLY days, told where I could go — my whole pattern of life was told to me! If I got out of that pattern I had to go to the Priest to ask forgiveness. I was never taught how to ask God to forgive me!

I am happy to learn from Col. 1:18 that Christ is Head of the Church, and not the Pope,

that we get our orders from Christ, and recognize Him in authority, that HE is the author of eternal salvation into all that obey Him. Heb. 5:9. Now I call no man on earth Father in a Spiritual sense. Matt. 23:9. Now I can read my Bible for myself and do not have to accept an interpretation of any passage that conflicts with all other scripture on any given subject. Just before my baptism, I burned my prayer book called "The Daily Missal". I was afraid that others might be misled. In conclusion, I would like to say to all members of the Church of Christ; you are very fortunate to have never been caught in the web of Catholicism.

## What To Expect...

### When You Visit A Church of Christ

YOU CAN EXPECT TO FIND a group of Christians assembled to worship God through Jesus Christ His Son. This worship consists of studying the Holy Scriptures, praying, singing, observing the Lord's Supper, and contributing of their means. These Christians worship as Christ directed the first century disciples (John 4:24; II Timothy 2:15; I Timothy 2:8; Ephesians 5:19; Acts 20:7; I Corinthians 16:1-2).

You can expect these churches to have a wholesome respect for the inspired word of God the SOLE and COMPLETE AUTHORITY in religion today. "If any man speak, let him speak as the oracles of God" (I Peter 4:11). "Let us all walk by the same rule" (Philippians 3:16). Since churches of Christ accept the Word of God as an all-sufficient rule of faith and practice, you can expect them to reject all human creeds (Gal. 1:8-9; Revelation 22:18-19).

Since Jesus declared, "Upon this rock I will build my church" (Matt. 16:18), churches of Christ are identified as belonging to Him (Romans 16:16). In these churches you will hear everyone entreated to obey the Lord's commands, namely: BELIEVE in Christ (John 8:24), REPENT (Luke 13:3), CONFESS Christ (Matt. 10:32) and be BAPTIZED into Christ (Mark 16:16; Acts 2:38) in order to become a Christian, a member of the Lord's church. After becoming a Christian, these disciples are then urged to continue faithfully in worshipping and serving the Lord as the New Testament directs.

You may expect to hear gospel preachers pleading for all who would follow Christ to return to the original pattern of Christianity as revealed in the New Testament. It is their conviction that since the Word of God is the seed of the Kingdom (Luke 8:11), if it ALONE is planted in the hearts of men it will produce the same fruit today as it did in the first century! This product will be New Testament Christianity.

Churches of Christ wish to commend to all men everywhere this basic approach to serving God. It is the conviction of these Christians that this is the only real answer to Christian UNITY and FELLOWSHIP in CHRIST! (Eph. 4:5; I Cor. 1:10).

- Selected -

## The Greatest Of These

(A Paraphrase)

If I had the gift of being able to speak in other languages without learning them, and could speak in every language there is in all of heaven and earth, but didn't love others, I would only be making noise. (I Cor. 13:1-13.)

If I had the gift of prophecy and knew all about what is going to happen in the future, knew everything about everything, but didn't love others, what good would it do? Even if I had the gift of faith so that I could speak to a mountain and make it move, I would still be worth nothing at all without love.

If I gave everything I have to poor people, and if I were burned alive for preaching the

Gospel but didn't love others, it would be of no value whatever.

Love is very patient and kind, never jealous or envious, never boastful nor proud.

Never haughty nor selfish nor rude. Love does not demand its own way. It is not irritable or touchy. It does not hold grudges and will hardly even notice when others do it wrong.

It is never glad about injustice, but rejoices whenever truth wins out.

If you love someone you will be loyal to him no matter what the cost. You will always believe in him, always expect the best of him, and always stand your ground in defending him.

All the special gifts and powers from God will someday come to an end, but love goes on forever. Someday prophecy and speaking in unknown languages and special knowledge all will disappear.

For now we know so little, even with our special gifts, and the preaching of those most gifted is still so poor.

But when we have been made perfect and complete, then the need for these inadequate special gifts will come to an end, and they will disappear.

It's like this: when I was a child I spoke and thought and reasoned as a child does. But when I became a man my thoughts grew far beyond those of my childhood, and now I have put away the childish things.

In the same way, we can see and understand only a little about God now, as if we were peering at His reflection in a poor mirror; but someday we are going to see Him in His completeness, face to face. Now all that I know is hazy and blurred, but then I will see everything clearly, just as clearly as God sees into my heart right now.

There are three things—faith, hope and love that keep on forever; but the greatest of these is love.

- Paul -  
Hamilton Herald

## When You Willfully Miss A Church Service

1. Despite what you may tell yourself, and others, your actions prove that God and Christ are not first in your life. (Matt. 6:33.)

2. You claim to be like Christ, but there is one way you are very unlike Him. He loved the church enough to die for it. You don't love it enough to sacrifice anything so that you might attend its services. (1 Pet. 2:21.)

3. You tear down all the teaching we have done to the new converts and become a poor example for them to follow. If they get to heaven some day, it will be in spite of you and not because of you. (Matt. 5:16.)

4. You disappoint Jesus who is present every time two or three gather in His name. He knows you aren't there and He knows WHY you are absent. (Matt. 18:20.)

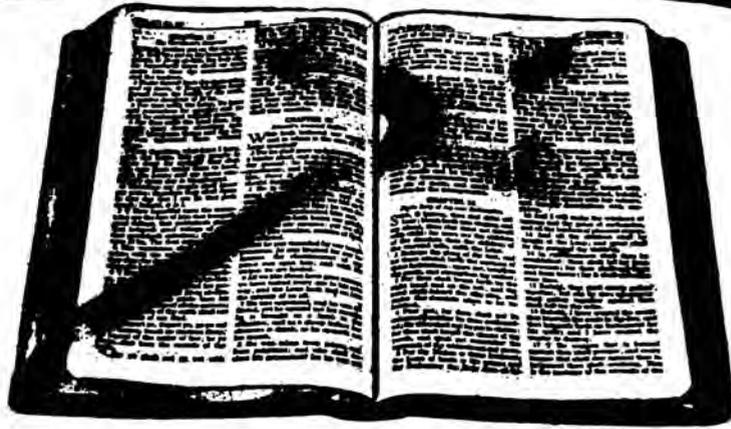
5. You leave no doubt in the minds of your faithful brethren that there are other things that you enjoy more than worship and that there are earthly pleasures that you prefer rather than Christian fellowship. (Acts 2:42.)

6. You weaken your soul, put yourself on the side of the devil, hurt the church, discourage the minister and make it impossible to teach your children and your neighbors how important the church is. (Eph. 5:25-26.)

7. You disobey a plain command of God, "Not forsaking the assembling of ourselves together as the manner of some is...?" (Heb. 10:25.) If you can willfully disobey this command and be saved, can your neighbor willfully disobey the command to be baptized and be saved?

—Via Bell Ave. Builder,  
Amarillo, Texas

# WORDS of TRUTH



*"Ye shall know the truth  
and truth shall make you free"  
Jn. 8.32*

*"Thy word is truth" Jn. 17.17*

*"But speak forth the words of truth"  
Acts 26.25*

*"Grace and truth came by Jesus  
Christ" Jn. 1.17*

VOL. 2

FRIDAY, APRIL 7, 1967

NO. 110

## Our Campaign For Christ At Sixth Avenue Church of Christ, Jasper, Ala., April 16th - 23rd

Brother Cliett Goodpasture of Nashville, Tennessee, who preached for us in a series a few years ago, will be the gospel preacher in our daily campaign for Christ TO BEGIN THE THIRD LORD'S DAY IN APRIL AND CONTINUE THROUGH THE FOURTH SUNDAY — APRIL 16 - 23. Services will be at 7:00 to 7:30 each morning and at 7:30 each evening. We will appreciate it if sister congregations and friends round about will make proper announcements concerning the meeting, and try to attend every service.

Those who heard Brother Goodpasture when with us before, know to expect every discourse to be a timely and needed lesson for

both those who love and serve the Lord, and those who do not, but should.

Our congregation thinks of itself as a friendly church, and you can expect a hearty welcome to each service. We want to especially invite those of other religious beliefs, and those of no faith, to attend every service of the whole series. We want you to share the good things of the gospel of Christ with us. The old Jerusalem and apostolic gospel will be preached in the love of Christ, and with courtesy toward all present. The unsaved, will be shown by the scriptures the way of salvation through Christ and his atoning blood, and those already saved will be encouraged to live that new way of life pre-

scribed by the Lord Jesus Christ for all his followers. If you want to know more about the Bible - want to love God and your fellow man more - want to be able to live on a much higher plane of Christian living - if you want to be a better member of your family, want to live a richer and fuller life for Christ - in a word, if you want your soul to enjoy a great feast of spiritual things, don't miss a single service of this whole series of meetings. Remember, a great welcome awaits you from a group of people who love people - just like you - and are always glad to see you!

Prayerfully yours,  
Gus Nichols

## CAN WE GET RID OF GUILT?

People were made to be good. So, when they live wickedly there comes a sense of guilt that can make them utterly wretched. They become restless, nervous, ill at ease. Their lives are without joy because of their accusing consciences. They wish heartily they could get rid of their guilt, but do not know how to do it.

During the middle ages there were groups of people known as flagellants who often marched through the streets, scourging themselves with knives until the blood flowed. They hoped that by suffering they would find peace, but it failed to come. Today there are some people who believe that if they do a little more good than bad, the bad will be canceled out. They will have no more guilt. This is a mistaken notion. Sin carries a penalty that cannot be blotted out by any amount of good one might do, nor any amount of money one might pay. Many people try to silence their consciences by giving large amounts of money to charity or other worthy causes, but guilt cannot be eliminated so easily.

When David sinned, he learned what unhappiness it brought. In the Fifty-first Psalm he cried out, "Have mercy upon me, O God. . . blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . Create in me a clean heart, O God. . . Then will I teach transgressors thy ways and sinners shall be converted unto thee."

God doesn't want to keep people wretched

because of guilty feelings. He has given us consciences so that we can be prodded into righting the wrongs we have done, and turning our hearts to Him. He has no delight in punishing people, and whatever chastisement He may send us is for our own good. He realizes that people make mistakes sometimes, but He isn't going to hold these mistakes against them forever unless they force Him to through continued disobedience. He is interested in their becoming better people and doing good works for Him in this world. He is more concerned about the future than the past, and is eager that we make ready for life with Him.

How can you get rid of guilt and have joy come back into your life? If you are not a Christian, you need to receive Christ as your Saviour. You need to be obedient to Him in Christian baptism. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.)

If you are already a Christian and make a mistake, you will need to repent and to ask forgiveness. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.)

—From Inspiring Talks

## Commitment In The Face of Crisis

RUBEL SHELLY

A mere casual glance at the moral and ethical code in our country will be enough to convince even the most skeptical observer that we live in a world gone mad! Richard Hoskin, senior editor of LOOK Magazine wrote.

Most Americans hate to admit we are in a crisis, but its bitter fruits are all around us: the beatnik, the racist, the wild kid, the price rigging executive, the dope addict, the vandal, the bribed athlete, the uncared for aged, the poor, the criminal, the topless bathing suits. Television depicts shoot-em-up violence as the American way, and the movies uphold stardom as a warrant for four husbands

and a lover. (Look 9-24-63. P. 74.)

In considering our country's present moral condition, one is reminded of the Biblical description of the situation in Noah's day: "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them." (Gen. 6:5-6, 13.)

Concern over America's present moral  
(Continued On Page 4)

## WORDS of TRUTH

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## Why Have A Series of Gospel Meetings?

GUS NICHOLS

That we are living in a modern world of "Changing Times" cannot be successfully denied. However, there are things which do not change. God has not changed. (Mal. 3:6. And God is not dead, but is the true and "Living God." (Mt. 16:16-18; 1 Tim. 3:15; Rev. 10:6.) And Christ is no longer dead, but is "Alive for ever more." (Rev. 1:18.) He is the same, yesterday, today and forever. (Heb. 13:8.)

And the word of God is the same - and liveth and abideth forever. (1 Pet. 1:22 - 25.) Furthermore, the kingdom of Christ is the same - it cannot be moved. (Heb. 12:28 - 29; Dan. 2:44; Col. 1:13-14; Rev. 1:9.) And man is essentially the same in all his needs. Man is unable to direct his own steps. Jer. 10:23; Prov. 14:12; 21:2; 28:26.) He needs divine guidance. (Acts 9:6; Acts 11:13-14.) Now, all of these facts are just so many reasons why gospel meetings should be conducted. The gospel is not out of date - no more so than the air that we breathe. The sun is not out of date, and the best things of life are the old things which God created and made for us in the beginning, and which he has ordained for our good. But let us list some other reasons why the gospel should be preached and all men should hear it and give heed thereto.

### REASONS FOR GOSPEL MEETINGS

1. Christ commissioned his apostles, and all his disciples after them, to preach the gospel to every creature in all the world. (Mk. 16:15-16, 20.)

2. Paul declares man is lost in his sins, and needs salvation. (Rom. 3:9, 23.) And this includes all men. (1 Jn. 5:19; Jn. 3:16; 1 Jn. 4:14; Jn. 12:47.)

3. And God has revealed the fact that the gospel of Christ is God's only power to convert and save the lost. (Rom. 1:16; 1 Cor. 15:2; 1 Cor. 4:15; Psa. 19:7.) But this gospel must be preached and heard in order to save men.

4. In the commission, Christ said "Teach all nations," (Mt. 28:19), "Preach the gospel to every creature", (Mk. 16:15), and said "They shall all be taught of God." (Jn. 6:45.) Gospel meetings are to carry out this responsibility resting upon all of God's children.

5. The church is called the "Pillar and ground of the truth." (1 Tim. 3:15.) It is through the church that the manifold wisdom of God is to be made known. (Eph. 3:8-11.) No church can, therefore, be a church of Christ unless it be the "Pillar and ground of the truth."

6. Since man is lost, (Lk. 19:10), and the gospel is to save the lost, (Rom. 1:16), the man is lost who has not heard the gospel. (2

Cor. 4:3-4.)

7. The world, as such, is without faith in God, and the preaching of the gospel is to give men faith. (Rom. 10:13-17; Jn. 20:30-31; Jn. 17:20-21.) More than we need money, health or wealth, we need faith in Christ, the Son of God. (Jn. 8:21, 24; Acts 16:30-34.) Without the word of God no man on earth can believe in Christ. (Rom. 10:13 - 17.)

8. Also, the faith of those who are saved is often weak, and needs to grow and become great faith. And this increase of faith comes through teaching, or by hearing and learning the truth. (1 Thess. 2:13; 2 Thess. 1:3.) And without teaching and preaching the word of God, the world will never hear and believe the truth.

9. The Jerusalem church conducted daily meetings for the teaching of the truth, and hence, had daily additions to the church. (Acts 2:37-38, 41, 46, 47.) And any church which neglects the preaching of the word, or underestimates such preaching, is certainly on the way to apostasy, if not already gone astray. The true church has always been supremely interested in coming together to hear and to support the preaching of the gospel. (Acts 11:22 - 26.)

10. Powerful preaching of the word converts great numbers of people now, as in the days of Paul. (Acts 14:1.)

11. Some members of the church, and in some cases whole congregations, have left their first love, and need to be restored. (Rev. 2:1-5.) A great gospel meeting is one of the finest means for such preaching and teaching.

12. Some churches and members of churches are neither cold nor hot, but only lukewarm, and will be condemned of God unless they repent and return to their former zeal and religious fervor and enthusiasm. (Rev. 3:14-19.) A series of gospel meetings is the finest known means of reaching such churches and people.

13. It is a well known fact that many members of the church at some time in their lives become discouraged and err from the truth, and need to be restored and converted away from their sins of neglect and, in some cases, wilful sins. A gospel meeting is the best and most effective means of restoring such members.

14. Why is the gospel so much more effective when it is preached in a gospel meeting? It has the advantage of a setting and circumstances surrounding it that can not be equaled, much less be surpassed. The assembly of good people who are interested in their souls, and in the souls of all others, lends weight to the preaching. The prayers which are warm and fervent ascending to the throne of grace, supported by at least an inward "Amen" from all true worshippers create a heavenly atmosphere making the preaching of the word most powerful. The singing is itself also heavenly light shining round about. The warm presence of so many who believe in the Lord and love him and his people - even all people - makes a difference. Under such influence the great majority of people in the churches of Lord all over the world turned from sin in repentance and obeyed the gospel some where back up the stream of life. The great majority of those who have ever been restored came back under such wonderful and powerful influences as a great gospel meeting.

15. The need for such seasons of refreshing and powerful means of divine grace will ever be with us. It is a most inviting situation for all who are Christians, and those who are not, but ought to be. (Acts 3:19.)

16. And the better Christians we are, and the more faith we already have, the more we get out of such a series of gospel meetings. It affords showers of blessings for all. All people

need to attend a gospel meeting, as often as opportunity affords. Those who do not feel the need of such extra seasons of refreshing need them most of all.

## How May Churches Co-Operate?

DON McWHORTER

Before establishing the Bible proof for congregational co-operation it will be helpful to dispose of some erroneous ideas first.

### THE PATETRN ARGUMENT

Does the Bible spell out in specific manner an example pattern for congregational cooperation? "Yes," some brethren insist. They say, "Talk about an exclusive pattern - yes, there's an exclusive pattern. When the need was benevolence, they sent it to the elders. When the need was evangelism they sent it to the preacher." - Roy Cogdill. The logical conclusion of such argument is that IN SPIRITUAL MATERS THERE IS NO SUCH THING AS CONGREGATIONAL COOPERATION. Two congregations may cooperate in a matter involving benevolence but not in matters involving evangelism, they argue.

Look at a much discussed proposition affirmed by these brethren: The scriptures teach that a church may contribute money from its treasury to another church only (1) when the receiving church is unable financially to support adequately the physical wants of its own indigent members and (2) when the purpose of the donation is: "that there may be equality" or mutual freedom from want of physical necessities.

### SIX NECESSARY ELEMENTS

The proof of that proposition depends upon the establishing of six necessary elements:

1. ONE CHURCH CAN SEND MONEY TO ANOTHER CHURCH. Now remember that we are looking for an example, something specific. Acts 11:27-30 does not specify that the "CHURCH" sent; 2 Corinthians 8 does not specify that the "CHURCH" received. Without something specific you have no pattern, to that extent.

2. THAT JERUSALEM WAS UNABLE TO CARE FOR HER NEEDY. Jerusalem's own role in the problem bringing forth the need of the great contribution is not discussed. What did the church there do in this specific instance toward caring for the poor? Romans 15:26 says there were poor "AMONG" the saints in Jerusalem. (R.V.) That means some among the saints were NOT poor. Thus it could not be said that the Church itself was poor.

3. THAT JERUSALEM SAINTS WERE INDIGENT, "LACKING THE NECESSITIES OF LIFE." It has been shown already that not all the saints were poor, much less that the whole church was indigent. Yet the proposition depends on this. How poor were the poor among the saints?

(1) FOUR YEARS elapsed between the giving of the command for the collection and its reaching Jerusalem (Acts 24:17) (2) Paul's trip to Jerusalem was the LONG WAY (Acts 20:2,3) (3) Paul stopped over a week at Troas (Acts 20:6) (4) He spent "many days" at the home of Phillip in Caesarea (Acts 21:10) (5) He wasn't sure the brethren at Jerusalem would even accept the gift (Romans 15:31). Were these saints indigent?

4. THAT THIS BENEVOLENCE WAS FOR THE SAINTS ONLY. Concerning the contribution raised for these in Jerusalem, Paul gave the same orders to Corinth as he gave to Galatia (1 Cor. 16:1). He told the brethren in Galatia that they were to help two classes of people, the saints and all men (Gal. 6:10). This contribution carried to Jerusalem was used for the "SAINTS" and for "ALL MEN". (2 Cor. 9:12, 13). Thus this

(Continued On Page 3)

## How May Churches Co-Operate?

(Continued From Page 2)

item of the pattern cannot be proved.

5. THAT THE ONLY PURPOSE OF THE GIFT WAS TO MEET A PHYSICAL NEED. Yet Paul clearly had in mind a mending of hard feelings between Jew and Gentile through this contribution (Rom. 15:25-33). There was a spiritual element involved in this contribution.

6. THAT "EQUALITY" MEANS "MUTUAL FREEDOM FROM PHYSICAL WANT." This definition arbitrarily assigned is in keeping with the general theme of the pattern but NOT in keeping with God's word. It sounds more like the old "from each according to his ability to each according to his need." Paul explains in 2 Corinthians 8:13, 14 that it is a matter of mutual helpfulness. Romans 15:27 says "For if the Gentiles have been made partakers of their SPIRITUAL THINGS, their duty is also to minister unto them in CARNAL THINGS."

There is no exclusive pattern and not one of the six necessary elements can be established! Look at the so-called pattern in 1 Corinthians 16:1,2 and 2 Corinthians 8 and 9. They were to give out of prosperity and according to prosperity. They were to give from their abundance, bountifully. Their giving was not to be to the point of being a burden. To encourage these people at Corinth in this matter Paul cites the examples of the Macedonians. They gave out of DEEP POVERTY and BEYOND THEIR POWER to give. This was contrary to the so called pattern! (28:1-5.)

### TYPES OF CO-OPERATION

Contrary to the idea that there is one exclusive pattern of co-operation in the scriptures, there are several different kinds: (1) Between individuals (2 Tim. 4:9) (2) Between one individual and several other individuals (Rom. 16:1, 2) (3) Between a Christian family and a needy individual (1 Cor. 16:15) (4) Between disciples and the church (Acts 11:27-30) (5) Between Churches and the saints (2 Cor. 8 and 9) (6) Between one church and another church (Col. 4:6).

In the last instance we have a bonifide example of two congregations co-operating AND IN SPIRITUAL AFFAIRS RATHER THAN IN BENEVOLENCE. The only example we have is contrary to what some have established as a pattern.

### EQUALITY: LAW OF MUTUAL ASSISTANCE

In 2 Cor. 8:14 and Romans 15:25-27 Paul shows that church co-operation is based on generic authority, the broad principle of equality. The gentile churches had received spiritual aid from Jerusalem and in return they were to render their physical aid to Jerusalem. There is no indication that the sharing of physical things differed in any way with the sharing of spiritual things. They were based on the same principle.

### GENERIC VS SPECIFIC

The pattern argument fails to produce the things necessary for its establishment. Does that mean we have no authority for congregational cooperation? Not at all. As shown already we have generic authority for such action.

We know that the whole is equal to the sum of its parts. God's word says so (Psalm 119:160 R. V.) We have a New Testament when we have the 27 parts that make it; we know we have generic authority for such action.

Here are the things necessary to scriptural Church Cooperation in evangelism:

1. An obligation (Matt. 28:18-20); (1 Tim. 3:15.)
2. Churches may cooperate (Col. 4:16.)
3. A congregation may have oversight of a work when funds are supplied by another congregation or congregations or other outside forces (Acts 11:27-30).
4. This work may be in either a scriptural or material field; both works of cooperation are

based on the same principle (Romans 15:25-27.)

5. The whole is equal to the sum of its parts. "The sum of thy word is Truth". (Psalm 119:160 R. V.) All the parts are scriptural; therefore the total action is scriptural.

### HERALD OF TRUTH

Congregational cooperation like that Characteristic of Herald of Truth, a work of the Highland congregation in Abilene, Texas, fits every necessary element of the scriptures for congregational cooperation: Since all the parts are scriptural and the whole is equal to the sum of its parts the whole is scriptural.

## What Baptism Will Not Do

By VIRGIL E. BRADFORD

The subject of baptism has been preached and debated among religious peoples for centuries. We do not expect all discussion on the matter to cease. Every feature of scriptural baptism has been ridiculed and rejected by those who will not accept the plain teaching of the Bible on it. However, we should avoid thinking that baptism is a panacea for all our ills, for there are somethings that BAPTISM WILL NOT DO.

But first, let us consider briefly what baptism does — what it is for. "Baptism doeth now save us." (1 Pet. 3:21.) Baptism is a part of the regeneration of a man; it is the "washing of regeneration." (Tit. 3:4-5.) Hence, it makes one a citizen of the kingdom. (John 3:5.) One baptized into Christ becomes a member of his body, the church. (Gal. 3:27, 1 Cor. 12:13.) Further, it is to save us from sin, (Mk. 16:16.) or it is for the remission of sins. (Acts 2:38.) This refers to the remission of sins that are past. Let us not think that all future sins are blotted out because of baptism. Baptism is not an end to be sought but a means to an end, that end being a new relationship with God and with Christ. This principle is well expressed in a statement of king Ahab, king of Israel, to Benhadad king of Syria: "Let not him that girdeth on his armor boast himself as he that putteth it off." (1 Kings 20:11.)

(1) BAPTISM DOES NOT REMOVE TEMPTATION. Jesus himself was baptized at the hands of John the baptizer and was immediately led by the Spirit into the wilderness to be tempted of Satan. (Matt. 4:1-10.) To those who had "purified their souls" in obeying the truth. (1 Pet 1:22) Peter said, "Be sober, be vigilant, because your adversary, the devil goeth about as a roaring lion seeking whom he may devour." (1 Pet. 5:8.) James also cautions us not to say when we are tempted that God is tempting us. (Jas. 1:14.) Temptation will be with us as long as we live. However, the Lord does promise to make a way of escape for us when we are tempted. (1 Cor. 10:13.)

2. BAPTISM DOES NOT MAKE A MAN INCAPABLE OF SIN. The New Testament abounds in cases proving the point. Peter sinned in playing the hypocrite in Antioch. (Gal. 2:11) Hymanaeus and Philetus sinned in teaching false doctrine. They taught that the resurrection was past and "overthrew the faith of some." (II Tim. 2:16-18.) Not only did they sin but those who followed their doctrine sinned: their faith was overthrown. James wrote to Christian people. He says, "If ye have respect of persons, ye commit sin." (Jas. 2:9.) Anna-nias and Saphirra were both slain for their sins. The Lord was the Executioner. This example caused many to fear. That was evidently the purpose of the example. (Acts 5:1-11.) And John says, "If we say we have to sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.)

3. BAPTISM DOES NOT GUARANTEE ANY QUALITY OR ACTIVITY. It does not automatically guard one against a negative life. We are warned by James, "To him therefore

that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.) To the church in Ephesus Paul wrote, "putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another." (Eph. 4:25.) Christians do not begin working as they ought; do not visit the fatherless and widows as they ought; do not give as they are prospered; do not give attention to the privilege of worship as they ought simply BECAUSE THEY HAVE BEEN BAPTIZED.

How then, shall these things be accomplished? All Christians begin as "Babes in Christ." (1 Pet. 2:1.) They must grow by feeding upon the milk of God's word. They grow stronger day by day through the association of Christian people, study and prayer. They must realize that they are strangers and pilgrims on the earth. Then, and not until then, will they "set their affection upon the thing that are above, where Christ is, seated at the right hand of God."

Let us neither add to nor take from what God's word teaches on baptism. Near the cross of the life of Paul, the apostle, he did not write, "I have been baptized." But rather, "I have fought the good fight, I have finished the course, I have kept the faith." (II Tim. 4:7) Sinner friend, if you have not obeyed the command of Christ, "arise and be baptized, and wash away thy sins, calling upon the name of the Lord." Then proceed as Paul did, and as every Christian must. Fight the good fight of faith: lay hold upon eternal life.

## A Consideration of Death

By ROBERT L. WILLIS

Death is a common thing. Men, for thousands of years, have been dying, and men continue to die all about us day after day. Death came into the world because of transgression; sin brought a sentence of death upon all of Adam's posterity, "for in Adam all die" physically. (1 Cor. 15:22.)

Death is a reality. We are born to die. The beating of our hearts constitutes a rhythmic, pounding, funeral march to the grave. "It is appointed unto men once to die." There is no escaping this appointment with death! The young and the old, the rich and the poor, the good and the bad, the strong and the weak, the healthy and the sick, the great and the small, will all alike come to the portals of death and step through. We need to realize that our lives here on earth are brief, and that soon we will go the way of all flesh. (Psa. 90:10.)

Death is viewed in the wrong light by many. Death, to the materialist, is the end of the road. To some religionists death means annihilation. To some death is looked upon as a tragedy, a loss. To others it means unconsciousness. To the Christian however, death means none of these things. Rightly viewed, death is a crossing over, a step of progression toward immortality; a surcease from toil, and a welcome rest for a weary pilgrim. Paul said, "For me to die is gain." (Phil. 1:21.) The Christian does not lose anything by dying, but to the contrary, he steps through a door into a more exciting life. Some people have failed to pause and to learn exactly what the Bible says about death. Too many folk are approaching death without an understanding of its nature. J. Patterson Smyth very well summed the matter up in these provocative words: "Human life is the most excitingly romantic adventure in the Universe... going on stage after stage till we are older than Methuselah and then on again through the infinite eternities — and its nature. J. Patterson Smyth very well summed the matter up in these provocative words: "Human life is the most excitingly romantic adventure in the Universe... going on stage after stage till we are older than Methuselah and then on again through the infinite eternities — and

(Continued On Page 4)

## Commitment In The Face Of Crisis

(Continued From Page 1)

crisis is not merely the "Cry of doom" which some preachers seem to enjoy heralding. This time the crisis is really serious. Arnold Toynbee, and outstanding historian, has written: "Of the twenty two civilizations that have appeared in history, nineteen of them collapsed when they reached the moral state the United States is in now." If America's moral crisis is so great that historians - not to mention preachers — are making statements like Mr. Toynbee's then the problem must be real.

### AMERICA'S HOPE IN TIME OF CRISIS

I am not a prophet of doom. America is still a great country and there is still hope for her future with God's continued blessings. Doom is not inevitable. But doom is in the offing unless enough people become interested in turning the tide of crime and wickedness and rally to the great cause of calling a nation back to God. Yes, even with her faults, I would not trade my country for any other country in the world! But it is evident that as a society of people we are letting go that which is of more worth to our country than anything else. We must check the deplorable crime rate, pull the reigns, or pretty soon we'll not have much left that will be worth saving!

Where lies America's hope? In greater pursuit of material gain? No, because "man shall not live by bread alone." (Mat. 4:4.) In bombs and missiles? No, because a nation's real strength must be measured in terms of the character of its citizens. **IT IS NOT WHAT AMERICA HAS IN HER HANDS THAT WILL KEEP HER STRONG AND GREAT, BUT WHAT SHE HAS IN HER HEART.** This is our hope.

Our hope lies in putting God into the hearts and lives of our people. God said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14.) This is the message which must be carried to our society. It must go into all the world. Only then will we have anything that approaches a "A Great Society." There can be no Great Society without a great Faith on which to build it!

(Note: Here is where Christ and the gospel come in. "Righteousness exalteth a nation; but sin is a reproach unto any people." (Prov. 14:34.) "Blessed is that nation whose God is Jehovah." (Psa. 33:12.) We need God. We need Jesus. We need the Bible, not on the table, or desk, but in our hearts. We need the church, the Church of Christ, the one he said he would build for himself. (Mat. 16:18.) We need to return to pure, primitive Christianity. Editor.)

## A Consideration of Death

(Continued From Page 3)

yet men pass into the unseen as stupidly as the caterpillar on the cabbage leaf, without curiosity or joy or wonder or excitement at the boundless career ahead."

Death should not be a terrifying thing for the Christian. Death is not a terrible monster as often portrayed. It is not a door that leads into a trap of non-existence. It does not shut out all consciousness of being, or destroy the vital senses possessed by one alive in the flesh. (Read and consider Luke 16:19-31.) The following inscription from a tombstone accurately depicts death in a true Biblical sense: "Death is not death, but what appears to be death to us is only a transition." **DEATH IS A TRANSITION.** When we step through the door of death we only

change spheres of existence.

Death does have a sting which we dread. This sting comes chiefly because death is contrary to our very nature. Man was not created to die! Sin brought death upon mankind, and every time we see a friend or relative claimed by death we are poignantly reminded of this fact. Perhaps the separation effected by death brings to us our greatest sorrow. In death we either lose or leave our loved ones. This separation brings sorrow to our hearts. However, the Christian does not "sorrow as others who have no hope." We know the separation is but for a little while. We know that soon we will join our loved ones in a realm where death and sorrow come no more to try the soul and burden the heart. We are able to rejoice even as we weep because of the assurance given to us through Jesus Christ our Saviour, who brought life and immortality to light through the gospel.

Death does bring to an end our period of probation. In this life we have the opportunity of preparing to live with God in eternity. Life is really a brief interval in which we may clothe ourselves for eternity. We have no time to waste! Our whole duty is to fear God and keep His commandments. If we fail to obey God now and lay hold on salvation provided for us, and death overtakes us in disobedience; then our doom is sealed. In the judgment we will be condemned; in eternity, separated from God and from the joys of the redeemed.

Death is no respecter of persons. We need to realize that death may come to us at any moment. James describes our lives as a vapor appearing for a little while and then vanishing rapidly away. The baby in the arms of a loving mother, and the decrepit person bent with the weight of years are both alike subject to the chilling touch of the angel of death. Boys and girls experiencing the vigor of youth, and men and women in the prime of life's little day are often called by death's impelling summons. The wise man and the fool, the king and the slave, the righteous and the wicked, the wealthy and the poverty-stricken all eventually come to the same common end — death.

"Lord, help us as we are spending our days as a tale that is told, to number our days, and apply our hearts unto wisdom that we may walk obediently before Thee; preparing ourselves for the day of death — and for eternity!"

## Relevancy

(R. W. GRAY)

The Bible deals thoroughly with such themes as, "morality, social behavior, honesty and dishonesty in government, employer-employee relationship, marriage, sex, divorce, parent-child relationship, etc." This places a big question mark beside the oft repeated statement, "the Bible does not speak to modern man!"

It is true that much of the speech of modern theologians does not accord with the Bible. Their thoughts and God's thoughts, as recorded in the Bible, differ widely... Oh, the liberal may speak freely of "the Word of God", the "Holy Spirit," "Salvation," "Morality," etc. However, he attaches a different meaning to these terms from that of the Bible. He likes to speak of a "new Christian morality," which is nothing less than a surrender to the devil and the flesh. To a liberal the subject of "faith" may well include his "Christian atheism," which is a matter about as possible as a "freezing sun." The Bible has a message for modern man. The message it contains is abundantly clear. The problem is with man. He hears the message. It does not agree with his sex saturated humanism, nor with his pompous infidelity, and, he, therefore, dismisses the subject with the pretext, "the Bible is irrelevant." Webster defines "irrelevant" as "not applicable or pertinent;" "not relating to the subject." One might well confess that the Bible's view of morality is not "pertinent" to the lust

of the flesh; that is, the two do not agree. But even a semblance of honesty would demand we likewise confess that the so called "new morality," etc. is as old as sin itself; that the Bible deals plainly and forth-rightly with this subject.

Only those who never study the Bible will be taken in by the subterfuge of the modernists of our time. Only those ignorant of man's history will accept the "new morality," new Christian ethics, etc. as new in any sense. Yet, the Bible speaks to today's world. It contains the solution to society's ills. Increased crime, divorce, immorality, nervous breakdowns, etc. are all attributable to man's departure from the Bible's message.

The honest student of the Bible, upon finding his life and philosophy at cross-purposes with its message, will confess, "For we know that the law is spiritual: but I am carnal, sold under sin." (Romans 7:14) Divorce rates and the like decrease when the Bible is believed and followed. How pompously naive it is to allege the irrelevancy of a Book that has stood the test of the ages. How arrogant. How stupid. How narrow-minded.

## Mrs. Rogers' Bible

BY W. T. HAMILTON

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." 2 Timothy 1:5.

Elder Samuel Rogers was a grand old preacher of the gospel during the early days of the restoration movement. From his autobiography comes this tribute to his mother's faith:

"In the month of September, 1801, we loaded eight packhorses with such things as are most useful, and started for our home in New Spain. I, being the oldest child had to walk and carry a rifle, and help to drive the cattle over the entire route. My father advised my mother to leave her Bible with her friends in Kentucky, as the country whither we were going was under control of the Catholic Church, which prohibited the use of it among the common people; and that the discovery of her Bible might involve the family in trouble. She would not listen to such counsel, however, but determined at every hazard to carry her Bible with her, saying she could not think of rearing her children without it, and would not be willing to live in any country where she could not have the benefit of the Word of God. To avoid the vigilant eye of the priest, she sewed it in a feather bed, and carried it safely through, and found it indeed, a 'lamp unto her feet and light to her path'."

The results of this demonstration of her faith are further told by Brother Rogers in these words:

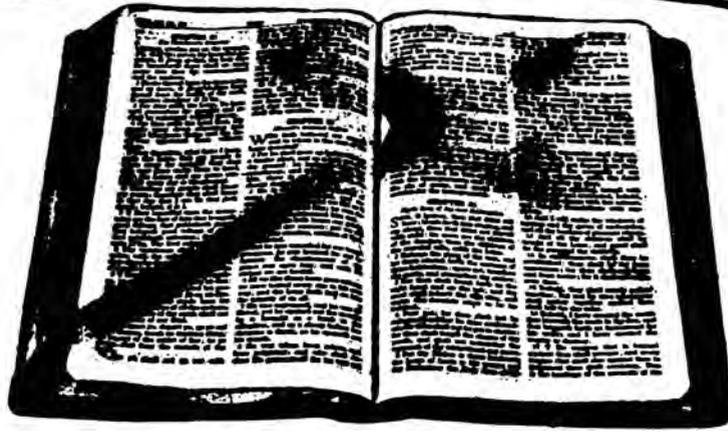
"But while success in accumulating a goodly amount of the perishable things of this life attended us, our spiritual wants were almost wholly neglected. perhaps I ought not to say that our souls were entirely neglected, since our mother did all she could do, under the circumstances, in the way of giving us religious instruction. But for that godly woman, with her old family Bible, we would have been in almost total darkness. She was ever vigilant and concerned about our immortal souls; so much so that my father often became greatly worried, and would lose his patience. . . All I knew of the Christian religion, until I had grown to the stature of a man, I learned from those two preachers, my mother, and the old family Bible, which my mother took to that country in her feather bed. I do not remember having seen any other Bible until I was nineteen years of age."

Her faith was not in vain. Two of her sons became preachers of the gospel.

# WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



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

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

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## THE BAPTISM OF JOHN

John, the son of Zacharias and Elizabeth, was called the Baptist because he baptized and not because he was a member of a Baptist church. He was named, just plain John, by an angel of the Lord before his birth. (Lk. 1:13) The work of John was foretold in prophecy. In Isaiah 40 and Malachi 3 we learn of one who should "prepare a people for the Lord." Hence, when questioned about his identity John said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet." (John 1:23) But by whose authority did John baptize?

The question of authority in religious matters is of tremendous importance. No man has the right to create and institute things in religion that are not authorized by God himself. So we read, "There came a man, sent from God, whose name was John." (John 1:6) And in the same chapter, verse 32, he refers to God as the one who sent him to baptize in water. Those who rejected John's baptism also rejected the counsel of God because it was authorized of God. (Lk. 7:29-30)

Now John baptized in water. He said, "I indeed baptize you in water unto repentance." (Matt. 3:11) "And there went out unto him all the country of Judea, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins." (Mk. 1:5) Jesus himself made reference to John just before he went back to the Father, saying, "For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." (Acts 1:5) No question about it; John baptized people in water as the Scriptures teach.

Now please observe some features of John's baptism, both negative and positive, that will give us a better understanding of his mission and the purpose of his baptism.

John did not baptize men and women to "put away the filth of the flesh", that is, to wash dirt from the body, but it was to carry out an ordinance of God in preparation for the kingdom. The baptism of John did not put them into the kingdom of Christ for the kingdom was not set up until the Pentecost following the resurrection. (Although they did enter into the preparatory state of the kingdom.) He did not baptize those people "into Christ" or "into the name of the Father, the Son and the Holy Spirit." Those baptized were not then members of the body of Christ, the church, for the church was not in actual existence before the death of Christ. And the "gift of the Holy Spirit" did not accompany John's baptism. These are some negative points.

The baptism of John was "for the remission

of sins." "John came, who baptized in the wilderness and preached the baptism of repentance unto (for, in the A. V.) remission of sins." (Mark 1:4) Also we read in Luke 3:3, "And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins." The expression "for the remission of sins" is exactly like that found in Matthew 26:28 and in Acts 2:38. A little later Christ died for those sins thus remitted. As brother Gus Nichols wrote, "Christ died to redeem the saints of the Old Testament. 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 Great Preachers of Today Series, p. 59)

Further, we find John making this statement to those whom he baptized: "I indeed baptize you in water unto repentance." (Matt. 3:11) This does not mean "because they had repented" but as Thayer's Lexicon says, it means "to bind you to repentance." (Thayer's Greek Lexicon, p. 94) We should also observe that they came to John "confessing their sins." (Matt. 3:5-6) In spite of the fact they "came confessing their sins" and were baptized "for the remission of sins" there are many thousands of men and women, and children, that are baptized having

been taught that they have no sins! This is indeed, a striking contrast between that generation and ours. But it is not true that we should be baptized thinking we have previously had all our sins forgiven. (Mk. 16:15-16; Acts 2:38; 22:16.)

The work that John did and the baptism that he taught and administered was to "prepare a people for the Lord." (Lk. 1:17) We know of no passage indicating that they were ever "re-baptized." However, it is interesting to note that about twelve men were "re-baptized" who had been baptized with the baptism of John. Read the story in Acts 18:24 through Acts 19:7. Paul knew they had not been baptized into Christ because they were ignorant of the indwelling of the Holy Spirit. When they learned that John the Baptist's work had ended and that his baptism was no longer in force they were baptized in the name of the Lord Jesus. Those among us today who have been baptized into a denominational institution, or who have been misled into thinking their sins were already forgiven when they were baptized should go right back to the point where they departed from the truth. They should "repent and be baptized for the remission of sins." (Ac. 2:38)

Next: The Personal Baptism of Jesus

Virgil Bradford

## "REVERENCE IN WORSHIP"

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." (Psa. 89:7.) God killed Ananias and Sapphira for being hypocrites in worship. (Acts 5:1-14.) He also killed Nadab and Abihu for their presumptuous sin in worship. (Levit. 10:1-10.) What is Reverence? Reverence is "Veneration honor; respect." "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him." (Psa. 33:8.) "God shall bless us; and all the ends of the earth shall fear Him." (Psa. 67:7.) "O worship the Lord in the beauty of holiness: fear before him, all the earth." (Psa. 96:9.) "The Lord is in His holy temple: let all the earth keep silence before Him." (Heb. 2:20.) There should, therefore, be great reverence in the space of divine worship. We must worship in spirit and in truth. (John 4:23-24.) This means that we must be sincere and reverent in our worship. "But to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." (Isa. 66:2.) Humility and reverence should characterize all who enter the congregation to worship

God. Christ has promised to be in our midst. If He were bodily present, all would want to be reverent and orderly. No one would be disturbed by unnecessary noise. The worshippers would not be talking and laughing. The "true worshippers" need a quiet atmosphere in which to worship. (Jno. 4:22.) "... Let us do our visiting before and after the worship service.

Via Pleasant Valley Bulletin

Hear Cliett Goodpasture  
6th Ave. Church, Jasper, Ala.

April 16 -- 22nd.

7:00 to 7:30 A.M. -- 7:30 P.M.

COME AND BRING OTHERS

GUS NICHOLS

## WORDS of TRUTH

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## What If You Had Never Been Born

GUS NICHOLS

No life at all is better than a misspent life. It would have been better never to have existed than to be born into the world and waste one's life. It would have been better never to have been born than to come into the world and so live as to later spend eternity in a Devil's hell.

### JUDAS DID ALL OF THIS

Jesus said, "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! IT HAD BEEN GOOD FOR THAT MAN IF HE HAD NOT BEEN BORN." (Mt. 26:24.) Jesus is here saying that it would have been good — would have been better — if Judas had never been born. The life that Judas lived was worse than no life at all, worse than if he had never been born, worse than if he had never existed at all.

### IS A CHALLENGE TO ALL OF US

If no life at all would have been better than the life which Judas lived, it follows that non-existence would be better than for us to live as Judas lived. "God is no respecter of persons." (Acts 10:34.) There are disciples today for whom it would have been better if they had never been born into the world — than if they had never lived at all. This is Jesus' estimate of a wasted life. (Mt. 26:24.) There are members of the church who are a curse to the church. About all they have done since they have been in the church has been to betray the Lord Jesus Christ. They have betrayed Christ in their daily manner of life. They have betrayed him in their speech, and in their impurity of heart. They have betrayed him in neglecting the worship, and when the collection plate is being passed. They have betrayed the brethren, and the church, by acting a hypocrite, as Judas did. "It had been good for that man if he had not been born." (Mt. 26:24.)

### TRUE OF ALL ALIEN SINNERS

"It had been good for "all alien sinners if they "Had not been born" if they finally die in their sins and are eternally lost.

1. "It had been better" never to have existed than to die in unbelief and be lost. "He that believeth not shall be damned." (Mk. 16:15-16.) "But the fearful and unbelieving... shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.) This would be worse than to have never been born.

2. The same is true of repentance. "Except ye repent ye shall all likewise perish." (Lk. 13:3, 5.) The Lord... is "Not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) "It had been good for that man if he had not been born "rather than to be born then live and die in the practice of wilful sin and "perish" in hell forever for not repenting — for not turning from sin to serve God.

3. And "It had been good for that man" who refuses to "Repent and be baptized... for the

remission of sins", (Acts 2:38), "If he had not been born". After all that God has done in love and grace for a lost world, it would be better to have never lived on earth for a single minute than for him to be born, live and die in sin, and in rebellion against the gospel of Christ. (1 Pet. 4:17; Rom. 10:16; 2 Thess. 1:7-9.)

### BETTER TO NOT BE BORN THAN TO BE LOST

"It would be better to be robbed of life than to be born and then fail to become and be a Christian, die in sin and burn in hell for ever. Non-existence would be better than "Everlasting punishment." (Mat. 25:46.) Jesus knew no one can ever go into non-existence, or become as though he had never been — after once having been born. After once having existed one will for ever and eternally exist some where — either in heaven or in hell. In order to be so constituted as to be able to be a Christian and live in heaven forever, one was so constituted as to also be punished in hell forever, if he refuses to prepare to go to heaven. The Bible does not teach the doctrine of the inihilation of the wicked, but says their punishment will be "Everlasting punishment." (Mat. 25:46.) This will be as long as the righteous enjoy "Everlasting life." (Jn. 3:16.) The Bible teaches a general and universal resurrection of all the dead — the good and the bad. (Jn. 5:28-29.) God would not raise the wicked dead to inihilate them instantly. In this there would be no purpose in raising them at all. Materialists teach that at the resurrection the wicked dead are inihilated — become as though they had never been. THEN WHY RAISE THEM BACK INTO EXISTENCE TO IMMEDIATELY, AS THEY TEACH, HURL THEM BACK INTO THE SAME STATE OF NON-EXISTENCE AS BEFORE RAISING THEM? The "wicked-wish" is father to the thought. It is not the Bible doctrine on the subject. According to materialists, Christ was wrong about the matter, and it would not be better to have never been born than to be born and die in sin, with nothing worse than to go out of existence at the resurrection of the wicked. No life at all would be better than a life of sin if the wasted life ends in eternal non-existence, as materialists teach. BUT NO LIFE AT ALL WOULD BE INFINITELY BETTER THAN TO BE BORN AND SO LIVE AS TO BURN IN HELL FOREVER HEREAFTER.

### BUT IT IS BEING DENIED THAT JUDAS WAS LOST IN HELL

Some deny that Judas was lost. They point up the fact that he was one of Jesus' disciples. (Mt. 10:1-7.) He was sent to cast out devils. (Mt. 10:8.) He was sent as a sheep in the midst of wolves. (Mt. 10:16.) Later Satan entered into Judas. (Jn. 13:27.) He then went out and betrayed the Son of God with a hypocritical kiss—turned him over to his enemies.

1. Judas committed suicide — died in his sins — died a murderer. "No murderer hath eternal life abiding in him." (1 Jn. 3:15.)

2. Judas did not go to the same place the other apostles, but to perdition. Luke says, "Judas by transgression fell, that he might go to his own place." (Acts 1:25.) And Jesus said Judas was lost. He said, "Those that thou gavest me I have kept, and none of them is lost, BUT THE SON OF PERDITION; that the scripture might be fulfilled." (Jn. 17:12.) Judas had become a Devil. "Have not I chosen you twelve, and one of you is a devil?" (Jn. 6:70.) Yes, "It had been good for that man if he had not been born." (Mt. 26:24.) It would be better not to be born than to be born and later be "lost" and "Go to his own place."

### OTHERS BETTER OFF IF SOME NOT BORN

Not only is it better for some "Man" never to have been "born", but it is often better for THE FAMILY if some had never been born. I know a wife whose life is BITTER because her husband is an alcoholic. It had been better for that wife if her husband had never been born.

When a young man was sentenced to the penitentiary, his mother said, "I wish he had never been born." And at the great judgment when all nations are gathered, and some told to "Depart!" some loved one will think, "I wish my child, or loved one, had not been born!" Yes, even the church would be better off if some in it had never been born. And the whole world would have been better off if some in it had never been born.

### PERSONAL QUESTIONS FOR US

Would my wife have been better off if I had never been born? Would my children have been better off if they had been left as orphans early in life — if I had died? What about your husband? Your children? What about the church? Your community? Remember, a wasted life is worse than no life. It had been better for Judas if he had never been born.

## Bible School Teachers

RUBEL SHELLY

This is where you come in! People who teach the word of God are the most important people in the world. Does that statement do anything for your ego? It ought to do something for your HUMILITY. You have taken a tremendous responsibility by virtue of the fact that you are involved in the teaching program of the church. You are to be highly complimented for your good work; but YOU SHOULD ALSO BE URGED TO A COMMITMENT THAT IS EQUAL TO YOUR RESPONSIBILITY.

The future of the Lord's church and this nation depend on the job that you are presently doing in your classroom. Have you been working at your task of teaching as though it were as important as I have indicated? Or have you been going about your task as if it were a burden to be borne? Too much depends on what you are doing for you to treat your work with contempt. You can't afford to fail in the most important work in the world!

### A PHILOSOPHY OF CHRISTIAN EDUCATION

The idea of Christian education assumes four things (THE CHURCH'S EDUCATIONAL PROGRAM, Henry E. Speck, Jr., pp 32-41:)

"1. It assumes the existence of persons who are immature in religion, and that these persons possess a native capacity capable of development into Christian personality for Christian service." God creates every person with a religious capacity. Sometimes this natural capacity is expressed improperly. So when Paul entered Athens he found a multitude of altars and images which were being used in religious exercises. They were expressing their natural "longing after God," but because of their improper knowledge they were doing so in incorrect ways. Paul therefore sought to give them correct information about God so they could properly express this natural urge.

"2. The idea of Christian education assumes that there are kinds of life which are higher and lower, better and worse, from a Christian point of view." This is the idea set forth by Christ in Matthew 7:13-14, when he presented a choice between the "strait gate and narrow way" and the "broad gate and wide way." In verses 24-27 of the same chapter he illustrated the same truth with another example: two builders — one wise and another foolish.

Christian education, when properly administered, brings a person to choose the higher and better way of life. Are you able to see any improvement in the life situations of your pupils? If not, are you sure that the fault is not your own?

"3. The ideal of Christian education assumes the existence of spiritually mature persons who are prepared to instruct and nurture the spiritually immature in Christian development."

Christian teacher, this "spiritually mature" person who serves "to instruct and nurture the

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## Bible School Teachers

(Continued From Page 2)

spiritually immature" is YOU. God is working on other people through you. Your pupils are plastic in your hands and you will be held responsible for the indelible imprints that you are making! This is a sobering responsibility, isn't it? "I would fain be to the Eternal God, what one's own hand is to one's self," wrote the nameless author of the THEOLOGICA GERMANICA. This must be our goal as Christian teachers!

"4. The idea of Christian education assumes that there are processes by which the spiritually mature may guide and assist the spiritually immature in the development of their natural religious capacities." It is up to you, as a teacher, to discover those educational processes which may best be used in your particular class of view of the needs and circumstances of your pupils. You must master both the subject matter and the processes to be used in teaching it.

Is your teaching haphazard and careless or are you making a conscientious effort to do an effective job? Would you want your children to study English under a teacher who is only as well qualified for her work as you are for your role as a Bible teacher?

### ACHIEVEMENT OF OUR GOALS THROUGH COMMITMENT

It is obvious enough that the goals of Christian education are noble and sound. How shall we attain them?

Christian education must consist of more than a sound philosophy, a definite curriculum, adequate buildings and modern equipment. As important as these things are, they are absolutely worthless without genuine Commitment to Christ on the part of every teacher.

**THE MEASURE OF YOUR COMMITMENT WILL LARGELY DETERMINE THE POWER OF YOUR LIFE AND WORK AS A CHRISTIAN TEACHER!**

**THE CHRISTIAN TEACHER MUST BE COMMITTED TO DIVINE TRUTH.** In an age in which liberalism and modernism are creeping into the church, we must have a dedicated corps of teachers who are committed to truth and who will teach the Bible as the divinely inspired and authoritative word of God. Bible truth has universal appeal and meets every moral and spiritual need of the human heart.

But it is practically worthless to teach truth in the abstract. Truth can be worthwhile **ONLY WHEN IT IS MADE TO LIVE!** The student must see the relation of Bible principles to the solutions of the human predicament. He must be enabled to see how this principle relates to him and his life at home, at school, and among his fellows. In a word, the student must be brought to see Christ — the embodiment of truth. And, to carry this principle one step further, he must be able to see the validity of your teaching reflected in your thought, speech, and conduct. If it means nothing to your life, how can you expect to teach it in such a way as to make it meaningful to your students?

**THE CHRISTIAN TEACHER MUST BE COMMITTED TO THE GOAL OF WINNING THE PUPIL TO CHRIST.** Christian education leads the pupil to a spiritual decision. It causes the student to commit himself to Christ in obedience to the commands of the gospel. If you would know how effective we have been in achieving this goal, compare the number of pupils in the teenage class with the number in the junior and intermediate classes. Teachers are failing their pupils at the most critical time in their lives. **WE** must take our work more seriously!

**THE CHRISTIAN TEACHER WILL WORK UNTIRINGLY AND SACRIFICIALLY.** Christ worked constantly because he never lost the conviction that he "must be about his father's business." We are on the same divine mission of teaching the lost of salvation. Can we afford to give less than he was willing to give?

**THE COMMITTED CHRISTIAN TEACHER WILL MAINTAIN CONTACT WITH GOD THROUGH PRAYER.** Prayer is real power at the disposal of committed disciples. But how long has it been since you fell on your knees in prayer to Go in behalf of the spiritual needs of your students? Or for a particular student who was struggling with a specially difficult spiritual problem? Do you sit down to prepare your lesson without praying God's blessings on your work?

Through prayer your work as a Christian teacher will take on a deeper and more vital meaning.

### A CHALLENGE TO COMMITMENT

I challenge you to a firmer commitment to Christ. Exercise your spiritual powers in his service unto the salvation of the precious souls entrusted to you in the teaching of his word.

"Take heed to thyself, and do thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." (1 Timothy 4:16.)

## You Have No Influence?

### From Gospel Minutes

I get sick and tired of hearing folk say they have no influence! The life of each of us will have more bearing on rising generations than all the monuments carved in stone! The potency of our lives will remain long after "skinworms have destroyed my body." No one is so poor and destitute nor so remote and withdrawn as to have buried his influence. Somewhere eyes watch, and feet will follow in paths we leave behind. I shall forever remember a verse which introduced a "soap opera" several years ago:

There's a destiny which makes us brothers;

None goes his way alone.

The good we send into the lives of others

Comes back into our own.

Many splendid Bible stories reveal just how much influence we can have — even when we think we are weak, poor and insignificant. I am reminded of a little girl who was a captive in a foreign land. She was a slave in very important household where the master was a captain in the king's army. But the captain was a leper, with no hope for a cure of the loathsome disease. This captive maiden so influenced this household that her lord was healed, and cried out, "Now I know there is no God in all the earth, but in Israel!" Turn back and read this moving story in the fifth chapter of second Kings. And you tell me that we do not have influence and opportunities to exert it upon others?

I read in the 22nd. chapter of 1st Kings of an eight-year-old boy who came to the throne to rule God's people when the nation was steeped in idolatry and wickedness. Where older and more mature men had failed, Josiah instituted reforms which swept a nation and turned a people back to God! It was during his reign that idolatry was taken from the land, and the Book of the Lord was found again! Josiah had great influence and made himself a great name simply because he was willing to be used by the Lord! And when you bemoan the evil days which are on us, remember an eight-year-old boy and what he did with the help of God! No situation is hopeless so long as we are willing to allow God to use us unselfishly! In the words of Nordecai to Esther: "And who knowest whether thou art come to the kingdom for such a time as this?" (Esther 4:14.)

I read of a little boy who started out one day with five barley loaves and two small fish. He got mixed up in a big crowd of people, and heard a wonderful sermon. At the close, his little lunch became a "basket dinner" for 5,000 people. He may have considered himself very insignificant that morning, but the Lord used him and his little lunch to fill a multitude, and his part in the personal ministry of the Son of God is recorded in the only miracle recorded by all four writers

of the Gospels! Yes, this lad's influence lives on, even though he remains nameless and often unnoticed. Eternity alone will be able to disclose what our influence, and that of this lad's, has been!

Do you think you are poor? There was this woman who was poverty-stricken, a widow, who entered the temple to worship her God. She had so very little to give, yet her two mites caught the attention of the Lord, who pointed out her example of liberality to His disciples, and they recorded it for all coming generations "She cast in all that she had, even all her living." Not only was her influence felt by the apostles of the Lord, but that influence is exerted wherever the Word of God is read today! Do you contend that you are too poor to have influence?

Then there was this woman who entered in where Christ was being entertained. She was an uninvited guest, but she opened a box of precious ointment, and anointed the Lord. When one of His disciples criticized this act as wanton wastefulness when the money could have been given to the poor, Jesus said, "The poor ye have with you always... Wherever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." (Matt. 26:6-13.) Influential? Why, as long as the world shall stand this woman's influence will live! How every poor widow can take courage from her example of faith and love!

There was this woman which I often refer to in a sermon, "The Story of The Bad Samaritan." She was an unclean woman with a very unsavory reputation. She outdid "Hollywood" before there was a Hollywood. She had been married to five men, and was then living with a man to whom she was not even married. Oh yes, she had an influence! And you would think it would be all bad! But it wasn't! She met the Lord at Jacob's well outside the town of Sychar, believed Him to be the Christ, left her water pot and hit Main Street preaching! I can just imagine some of the wags saying, "Look who's preaching now!" But they listened and many believed. Read the 4th. chapter of John, and you find the others saying, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." Yet, it was because of this woman's influence that they heard and believed! Do you think that your past is so unsavory that you cannot have influence for great good?

Everytime I hear some preacher mentioned as having little influence, I think of a man named Andrew. You hear very little about him in the spread of the gospel. In fact, he is not mentioned by name after the church was established. Yet in Jno. 1:41-42 we read, "He first findeth his own brother Simon... and he brought him to Jesus." If you haven't heard so much about Andrew, then keep in mind it was because of HIS influence that you read so much about Simon Peter as a great apostle of the Lord! I have never been a "big name" preacher, but there is joy in hearing that one of the foremost preachers among us said only last month that I had influenced him more than any other preacher he had known! And I recall being criticized for being late for a service in a meeting one night. But because of the talk that delayed me, I baptized a young man that night — and that young man is the "featured lecturer" at one of the big colleges this year!

Don't ever sell yourself short on the influence you exert on others. It is often an intangible that cannot be weighed on present scales, but will be measured in the presence of angels. In all your striving to serve God, keep firmly in mind that there is some work which you can do which will never be done by another! God sets before you an opportunity of service which He offers to no other being! Facing life's challenges, keep in mind this one thought: **GOD IS DEPENDING ON ME — ON YOU!** — Dillard Thurman.

## The Preacher's Greatest Problem

(R. W. GRAY, LaGRANGE, GEORGIA)

Much has been written in recent years regarding the problems of local evangelists. Most of these articles deal with "both sides" of the problem: (1) Preacher's duty to his brethren. (2) Obligation of the church to him. Too little has been said about the "other side"; that is, the Lord's side.

### ENDURE HARDNESS

One problem must be settled in the minds of those who would preach regularly. That problem is one's self. Sacrifices of unforeseen and unexpected proportions will inevitably ensue. As an ever-present-portion Paul charged Timothy: "Thou therefore endure hardness as a good soldier of Jesus Christ." Gospel Ministers must be ready to "endure all things for the elect's sake". The good soldier does battle when the food supply is good and when it runs low. He wages a good fight when the chances of success seem dim; when the odds are against him. His duty as a soldier is to His commanding officer. Every thing else must be put aside. (2 Tim. 2:4)

### ENDURE IGNORANCE

Patience in dealing with those who possess limited knowledge of the minister's numerous assignments, with those who criticize, with those who say unkind things and give caustic answers to sincere questions, and with those who make unfair demands upon his time while holding his salary at a minimum, becomes a daily task.

### ENDURE PERSONAL INJURY

It is not the exception, but the average brother or sister, who will demand much, but are willing to give so little in return. A typical example was recalled by a fellow preacher recently. His mother was seriously ill and in a nearby hospital. The congregation was informed of her illness. A very few ever made an inquiry into her welfare. None offered a helping hand. The young preacher was cut to the very core. He recalled many instances in which his rest had been disturbed by a phone call in the middle of the night. A loved one had been carried to the hospital. The preacher's prayers were requested; his presence at the bedside was desired. He remembered what a joy it had been to serve his brethren in their hours of need. Now he is heart-broken that none seem anxious to reciprocate. This, also, is a part of the hardness to be endured.

### ENDURE INSULTS

Preachers will have to realize that many within the congregation think of his check as their "thanks" for all he is called upon to do for them. He is to have a "hard shell" in protecting his own feelings while he keeps a "soft heart" for the needs of his brethren. As should be true of all saints he must not render "evil for evil". As a teacher of the word, preachers are judged with greater strictness (James 3:1). Brethren know he is not infallible, but it gives them a certain sense of security to feel that he is mighty close to it. This accounts for a lack of understanding when he makes the inevitable boo-boo.

### KEEP ON SOLDIERING

Many are now turning from preaching in search of more lucrative and pleasant occupations, but none are finding a more rewarding one. Suppose no one remembers to say "Thank you, preacher!". Suppose you are treated as a superman while living with the realization of your own weaknesses and needs. Or, suppose little sympathy for your financial problems is shown. Do you think any of us approximate the sacrifices of Paul? Do we know what it means to be filled and to be hungry? Have we ever been in REAL want? By comparison we abound in all things.

You see, preacher brother, we are afraid we will sacrifice something for the Master; afraid that another will gain an advantage over us;

afraid to give ourselves to the Lord. Perhaps this is why we find it so difficult to persuade our brethren to give of themselves as they ought.

Is there anything in this world more rewarding, preacher, than the privilege of leading a soul to our Saviour? If you answer in the affirmative, you are in the wrong place. If in the negative, nothing will be able to up-root you. Paul's admonition to Timothy will become your rallying point; "Be urgent in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. 4:2)

### REAL LOVE THE ANSWER

If we love Jesus and our brethren no sacrifice is too great. His cause is our cause, His message our message, His will our will. Thus, the real problem is with ourselves. When we know that He will reward our labors this will suffice. (1 Cor. 15:58). When brethren disappoint us; When we suffer infirmities, let us learn to lean heavily upon the strong arm of our Master (Heb. 13:5-6). And may we remember that it is our role to "endure hardness as a good soldier of Jesus Christ." (2 Tim. 2:3)

## Walking With God

By GILES HESTER

And Enoch walked with God; and he was not, for God took him," (Gen. 5:24.) Here we read of a man who walked in his daily life, in such manner that God was so pleased that he took him to dwell with Him, without Enoch having to taste of death. We should now be interested enough to want to know what it means to "walk with God"? How wonderful indeed, to have the approval of the God of heaven! I am sure that this should be the desire of every thinking person in the world today! We may achieve this desire if we are willing to pay the price, which God requires in order to "walk" with Him. Then, and only then, may we be accepted of God. (1 John 1:7.)

Amos asked the question in a manner to affirm that we must be in harmony with God's will in order to "walk" with Him. "CAN TWO WALK TOGETHER, EXCEPT THEY BE AGREED"? (Amos 3:3.) As God does not promise to agree with us, then it is up to us to agree with him. If a man is going North, and I am going South, if I wish to walk with him and he will not change his direction, then I MUST CHANGE MINE! I must agree with him as to direction before I may travel in his company!

Now should a man wish to walk with God, he first must realize that GOD WILL NOT change his WORD of direction. One can only walk with God so long as he is traveling the way God is traveling. Any time we change our way from God's way, we have LEFT him! There is a way that "seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14:12.) Jesus said that he is THE way. (John 14:6.) so there is but ONE way to travel to walk with God! We must "abide" in the word of God or else we have not Jesus, nor God, (2 John 9.) We either abide in God's word, or walk alone!

There are many ways to walk, many wrong ways to heaven, but ONLY ONE RIGHT WAY! THERE IS THE WAY OF THE FOOL, (Prov. 12:15.) This is the man who thinks "all roads lead to heaven", and that God walks with all men where ever they may choose to walk. THERE IS THE WAY OF THE TRANSGRESSOR, (Prov. 13:15) This is the man who feels that he can disobey God and that the LOVE and GRACE of God will save him any way. THERE IS THE WAY OF THE UNGODLY, (Psalms 1.) This man walks in sin without regard for God, or His word. He is lost, too. THERE IS THE WAY TO FOLLOWING THE creeds of men, this too is condemned, (Matt. 15:7-9.) Yet most religions today are following the creeds of inspired men! Notice how many ways a man can NOT walk with God, and there is only ONE way he CAN walk with Him.

TO WALK WITH GOD, IS TO WALK BY FAITH, (2 Cor. 5:7,) or to walk as God commands us to walk. We can only do this when we OBEY his word, (Rom. 10:17; Matt. 7:21; Heb. 5:8-9.) It is to walk in "newness" of life, and this can not be done until AFTER baptism, (Rom. 6:3-5.) This new life is IN Christ, but we have to be baptized INTO Christ, (Gal. 3:27.) To walk with God is NOT to walk after the flesh, but after the Spirit, (Gal. 5:19-23.) The Holy Spirit wrote the Bible, (John 14:26; 16:13,) so to follow, or walk, after the Spirit is to walk according to the Bible. WE MUST WALK IN THE NARROW WAY, and not in the wide way, (Matt. 7:13 - 14.) God is no respecter of persons, (Acts 10:34-35) So if Enoch pleased God by walking with him, you and I can do the same. We may taste death to be sure, but we can still rise from the dead to WALK WITH GOD FOREVER. ARE YOU READY TO WALK WITH GOD?

## Strength Through Knowledge

DAN ANDERS

Francis Bacon, sixteenth century English philosopher and statesman, wrote, "Knowledge is power." This correct view is based on a maxim from the Bible: "A wise man is strong; yes, a man of knowledge increaseth strength." (Proverbs 24:5.) In every area of human endeavor, knowledge equips a person for more effective living. A plumber, a surgeon, an astronaut or a homemaker can do a better job if he has a practical and expanding knowledge of relevant data. On the other hand, ignorance of one's area of work seriously hampers usefulness and efficiency.

Knowledge is power in the conduct of spiritual life. Without knowledge of God through his word we could not have faith in Christ (Rom. 10:17) and we could not come to God (John 6:44f.) The Bible can also equip us "for every good work" (2 Tim. 3:16f.) In daily Christian living. The inspired scriptures contain all of the information which we need to teach, reprove, correct and train us in righteousness. We have "all things that pertain to life and godliness, through the knowledge of him who called us by his excellence." (2 Pet. 1:3.)

A knowledge of God's truth strengthens us to conquer temptations. In Psalms 119 David referred to resisting power which God's word puts into a Christian's will. "I have laid up thy word in my heart, that I might not sin against thee". (Psa. 119:11.) When a loving comprehension of the word is, nourished in our hearts sin is less attractive, the punishment of evil more vivid and the way of righteousness more desirable.

The manner by which Jesus met the devil's temptations illustrates how a knowledge of scripture aids. He was able to resist each of Satan's enticements with the power of God's truth. (Matt. 4:1-11.) It will be easier to defeat the pull of our own lower nature if our higher nature is strengthened by a usable understanding of God's precepts and principles. David asked, "How can a young man keep his way pure"? Then answered, "By guarding it according to thy word". (Psa. 119:9.)

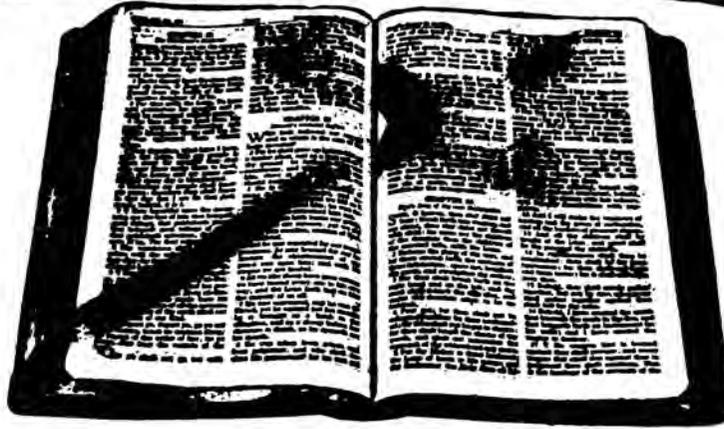
Knowledge of the Bible also can enable us to overcome sorrow. How deeply grieved our souls would be at the death of a Christian loved one if it were not for the reassurances of scripture. David had found God's word to be helpful in times of grief. "My soul melts away for sorrow; strengthen me according to thy word." (Psa. 119:28.)

It was "by the word of the Lord" that Paul comforted saddened Christians in Thessalonica. The inspired truths which he wrote helped them not to grieve as those without hope must grieve. (Thes. 4:13-18.) It is doubtful that we could face death's harsh reality apart from the sustaining and directing light which God throws on the dark subject.

# WORDS of TRUTH

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

"Thy word is truth" Jn. 17:17



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

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

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## THE BAPTISM of JESUS

THE BAPTISM OF JESUS IS UNIQUE. THERE NEVER HAS BEEN ANOTHER EXACTLY LIKE IT. "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:13-17)

Many an honest, penitent person has been asked, "Do you wish to follow Jesus in baptism?" And of course such "applicants" are usually in an emotional state and will answer that they do. Then they are baptized into some denominational church being assured that baptism is an "outward sign of an inward cleansing" or something else just as unscriptural, and that they are following Jesus in the act.

Without controversy there are some similarities in the baptism of Jesus and ours. But we need to clear the ground. Those who think they were "baptized just like Jesus" should consider the following:

Jesus had no sin and was, therefore, not baptized "for the remission of sins." Neither was he baptized "because of remission of sins" as some suppose they were. His baptism was not "relative to" nor a "symbol" of salvation for Jesus was not lost. In this act of humble obedience he did not become a priest. He could not have been a priest on earth being of the tribe of Judah instead of Levi. (See Heb. 8:4) His was not an "act of CHRISTIAN obedience". Jesus was NOT A CHRISTIAN any more than was John who baptized him. Christians are those WHO FOLLOW THE TEACHING of Jesus. (Acts 11:26, 26:28, I Pet. 4:16)

Jesus Christ was baptized "TO FULFILL ALL RIGHTEOUSNESS." There is no question about this. Assuredly Jesus was baptized in keeping with God's commands. "All thy commandments are righteousness." (Ps. 119:172) Hence, when we do God's commandments we are doing acts of righteousness. "If ye know that he is righteous ye know that every one that doeth righteousness is begotten of Him." (1 Jn. 2:29) The example of Jesus also demonstrates his faith and love for God, his respect for God's

word, and his willingness to carry out God's word regardless of any other consideration. In this way we can and should follow Jesus in baptism. But to find what the righteousness of God is for us we must go to those Scriptures that apply to us if we would know the truth that makes us free. (Jn. 8:32.)

Again, Jesus was baptized to assure John that he was the Son of God and to introduce him to Israel as such. "And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. AND I HAVE SEEN, AND HAVE BORNE WITNESS THAT THIS IS THE SON OF GOD." (Jn. 1:31-34) This is the way chosen for Jesus to begin his public ministry.

The reasons for Jesus' personal baptism, then, were to fulfill the requirements of God, to introduce him to Israel and to mark the transition from private to public life. God the Father, the Holy Spirit and John the immerser have all joined in declaring the identity of Jesus Christ as God's Son.

Where was Jesus baptized? In Mark 1:9 we

read, "—Jesus came from Nazareth of Galilee, and was baptized of John in (literally, into) the Jordan." Therefore, we was not baptized in a "baptismal font", not on the "banks of the Jordan", but he was buried, immersed, into the water of Jordan. The Spirit of God is responsible for this record and could have used the word "rantidzo" meaning sprinkle, or "ekcheo" meaning pour if this had been the act. But he used the word "baptidzo" which means to immerse. This is always the significance of baptism. It is an overwhelming whether the baptism be in water, in the Holy Spirit or in suffering.

Jesus was baptized when he was about thirty years old. (Lk. 3:23) None of us should wait longer than the time it takes to become a war that he is a sinner. And then in penitence, confessing his faith in Jesus as the Son of God, he should be "buried with him in baptism and raised to walk in newness of life." (Rom. 6:4) Such on our part is not a MERITORIOUS ACT WHICH DESERVES God's gift of salvation but an act of faith in God and in Jesus Christ. (Col. 2:12) It is upon this act that God promises remission of sins. (Acts 2:38) So, still the baptism of Jesus is unique, there is no other in the Bible just like it.

Next — The Baptism of the Holy Spirit  
Virgil Bradford  
Goodlettsville, Tenn.

## THE CHRISTIAN HOME

By CHARLES ELLEDGE HILL,  
Smithfield, Texas

### GOSPEL MINUTES

One of the sweetest and most often used words in the English language is the word "home". Yet the home is too often taken for granted by many. This is an easy and sure way to lose the blessings of home. As goes the home, so goes the church and the nation.

The home is the oldest human relationship known to man. It is the basis of orderly society. God instituted the home for the happiness of mankind, and gave a law by which the home is to be governed. In order for homes to please God, we must follow His plan.

The home must be God-centered. How sad to note that in many homes God has been crowded out. This always results in sorrow and in much disappointment. Let us make our homes Christian homes by having God and Christ as our abiding guests. In many instances the modern home is not much more than a filling station—a place to

change clothes and catch a nap when you can. Remember, "the home that prays together stays together."

The home must have a head. The husband is the head of the home (Eph. 5:23, 25.) No home can be what God intended with a "milk toast" husband or a "tyrant" as its head. The head must rule with love and understanding. One way to stop juvenile delinquency is to put the father back at the head of the home. In many instances the mother took over this position, but now it has been turned over to the children.

The home must have a keeper. This is the women's place. She is to be discreet, sober, love her husband and children, be industrious and a good manager. She must realize that children are a heritage of the Lord; therefore, they are not a burden to be avoided, but a blessing to be welcomed. To be a good keeper at home, a woman must have a heart, hands, and a head, and be willing to use them to glorify God. We need more women like Hannah, Mary, Lois, and Eunice of  
(Continued On Page 2)

## WORDS OF TRUTH

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## Thomas Absent Sunday Night

By GUS NICHOLS

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. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, AND THE THIRD DAY RISE AGAIN. But we trusted that it had been he which should have redeemed Israel: and beside all this, TO DAY IS THE THIRD DAY since these things were done." (Lk. 24:1, 7, 21.) Now when Jesus was risen early THE FIRST DAY OF THE WEEK, he appeared first to Mary Magdalene, out of whom he had cast seven devils." (Mk. 16:9.) That night which was Sunday night, "The disciples were assembled." (Jno. 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. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. (Jno. 20:24.)

### 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." (Jno. 20:19.) Many people are moral cowards. They would dare to do almost anything for Jesus but 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. (Matt. 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 it 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. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.) Many believe in Christ and would confess him were they not afraid they would suffer some sort of loss for doing so. 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." (Jno. 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. 15:31.) 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." (Matt. 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 colored Brother expressed this heart-hunger in these words in a prayer. "Lord we have come as empty pitchers to an ever wasting and over-flowing 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 "Saducees". 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. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16:17-18.) "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both in 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 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. "Be not deceived: evil communications corrupt good manners." (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. (Matt. 27.) 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. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." (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.

### WHAT THOMAS MISSED

(1) 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, STOOD IN THE MIDST OF THE DISCIPLES AND TALKED TO THEM. If we miss the worship now, we also miss being with the Lord. "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 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. (Matt. 18:20.) If Thomas did wrong in not being present that night, those absent from our services are doing a greater wrong. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God." (Jas. 4:17, also read 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. 20:20.)

(2) 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 the one's 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.

(3) 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. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken." (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.

(4) JESUS REPROBED THOMAS FOR HIS UNBELIEF AND HE REPENTED AND CONFESSED HIS LORD. "And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." (Jn. 20:20.) Thomas is an example of what missing the worship can do for one. Let us resolve to always be present in the assembly of the saints when possible—and expect Jesus to be with us. (Matt. 18:20.)

## The Christian Home

(Continued From Page 1)

old.

The home is an educational institution. Children are clay to receive and granite to hold the impressions of the home fireside. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) "With-hold not correction from the child: for if thou beatest him with a rod he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell." (Prov. 23:14, 15.) "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Prov. 23:24.) Paul instructed fathers to bring up their children in the nurture and admonition of the Lord. (Eph. 6:4.) Thus we see the grave responsibility that rests upon parents.

Since procreation is one purpose for the home, under normal circumstances children bless the home. God's plan for children is that they obey, honor and respect their parents. (Eph. 6:1-3.) "Hearken unto thy father that begat thee, and despise not thy mother when she is old." (Prov. 23:22.) Too, God's plan is for the children to care for their parents when they are aged. Many children fail their parents in this matter. What a shame!

Much more teaching needs to be done on the home. God's will needs to be instilled into the minds of young and old. Let us read more often and with deeper appreciation the many passages in the Bible dealing with this subject. This will help our homes to be Christian and full of love and success and happiness.

# MAYWOOD CHRISTIAN CAMP

"The All Around Christian Camp"

## LEVI SIDES

Christian recreational opportunities under qualified adult supervision are planned this summer during the six camping sessions scheduled for Maywood Christian Camp from June 26 to August 12, 1967. Both boys and girls, ages eight thru eighteen, can participate in the activities. The beautiful 40-acre wooded camp area is in its third summer program. It is situated four miles from down-town Hamilton, Alabama, on County Road 42, a fine paved road.

## ADULT WEEK

A special session this year will be ADULT WEEK. Special classes will be developed with a-dult interest, along with classes for children attending with parents. There will be many outstanding instructors among whom will be brother V. P. Black of Mobile, Alabama.

Sessions will include classes, discussions, devotionals, along with the recreational activities. Campers are invited to bring their camper-trailers or pick-ups and use our facilities. Arrangements can be made to use the dining hall for meals and cabins for sleeping, or whatever combination would be most convenient for campers.

This session will be held June 26 through June 30. Registration will be from 9:00-12:00 A. M. on Monday, June 26. Fees for use of facilities will be very small.

## ABOUT THE CAMP

Facilities of Maywood Christian Camp include six "campy" cabins, two large shower-bath houses, a dining hall and kitchen, a combination Director-Nurses Lodge, the Canteen Center, a four-acre lake, a tabernacle, a Craft Hut, and a new swimming pool. There are many acres of timber land available for hiking and enjoying God's natural wonders. In addition there are ball fields and other playground accommodations.

## COST

A charge of \$12.00 per week per camper includes the cost for each youngster during the session in his age group. However, for each second member of the family, the cost is \$11.00 and reduce to \$10.00 for each additional member in the same family. Campers in the same family do not have to attend the same session to benefit from the discount. Health and accident insurance covering youngsters coming to camp, while at camp, and returning home is included in the over-all fee. The only expenses in addition to the entrance fee will be for each camper's individual purchases at the Canteen, usually amounting to not more than \$5.00.

## WHAT TO BRING

Each camper should bring a Bible, sheets, a pillow, pillow cases, blanket, toilet articles, swimsuits, flashlight, and any other "special equipment" such as ball glove, fishing poles, etc. Boys need jeans and T-shirts. Girls bring skirts, blouses, jeans or pedal pushers. **NO SHORTS PLEASE.** Be sure to mark all personal items possible. Optional items you might want to include are cameras and accessories. There are items such as film and flash bulbs for sale at the Canteen.

## CAMP SUPERVISION

A select group of teachers and counselors under the direction of brother E. R. Bruce of Savannah, Tennessee, supervise the activities. In addition to Director E. R. Bruce, the staff includes a registered nurse, dietician, qualified lifeguards, singing and athletic directors and such special personnel as may be deemed necessary to maintain healthful, enjoyable, and spiritual conditions at all times.

## SCHEDULE

To fully accommodate particular age groups, the following schedule of sessions has been set.



## MAYWOOD CHRISTIAN CAMP

Please note them carefully and check the application accordingly.

Junior Session -- Ages 8-13 — July 2-8 and July 9-15

Senior Sessions -- Ages 14-18 — July 16-22  
There will be three sessions open to all ages - 8 thru 18, July 23-29, July 30-Aug. 5, August 6-12

Campers who desire may attend two sessions in their age group insofar as space permits. Applications are on a first-come basis.

## CAMP CAPACITY

Maywood Christian Camp can accommodate up to 120 campers each session. Youngsters desiring to spend two weeks at the camp should make early applications. Request for "second week" campers will be honored after "first week" applications have been filed. There is a \$2.00 deposit to be made with your applications. The

earlier you apply the better chance you have of being selected for the sessions you desire.

## STAFF MEMBERS NEEDED

If you would like to serve as staff member for one week or more, write the following address for an application. Write also for Camper applications:

E. R. Bruce, Camp Director  
Route 4, Box 152-A  
Savannah, Tennessee 38372

## CAMPER'S APPLICATION

The following is a Camper's Application for Maywood Christian Camp. Please fill out the application properly, cut it out, and mail it to the above address NOW.

(Note: This is a fine camp operated and supported by members of the church and friends who want young people to have the best in Christian teaching and training. Editor.)

## MAYWOOD CHRISTIAN CAMP APPLICATION

Boy (.....)      Girl (.....)

NAME: .....

ADDRESS: .....

(Street, Route or Box Number)

City: ..... State ..... Zip .....

I am enrolling in the following session(s):

..... July 2-8 (Junior, age 8-13)

..... July 9-15 (Junior, age 8-13)

..... July 16-22 (Senior, age 14-18)

..... July 23-29 (All ages, 8-18)

..... July 30-Aug. 5 (Ages, 8-18)

..... Aug. 6-12 (Ages, 8-18)

..... SPECIAL SESSION — Adult or Family Week — June 26-30. Number to attend

In Family ..... Children ..... Adults .....

**YOUTH CAMPERS PLEASE COMPLETE THE FOLLOWING:**

Age at camp time ..... Birthdate .....

Attended Camp before? ..... Where? .....

**CHURCH PREFERENCE**

Member (Yes) ..... (No) .....

Parents church members? .....

Number of campers coming to Maywood from my family will be .....

..... I am enclosing \$2.00 reservation fee and will pay the balance of ..... upon arrival at camp.

..... I am sending full payment of \$12.00 for each week checked above .....

I hereby agree to abide by all rules and policies of Maywood Christian Camp.

Camper's Signature: .....

Parent's Signature: .....

# EDITORIAL

## THE GOSPEL DEFENDER

That the Lord demands holiness, purity, chastity, virtue and modesty on the part of every Christian is a fact too patent to admit or question by anyone who believes the Bible. That the Godgiven level of excellence in this realm is being compromised in the church today is another fact too obvious to successfully deny. God wants his people to be separate and sanctified, morally and spiritually. (2 Cor. 6:17-7:1.) Compromising with the world by indulging in the things of the world is a crime against God that he will not allow to go unpunished. Churches today in nearly every instance have a sizeable minority, of people whose vices range all the way from fastidiousness to foul-mouthedness. Indecency, immodesty, and a mad rush for questionable or salacious amusements are the order of the day. Some mothers have little more concern for the modesty of their sons and daughters than a sow in the barn lot. Fathers are more interested in a job to provide sporting and recreational equipment and excursions than they are in being able thereby to advance the cause of Christ. Cocktail and card parties are familiar events in the homes of some professed Christians. Gone are the days of Bible reading and prayer in the modern home in many cases. Few parents are

encouraging their boys to become elders, preachers, deacons, Bible class teachers, etc. The scramble to make a living and keep up with the Joneses now fills their time and attention. Children are now reared by the book (not the Bible—the psychology book.) Potential criminals are being nurtured in some homes today that are loosely labeled Christian homes.

The craze for numbers has also had its effect upon some who preach. Some preachers are so afraid that preaching the whole truth plainly and unequivocally when and where it is needed, and to whom it is needed, will run someone off or keep some from reaching some goal they have set, that they will take aim, fire and shoot a blank.

Elders likewise are not without blame in some cases. When they refuse to stand behind a preacher who preaches the truth on sin in general and worldiness in particular they have sold out to the devil. When they will dismiss a preacher for preaching the truth in love on any subject they have dishonored the noble position they occupy as leaders in God's house. Or when members will rise up arms and a minority will demand that the elders either dismiss or silence a sound and safe gospel preacher they are guilty of fomenting faction and fostering division by

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## Editorial

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rebelling against God's constituted authority in the church.

There are members in nearly every congregation who need either to clean up or clean out. In fact, the congregation under the direction of its eldership needs to initiate a housecleaning in many cases. Instead of doing so much bragging about so many additions we need to ask God to forgive us for harboring so many ungodly people in our memberships. A pure church is a powerful church. And God can do ten times more with a few real Christians working together than he can with a ten-acre field of the fence-straddling kind. I am afraid we have been too tolerant and too lenient too long. We have rubbed shoulders with impenitent sinners in the church till we have become indifferent to their sins! We have become indifferent to indifference!! We have come to regard it as the Quo — as something we will have to live with because there is nothing we can do about it! Is this so? God forbid. What are we, men or mice? **ARE WE GOING TO LET THE WORLDLY-MINDED IN THE CHURCH GET THEIR BLUFF IN ON US? ARE THEY GOING TO BE ALLOWED TO CALL THE TUNE WHEN IT COMES TO WHAT WE WILL ALLOW TO BE PREACHED AND TAUGHT FROM OUR PULPITS AND IN OUR CLASS-ROOMS?** I pray that such may not be so. Let the church be such that it may be presented as a chaste virgin unto Christ when he shall come to claim his own. (2 Cor. 11:2.) Thank God for righteous, God-fearing people in the church who are not afraid to do right and to try to get others to do right. May their tribe increase.

### What About John 7:38, 39?

FRANKLIN CAMP

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink, he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because Jesus was not yet glorified.)" John 7:38-39

I think it will be agreed that this passage involves the spiritual blessings made possible by Christ and offered in the gospel. It is assumed by some, that because the believer and the Holy Spirit are mentioned in this passage that it is a promise of a non-miraculous personal indwelling of the Holy Spirit in the Christian. Does this passage teach a personal indwelling of the Holy Spirit? Does this passage teach that the Holy Spirit dwells in the Christian apart from the word? I think that a fair exposition of the passage will show that it does not teach a non-miraculous, personal indwelling of the Spirit in the Christian.

A careful consideration of this passage suggests that this statement is made in keeping with Joel's prophecy of the coming of the Spirit which is the background of John the Baptist's reference to the Spirit in Matthew 3:11. But Joel and John the Baptist had Pentecost in mind. The spiritual blessings of John 7:38, 39 likewise point to Pentecost. This definitely suggests the miraculous operation of the Spirit beginning at Pentecost. In view of the various statements made concerning the coming of the Spirit in the gospels, is it possible to leave Pentecost out of this passage? If we had no other evidence this would be ample evidence to me that this passage would have to be understood in the light of Acts 2, and therefore pointed to the coming of the Spirit upon the apostles.

Now let us look at the statement, "which they that believe on him should receive: for the Holy

Spirit was not yet given: because Jesus was not yet glorified." First, you will notice that the word "given" is in italics. Thus the translators have added the word "given". If we accept the addition of the word "given" of the translators, it still points to Pentecost because this was when the Holy Spirit was given as promised. But I have serious doubts as to whether or not the word "given" that is supplied adds to the correct understanding of the passage. The statement that "the Holy Spirit was not yet," seems incomplete but what shall we supply? Thomson, in his "Notes on the New Testament", says that the Cambridge MS. has the words "ep autous" upon them. This is at least in keeping with what we know to be facts. The Spirit had been promised to the apostles and through the apostles to others in the church. When Christ made this statement the promise of the Spirit "upon the apostles" had not been fulfilled. The Holy Spirit came upon the apostles at Pentecost. This is in harmony with the promise of the Spirit to the apostles and the fulfillment of the promise. This should show that this promise was in reference to the miraculous operation of the Spirit.

But we have still more conclusive proof that this promise of John 7:39 points to Pentecost and the miraculous operation of the Spirit. The promise of the Spirit in John 7:39 is connected with the glorification of Christ. This is positive proof that it refers to the outpouring of the Spirit at Pentecost. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. "HE SHALL GLORIFY ME: FOR HE SHALL RECEIVE OF MINE AND SHALL SHOW IT UNTO YOU." (John 16:13, 14) The miraculous operation of the Spirit by revelation and confirmation of the truth was the means by which the Holy Spirit glorified Christ. Any other explanation is not possible. John 7:39 is connected with the glorification of Christ, but John 16:13, 14 connects the miraculous operation of the Spirit on the apostles in revealing and confirming the truth as the means of the Holy Spirit glorifying Christ. Therefore John 7:39 points to Pentecost.

It is contended that the passage says, "which they that believe on him should receive," and this makes the promise general, therefore it cannot refer to the miraculous, since the miraculous, which was limited to the period of the revelation of the gospel, is used in a general way, since the blessing and effects were for all, and continued beyond the age of miracles. Note this passage. "Forasmuch then as God gave them the like gift as he did unto us, WHO BELIEVED ON THE LORD JESUS CHRIST; what was I, that I could withstand God?" (Acts 11:17) God gave them the like gift. The question is about the Gentiles in general. But the reference is to the miraculous operation of the Spirit on a limited number, Cornelius. God gave THEM — Gentiles in general. What Cornelius received was for the benefit of all Gentiles though they did not receive a miraculous operation as he did. "As he did unto us" — Jews. This refers to the outpouring of the Spirit on the Apostles, a miraculous operation. But notice the next phrase, "WHO BELIEVED ON THE LORD JESUS." This phrase refers to Jews in general but the Jews in general did not receive this outpouring. It was limited to the apostles among the Jews. But since it revealed and confirmed the gospel to the Jews in general the miraculous and limited is put for the general. The same is true of John 7:39.

### Living?

W. M. DAVIS, (DECEASED)

I have never heard anyone say he wished he had never been born. I think we are all glad to be here. It is better to be here than to not be here—if a Christian. (Mt. 26:24.)

Those who study infidelity more than they

do the Bible will never learn that life is worth living.

If life is only a dream, a bubble, a delusion, a wilderness and a tangled jungle, then it is hardly worth living. But life is real, life is earnest, and the grave is not the goal.

Men weak in faith regard life as a mirage which kindles hope, then ends in despair. They think of it as a theater of tragedies—a succession of perplexities and disappointments, leading nowhere but to the grave.

Those who read the Scriptures see three things of supreme importance. They are all mentioned in a single verse, and read, "And now abideth faith, hope, love, these three, but the greatest of these is love." (1 Cor 13:13.)

Life is not worth living if one of these is left out. Money, houses and fine clothes are not the things that make life worth living, but faith, hope and love.

Would a million dollars make a person happy, if he had no faith in God or man? Just imagine a man with a million dollars who distrusts every one and doubts the existence of God.

His heart is destitute of hope. He loves nobody and nobody loves him. In this state of mind, can one enjoy life? Faith illuminates man's path when he sees no light ahead.

Hope is a bright star that shines in the darkest hours of life, and sustains cheerfulness in darkest hours. To the man who keeps faith and labors on, the darkest clouds are at last scattered, and hope outrides the storm.

### WHAT IS MAN?

When I was just a boy I attended a Normal School in Indiana. One of my textbooks was Putnam's psychology. The first words in the introduction were, "What is man?" It is a very old question. When I was preparing the manuscript for my book on "How to Read and Remember the Scriptures," I consulted about a hundred textbooks on psychology, drawn from the libraries of three cities. I only read the parts that dealt with memory and the powers of the sub-conscious mind.

From the scientific standpoint physiology and psychology are the answer to "What is Man?"

But God has a more important answer in his word. The writer of the Hebrew letter quotes from Psalms, saying, "But one in a certain place testified, saying, What is man that thou art mindful of him?" What is man that God never takes his eyes off of him?

Man is the only earthly thing made in the image of God. Man has a spirit, sometimes called the soul that is the image of God in man.

It is this that makes God unceasingly mindful of man. No fowl or beast holds the attention of the Lord as man does. God wants men to be saved, and this divine purpose makes the Lord mindful of man day and night.

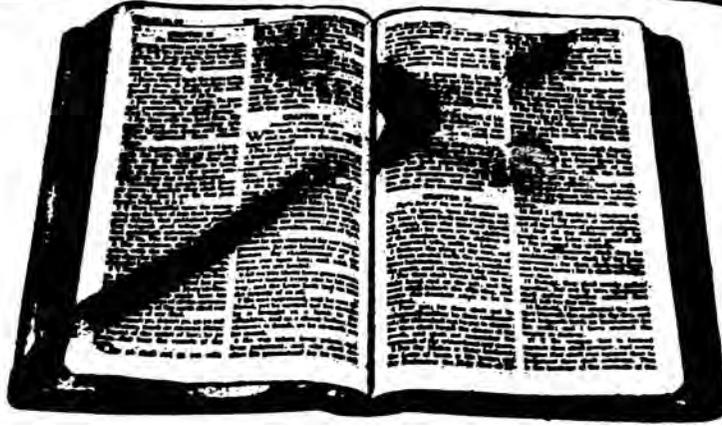
Paul said he kept under his body and brought it into subjection To please God we must keep our bodies in subjection to our spirits. On this point read the eighth chapter of Romans. The flesh and spirit are at war with each other. "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary one to the other." (Gal. 5:13 - 25.)

Life is a battle, and Christians must bear the cross and follow Jesus. A writer of hymns had it, "Through floods and flames if Jesus leads, I'll follow where he goes." But according to my observation that is an exaggeration.

Let us earnestly seek our immortal possessions across the sea of life on the evergreen shore.

(Firm Foundation)

# WORDS of TRUTH



"Ye shall know the truth  
and truth shall make you free"  
Jn. 8.32

"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"  
Acts 26.25

"Grace and truth came by Jesus  
Christ" Jn. 1.17

VOL. 2

FRIDAY, APRIL 28, 1967

NO. 113

## Baptism of The Holy Spirit

There is perhaps more misunderstanding on the part of more people concerning the baptism of the Holy Spirit than anything related to the establishment and operation of the New Testament church. John said of Jesus, "He shall baptize you in the Holy Spirit and in fire." (Matt. 3:11) In this statement John made no specific reference as to the persons to thus be baptized, but in Acts 1:1-5 we find Jesus gathered with the apostles just before his ascension, and saying to them, "Ye shall be baptized in the Holy Spirit not many days hence." As we approach the subject we must keep in mind that the apostle Paul wrote about the year 62 A. D., "There is one baptism." (Eph. 4:5.) He did not say that there had not been but one baptism, but **THERE IS ONE BAPTISM**. Those who insist that they have "had the baptism" of the Spirit should earnestly consider this, for that would be two baptisms, one in the Holy Spirit and one in water. One of the two must be given up or deny the truth of what Paul wrote.

Baptism always carries the idea of an overwhelming regardless of the element of the baptism: Joel wrote of the baptism of the Spirit saying, "I will pour out of my Spirit upon all flesh." (Joel 2:28.) We read in Acts 2 that "they were all filled with the Holy Spirit—." These are various terms in reference to the same promise of the coming of the Spirit of God. Since the Holy Spirit is a divine person, one of the Godhead, we should consider this a figurative expression indicating the overwhelming power of the Holy Spirit that came upon those who received the promise. The Spirit with his life giving message is likened to a well of springing water (Jn. 4:14) and to flowing rivers of living water. (Jn. 7:37-39) (See also Jn. 6:63.)

Now we must keep in mind that the baptism of the Holy Spirit was a PROMISE, never a commandment, and that Jesus made this PROMISE to his apostles only. The Scripture in Joel 2:28-32 has in it the nature of a promise — "I will pour out of my Spirit—" Jesus was talking to the apostles when he said, "Behold, I send the PROMISE OF MY FATHER UPON YOU." (Lk. 24:49).

All that Jesus said in John 14, 15 and 16 on this subject was stated in the form of a PROMISE, not a command. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." (Jn. 14:26.) "But when the Comforter is come, whom I will send unto you from the Father —." (Jn. 15:26.) "But if I go I will send him (the Holy Spirit) unto you." (Jn. 16:7.) Thus we fail to find anything in this connection having

the nature of a command. If such were a command there is not a man living who would know how to go about obeying it.

Furthermore, as already suggested, Jesus made this PROMISE to his APOSTLES. He did not promise it to all people, not even to all who are Christians. But someone will ask, "Did not Joel say that the Holy Spirit would be poured out upon 'all flesh?'" Indeed he did but "all flesh" is automatically explained by the fulfillment of the promise. "All flesh" could not apply to beasts, nor even to sinful, rebellious men. The very fulfillment of the promise is found in Acts 2:1-4. The last verse of Acts 1 mentions the APOSTLES. Then begin reading Acts 2 — "And when the day of Pentecost was now come, they (the apostles) were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they (the apostles) were sitting. And there appeared unto them (the apostles) tongues parting asunder, like as of fire; and it sat upon each one of them (the apostles). And they were all (the apostles, not the multitudes) filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them (the apostles) utterance."

Of these wonderful events Peter said, "This is that which was spoken by the prophet Joel." (Acts 2:16). There were in the audience, gathered after these things were noised abroad, both "Jews and proselytes." This is the "all flesh" of Joel 2. And if, per chance, some are not satisfied with this they should read of the first Gentiles who received a "like gift" as was sent upon the apostles. (Acts 11:17.) There is no way of this conclusion; the Holy Spirit was poured out upon "all flesh"; upon both Jews and Gentiles, each for a separate and special purpose.

If our salvation depended upon receiving the baptism of the Holy Spirit God would be directly and immediately a respecter of persons, bestowing the gift upon one and withholding it from another. Such cannot be. However, Christ is the administrator. He baptized in the Holy Spirit. But the ONE BAPTISM is that men perform and shall be so till the end of the age. (Matt. 28:20.) This is baptism in water. So you and I cannot baptize with the Holy Spirit and God does not do so today. Why? This is seen in the PURPOSE of Holy Spirit baptism.

The primary purpose of baptizing the apostles in the Holy Spirit is expressed in these Scriptures: "He shall teach you all things, and bring to your remembrance all that I said unto you." (John 14:26.) "He shall bear witness of me." (John 15:26.) "He — will convict the world in respect of sin, and of righteousness, and of

judgment." (John 16:8.) And "He shall declare unto you the things that are to come." (John 16:13.) We gather from these things that the apostles were inspired by the Holy Spirit to preach unerringly the message of the gospel. They never made a mistake in teaching though the personal conduct of their lives was not miraculously guarded by the Holy Spirit. (Cf. Gal. 2:11 - 16.)

The baptism of the Spirit was accompanied by power to perform miracles, not to satisfy man's curiosity or his desire for entertainment, but to CONFIRM THE WORD OF GOD. (Mk. 16:17-20.) (Heb. 2:1-4.) Men today imagine they are saved without obedience to God's word and that the same is witnessed by the baptism of the Holy Spirit. But **THE BAPTISM OF THE HOLY SPIRIT WAS NOT EVEN TO SAVE THE APOSTLES** who did receive it. The purpose, as stated, was to inspire and guide them in their preaching and to enable them to work miracles to establish the authenticity of their message. Relief from human suffering was of secondary importance and their miracles were never for the purpose of raising money!

When the apostles were baptized in the Holy Spirit and spoke in languages they had never studied the word got around in a hurry. **THIS DREW THE MULTITUDES TOGETHER**. Then the apostles preached the gospel, the power of God to save. (Acts 2.) This is proof enough that the apostles, not the multitude of people, were the ones so baptized. If men today are baptized in the Holy Spirit why can't they teach accurately the things of the Spirit? Many of them do not know "the first principles of the oracles of God." They teach two baptisms instead of one. They claim to speak in tongues (languages) they have not learned but violate the teaching of the Spirit which tells them to keep quiet without an interpreter. (1 Cor. 14:27-28.) They have set up denominational organizations contrary to the Scriptures and pass laws unknown to God Almighty. Why will men do such things?

Let us be content to leave the age of miracles where God left it. When those men in the apostolic church died, and those upon whom the apostles had laid their hands died, the age of miracles passed away just as an inspired apostle said it would. (1 Cor. 13:8-10.) "The perfect law of liberty" or "the law of the Spirit of life" is that which is come, which is perfect and able to save our souls. Believe it, preach it, practice it and thus be saved by grace through faith. The gospel of Christ is God's saving power and there is nothing that compares favorably with it; nothing shall ever be substituted for it.

Virgil Bradford

## WORDS of TRUTH

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## "The Lord's Supper"

GUS NICHOLS

The Bible does not speak of the "SACRAMENT", but speaks of the "LORD'S SUPPER", "THE LORD'S TABLE", and the "COMMUNION", etc. (1 Cor. 11:20; 10:16,21.)

"THE LORD'S SUPPER" was instituted at a Jewish Passover feast. (Ex. 12:Mat. 26-28; Mk. 14; Lk. 22.) Christ did not want costly monuments which only the rich could erect to his memory, but the simple elements of unleavened bread and the fruit of the vine which may be had throughout the world.

### PURPOSE OF THE SUPPER

"THE LORD'S SUPPER" is "IN REMEMBRANCE" of Christ and is to "PROCLAIM" his death until he comes. (1 Cor. 11:17-34; Mat. 26:26-28.) In the proper observance of the Lord's Supper, we by the eye of faith "DISCERN" the Lord's body — we visualize him dying and agonizing on the cross for us — in our stead. We thus commune with Christ and from such worship we receive spiritual strength to keep plodding up the rugged hill of duty, bearing our cross for him. (Mat. 16:24.) We sup with him and he with us in sweet communion when we do his will and have fellowship with him. (Rev. 3:20; 1 Cor. 10:16.) Christ becomes our bread of life. "The bread that I will give is my flesh which I will give for the life of the world." (Jn. 6:51.) Again, he said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." (Jn. 6:53-55.) As one cannot live the physical life without physical food, the Christian cannot live the physical life without physical food, the Christian cannot live spiritually without the bread of life.

### BODY AND BLOOD REPRESENTED

When Jesus said the seed in the parable of the sower "Is the word of God", (Lk. 8:11), he did not mean the wheat seed, being sown was literally the word of God, but that the seed REPRESENTED the word. Just so, when he said the bread and fruit of the vine were his body and his blood, he meant these represented his body and blood. (Lk. 22:10-20.) He did not then have his literal body in his hand, but had bread in his hand. These emblems are not made to merely look at, but for us to look through them, as a man looks through his spectacles. We see through the bread and fruit of the vine the Lord dying for us. We thus "discern the Lord's body". (1 Cor. 11:29.) This is important! (Jn. 4:23-24.) We must eat the supper "in remembrance" of Christ. (1 Cor. 11:24-25.) When properly observed, the Lord's supper gives us a vision that is fresh and meaningful of our dying Lord and his love. We see Jesus making a supreme sacrifice for our sins, and out of deep appreciation of that sacrifice our hearts are moved to generosity, and we

go out to live for him, and if need to, to be consumed in his service. The supper gives a new look at our dying Lord as he is being lifted up afresh "among" us. (Gal. 3:1-2.)

### A WEEKLY OBSERVANCE

The early Christians were not required to meet quarterly or annually, etc., but upon the first day of every week. This is the Lord's day. (Rev. 1:10.) To willfully neglect or refuse to assemble on the first day of every week is sin. (Heb. 10:25; Jas. 4:17.) The various items of worship are for "the first day of the week." (1 Cor. 16:1-3.) The church at Jerusalem "continued steadfastly" in such worship. (Acts 2:42.) No given Lord's day is of any less importance than the other fifty two in the year. Goodspeed's translation says, "About the collection for God's people, I want you to do as I told the churches of Galatia to do. On the first of every week each of you is to put aside and store up whatever he gains, so that money will not have to be collected after I come." (1 Cor. 16:1-3.) Yes, it says, "EVERY WEEK". The Revised Standard version also says, "On the first day of every week". (1 Cor. 16:2.) This proves a weekly meeting—and that the first day of the week is the proper day for the commanded worship. Williams Translation also says, "ON THE FIRST DAY OF EVERY WEEK". (1 Cor. 16:2.) The American Bible Union translation says, "On each first day of the week". (1 Cor. 16:2.) Living Oracles and The Twentieth Century both say, "ON THE FIRST DAY OF EVERY WEEK". (1 Cor. 16:2.) Wilson's translation says, "Every first day of the week". (1 Cor. 16:2.) The Lord's supper is a part of the worship for the "first day of every week." The instruction is to "come together to eat." (1 Cor. 11:33.) (Not a common meal, v. 34.) Paul reproved the Corinthians for not coming together "To eat the Lord's supper." (1 Cor. 11:20-21.) They had come to eat their own supper. When Paul arrived at Troas, he tarried and "Upon the first day of the week when the disciples came together to break bread, Paul preached unto them." (Acts 20:7.) Again, we see that the Lord's supper should be observed upon the first day of the week, and on that day any visitor should expect to find the disciples together "TO BREAK BREAD". The Lord commanded the disciples to observe the supper. (Mat. 26:26-28.) All true Christians will be glad to eat at the Lord's table". (1 Cor. 10:16, 21.) We are commanded to come together on the "first day of every week" for such worship.

All know that it would be "GOOD" for the "WHOLE CHURCH" to "COME TOGETHER" "TO EAT THE LORD'S SUPPER" "Upon the first day" of the week — "Upon the first day of every week" — "To break bread". What if they wilfully refuse, or neglect to do this? "To him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.) God says, "Not forsaking the assembling of ourselves together, as the manner of some is." (Heb. 10:25.)

Some one may say, "Do I have to eat the Lord's supper every Sunday of my life when it is possible to do so — do I have to go to church every Sunday?" Perhaps those who ask such questions do not love the Lord at all, and are very likely not Christians. If they loved the Lord they would want to serve him and do his will, and his worship and service would not be considered a burden, but a great delight. Those who are trying to do as little as possible to get to heaven will not likely enter therein. The foolish virgins failed to enter because they had not done enough. (Mt. 25:1-13.)

Such questions reveal a wicked heart within. They are practically saying, "I do not love the Lord, and don't care whether his church grows or dies — I don't care whether I remember his death and become more and more like him, or whether I backslide and am finally and eternally lost — I don't want to do one single thing which I might perchance get to heaven without doing it — If I don't have to do a

thing I will not do it."

Well, such a man does not have to "Kiss" his wife, nor ever give her a single flower — does not have to ever tell her he loves her — and if he were to ask her IF HE WOULD HAVE TO kiss her to keep her from getting a divorce, she would likely tell him she does not want his Judas' kisses, and he might as well get out and stay out.

Jesus commanded his people to observe the Lord's supper, (Mt. 26:26-30) and through Paul the day for such worship is "The first day of the week — every week." Then after dying and shedding his blood for us, and requiring us to remember his sacrifice in the regular observance of the Lord's supper, he says, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (Jn. 14:21.) "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (Jn. 14:23.) "HE THAT LOVETH ME NOT KEEPETH NOT MY SAYINGS". (Jn. 14:24.) Those who do not love the Lord are lost, and should not take the Lord's supper at all, or try to do anything else in obedience without love. They may give all their goods to feed the poor, and even their bodies to be burned at the stake as martyrs, but unless all is done by love it is vain and an insult unto God. (1 Cor. 13:1-7.) All who do not love Christ are lost and in sin. They will be accursed. (1 Cor. 16:22.) Those who love him will never be able to do all they wish to do for his glory and honor. To them, it will never be a burden, but rather a joy and delight to worship every "first day of the week" plus all the extra services conducted by the church, unless it is impossible for them to do so. There is difference in real Christians, and those who do not love the Lord.

## Habits Make the Man

CARROLL B. ELLIS  
(From Gospel Advocate)

People come in all shapes and sizes. Some of us are short and fat while others are tall and thin. In spite of family resemblances, we are different in our physical appearance. There is, however, a remarkable similarity in our souls. We all have the same human nature. We have good and evil tendencies. Fundamentally, we have the same joys and sorrows and identical joys and sorrows and identical hopes and fears. Actually, we are more alike in our souls than in our bodies. Even so, all of us are different. We have distinct personal ties that are never quite duplicated. What causes our distinctive individualities?

After God's grace and the gifts of mind and body, the most powerful agent in molding each one of us into a distinct personality is habit. Habits explain to an extraordinary extent both the crime of the criminal and the character of the Christian. Neither clothes nor money make the man, but habits.

### WHAT IS A HABIT?

None of us are born with habits, but we soon acquire them. A habit is a readiness or ease in doing anything as a result of having done it repeatedly before. By rising promptly in the morning, I acquire the habit of getting up quickly. By repeatedly lolling lazily in bed, I acquire the habit of laziness. By giving away to sensuality, I acquire the habit of self-indulgence. By repeatedly denying myself, I acquire the habit of self-denial. All of us have mannerisms and habits of some sort — in walking, speaking, writing, and eating. Some of them might be quite ludicrous, but after all they are ours. I had a friend who would step on every crack in the sidewalk; and if he missed one, he would go back and step on it. In spite of this eccentricity, he was quite sane. He had acquired a habit.

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## Habits Make The Man

(Continued From Page 2)

"And he came to Nazareth, where he had been brought up," Luke writes of Jesus, "And he entered, as his custom was, into the synagogue on the sabbath day." (Luke 4:16.) Jesus was a man of good habits and therefore was a good man. He was able to meet the crises in his life victoriously. He had made, from day to day, the right choices and decisions. A crisis does not make character, it simply reveals the habits that we have formed each day that we live.

### CHARACTERISTICS OF HABITS

There are specific characteristics of habits we should keep in mind. First, what we do out of habit is done with a certain regularity. In order for it to become habitual, it has to be repeated. When the repetition starts, it tends to continue. For example, here is a man who gets drunk when he is with a certain group of people. He still is a free moral agent, but a certain society always proves an occasion for sin. If we were not commanded to assemble on the first day of the week (Heb. 10:25) we would know the necessity of it, for as there are those who lead to acts of evil, there are others who lead to acts of kindness or helpfulness. To be with those of "like precious faith" will tend to bring out and highlight the best in our lives.

Second, once a habit is formed, it is always easy to begin. Some people, for example, rarely make a public speech. They find it hard to begin. Those of us who are in the habit of speaking, not only find it easy to begin; but if we can get anyone to listen, the least little incident will be a justification for a speech. Some people find it hard to begin a letter because they are not in the habit of writing letters or they are out of practice. But a habitual letter writer can start at once. What is true in the physical is also true with reference to our moral habits. Here is a sin someone has not committed. Why has he refrained from the forbidden fruit? Many things are at work — love of God, fear of God, sense of shame. However, in a moment of passion, these obstacles to sin have been swept aside and the sin has been committed. After the sin there is genuine repentance and reform, but the temptation knocks many times. Again, there is fear of God, but it doesn't have quite the force as before. Again, love of God, but the love is less intense. There is shame, but the shame is not so overwhelming. The person who has committed this sin does not have to do it again, but it is easier to find a man who has never sinned than to find a man who has not committed the same sin twice. Dr. Johnson said that the chain of habit is too weak to be felt until it is too strong to be broken.

Third, not only are habits easy to begin and repeat, but once we begin the rest will follow automatically. One who drives a car can drive automatically. Alarming, however, is the fact that the tendency is to go on worse each time. We do not merely repeat the sinful act, but it becomes even darker. Fortunately, the same principle is true with wholesome habits. A person who has acquired the habit of thoughtfulness will not only tend to repeat it with ease, but to search out ways to be more helpful. The individual who has formed the habit of worship will tend to become more devoted in his worship. The person who has the custom of looking for the best will increase in his effort to see the best.

### WATCH HABITS

All of us need to pay serious attention to our habits because they can become virtues or vices. They can be weights or wings. They can make for happiness or misery. Our thoughts and our desires need to be wholesome for we are responsible for our habits. "Let no man say when he is tempted," writes James, "I am tempted of God; for God cannot be tempted with evil, and he him-

self tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death." (James 1:13-15.) Bad habits can have such a hold upon us they cannot be broken save with divine power. We need the guidance of God's word and the strength from above to live life as it should be lived. The successful life here in Christ will mean eternal happiness. Form good habits, for habits make the man.

## Baptism In The Great Commission

It is obvious that the multitudes in Jerusalem on the day of Pentecost WERE NOT baptized with the holy spirit, but only the apostles. Jesus' apostles were promised the Holy Spirit. (Acts 1:1-8.) This promise was fulfilled in Acts 2. These men labored under what is commonly known as THE GREAT COMMISSION.

The subject of baptism, both in the Commission and elsewhere, has been the ground of intense controversy from early post-apostolic days. Here are the two references to baptism in the Great Commission: "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:18-20) Now we read from Mark 16:15-16, "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

IF WE SPOKE WITH TONGUES OF MEN AND OF ANGELS WE COULD NOT MAKE THIS STATEMENT PLAINER. But those who teach these things just as they are in the word of God are often misunderstood and misrepresented. Some will insist that we occupy the same ground as Catholics in making salvation at the point of baptism a matter of human merit. Others would have it appear as a magical formula and say we are teaching "water salvation." Yet others say that baptism is "an outward sign of an inward cleansing", a "non-essential command", a "mere physical act" or an "act of Christian obedience." New Testament baptism is none of these things. But it is an act of faith upon which God has promised to save us, or forgive our sins.

### UNDERSTANDING THE COMMISSION

The Great Commission was not given until Jesus arose from the tomb. Hence, the "one baptism" of Ephesians 4:5 was not commanded until after his resurrection. Though there were "divers washings" in the Mosaic law (Heb. 9:10) the baptism we are now considering is a part of the New Covenant. He who gave this Commission and this commandment, the Lord Jesus Christ, was clothed with all power, or all authority, in heaven and on earth. (Mt. 28:18-20.) If we disregard the command, or teach others that the same is "non-essential", we make Christ's word of none effect and fight against the highest authority in the universe. This is the baptism that must be taught and practiced till the END OF THE WORLD. The requirements and blessings in this command are intended for EVERY CREATURE UNDER HEAVEN, that is, for all who receive the word of the gospel and obey it. See Acts 2:41, "Then they that received his word were baptized, and there were added unto them in that day about three thousand souls."

God has always given tests to men as to whether they will obey him. Baptism is not a moral issue. The unbaptized are not necessarily immoral. Baptism is what may be termed a pos-

itive command, that is, one that is based wholly upon the right of God to command his creatures what to do. It was this type of commandment that Adam transgressed when he ate forbidden fruit. The rich, young ruler faltered and stumbled over a positive command of Jesus when he refused to sell what he had and went away sorrowful. That young man could not be accused of immorality, yet he remained in his sinful state when Christ tried his faith and he failed. (Mark 10:17-22) We may say, therefore, that the fundamental problem with the unbaptized is not merely in the fact that they are not baptized, but because of UNBELIEF which manifests itself in disobedience, they will stand condemned. Jesus said, "He that believeth not shall be damned." (Mark 16:16) UNBELIEF is their undoing, their "besetting sin."

### THE TOTAL COMMISSION

When we sum up the teaching of Jesus in the Great Commission we find the following: Preach the gospel; preach to the whole creation; believe the message, the gospel; repent of sins; be baptized to be saved; continue to teach the baptized believers. Luke does not mention baptism. (Lk. 24:46-47) Matthew does not mention repentance. (Matt. 28:18-20) Neither does Mark (Mk. 16) But the book of Acts is a demonstration of the principles in the commands of Christ in the Great Commission. In every case where details are given we find believers being baptized by faith in order to have their sins remitted. See Acts 2, 8, 9, 10, 16, 18 and 22 for examples.

### MARK'S RECORD UNMISTAKABLE

In Mark 16:15-16 which has been quoted here in Jesus said, HE SHALL BE SAVED. HE is the subject of this simple sentence. SHALL BE SAVED is the verb, or predicate, of this sentence. But just which "he" shall be saved? Did Jesus say, He that believeth shall be saved? No. Did he say, He that is baptized shall be saved? No. But he did say, "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED". We are not saved by baptism only; neither by faith only. But the blessing of salvation is promised in this by Jesus to the believer who is baptized.

When men quote Acts 16:31 which says, "Believe on the Lord Jesus, and thou shalt be saved, and thy house" and lead others to believe that IT IS NOT NECESSARY TO DO WHAT THE LORD COMANDED they are, indeed, in an unscriptural and unenviable position. Think of it! Telling honest men and women who are seeking to do the will of God that they need not do what Jesus said do to be saved! If well meaning preachers would only see baptism for what it is, AN ACT OF FAITH IN CHRIST, and not a meritorious work there would be a religious revolution that would shake the world! Men and women of good will would be brought together in the body of Christ as brethren where all spiritual blessings are to be received. (Eph. 1:3, 3:20-21)

Men of all generations right on back to the first century have believed and taught that baptism is required by Jesus Christ as a condition of salvation. Countless thousands of babies have been baptized because church leaders knew the PURPOSE of baptism, and SUPPOSING infants to be born guilty of "original sin" they carried out the act. Since so many have learned that infants are NOT GUILTY of sin their so-called baptism is no longer "for the remission of sins." It simply continues according to the doctrines and commandments of men.

Remember that baptism is not an end within itself. It is not a goal to be sought. It is rather a means to an end and that end is forgiveness of sins and an entrance into the kingdom of God. (Jn. 3:5.) Baptism, once done "according to the Scriptures" need never be repeated. One is thus delivered into the family of God, born of water and the Spirit, and from that point must grow in grace and knowledge of the Lord and go on unto perfection. (2 Pet. 3:1,8 Heb. 6:1-3)

Virgil E. Bradford

## Growth In Leadership

OWEN COSGROVE  
(Texas)

Are you a leader? Many people who think they are capable leaders are not. Few things are more pitiable or revolting than one who prides himself on his leadership ability, but who does not understand some of the most basic principles of leadership.

Leaders are important. In every age God has provided for leadership of his people. He did so in the ages of the patriarchs, of Moses, the judges, the kings, the prophets, Christ, and the apostles. He provides leaders today through elders, parents, teachers, etc. No nation, business, or church can rise above the quality of its leaders.

Poor leadership is one of the gravest problems of the church in many places. A most pressing responsibility is to develop new leadership continually. Even where the church is blessed with good leaders now, in only a few years, more will be needed to follow them. The church that is not developing its present leaders and encouraging prospective ones is destroying its hopes for the future - it is digging its own grave.

What is leadership? Can a person be an effective leader when he does not understand what true leadership is? Leadership is not bossing. It is not being put into an office and then holding on for dear life whether the people want him to remain in the office or not. It is not merely being acclaimed as a "big it" or a "special" person. It is not just vote counting or being a secretary for a group.

Leadership simply is the ability to get other people to perform tasks willingly and energetically. Christian leadership is skill in activating others in Christ-like endeavors. A man may think that he is an outstanding leader, but unless he is active and others are willing to follow in his activity, he is not. He may be a tyrant, a dictator, a conspirator, or a figurehead, but he is not a leader.

Leadership is comprised of desire, understanding, growth, planning, communicative ability, and service. The desire of a true leader is not primarily to be a leader, but to accomplish a purpose. Leaders who are Christ-like want more than anything else to help the whole church accomplish its mission in the world.

A leader must understand his followers, his mission, and his methods. Wisdom and insight are basic elements of true leadership. A leader must grow and cannot lead where he will not go. He must have plans, ambitions, prospects, hopes, desires, and aspirations. These call for energy, faith, and courage. Those who are willing to retain the status quo, who are afraid to advance, and who are antagonistic to progress are not leaders, though they may pride themselves on their abilities.

Leaders have communicative ability. They approach others easily and can be easily approached. They can speak, counsel, encourage, and gain support. Some leaders in worldly affairs can stir their followers into frenzied excitement. A man who cannot cause others to get excited and involved may need to improve his leadership abilities. True leaders are respected and trusted. Their followers feel that the leaders have their welfare at heart. Successful leaders serve. They practice what they preach, and they demonstrate rather than dream.

Those who long to be leaders in the Lord's church need to get busy and train. The church can use them about as quickly and soon as they can prepare themselves, and there never will be an over-supply of competent, consecrated, Christian leaders. Study Paul's letters to Timothy and Titus and you will find these principles of good leadership.

## Goodness And Severity of God

By JAMES H. BECK

Two of the things that stand out most impressively in the Bible are the warnings of God against sinful living and his pressing invitations for us to turn away from transgression and to come to him that we might live. This is true in both the Old Testament and the New Testament. II Chronicles says in chapter 36 and verse 15, "And Jehovah, the God of our fathers, sent to them by his messengers, rising up and sending, because he had compassion on his people, and on his dwelling-place." Then Christ speaks of how he would have the children together, even as a hen doth gather the chickens that she mothers under her wing when she sees impending danger. Seldom, does God issue a warning to us people that accompanies that warning is not a means of escape.

In Romans 11:22, Paul says, "Behold the goodness and the severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness, otherwise thou shalt be cut off." The goodness of God has been and continues to be manifested toward us in so many ways that it is impossible to enumerate, much less discuss, all of them. But a few of the most outstanding ones are worthy of our consideration. God has given to us our being in this world. Men did not make his appearance upon this earth of his own violation. God created him and surrounded him with those things that were designed to make him happy and to provide for his every need if he would use them aright. Although we personally were not brought into the world by direct creation. We have been preserved in good health by the power of God as a manifestation of his goodness toward us. Hebrews 1:3 teaches that he upholds all things by the power of his word. Col. 1:17 elaborates further by suggesting that in him all things consist. James 1:17 says that he is the giver of every good and perfect gift. Even the bread that we eat, the water that we drink and the clothing that we wear are indications of his goodness toward us.

But the greatest portrayal of his goodness is seen in the gift of his Son who died for the saving of mankind. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be propitiation for our sins." (1 John 4:10.) The love of God for all eternity will be manifested toward us in the provision that he makes for our eternal life, as well as the care he takes of his loved ones who serve him here upon this earth. Jesus further states that he is preparing a place for those who thus love him that where he is, the faithful may also be. In the last two chapters of Revelation there is pictured for us the heavenly city where we may abide forevermore throughout the ceaseless ages of a never-ending eternity. No person can read those chapters without being impressed with the infinite goodness of God. These are blessings that are promised to those who love and serve him while here upon this world they live, move, and have their very being.

But let us look at the other side of the picture. God is not only infinitely good but he is also infinitely severe toward those who disobey and are unconcerned about following in his footsteps. Severity toward Adam was shown by banishing him from the Garden of Eden. Severity was manifest when the world was destroyed by the flood in the days of Noah. Peter lists for us about three things to point out the severity of God, in 11 Peter 2:4-6. He mentions that the angels, when they sinned were not spared but thrust into hell, that he destroyed the world with the flood, and that he turned the cities of Sodom and Gomorrah into ashes because of wickedness. Perhaps, the greatest and deepest impression that man can find of the severity of God is the picture of the lake of brimstone and fire into which the disobedient will eventually be cast. God is ever merciful and

patient with those that love him and are submissive to his will. But he is severe in his treatment of those who will not obey him, who do not love him, who despise his word and the authority of his Christ. We need to remember that the best position in hell, if there be such a place, is more intolerable than we can imagine. In this last day, we will be held personally accountable for all our mistakes. Every man will be judged according to his works. Those are the works throughout the week as well as upon the Lord's day.

But Romans 11:22 says that the severity of God comes toward them that fall. God was not severe upon the angels until they fell nor was his severity shown in the other examples except first those involved were sinful. So then no person will suffer in the fearful lake of brimstone and fire unless he first be disobedient. For it is for them that it was prepared. God gives man the right to choose between right and wrong. He pictures the destiny of each sojourner. The goodness of God is also conditional. The privileges that come and are to be enjoyed are conditional upon the way we act while here we live. The way of salvation is so plainly taught that the person who will study the word of God honestly can so easily learn his duties and responsibilities with respect to obedience. The invitation of Matt. 11:28-30 is all-inclusive. The Lord expects of man no more than he can do and stands with outstretched arms ready to receive whosoever will come.

## Must One Live Right?

L. L. GIEGER

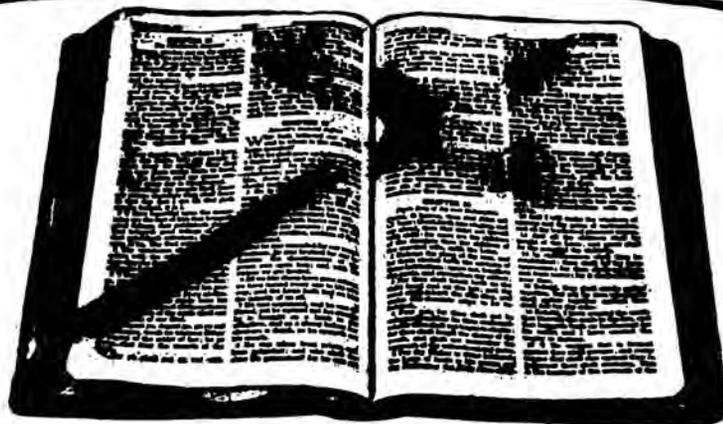
Of the Lord Jesus it was affirmed that he "did no sin, neither was guile found in his mouth". (1 Pet. 2:22.) Again it was written that he "was in all points tempted like as we are, yet without sin". (Heb. 4:15.) Pure and sinless behavior was exhibited as he accomplished his purpose upon the earth, but was also shown for an example to those who would come after him. He certainly set a high standard of conduct, and yet is one that all should strive to reach if they are really sincere about this matter of salvation. If his living is an example to all who would enter heaven with him, as Peter affirmed it to be, (1 Pet. 2:21-23.) to say that it makes no difference how one lives because all believers are to be saved anyway must come from the reading of some book other than the Bible. Should the conduct not matter, what would be the meaning of these words "Be thou faithful unto death, and I will give thee a crown of life?" (Rev. 2:10.)

One must live as the Lord directs, but the true saint discovers that this is not an impossible assignment, even though it is not long after he obeys the gospel until he finds that he still makes mistakes. He sees that his old habits get in his way at times; words are spoken that are not exactly what they should be; things are done that the word of God legislates against. Things like these unless repented of may cost him his inheritance, (1 Cor. 9:27,) but they do not have to do this. (1 John 2:1-3.) Paul declared that even he could be a cast-away, however close to the Lord he had been before, but John informs us that we have an advocate with the Father, Jesus Christ the righteous, so that sins we commit may be forgiven. To have this forgiveness we must comply with certain requirements (Acts 8:22.) Simon, in this passage, was a Christian, but he had erred; sin was now upon him; his heart was not right in the sight of God. The Lord was not pleased with him, but Peter gave instruction about how to regain the favor he had forfeited: "Repent and pray for forgiveness." When he became a Christian he believed, repented, confessed, and was baptized (Acts 2:38, 8:13:), now, as a child of God, his mistake had to be corrected and he had to pray. Believers must do right. Their sins are not excusable, but they are forgivable!

# WORDS of TRUTH

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

"The word is truth" Jn. 17:17



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

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

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## Studies In The Book of James, 1

WILLIAM WOODSON

"James, a servant of God and the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greetings." James 1:1.

These words begin an important but little known New Testament book, a book about which controversy has raged. In the early centuries of Christianity questions were raised whether it should be accepted into the canon, but all doubts ceased by 400 A. D. Martin Luther termed this book a "right strawy epistle." His reason for such comment was his inability to understand particularly James 2:14-26 in light of his views of Romans and Galatians. He placed this book along with Hebrews, Jude, and Revelation at the end of his German New Testament. Also he assigned these books no numbers in his Table of Contents. Because of the significant teaching on faith and obedience, Chapter 2 particularly has figured prominently in religious debates with denominational preachers. The "faith only" advocate has great difficulty with James 2:24.

In the last few years two commentaries have been written by brethren on the book of James. These works indicate a continuing interest in this very rich and rewarding book. A series of studies in this book is begun with this article. The first of the series will be concerned with introductory matters.

### JAMES, THE LORD'S BROTHER

The author is termed "James, a servant of God and of the Lord Jesus Christ." Without further identification these words lend themselves to a difficulty. At least four persons are called James in the New Testament. (1) James, the son of Zebedee, brother of John, one of the apostles, Matt. 4:21; Matt. 10:2; Mark 10:35; Acts 1:13. (2) James, the son of Alphaeus, Matt. 10:3; Mark 3:18; Acts 1:13. This man is apparently James the less, Mark 15:40. (3) James, the father of Judas "not Iscariot," Luke 6:16; Acts 1:13. (4) James, the Lord's brother. Matt. 13:55; Mark 6:3; Gal. 1:19.

The question arises which of these wrote the book of James. James, the father of Judas, is entirely unknown except for the fact he was of father of one of the twelve. James, the son of Alphaeus, though proposed and defended by some as the author, is otherwise unknown, and seems not to have been the author. We are left with James, the son of Zebedee, and James, the brother of the Lord. James, the son of Zebedee, was beheaded under Herod Agrippa I about A. D. 44 (Acts 12:2). It is highly unlikely the book was written before this time, hence this man may be eliminated. We are left with James, the

Lord's brother as the author of this epistle. Two arguments seem to confirm this view. (1) The similarity between this epistle and the speech of James in Acts 15, and (2) The constant use of sayings and phrases which recall the teaching of Jesus. Particularly is this true with the Sermon on the Mount. It seems best therefore to regard James, the Lord's brother, as the author of this epistle.

### LIFE OF THE AUTHOR

James is termed a brother of the Lord. (Matt. 13:55.) This would suggest a unique acquaintance with Jesus in the years concerning which the Bible tells us little about the Lord. He must have received the type training by word and example that Mary and Joseph gave to Jesus. It is possible that he and other members of the family made the trip to Jerusalem every year at the feast of the Passover. (Luke 2:41.) He also probably was accustomed to attending the synagogue on the Sabbath Day. (Luke 4:16.) His training would be that of a normal Jewish youth.

In later years he probably joined with the brethren in attempting to dissuade him from his ministry. (Mark 3:31-35.) He may have been involved with a group regarding Jesus as "beside" himself. (Mark 3:21.) By the time of John 7, James apparently joins his brethren in mocking the Lord commenting, "if thou do these things show thyself to the world." (John 7:4.)

The activities of James in the closing days of the ministry of Jesus are not known.

The Lord appeared to James after his resurrection. (1 Cor. 15:7.) From this time James is a changed man. He no longer regards Jesus as merely a brother nor does he mock and scoff. Now he joins with others in honoring him as the Savior of the world. He, with Mary and his brethren, continue with one accord in prayer and supplication in the upper room. (Acts 1:13-14.) In all likelihood he witnessed the great events on the day of Pentecost. (Acts 2:1-14.) No doubt he, with other brethren, "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.)

He is referred to as a "pillar" of the church at Jerusalem (Gal. 2:9.) This term refers to one who bears a responsibility of strength, stability, and authority in the church. In this role as a pillar James received a visit from Paul three years after his conversion. (Gal. 1:18-19.) When Peter was released from prison by an angel, he indicated that those who had met for prayer in his behalf should "go shew these unto James and to the brethren." (Acts 12:17.)

In the discussion of circumcision, the law, and the Gospel James gave the final speech in response to the false teachers. He stated a judgment or "sentence" that the Gentiles should not be troubled by man-made doctrines. (Acts 15:19,20.)

There is a further reference to James in Gal. 2:12 but some question exists whether this was before or after the discussion in Jerusalem. Probably it was after the discussion. Certainly one errs to suppose James authorized these men to cause trouble among the Gentiles.

We do not know of the life of James further from the New Testament. Though there are some differences between the authors who comment concerning James after the close of the New Testament, it is clear that he died a violent death at the hands of Jewish leaders because of his efforts to bring Jewish people to the Christ. It is plain that the masses of the Jews condemned those who killed James and a widespread conviction prevailed that the destruction of Jerusalem was in part a punishment for the crime of his death.

The author of this book was qualified by personal contact with Jesus, by acquaintance with the life of the church through the whole period of the Book of Acts, and by the inspiration of the Holy Spirit to write these words. Rich indeed are the words preserved by God's providence from this man so close to the heart and work of the Savior.

### "What Is A Sermon For?"

JAMES H. HORTON

"How did you like the sermon?" has become habitual as we inquire of one's impression of the worship service. The likes of the individual listener vary amazingly. It is fine to "like" the sermon, but is that the important thing?

Sermons are preached, not to be liked but to be lived. Suppose that the hypocrite sitting next to you went away in a rage! When the arrow penetrates the heart, curses often come out. John the Baptist, Jesus, Peter, John, and Paul were not anxious that their sermons be "liked" but that they be instructive, enlightening, transforming, believed, and obeyed. They preached the Word and not just what the people wanted to hear.

The crucial question is not, "Did you like it?" but "Did it help you?" "Did it enlighten you?" "Did it encourage you to do God's will?"

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## WORDS OF TRUTH

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## Encouraging One Another

(A sermon delivered by Clyde E. Fulmer, minister of the Capitol Heights Church of Christ, Montgomery, Alabama, on the radio program WORDS OF LIFE. EDITOR.)

There are times in every person's life when he needs encouragement. Each one of us has his own weaknesses and his times of discouragement. This is true regardless of how great, or how good, or how young, or how old, the person may be.

All of us have experienced days when we especially stood in need of help from others about us. Often our souls have longed for friends to speak an encouraging word or to lend a helping hand.

### LET US NOTICE THE WORD ENCOURAGE

This word, encourage, means to inspire with courage, to give hope, to animate, to hearten, and to cheer up some one else. Literally it means to put courage in another.

A scripture to remember in this connection is Hebrews 3:13. In the King James Version it says, "EXHORT one another daily." And, the word exhort means to encourage. This is illustrated in the translation of Charles B. Williams as he renders this passage in these words, "But day by day, as long as 'today' shalt last, CONTINUE TO ENCOURAGE ONE ANOTHER."

And, it would be a wonderful thing for each one of us who are Christians to use each day that we live to do as this text would teach us to: "continue to encourage one another."

### LET US NEVER ENCOURAGE EVIL

We are constantly surrounded by so many things that are harmful and wrong, either in their very nature or in their influence. We must learn to distinguish between that which is right and that which is wrong.

EVIL IN ANY FORM SHOULD NEVER HAVE OUR ENCOURAGEMENT. The person who is a Christian must always be on guard against the temptation of evil, so that he may overcome the temptations, and, so that he may never give any encouragement to evil in any way.

The Christian's influence must always be very clearly for the right, and uncompromisingly against any thing that is evil, both in word and in manner of life. The Christian must keep himself "unspotted from the world." (James 1:27.) His opposition to things that are wrong should be clear, and strong enough, so that he will not be misunderstood.

### OFTEN GOOD MEETS DISCOURAGEMENT

And, the discouragement of good is wrong. It may be very harmful. Many a person has intended to do what was right and good, but, he was defeated by the word of his fellows. Somehow it often seems that we meet more things to

discourage us than we meet to encourage us. Some people, either wittingly or unwittingly, are given to spreading discouragement. Even the truth may be spoken in such a way as to discourage, when actually it should be used to encourage.

THE HISTORY OF ISRAEL in the Old Testament is a good example. God had promised them the land of Canaan, as a land flowing with milk and honey, a real land of abundance. And in the book of Numbers, chapters 13 and 14, we read about how Moses, at the direction of God, sent men to spy out the land as they were about to enter it. Twelve men were selected, one from each tribe of Israel. They were instructed to go see the land, and "BE YE OF GOOD COURAGE, and bring of the fruit of the land." So they went and brought back of its fruit, and said, "Surely it floweth with milk and honey; and this is the fruit of it."

But, ten of those men began to speak of the giants in the land, saying, "We are not able to go up against the people; for they are stronger than we." It was true that strong people dwelt in the land of Canaan, but these men "BROUGHT AN EVIL REPORT." (Numbers 13:32.) Because they discouraged the people. Joshua and Caleb said, "If the Lord delight in us, then will he bring us into this land, and give it us, a land which floweth with milk and honey. Only rebel ye not against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and THE LORD IS WITH US: FEAR THEM NOT."

However, the discouraging words of those ten men prevailed, and, Israel murmured against Jehovah. And because of their murmuring, they wandered for forty years in the wilderness till those of that generation perished.

The ten evil spies had spoken even the truth in such a way as to discourage a mighty nation and to cause more than 603,000 of them never to see the land God had promised to them.

And, as it was with Israel, so often it is today, people are more INCLINED TO LISTEN TO DISCOURAGEMENT THAN TO ENCOURAGEMENT. Let us never be guilty of discouraging that which is good and right.

### LET US ENCOURAGE ONE ANOTHER

This is our ever present responsibility. The Bible has so instructed us in many passages. In Romans 15:1 we are told, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." This is true in a spiritual sense of those who are weak spiritually. Let us bear with them and help them to grow stronger. And it is true of those who are weak physically and who need our patience and kindness and consideration that they might be encouraged in bearing their infirmities. Many a sick person has found new courage in the words of another, new strength to get well, or to bear the pain and suffering they endure.

In Acts 20:35 we have those words that tell us "TO SUPPORT THE WEAK, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." I Thessalonians 5:14 exhorts us to "support the weak, BE PATIENT TOWARD ALL MEN." If we would be followers of Christ, we must be mindful of the needs of others. The sick, the infirm, the needy, and those that are weak spiritually must never be overlooked. We must be ready to speak words to help them and to use the blessings God has given us to minister to their needs.

SOMETIMES MEN ARE OVERTAKEN IN WRONG-DOING. They stumble and fall in sin. Let us not be more ready to censure than to help. It has been said, "Correction does much, but encouragement does more. Encouragement after censure is as the sun after a shower." (Goethe)

Paul gave this instruction in Galatians 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." So in gentleness and hu-

mility, with patience and meekness, let us undertake the restoring of the erring. No one should attempt to correct, or to admonish, another unless he can do it in the spirit of meekness, considering his own weakness and proneness to err. Tenderness and compassion should govern us in our dealings with others.

The Lord's rule is right and best. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.) Let our attitudes and our actions toward others be what we would like for theirs to be toward us. It would help us as we consider those words of Galatians 6:2, "BEAR YE ANOTHER'S BURDENS, and so fulfill the law of Christ." All of us have our own burdens, and many of them can be made so much lighter by the encouragement and help of others. So often just a kind word or a thoughtful deed would make the load so much easier to bear. And may we try, by God's help, to be ready and willing to help others in bearing their burdens. In so doing, we will find our own burdens are made lighter and easier for us to bear ourselves.

### WE HAVE MANY EXAMPLES IN THE BIBLE

When Moses was old, and about to die, he thought of Joshua who was to succeed him as leader of Israel. God directed him to encourage Joshua and to strengthen him so that he might lead God's people. (Deut. 3:28.)

DAVID, when he drew near the close of his life, spoke to Solomon, saying, "I go the way of all the earth: BE THOU STRONG THEREFORE, AND SHEW THYSELF A MAN; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies..." (1 Kgs. 2:2,3.)

PAUL, even in the midst of the storm on the sea, spoke to those in the ship, saying, "Be of good cheer." (Acts 27:25.) His letters are all letters of encouragement. To those at Philippi, who had suffered much persecution, he wrote, "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4.) And even as he wrote these words, he was himself a prisoner in Rome because of his obedience to the will of Christ. In all his trials, he said, "I have learned in whatsoever state I am, therewith to be content." (Phil. 4:11.)

In Acts 4 we are told of Joses whose name was changed to Barnabas. Barnabas was so named by the apostles. His name means "Son of consolation" or "Son of encouragement" because of the encouragement he gave his fellow Christians. We need more like Barnabas today.

### CHRIST, OUR LORD, SET FOR US THE EXAMPLE

He "went about doing good." (Acts 10:38.) To the sick of palsy he said, "Be of good cheer." (Matt. 9:2.) When John the Baptist was in prison, Jesus sent those words of encouragement to him found in Matthew 11:4,5. Wherever he went, Jesus brought hope and cheer to the hearts of men. His compassion for all men meant his willingness to die for our sins so that we might know the hope of eternal life. His sacrifice for us on Calvary, to every Christian, means that he "bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Pet. 2:24.)

My friend, have you accepted Christ as your saviour? Have you had enough faith in him to repent of your sins, to confess your faith in him among men, and to be baptized in obedience to the Lord for the remission of your sins? (Mk. 16:16; Luke 13:3; Rom. 10:10; Acts 2:38; Rom. 6:4.)

### AS CHRISTIANS WE HAVE THE ADVANTAGE

We have a greater source of courage than those who are not Christians. We have Christ and our great God, Jehovah, from whom we can have courage, as Christians. Let us rely upon

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# THE CROSS AND OUR ILLUSIONS

JAMES D. BALES

Man needs to face reality. To fail to do so is to live in a world of ideological illusions which finally doom one to disappointment and disaster. If a man lives as if germs do not exist, he will not reckon with this aspect of reality although it will reckon with him. For one to deny the existence of his physical body does not mean that the body does not exist, but if one lived by that denial it would not exist long. When man lives as if he has no soul, it does not mean that he is not a soul, but it does mean that he will do nothing to save and to ennoble his soul.

There are many illusions to which men hold, but we want to briefly present some in this article which are exposed and shattered by the cross. Man likes to think of himself as an independent being. He may go so far in this that like Marx, Feuerbach and others he may affirm that there is no God and that man is the supreme being — the being higher than whom there is none. Or it may be that the man admits the existence of God, but denies that man is accountable to God. Recently I talked with a deist who maintained that God is, that moral law exists, but that there is no judgment and life to come. If this is the case, man is not responsible to God and in reality there is no moral law. For if moral law exists it must be enforced. And although we can see in this life certain aspects of its enforcement, yet no one can say that justice is really carried out on this earth. Sometimes the wicked prosper in wealth and years, while the righteous may die young at their hands. Christ lived only until his thirties and then died the cruel death on the cross. Stalin lived at least twice as long and died in wealth and power. Unless there is the Just Judge before whom men shall appear, unless there is the life to come, there is in reality no moral law.

But all of us have sinned, we have all violated moral law. Is our case hopeless? Some say that it is not, and they say it on the basis that sin is a light matter for which there is little or no penalty. The cross shatters this illusion. It emphasizes, not merely in word but also in the death that took place on the cross, that sin is more terrible in its consequences than death itself. Else why would Christ die to save us from sin's consequence, and save us unto eternal life with God? The cross says that there is a chasm between God and man, caused by sin, and that it can be bridged only by the cross. The cross says that it must be death unto sin in your life, or sin unto death. No one can stand in the shadow of the cross and conclude that sin is a light matter which can be dismissed by a shrug of the shoulder, or blotted out by a forgetful memory.

On the other hand, there are those who are convinced of the enormity of sin, and who feel that man's case is hopeless. How can the Holy God receive unholy man into his presence. God is so great and so holy, and man is so lowly and sinful, that it seems impossible that he cares for man. We are weak, ungodly, sinners and at enmity with God. (Rom. 5: 6-10.) How can he care for us? In fact, we sometimes wonder whether anyone cares for us. The cross tells us that God loves us. This love is expressed in the language of suffering and sacrifice. We are sinners, "but God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.) Let no one feel that no one cares for him. There are people who care, but most of all God cares. He showed his concern in the cross. He has manifested it in other ways, but this is the supreme manifestation.

The cross shatters the illusion of man that he is self-sufficiency in knowledge, for through human knowledge man would never have arrived at the message of the cross, the way of redemption through the blood of the Son of God.

But God has made it clear, in the types, in prophecy (Isa. 53) and in the New Testament that it is true that Christ died in our place. Man is not sufficient in righteousness, he is not good enough of himself, for Christ had to die in order for God to be just and to be the justifier of sinners. (Rom. 3:20-28.) If man had been good enough, the Lamb of God would not have died for man.

By shattering our sense of self-sufficiency the cross shows that man is a dependent creature who needs God in order to know the way of life, in order to be cleansed from sin, and in order to live the Christian life. In our surrender to the Christ of the cross, we renounce any declaration of independence from God and proclaim our dependency on him.

The cross shatters the illusion of some people that the church is of no consequence. The cross is related to the church in many vital ways. It made possible the creation of the church. (Eph. 2:11-22.) It marks the time before which the church could not have come into existence. (Heb. 9:15-17; Eph. 2:13-16.) The cross reveals the nature of the church for he died in order to purchase the church with his own blood. (Acts 20:28.) If man had been good enough, the Lamb of God would not have died for man.

20:28.) In his body, the church, men are reconciled to God. (Eph. 2:16.) In coming into the church men must go the way of appropriating the benefits of the cross, for the one who is baptized into Christ is baptized (from a heart of faith trusting in Christ's blood) into Christ's death, burial and resurrection. (Rom. 6:2-5.) The cross is related to worship, for it has made possible our access to God (Eph. 2:15, 16, 18; Heb. 10:19, 20.) The cross is preached when the Lord's supper is observed (Acts 20:7; Matt. 26:26-29,) and it should motivate us to assemble and to give (2 Cor. 8: 9,) as well as motivate us in every other aspect of the Christian life.

The cross is related to the unity of the church for he died to create the one new man (Eph. 2: 15-22,) and Paul indicates that the cross is a rebuke to division (1 Cor. 1:13.) The cross reveals the permanency of the church for there is no other blood which can dedicate the covenant (Heb. 9:14-17; 10:1-20,) and since his blood is the blood of the everlasting covenant (Heb. 13:20,) the church is the church of the everlasting covenant and thus is to give way to no other church or covenant on this earth.

The cross shatters the illusion that being a member of Christ's body is a matter of little moment. Does it mean anything? It cost the blood of the Son of God to make possible the church. (Acts 20:28.) It costs the surrender of your life to Christ to become a member of the church and to remain faithful in his body.

The cross shatters the illusion that the great commission is a take-it-or-leave-it affair; that it is a matter of convenience, i.e., when the church can't think of anything else to do, or to spend its money on, it can carry out the great commission. There are some who have this illusion. The cross shows that the great commission is essential in the very nature of Christianity. The cross is the cause of the great commission. The commission is implied in John 3:16. As wide as is God's love, so wide must be the proclamation of that love. As wide as is the atonement, so wide must be the proclamation of it that men may accept it. As wide as is the need to believe, so wide must the gospel be preached so that men may have the faith which comes by hearing the word of God. (Rom. 10:14-17.) As wide as is the danger of condemnation, so wide should be the proclamation of the offer of pardon. The message of the cross, with all that it involves, is also the message of the great commission. (1 Cor. 2:1-5; 15:1-5.) The cross reveals some principles which

are essential in carrying out the commission.

We cannot die for the sins of the world, but we can do as Christ did in taking the initiative in order to bring men to God; It also took the denial of self for Christ to give himself for us and we must deny ourselves in order to be his followers and to carry out the commission; and, furthermore, the cross cost God and Christ, and it will cost us something to carry out the commission. Being at ease in Zion will not do it. The cross should motivate us to carry out the great commission since it is the nature of good news that it ought to be shared; the love of God expressed in the cross calls forth our love which leads us to keep his commandments; we should love those whom God loves and rescue the sinner from danger.

Will you permit the cross to shatter your illusions and enable you to face reality?

## YOU

JACK P. LEWIS

From the time that the first man prayed in Hebrew until the last, he used the same pronoun: 'ATAH to address God, which he also used when he addressed his fellowman. This means that Abraham, Moses, Samuel, David, and all of the prophets used one and the same pronoun, making no distinction in pronouns when speaking to man and when speaking to God. When these and other men were inspired by the Holy Spirit to write the Old Testament they conformed to this same practice.

From the first man who prayed in Greek until the last, the pronoun SU was used both for God and for man. When Jesus prayed to God he used the same pronouns that he used when he spoke to his disciples, making no distinction in pronouns. Peter said SU EI HO CHRISTOS ("You are the Christ"), and one verse further on Jesus said SU EI PETROS ("You are Peter"; Matt. 16:17-18.) When Peter, Paul, John, and all of the apostles prayed they made no distinctions in pronouns. When these men, guided by the inspiration of the Holy Spirit, wrote the New Testament, they used the same pronouns to refer to God that they did to refer to their fellowman. The Holy Spirit made no distinction in pronouns.

Throughout the long period in which men worshipped God in Latin they addressed God with the pronoun TU which is also the pronoun they used when addressing their fellowman. No distinction was made in pronouns.

When the Bible was rendered into English by Wycliffe, Tyndale, and others, they rendered the Hebrew and Greek pronouns by "Thy", "thou," and "thine," depending on the case, whether speaking to God or to man, and so we have "Thou art the Christ" and "Thou art Peter" (Matt. 16:17-18), "thy kingdom come" (Matt. 6:10), and "let him have thy cloak also" (Matt. 5:40). It was not until about 1600 A. D. that "you" came into common usage as the second person nominative singular pronoun. This new development created the possibility — also available in certain other modern languages, but not possible in the original biblical languages — of making a distinction when praying to God from the usage when addressing man. If one chooses to use archaic English in his worship, that is his privilege. The King James Bible and the American Revised Version both use "thou" in many cases when addressing man as well as regularly using it when addressing God. Jesus uses "thou" in these versions when addressing both the Syrophenician woman (Matt. 15:28), the Samaritan woman (Jno. 4:17), and others. These Bibles

(Continued On Page 4)

## Encouraging One Another

(Continued From Page 2)

them.

The Psalmist wrote, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." (Psa. 55:22) Peter wrote to encourage us, saying, "Casting all your care upon him; for he careth for you." (1 Pet. 5:7.) The Lord can be our friend, and the source of our encouragement, at all times. Psalms 42:5 says, "Why art thou cast down, O my soul? and why art thou disquieted in me? HOPE THOU IN GOD: for I shall yet praise him for the help of his countenance."

When David was greatly distressed, we are told in 1 Samuel 23:6 that "DAVID ENCOURAGED HIMSELF IN THE LORD HIS GOD." And, so we can find the necessary encouragement in our great God today. And this can be true as we acquaint ourselves with the great promises in the word of God, the Bible, and, as we rely upon him in prayer.

## "What Is A Sermon For?"

(Continued From Page 1)

"Did it bring you nearer to the Lord?"

The sermon should be measured, not by the pleasure and good feelings of the people who compose the audience, but by their response to the sermon in action and practice.

I have made a practice of telling the preacher, "I appreciate the lesson," instead of "I enjoyed it." Appreciating the lesson carries the idea that it was beneficial to one's efforts in living the Christian life. To merely say "I enjoyed it" is empty. It means very little. It conveys no real meaning. When one tells me that he enjoyed the lesson, I can't help but think of the words of God spoken to Ezekiel, "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice . . . for they hear thy words, but they keep them not." (Ezekiel 33:32.) Human nature hasn't changed much. The average person may listen to a sermon and praise the preacher for his eloquence and tell him how much he enjoyed it and rarely remember the sermon subject by the evening service. To many then, the preacher is just a "very lovely song as one that hath a pleasant voice."

Don't be angry if the preacher "steps on your toes" because, no doubt, he was aiming for your heart and that particular sermon may not have been designed as is the music of an FM radio station, "For your listening pleasure!"

## YOU

(Continued From Page 3)

do not suggest that by the choice of a peculiar pronoun for God one shows his reverence. If their use of "thou" for God creates a binding or even admirable example, why does their "thou" for man not also bind us so that we speak as the ancient Quakers did?

Some brethren today would like to bind the old English forms upon the church as the only acceptable language of prayer. They are quite willing to use the same first person pronoun for both God and man. Also they find no problem in using a single third person pronoun for both God and man. But it is only in the second person singular that they find irreverence if a distinction is not made in the usage for God and Man. It is peculiarly interesting to see some brethren attempt to justify their taste on the basis of the distinction made and perpetuated in the Revised Standard Version which they otherwise condemn as unsuitable for usage. This is the only Bible from which they can draw support for their contention, for this is the first widely used English Bible in which there is a distinction in the pro-

nouns. If "thou" shows "peculiar reverence, devotion and honor to God and to Jesus's divinity," what does "thou hypocrite" (Matt. 7:5), "thou whited wall" (Acqs. 23:3), "thou fool" (1 Cor. 15:36), and "thou child of the devil, thou enemy of all righteousness" (Acts 13:10) show? (The original language has no pronoun in any of these last cases.) Verily the legs of the lame are not equal.

There is a great need for all the reverence we can command on the part of God's people. Surely slang is an offensive form of prayer to people of good taste, but the second person pronoun is not slang. Reverence is not in saying "Lord, Lord," nor in kissing the Lord and saying "Hail, Master"; neither is it in "You" or "Thee." For generations men have prayed, "Thy kingdom come, thy will be done on earth as it is in heaven," and have gone on sprinkling babies just the same. The kingdom of God does not consist of "thees" and "thous," but of doing the will of God. The essence of reverence is not in the second person old English pronoun. Why make a fetish of it?

Traditions not more than four hundred years old are too new to be binding rules on the Church of God. Distinctions ought not to be made which the Holy Spirit never made. Rather than supporting a distinction in pronouns, the evidence of the Bible in the original languages favors the opposite. Prayer should be addressed to God and not to man. If God accepted prayers from the beginning of time until about 1600 A. D. that used the same pronoun addressing him that was also used when speaking to man, I would assume that he still would if they were sincerely prayed according to his will, in his name, in faith, and nothing doubting. Brethren who choose to do what their Lord who died for them did and use the same pronoun for God and man are not more to be condemned for irreverence than was he. Saying "thou" is no more a binding tradition than having the communion after the sermon is a binding tradition.

One has a perfect right to prefer the old. Personal tastes are not a matter of dispute, but should be privately held as mere tastes. Certainly this should be the more true when one indulges himself with the luxury of personal tastes that are at variance with biblical usage. Say "thou" if you please. Christian charity demands that one be longsuffering. There is no merit to be gained in offending a brother, and actions engaged in for the sole purpose of shocking well-intentioned people cannot be listed under the heading of Christian. To say "you" merely to offend is not good. At the same time, "Who are you to pass judgment on the servant of another? To his own Lord he stands or falls" (Rom. 14:4.) Why should you expect the church to be bound by your tastes? For freedom did Christ set us free. Why should we become slaves to men?

The people of the Lord have more important things to do than to be suspicious of and quarrel with each other over "thee" and "thou." There are more important questions to solve than that of the second person singular old English pronoun. Why not let a brother pray as he can and chooses to him who bears prayers?

## FREE

JAMES D. BALES

There are those who interpret freedom as freedom from all law and restraint. It may be that a particular restraint has been irksome to them, and when they throw it off they may feel like they are emancipated. They rejoice in their newly found freedom. They may even take this feeling of freedom and their rejoicing as a sign that they were right to emancipate themselves from the restraints which burdened them. Thus the author once read of a nudist who spoke of his

feeling of freedom as a proof that this was the right way of life!

Man does need freedom, but it is truth, not error and illusions, which really makes us free. (John 8:31, 32.) There are those who promise us liberty, but lead us into bondage. "For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bond-servants of corruption; for of whom a man is overcome, of the same is he also brought into bondage." (2 Peter 2:18, 19.)

The freedom which we must seek is freedom through truth, and this involves freedom from sin through the blood of Christ. Because of God's grace, we do not have to be judged by the standard of perfect obedience; if we did, we would be under the curse. (Gal. 3:10.) "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." (Rom. 8:1,2.) We have been made dead to the law (Rom. 7:4.) Does this mean that we are not bound in any sense to any law? If we are not bound in any sense, we are not under any obligation to God or to man. Although we are not justified on the basis of merit, but through God's grace which we accept by faith which submits to God, yet we are not without law for life. In the very verse in which Paul said that we are dead to the law, he said that the purpose of our being dead to the law was "that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God". (Rom. 7:4.) We are not free from Christ, nor from the obligation to bear fruit. Although we "serve in newness of the spirit, and not in the oldness of the letter" (in the new covenant not in the old, 2 Cor. 3:6); Yet, Paul emphasized that we are obligated to serve. (Rom. 7:6.) We are not to walk "after the flesh, but after the Spirit". (Rom. 8:4.) "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." (Rom. 8:12, 13.) We are free from the old law, and we are not under a system which requires that we merit our salvation; but still we must realize that that which availeth is "faith working through love." (Gal. 5:6.)

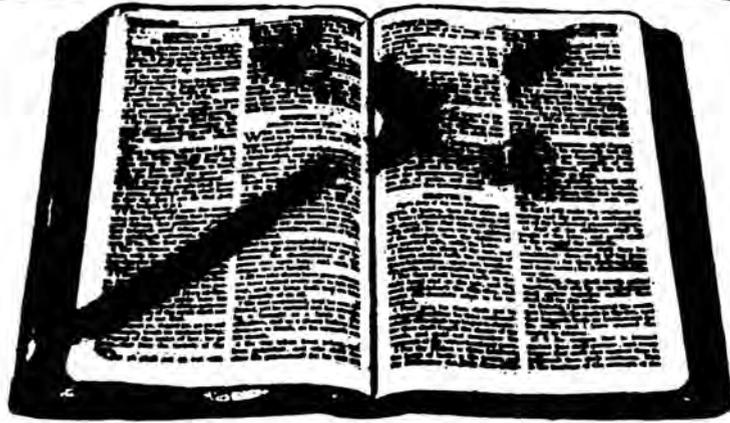
We are free, but not from moral principles. "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself . . . Walk by the Spirit, and ye shall not fulfill the lust of the flesh." (Gal. 5:13, 14, 16.) We are obligated to do this; and this involves the obligation of bringing forth the fruit of the Spirit. (Gal. 3:22.)

He who thinks that he is so free that he is not under obligation to obey the commandments of the Lord, is not free but blind. He is being bound by error and will be enslaved by sin. He fails to recognize, as is stated in the motto of Harding College, that liberty is found in doing right. And this right is defined by the will of God, in precepts and principles; and although we never perfectly do the right, yet the grace of God cleanses us so that we stand justified in his sight.

All sins are forgiven unto all who believe in Christ. Repent, confess him as Lord, and are baptized in his name for the remission of sins. (Acts 2:36-38; Mk. 16:15-16.)

And erring children of God will be pardoned, if they confess their sins, turn from them in repentance and pray for forgiveness. (1 Jn. 1:9; Acts 8:13-24.)

# WORDS of TRUTH



*"Ye shall know the truth  
and truth shall make you free"  
Jn. 8.32  
"Thy word is truth" Jn. 17.17*

*"But speak forth the words of truth"  
Acts 26.25  
"Grace and truth came by Jesus Christ"  
Jn. 1.17*

VOL. 2

FRIDAY, MAY 19, 1967

NO. 115

## BAPTISM IN THE EPISTLES

### (Part One)

There is not a single specific reference in the epistles to the baptism of John, of Jesus, or of the Holy Spirit. There is one reference to the Israelites and their baptism unto Moses in the cloud and in the sea. (1 Cor. 10:2) The last reference to John's baptism is in Acts 19:1-5 which makes it clear that his baptism was worthless at that point of time. Baptism in the epistles gives emphasis to the wonderful implications intended therein and will deepen the impression that it is a distinct line of demarcation between the world and the church, between darkness and light, and between the old life and the new. Let us consider the first of these found in the epistle to the church in Rome.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 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." (Rom. 6:1-4)

Why did the apostle write these things? Was he making an effort to prove that baptism is immersion? Hardly, for there was no doubt in the mind of anyone in that century about the action of baptism. No one ever dreamed of sprinkling or pouring water at that time. Neither did Paul write this to prove that responsible persons were the subjects of baptism, for no one at that time ever dreamed of infant baptism. Why, then, were these things written? The very first question in the quotation indicates that something has gone before it that leads up to this series of questions and statements. Glancing back over the first five chapters of Romans here are some pertinent facts that obviously lead to our text in chapter six:

(1) The gospel is the power of God unto salvation, 1:16. (2) Both Jews and Gentiles were lost in sin, 3:9, 23. (3) They are in a state of justification through the blood of Christ, 3:25. (4) They have entered a state of grace through faith in Jesus, 5:1. (5) The death of Christ was the means of their reconciliation, 5:10. (6) Sin had abounded but "grace did abound more exceedingly." 5:20. And, what they evidently had not understood is in chapter 5:21, "that, as sin reigned in death, EVEN SO MIGHT GRACE REIGN THROUGH RIGHTEOUSNESS unto eternal life through Jesus Christ our Lord." The fault of these Christians in Rome was that they failed to realize that they had been brought into a state of grace to work the RIGHTEOUSNESS

OF GOD and to continue to do his will. Apparently they thought that since they were saved by grace from sin by the shedding of Jesus' blood THE MORE THEY SINNED THE MORE THE GRACE OF GOD WOULD ABOUND! And to this the apostle responded, "GOD FORBID!" Such is not his will or his purpose. Hence, the whole purpose of the apostle is to impress upon them, and upon us, that the life of the Christian is different from that of the sinner.

The whole process of conversion is reviewed at this point. Those who are Christians have DIED TO SIN. They have repented, turned their back on sin and the world. Then, having died to sin, they were BAPTIZED INTO JESUS CHRIST. Let every honest soul pause here long enough to ask whether baptism is necessary to be saved. Some will affirm that it is not. But let us also ask whether it is necessary to be IN CHRIST in order to be saved, and almost without exception men agree that it is. "And in none other is there salvation: for neither is there any other name under heaven — whereby we must be saved." (Ac. 4:12) How, then, does one come into Christ? The answer is, through baptism, and none can claim to be IN CHRIST in any other way. (Rom. 6:3.)

But, YOU DIED TO SIN. Now what? Well, the usual thing is to BURY THE DEAD. And that is just what happens in every scriptural conversion. The old man of sin is BURIED IN BAPTISM. It is here that we appropriate the benefits of the death of Jesus. We are BAPTIZED INTO HIS DEATH. Here, in baptism by faith we reach the precious blood of Jesus!

Now, the dead man is submerged WITH JESUS. Then what? We are raised from a watery grave that "like as Christ was raised from the dead by the glory of the Father, so we also might WALK IN NEWNESS OF LIFE". All too often this newness of life has been toned down, almost whispered, as if it really didn't amount to much.

The Christian life is so different that our entrance into God's family is called a NEW BIRTH. (Jn. 3:3-5) "If any man is in Christ, HE IS A NEW CREATURE: the old things are passed away; behold, they are become new." (2 Cor. 5:17) "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: HAVING BEEN BEGOTTEN AGAIN, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth forever." (1 Pet. 1:22-23)

WALKING IN NEWNESS OF LIFE makes no claim to sinlessness. "If we say that we have no sin we deceive ourselves, and the truth is not

in us." (1 Jn. 1:8). But we should ask ourselves, individually, Can I be distinguished from the sinful world round about me? Do my duties and responsibilities to God take precedence over the pleasures of the world? Am I careful to live so as not to cause others to stumble into sin and be lost? (See 1 Cor. 8:11-13) Am I putting the kingdom of Christ, with its great privileges and responsibilities, before my personal comfort and ease? Am I willing to sacrifice in time and money to save others? Am I indulging in the lusts of the flesh or bearing the fruit of the Spirit? Let us examine ourselves whether we be in the faith.

If we have been buried with the Lord in baptism and have later gone back into sin let us not despair and think that all is lost. God is still the God of mercy. He still loves us and wants us to turn again. "If we walk in the light, as he is in the light, we have fellowship one with another, AND THE BLOOD OF JESUS HIS SON CLEANSETH US FROM ALL SIN." (1 Jn. 1:7) Repenting of our sins and asking God to forgive us is a part of "walking in the light." "If we confess our sins, he is faithful and righteous to forgive our sins, and to cleanse us from all unrighteousness." (1 Jn. 1:7)

Paul further instructs the brethren, renewing their faith and hope, saying, "For the death that he died, he died unto sin once: but the life he liveth, he liveth unto God. Even so reckon ye also yourselves to be DEAD UNTO SIN, BUT ALIVE UNTO GOD IN CHRIST JESUS." (Rom. 6:10)

(Continued On Page 4)

### Hear The Gospel

W. Ray Duncan will be preaching at Liberty Church, 6 miles east of Jasper, beginning May 21st to continue through May 28th. Services daily 7:30 p.m. and at usual hours on both Lord's Days.

### Attention Elders

You can have the "Words of Truth", (this gospel paper), sent directly by mail to every family in your congregation for only five cents per copy, the cost of a postage stamp per week. Just send in your list of names and addresses, and the printer will bill you the first of the following month. Address Northwest Alabamian P. O. Box 450, Haleyville, Alabama. Many congregations are taking the paper as congregations.

### A Great Question For You To Answer

"What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mat. 16:26.)

## WORDS of TRUTH

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## Self Destruction or Suicide

GUS NICHOLS

It is a shocking fact that every few minutes some one in this country commits suicide! It is estimated that about thirty thousand people per year become so unhappy that the great question with them is "To die or not to die." At some point in almost every life this question comes up. When this question came up and confronted Judas Iscariot, he hanged himself. (Matt. 27: Acts 1.) Sampson destroyed himself in order to take vengeance on others. (Judges 15 & 16.) King Saul and his armour bearer committed suicide out of fear of a more horrible death coming upon them. (1 Sam. 28 to 2 Sam. 1.) Zemri who was a wicked usurper of the throne of Elah killed himself rather than to face the consequences of his treason. (1 Kings 16:8-18.) Ahithophel hanged himself because Absalom would not accept his advice. (2 Sam. 17.)

### WHY DO THEY DO IT?

Psychiatrists tell us that suicide is never a sudden impulsive act. Though someone may commit suicide at the loss of a job or at the death of a loved one or in connection with some other misfortune such as the loss of health or wealth or when about to be apprehended for some crime or when the consequences of some shameful act may be staring him in the face, psychiatrists tell us that the violent deed was long considered and postponed and that it did not happen at the first thought of it. Those who talk of committing suicide are divided into two classes: Those who are serious and are in danger of doing that which they are contemplating, and those who are not sincere but are trying to deceive others for the sake of pity and sympathy. But any threat to commit suicide should be taken seriously! Some of those who talk about committing suicide hold their vague purpose in reserve until some moment comes in which life has lost all of its interest and then they plunge into ruin! All of those who have ever threatened to commit suicide should consult a psychiatrist. The real suicide doesn't want to be changed. He thinks of suicide as his only escape from unhappiness and vainly supposes that such a death would give him a happy landing. "Persons who become so despondent as to seriously consider suicide are badly in need of enlightenment. Thousands of suicides might have been averted had the individual or one of his relatives consulted a specialist. The "farewell note" rarely ever gives the true cause of suicide. Often they themselves do not know the cause of their rash act. There is often a background of unhappiness. A man must either hate the world or hate himself before he can commit suicide. Suicide is nothing but self murder and one never murders one whom he loves. Suicide is preceded by intense feelings of bitterness and resentment.

Poverty, loss of health, broken home, and other disappointments are only secondary causes. Some commit suicide because all hope has fled and there is nothing fit to live for — so they think. Suicide is the act of a bewildered and defeated mind. A normal person will always find a better solution for his problem.

### HOW TO PREVENT SUICIDE

Psychiatrists tell us that "suicide is never justified under any circumstances, that it is an act against God, society, and one's self and family." Religion condemns the right of a person to do with his life as he pleases. Basically, no one wants to die until he gets a delusion that suicide would instantly hurl him out innocently into some sort of fairy land of non-existence where he vainly imagines he would be free from all trouble. Dr. Frank S. Caprio, one of the world's greatest psychiatrists says, "Religious beliefs have prevented unestimated numbers from ending their lives. Loyalty to their faith or a fear of future punishment has prevented their suicide. When belief in the precepts of religion is gone, this deterring factor no longer exists. The thought that a suicide may cause suffering in the family also acts as a deterrent. But when there is no family or when those of the family have failed in understanding and love, this barrier too is gone." (Living In Balance, p. 187). Faith is not only a preventive of suicide, but also a preventive of other sorts of crime. There is no need for a person to get into a state of melancholy in which he would want to die. "LIFE IS SOMEWHAT LIKE A PAIR OF SCALES, DELICATELY BALANCED, DIPPING FIRST ON ONE SIDE AND THEN ON THE OTHER AS A NEW LOAD IS ADDED. THE WELL ADJUSTED PERSON WILL KEEP THE BALANCE EVEN." He will add here and take away there and keep his mental scales balanced. He will prevent all the bad that he can and adjust himself to the rest. People become neurotics because their sense of values is wrong. When a neurotic starts to salve his wounds, he adds acid, pepper and salt to make it hurt. When he starts to weigh his problems and troubles, he dishonestly puts his foot on the scales to make them seem as heavy as possible. He is so selfish that he always overestimates that which seems bad and underestimates the good. To him nothing matters but his own problems which he imagines to be weighty as mountains. In the light of tomorrow, they would all seem as light as a feather. When a normal person begins to feel depressed, he lightens his own misfortunes by comparing them with the greater misfortunes of others. He thanks God that he is not slowly dying of cancer, or almost burned to death or that he is not in the depths of poverty, etc. Like a man above the storm in an airplane, he sees a glory side to the cloud which others fear. The sun is shining as bright as ever on the upper side of the cloud on which he looks. The low opinion which one has of himself can suddenly be changed by changing his interest, his attitudes, and the like. Instead of thinking of what one is, think of what God made you to become and be, then work toward that end. Cultivate a happy, cheerful, disposition. Crowd out your troubles by positive thinking, by anticipating better things ahead, and you will have something to live for. Always have a goal and a plan for your life. Keep busy doing good, thinking and working for others, and you are sure to want to live in order to carry out your wonderful plans in life.

## Show Me Thy Faith

GLEN A. POSEY

"Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. (James 2:18.)

Almost everyone has heard the old saying, "The proof of the pudding is in the eating." This bit of wisdom has its application in religion. By seeing a thing done, men are more im-

pressed than by merely hearing it taught or expounded. The teacher who practices what he teaches is far more persuasive than the one who does some thing else. Your faith can only be seen by what you do. The works of your life are either a manifestation of your faith, or a refutation of that professed faith. If you believe a thing to be true, then live like you believe it. Christianity needs to be "sold," but it requires a demonstration to sell it. Many people have not seen it properly demonstrated in the lives of men and women who profess to believe.

The person who does not support his faith with his works is doing the same as did the Scribes and Pharisees who were called hypocrites by the Lord. (Mt. 23.) He condemned them as those who taught and who did not do. No one ever pleads guilty to being a hypocrite. Actually, one does not have to plead guilty because it is seen openly. They stand condemned as hypocrites by failing to show their faith by their works. If you believe a thing to be true, then work at the faith you profess. If you believe the assemblies are important, then be present. If you believe the gospel could be taught to the whole world, then do some teaching. If you believe in assisting the widows and fatherless, then provide some assistance for them in the way that you believe it should be done. If you believe in "Doing good unto all men," then help those who are in need.

Let the world see your faith! Romans 1:8. Paul speaks of the faith of the Roman Christians spoken of throughout the whole world. Jesus taught this lesson: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16.) Your good works will be remembered long after your words have faded from memory.

## Read The Gospel Advocate

FLAVIL H. NICHOLS

I urge brethren to read the GOSPEL ADVOCATE! Perhaps more than any other one force, the voice of the Gospel Advocate stemmed the tide of "Anti-Orphan-ism" and spurred the growth of the church. It presents short 'sermons' from many writers each week, together with reports of what congregations and preachers are doing.

Some have criticized the GOSPEL ADVOCATE for its exposure of "anti-ism" and other errors among us. They say, "We shouldn't discuss our problems before the world." But this seems to me to be erroneous: The church in the New Testament had problems in it, and they are openly discussed on the pages of the New Testament. The world of outsiders can today read all about the problems in those congregations; and I am a member of that same church!

What is better? (1) Ignore error until there is division and strife over it? Or (2) expose false teaching and hobbyism, even among brethren? I prefer that the world know I am opposed to false doctrines which may arise even within Christ's true church, rather than for them to think I'd apologize for, and conceal, it.

There are some problems — private ones — which need not be aired before the public. But when an issue is raised, and false teachers publicly set it forth, what can we gain by keeping silent. I am convinced such should be exposed and refuted. Where brethren were afraid to discuss hobby-ism ("anti-ism" in particular), error has made gains. Like termites at work in the dark, church 'splitters' and 'dividers' make headway where the light of truth has not been turned on to expose them.

So, read the GOSPEL ADVOCATE! It will bring weekly blessings to your home, and will help fortify you against errors, both within and without the church.

# Studies In The Books of James, 2

WILLIAM WOODSON

"James, a servant of God and the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greetings." James 1:1.

James, the Lord's brother, is the author of this epistle. The previous study traced the life of James. The general period involved is approximately 44 to 63 A. D.

## THE GENERAL PERIOD

It is difficult to assign an exact date for the origin of this book. Anytime between 44 and 63 A. D. would be possible. Generally the book is dated before A. D. 50.

There are several arguments which suggest the earlier date. First, there is no reference to the Jewish-Gentile controversy after A. D. 50. Though admittedly an argument from silence, this probably points to a time before the controversy was full grown. Second, the Jewish tone of the letter. No more "Jewish" book is found in the New Testament. Allusion is made to the law, the synagogue, the Lord of the sabbath, and other Jewish practices. Third, the exposure to persecution. The allusion to trials and distress probably suggests the persecution that began after Stephen's death and continued until the end of the Jewish nation, A. D. 70. Other arguments such as the condition of the church, the spiritual conditions of the members, and the relation of this book to other New Testament letters would, perhaps, point in the same direction.

Consequently it seems best to understand this book as written in the late 40's of the first century.

## GENERAL CONDITIONS OF THE TIME

The period after 44 A. D. was one of trial for Christians. Earlier efforts to harass disciples had been only partially successful. (Acts 4:5-22; Acts 5:17-41; Acts 6:9-15) The death of Stephen initiated a persecution against the disciples and resulted in the departure of all except the Apostles from Jerusalem. (Acts 8:1-4) Saul of Tarsus rose to prominence as a persecutor after Stephen's death. (Acts 9:1-2) But in the days of Herod a new type of persecution was begun. Herod the king had James, the brother of John, killed with a sword and Peter placed in prison. Now the power of the Jewish ruler is joined with the fanatical zeal of the Pharisees and Scribes. The New Testament does not trace this period in detail but a constant source of difficulty it must have been.

From Josephus and other secular historians it is clear that great problems were faced by the Jewish state. Hatred against the Roman soldiers was much in evidence. Rebel bands of Jewish partisans roamed the hills. Pilate was banished from Palestine in 36. Herod Agrippa I reigned over all Palestine, 41-44 A. D. Theudas of Judea led an uprising against the Romans sometime between 44 and 48 A. D. In 48 A. D. a riot in the temple led to the death of 20,000 Jews. A famine occurred in Palestine in the late 40's (Acts 11:27 ff.) Jewish Zealot bands armed with daggers roamed the streets seeking the death of Jewish opponents. (Acts 21:38) These forces of resentment and armed opposition were to increase in years ahead. In the war which followed Rome destroyed Jerusalem in A. D. 70.

## THE PEOPLE ADDRESSED

The letter is written "to the twelve tribes which are of the dispersion." (1:1) The term "dispersion" seems to point conclusively to Jewish recipients outside Palestine.

The term "twelve tribes" is best understood metaphorically to refer to the Jews as a whole. Also from the contents of the book it is clear that James is writing to brethren, to Christians, not to Jews as such. He refers to belief in Christ as Lord (2:1); and the coming of Christ (5:8). He makes a distinction between those who wear the worthy name and those who blaspheme the wor-

thy name. (2:7) Accordingly, James writes to Jewish Christians who have many problems. Perhaps he desired through them to reach a wider circle of unbelieving Jews.

## OCCASION AND PURPOSE

There is little evidence to give the specific purpose or the exact circumstances of the readers; but one thing is certain, the epistle is practical in nature and is designed to correct certain deficiencies in behavior. A general survey of the book tells of these deficiencies. A proper attitude toward trials and temptations is necessary (1:

2-18); respect for the word of God is important (1:19-27); partiality is prohibited (2:1-13); faith without works is vain (2:14-26); the tongue must be controlled (3:1-12); true wisdom instead of false must be obtained (3:13-18); a quarrelsome, worldly spirit is condemned (4:1-10); proper attitude toward brethren is urged (4:11-12); unchristian attitude and conduct in business life is opposed (4:13-5:6); the ills of life must be patiently endured (5:7-12); times of afflictions must be born as Christians (5:13-18); and erring brethren must be restored (5:19-20).

## "Hallowed Be Thy Name"

RUBEL SHELLY

Mt. 6:9

Surely nothing could cause more grief among children of God than to hear or see things sacred being treated with disrespect.

God's name is holy. The people of God in Nehemiah's day were taught to say, "...blessed be thy glorious name, which is exalted above all blessing and praise" (Neh. 9:5). The psalmist felt compelled to exclaim, "O Lord, our Lord, how excellent is thy name in all the earth! who has set thy glory above the heavens" (Psalm 8:1). The writers of scripture took special care to use God's holy name only in such ways as would indicate the highest reverence and awe.

But how often are we grieved by the frivolous or profane use of God's name. As God's people in a "crooked generation," we must surely do all that is within our power to guard God's name against abuse. And certainly the people of God must never show irreverence for His name in any way.

## Reverence in Prayer

But it is becoming alarmingly common to hear God's name used irreverently even in — unlikely and unthinkable as it may seem — prayer! This usage has come about largely through misunderstanding and without any deliberate intention to be irreverent. The usage to which I refer is the substitution of the common pronoun of address YOU for the reverent address THOU.

There are some who actually consider themselves language reformers who are bringing the language of prayer "up to date" by eliminating what they consider to be an obsolete peculiarity of English. And if anyone insists that only THOU should be used in address to God, these would-be reformers think they have become sticklers for a trivial holdover from the past. But this simply is not true. The use of THOU in prayer is neither obsolete, a peculiarity of English, nor trivial.

"THOU" NOT OBSOLETE. An obsolete word is one which has gone out of current or standard usage in modern speech. THOU, when used in prayer to God, does not fall into this category of words. It is not and never has been obsolete in this usage. The OXFORD ENGLISH DICTIONARY, the highest linguistic authority in the English language, records THOU as the pronoun to be used in addressing God or Christ. The linguistic correctness of this usage is indisputable. Though many changes have occurred in our language, this usage has remained unchanged.

NOT A PECULIARITY OF ENGLISH. The idea of two sets of pronouns — one for divinity and one for conversation among equals — is by no means a peculiarity of English. In French, for example, VOUS is the common pronoun form and is translated by our YOU. This word would be used in the language of business, the street, and other communications among equals. This

word is NOT used in prayer to God. TU is the acceptable form for prayer. But even other languages maintain this dual system of second person pronouns. The following examples will illustrate the distinction and prove that it is not a peculiarity of English!

Language	Common	Address	Address in Prayer
English	you	thou	thou
French	vous	tu	tu
German	Sie	du	du
Spanish	usted	tu	tu

NOT A TRIVIAL MATTER. Some may object to the matters presented in this article by saying, "YOU is just as good a word as THOU. I mean no disrespect by using it. Anyway, how could such an insignificant thing as the choice of a pronoun make any difference?" The difference is this: I address my early parent as DADDY. This is a perfectly good word and I neither intend nor show disrespect when I use it. But that does not mean that I can pray saying, "Our daddy who is in heaven." To do so would be irreverent and would shock anyone who heard it.

## An Editorial

Of interest in this connection is an editorial from the Memphis PRESS-SCIMITAR of September 22, 1966:

They are tinkering with the King James Bible again. A Church of England commission in Australia has decided the Lord's Prayer should be dressed up in modern language, suggesting, for instance:

"Our Father in heaven, Your name be hallowed.

"Your kingdom come.

"Your will be done, as in heaven, so on earth. Our bread of the morrow give us today... Do not bring us to the ordeal but save us from evil."

If that be "modern" English one can but conclude the language has slipped a lot in the last 350 years. The Lord's Prayer is solemn poetry. Its familiar cadence has inspired faith in the generations, even among those who have only dimly comprehended its exact meaning.

We would as soon rewrite Hamlet with a computer. The changes are suggested for the benefit of some theoretical moron — who wouldn't know a hawk from a handsaw if you spelled it out for him.

It will be a favorable act of providence if his latest assault on the King's English gets drowned on its way across the South Pacific.

While it is true that this matter is not to be considered a test of faith, it is to be considered seriously. It involves due reverence and respect for the holy name of God. Is it not better to use the solemn form of address in praying to the Father?

(Note. Many modern translations of the Bible are shocking, rather than edifying. I use them sparingly and largely as commentaries. Editor.)

## Baptism In The Epistles

(Continued From Page 1)

6:10-11) As Christians we must daily "put away the old man (of sin) and be renewed in the spirit of your mind." (Cf. Eph. 4:22-23, Col. 3:5-17) We must "go on unto perfection" in the service of Jesus, and after a while go on to be with him, and to serve him, forever.

Next: BAPTISM IN CORINTHIANS  
Virgil E. Bradford  
Goodlettsville, Tenn.

## What Would You Call Them?

By W. RAY DUNCAN

Had you lived in Jerusalem in 30 A. D., and had been acquainted with the teachings of the apostles and the activities of Pentecost Day, and known all about the preaching of the apostles, the baptism of the 3000, and the miracles that attended the day, what would you have called the people who thus united themselves together through the new and strange doctrines preached that day? (Acts 2:36-47.)

Here is the beginning of a people who claim to have been forgiven of all their sins, and who have separated themselves from all known sinful practices, and a people who are proclaiming doing good for evil and to love every body. These people are so sincere about this new life that they all seemingly have forgotten that anybody owns anything, but that it all belongs to God. Instead of being sad and melancholy about giving away much of their possessions they are real happy and glad! (Acts 2 & 4.)

These people are so happy and glad to give of their means and to learn more of this new religion that they make it a practice to come together every day for a while just to sing and pray, and to study more of what the apostles taught on the first day when they were baptized. What would you call these strange people? It seems that they attracted the attention of many people of the city, for they "were praising God, and having favor with all the people." (Acts 2:47.) The only indication of what they were called as a group of people in the early days was the "church". This word did not necessarily describe a religious people, but rather it was used to describe a people who came together with a common interest. It could have as well described a lynching mob as a religious people, but it has come down to us as exclusively 'religious'! The word simply means "called out". Very appropriately it can be applied to those who became followers of Christ that day. Those that were being saved were simply "added to the church". (Acts 2:41, 47.)

The matter of being saved had been fully preached and discussed, and the terms of salvation were given by Christ before he ascended back to heaven. On a mountain somewhere in Galilee he had told his apostles to "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned." (Mk. 16:15-16.) Therefore, we can see that none were being saved unless they had become qualified by faith and baptism. This explains the reason for such a large number being baptized on the beginning day of the church. (Acts 2:36-41.)

At times these people were referred to as constituting a kingdom over which Christ was their King. (Col. 1:13.) Of course, this would have reference to the government feature of the people who were baptized. In most every instance when the kingdom is mentioned the word church could have as well been used, or where the word church appears the word kingdom could have been used. At one time the Lord mentioned that he would eat of the Supper in the "kingdom" and on other occasions the Supper is spoken of as being in the "church". (Luke 22:29; I Cor. 11.)

All members of the church are subjects of Christ the King. (Eph. 5:24.)

As we become better acquainted with those strange people who were baptized on Pentecost day we learn that sometimes they were spoken of as being of one family. (I Tim. 3:15.) In this aspect the church or children of the Lord are correctly referred to as the "house of God". In fact, Isaiah made reference to such in his prophecy of the coming of the Messiah. He said the "house of the Lord" should be established in Jerusalem. It is at once apparent that every child of God must be in the family of God, and since God has only one family all who are not in His family are unsaved. Nor would we ever expect to find children of God in another family! All God's children are in His family, so to be saved we must be "born" into the family of God, which is the church. (Jn. 3:5; Gal. 3:26-27.)

## The Power of The Printed Word

JAMES A. HORTON

Benjamin Franklin said: "Give me twenty-six lead soldiers (the alphabet in type) and I'll conquer the world."

For many years we have failed to recognize the power of the printed word. Clyde Dennis referred to this method of teaching as "... God's important tool, to speed the light in reaching the world for Christ."

The following statistics are from a 1961 survey by the Bureau of Advertising of the American Newspaper Association:

Eighty-six and four-tenths per cent of the 54,000,000 households in America receive a daily newspaper. It is read by eighty per cent of the adults and seventy-five per cent of teen-agers.

Fifty-three per cent of the adult readers clip an article from their newspapers about every three months. There is an average of three and five-tenths readers to every newspaper published in the United States.

In the July 14, 1955, edition of the GOSPEL ADVOCATE, Ira North said:

Here are a few reasons why active, wide-awake congregations send the GOSPEL ADVOCATE to every home in the church:

1. Builds faith.
2. Stimulates spiritual growth.
3. Increases interest in the Lord's church.
4. Gives an impetus to regular attendance at services.
5. Encourages greater consecration to Christ and the church.
6. Leads to increased giving and living for cause of Christ.

"Good literature in the home means more interested people in the pews! It will mean better citizens, better neighbors, better homes, and a better world! Let us all have a part in this crusade to put good literature in more homes."

As the words of Ira North had reference to the GOSPEL ADVOCATE, the same wording would be most appropriate for the WORDS OF TRUTH. It has a wide circulation now but I would like to see it increased and it can be with your help. Brother Nichols told me once, "The way to spread the gospel is to spread the preachers." And another way to spread the gospel, is by spreading religious reading matter.

Preachers, encourage the members of the congregation where you preach to subscribe to the WORDS OF TRUTH. Elders, send the paper to every family in the congregation where you worship. You would not think of having a Sunday without a preacher for the service, but yet you allow the congregation to go all week without any kind of edification except one hour on Wednesday night. Act now! Don't just think about it!!

Let us NEVER be guilty of estimating at too low a value the usefulness of the printed word in evangelism and edification.

## Righteousness That Exceeds

(MATT. 5:20)

These are the words of Christ, spoken on a mountain in Galilee near the beginning of his public ministry. The theme is righteousness — the righteousness that God requires. Our attention is turned to the word EXCEED, which means to excel, to surpass, to outstrip, to go beyond. We must EXCEED the righteousness of the scribes and Pharisees, else be shut out of the kingdom of heaven. What was their type of righteousness? How shall we describe it? In what way must we exceed it?

(THEIR RIGHTEOUSNESS)

1. They were good theorists but poor practitioners. (Matt. 23: 1-3.)
2. They bound burdens on others, but refused to be bound. (Matt. 23:4.)
3. They did their righteousness to be seen of men, to be praised by men. (Matt. 23:5-7.)
4. They refused to enter the kingdom; they shut the door against others. (Matt. 23:13.)
5. They laid emphasis on details minor matters, and omitted weightier matters; very carefully they avoided lesser evils, but swallowed greater evils. (Matt. 23:23,24.)

(OUR RIGHTEOUSNESS)

1. We must exceed them by putting into practice what we preach. (Matt. 7:21-23; James 1:22,23.)
  2. We must surpass them by binding upon ourselves the things the Lord has bound.
  3. We must excel them by doing our righteousness to be seen of God, to glorify the name of God. (Matt. 6:1ff.)
  4. The Lord would have us to enter the kingdom and to lead others into the same. (Matt. 28:19, 20.)
  5. We must exceed or excel or go beyond them by avoiding all evil, by giving major attention to major matters, by placing the emphasis where it belongs. (Micah 6:8.)
- The righteousness which pleases the Father is the righteousness exhibited in his Son, in the gospel of his Son. (Matt. 3:17, Jno. 14:9; Rom. (L:16, 17.) When we place our trust in the Son and put him on and walk in Him, we become adorned with his righteousness. (Gal. 3:26, 27; Rom. 6:4-8; Col. 2:6.) In Christ "dwelleth all the fulness of the Godhead bodily, and in him we are made full," or complete. (Col. 2:9, 10.)
- Frank L. Cox

## If Parents Care - Parents Can

It isn't easy to instill in our children's hearts God's Word, every day a little, until their characters are formed into Christ's image, but with God's help IF PARENTS care — Parents can.

It isn't easy to take the time from the busy life we all live to pray together that God will have his way with each member of our family — but if parents care — parents can.

It isn't easy to take every family decision to the throne of God in prayer for guidance that his will may be done through us — but if parents care — parents can.

It isn't easy, when all around our homes are being disrupted by disloyalty, disunity, and divorce to develop ever increasing bonds of love and loyalty under God's uniting presence — but if parents care — parents can.

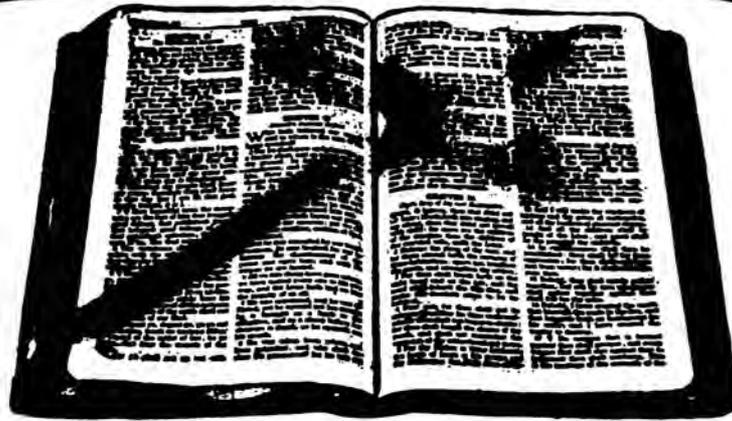
It isn't easy when the world beckons from many corners to low living to courageously say, "In our home we will choose the Lord," but if parents care — parents can.

It isn't easy to set aside a time in which all the members of the family are called together to read the Bible and to pray every day, but if parents care — parents can.

God help us to care — so we can.

— Mrs. M. Norvel Young

# WORDS of TRUTH



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

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

VOL. 2

FRIDAY, MAY 26, 1967

NO. 116

## Studies In The Book of James III

WILLIAM WOODSON

### FAITH IN A TIME OF TRIAL, No. 1

Previous study has shown the general background of this epistle. A time of difficulty was known by these brethren. The instruction of James to distressed brethren is still relevant for the burdens we must bear today. Four truths should be kept in mind in facing the trials of life.

#### ATTITUDE: JOY IN MANIFOLD TEMPTATIONS, VERSE 2

The term "temptation" may be used in a double sense. Sometimes it refers to any inducement to sin as in 1:13. Here the term refers to a testing of spiritual strength. Thus adversity, affliction, and trouble serve to test one's faith, holiness, and character. James recognizes there are times and trials which test one's soul.

Three truths are given concerning trials. They are "DIVERS". This term means of different sorts; variegated or manifold. In this letter James refers to the oppression of the poor (2:6); having one's religion blasphemed (2:6-7); having wages kept back (5:1-3); the killing of the righteous (5:6) and physical illnesses (5:3). God has grace for every trial whatever its color. James states that trials come to BRETHREN. Note the words "brethren" and "ye". Christians are not exempt from the problems of life and in addition they must often face the active opposition of those who oppose righteousness. Paul states, "Yea and all that will live Godly in Christ shall suffer persecution." (2 Tim. 3:12) A third truth is that trials come UNEXPECTEDLY, "ye fall into". "Out of the blue" we say. We do not invite them. We do not desire them but they come nevertheless.

James says, "These trials should be counted all joy." The term rendered "count" is also rendered "consider, deem, think." It denotes a belief resting on the due consideration of external grounds, the weighing and comparing of facts. It refers to a deliberate and careful judgment. The Christian views the trials of life through the eye of faith and sees an occasion which can be turned into joy. The term "joy" is gladness, or in particular, the cause or occasion of joy. Jesus speaks of this as "persecuted for righteousness sake." (Matt. 5:10-12). It is the lesson learned by those who smile in the midst of tears, who remember the sunshine and the rain and who "rejoice in our tribulations." (Romans 5:3) It is the joy of one at peace with God in Christ.

#### GUIDANCE: FAITH, PATIENCE, WISDOM, STABILITY, VERSES 3-8

Such an attitude of joy in temptation is possible for those who are instructed in the ways of God. It is interesting that the term "knowing"

refers to a continuous acquiring of fresh knowledge through experience. The instruction of God is not theoretical but practical, that which is learned in the school of life. Four words stand out as the curriculum. FAITH is the key. (Verse 3). We walk by faith not sight. (2 Cor. 5:7) Faith is tried or proved. A. S. V. It is that which has been subjected to a test and stands approved. The individual whose faith cannot stand the pressures and conflicts of life must be concerned whether Satan is at work against him. (Luke 8:12-14; Mark 4:15-17)

PATIENCE is the product that results from a tested, approved faith. The "work" is that kind of effort from which something results, a complete accomplishment. The result is patience. Patience is not a grim acceptance of hardship with an unexpressed anger below the surface. Rather it is the steadfastness, consistency, endurance of a man unswerved from his purpose and loyalty to faith by even the greatest trials and sufferings. He remains under these and there holds fast to a Christian character. Paul

speaks of tribulation that "worketh patience." (Romans 5:3)

WISDOM is a broad and full intelligence. Here particularly it is the knowledge and practice of those things necessary for godly and upright living. One may lack this. If so, God can be asked in faith and "it shall be given to him." God does not reproach his people who lack wisdom but is willing to give openly, freely, sincerely, and as led by his desire to bless. The father desires the children to learn wisdom because his desire is for their own welfare. So in a higher degree does God desire his children to possess wisdom.

The virtue of STABILITY is implied as the opposite of the unstable man in verse 8. Such a person is unable to put his feet down so as to stand. A state of disorder, disturbance, and confusion is present in his life. His soul is divided, double minded, wavering, and uncertain. (Verse 6) His faith wavers. He is at variance with his own self, changing, restless like the sea. (Verse 6)

## The Bible Is Historically True

EARL BARNETT

After careful study I have come to the conclusion that the Bible is generally misunderstood as to its historical correctness. I think I can safely estimate that a majority of those who are familiar with the Bible hold it to be a collection of pious - or allegorical tales.

It may well be that you have always regarded the Bible as being historically correct. If this is true then my article will greatly benefit you because I can supply you with facts that will strengthen your conviction. On the other hand if you have been led to believe that the Bible is for the most part historically incorrect I hope to benefit you by opening doors or avenues of study that will lead you to the vast archeological treasures that confirms many of the Bible's "unbelievable" accounts.

Two of the most criticized accounts found in the scriptures are narratives of the creation and the flood. Within the next few paragraphs I shall endeavor to give you some interesting facts to support these accounts.

First of all Moses, who wrote the book of Genesis, was neither an archeologist nor a geologist, but it is amazing how his accounts of these two events coincide with known archeological and geological facts.

Geologist tell us that there was a time when there was no life (vegetable or animal) on the earth. Moses wrote: "And the earth was without form and void. . ." (Gen. 1:2.) Geologists are

able to determine that the earth went through a period when it supported only vegetable life. To coincide with this knowledge Moses had already written, "And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind. . ." (Gen. 1:2.) Again scientists are able to say that more than likely the first known animal life was in the sea. "And God said, Let the waters bring forth abundantly the moving creature that hath life." (Ver. 20.) The Scientist by reading his geological calendar has come to the conclusion that lower animal life existed on the earth before man. "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth. . ." (Gen. 1:26.)

The foregoing paragraph shows that there is complete harmony between known geological facts and the Biblical account of the creation. Remember Moses had recorded this sequence over 3,000 years before geologists made their discoveries.

I wish now to move to the account of the flood which has drawn much unfriendly criticism from skeptics. In a subsequent article I hope to give you additional information concerning the discoveries made at Ur by an expedition led by Dr. C. L. Wooley of the British Museum, but for now I want you to think about the ARK.

Was there really an Ark? Was there really a flood for it to ride?? Strange as it may seem, serious archeologists expect to FIND NOAH'S  
(Continued On Page 3)

## WORDS of TRUTH

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## "Rally Draws 32,000" A Review Offered

By GUS NICHOLS

Minister of the 6th Ave.  
Church of Christ

Last Sunday night a union meeting in which many Walker County denominations, with a reported 150 congregations, came to a close in Jasper, Alabama. The meeting was conducted nightly for fifteen nights. The Daily Mountain Eagle of May 22, 1967 carried a closing report of the "CATHEDRAL REVIVAL" including some facts affording us an opportunity to present some observations.

The Eagle said, "RALLY DRAWS 32,000", "Walker County's Crusade For Christ, described as the 'The greatest religious impact ever undertaken here,' came to a close last night as some 2,500 packed the canvas cathedral at Parkland Shopping Center. The two-week revival drew over 32,000 according to estimates. Dr. E. J. Daniels, the fiery crusade evangelist preached his final revival sermon on 'Gambling With Destiny'. Local church leaders declaring there have been thousands of total decisions made during the crusade... 1800 people pledged to go the 'Second mile' for Christ in their churches and the crusade. ... Scores pledged to become more fervent soul winners during the crusade... 1850 pledged to tithe... 'At the close of the 'Youth Rally' 297 young people pledged to live pure lives for Christ and at the close of the 'Adult Only' service 550 couples renewed their marriage vows and pledged to make Christ the head of their homes. Total recorded decisions included all for salvation and 176 for rededication. In addition 47 came to dedicate their lives to full time Christian service, while 36 came for assurance of salvation." One local denominational "Pastor" said, "The thrill of seeing so many denominations and local churches working together will long be remembered in this area." Another said, "There were rich spiritual blessings for our churches and the total community."

1. My first observation is that the congregations simply known in Walker County as "Churches of Christ", (about forty in number), were not invited to work with the denominations putting on this Revival. Instead of criticizing them for this, we commend them for it. They know all over Walker County that we stand for the gospel and the church of the New Testament, and against denominationalism. They know that we do not believe in perverting the facts, commands, and promises of the gospel, as preached by the apostles in the New Testament. (Gal. 1: 6-10.) They knew that they and "Churches of Christ" could not work "Together" unless one or

the other compromised, and they knew we would not make such a compromise. It was not a matter of religious bigotry, jealousy, hate nor strife which prompted their leaving us out of their invitation to conduct this denominational meeting. I am fully persuaded that it was out of sincere respect for our religious convictions concerning what the Bible teaches about pure undenominational Christianity. We appreciate their attitude and kind consideration in this matter. We feel just as kindly toward them, and must frankly admit that we could not invite them to compromise their convictions to support our series of gospel meetings with their money and efforts. Of course, we can, without compromising convictions, invite each other TO ATTEND meetings conducted on either side.

But "Churches of Christ" and the various denominational churches in Walker County are not agreed in doctrine nor practice. We are not agreed on what the sinner must do to be saved, and how could we work together in a meeting conducted for the purpose of saving the lost? In such a meeting we would not be permitted to read, without comment, the New Testament scriptures telling sinners all that Christ and the apostles said they must do, to receive remission of sins or to be saved. And we could not respect our conviction and responsibility as plain undenominational Christians, without telling those seeking salvation in such a union meeting that they are being taught a perverted gospel, and not the true gospel.

2. A prophet said, "Can two walk together except they be agreed?" (Amos 3:3.) We can't walk together religiously with those with whom we are not agreed. And we are not asking others to merely agree with us; but to let us all agree to accept the truth, the whole truth, and nothing but the truth, as it is in the New Testament, concerning all matters of faith and revelation. Instead of our meeting on a human creed, or agreeing on a human doctrine, let us all come to the New Testament, teach and preach, believe and obey it, without addition, subtraction or substitution. (Deut. 4:2; 12:32; Mat. 28:20; Acts 3:22-23; 2 Jn. 9-11.)

3. In the kindest way that I can express the facts, I would like to say, this greatest of all revivals ever conducted in Walker County among the various denominations and in which they were united and took part, was a great demonstration in many respects.

It demonstrated the fact that the way to unity is to give up all denominations and denominational doctrines. Was this not what the various denominations were trying to do in this meeting? Did not the Baptists, Methodists, Nazarenes, Holiness churches, and the rest, all lay aside their peculiar doctrines for fifteen days so as to be united in this "Campaign for Christ"? Dr. Daniels was willing to lay aside the Baptist doctrine of the "Impossibility of apostasy", "Close communion", "The Baptist name" and all that is peculiarly Baptist, for fifteen nights. The Methodists, Nazarenes, Holiness, and all the other denominations taking part also laid aside their peculiar doctrines and practices, in order to be united with the Baptists, and with one another for two weeks.

Now, I would like for them to seriously consider the fact that if they could lay aside their peculiar doctrines, churches and practices for fifteen days, why could they not do so for fifteen years, or for all time to come? If sinners could be saved better without their "Isms" for fifteen days, here in Walker County, why could not the whole world be saved and all be more richly blessed in a far better way if all denominationalism were permanently laid aside forever and contradictory doctrines in the day of the apostles.

Furthermore, such a union meeting demon-

strates the fact that it is harder to get into the various denominations than it is to go to heaven. They admit in such union meetings that one does not have to belong to any of the denominational churches to be saved and to enter heaven at last. They then urge those wanting to go to heaven to join the denomination of their choice. You see? If one can go to heaven out of a denomination, then it is harder to get into that denomination that it is to enter heaven at last. Now, if all people would just determine to be saved, follow the Bible and go to heaven and stay out of all denominations, and just be Christians, then all would be united in Christ just as Christians. It follows that denominationalism is what is causing religious division, contrary to the prayer of our Lord for unity and oneness. (Jn. 17:20-22.) The word of God, the seed of the kingdom, does not make or produce these denominations, for if it did, then all who follow the word of God would be members of all the denominations, and not just one of them. Again, if the word of God produces all the various denominational churches all contradict each other, in faith, doctrine and practice.

4. The fact that several denominations could work together in this union meeting is no proof that they are now united, for they are now back in their denominational fellowships just as though they had not had the union meeting. They just united long enough to prove that they could have united forever, if they had wanted to live and work together till death. If their various denominations were not necessary for their best efforts during the best 15 days of their life, why would they be necessary at all?

5. If during a union meeting they could compromise their denominational doctrines and church preferences, and work together, without them, why could they not continue to compromise their ideas of truth and practice? Of course, Doctor Daniels did not preach all the various and contradictory doctrines of the various denominations taking part in the Union Meeting. Such would have been like dropping a bomb in their midst. He compromised and preached to suit all the various contradictory beliefs of those cooperating in the meeting. That is, he kept back his own peculiar denominational doctrines and practices so as not to disturb those of a different belief. But Paul kept back nothing that was profitable, and did not shun to declare the whole counsel of God. (Acts 20:20-27.)

6. But some one may be thinking Doctor Daniels should not, and could not preach all the different and contradictory doctrines believed and taught by all those various denominations taking part in the meeting. If all of such doctrines are taught in the Bible, why could he not preach all of them? And if they are not all in the Bible why could he not preach against them and get his audiences to unite forever, (not just 15 nights), on what is taught in the Bible? Again, if it is right for ten different denominational preachers to preach their contradictory doctrines in their various meeting houses after the union meeting is over, why could not one man, Doctor Daniels, preach all of these doctrines to all these people in a union meeting? You may say one man does not believe all these different and contradictory doctrines and would be inconsistent to preach all of them. But if the Bible teaches all of them and he does not believe all of them, then he does not believe all the truth. But if the Bible does not teach all of them, then what ever is false no man has a divine right to teach.

But let us reason together again next week concerning such union meetings. (Isa. 1:18.)

Ray Duncan will close the meeting at Liberty, near Jasper, Sunday night. Services at 7:30 p. m. and usual hours on Lord's day.

# BAPTISM IN THE EPISTLES

(PART TWO)  
VIRGIL E. BRADFORD

"Many of the Corinthians hearing believed, and were baptized." (Ac. 18:8) This is the simple record of the conversion of the first Christians in Corinth. Later when Paul wrote to them he mentioned baptism in three places, chapters one, twelve and fifteen.

Imagine yourself a member of the church there. The brethren are wrangling with one another. They have formed cliques after their favorite preachers, saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." (1 Cor. 1:12) Now follows a series of piercing questions: "Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of Paul?" In their hearts they answer, so, Christ is not divided and neither should we be. No, Paul was not crucified for us, neither were we baptized into Paul's name, and it is sinful and wrong for us to wear the name of Paul. This was the message that the inspired apostle wanted them to get. It is a message that thousands need today since they, too, are wearing the names of those who were not crucified for them, nor were they baptized into their name.

Many great religious leaders have recognized this truth. Martin Luther once said, "I pray you leave my name alone, and call not yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for anyone. — Cease, my dear friends, to cling to these party names and distinctions; away with them all; and let us call ourselves only Christians after him from whom our doctrine comes." (Life of Luther, Stork, page 289) And Charles Spurgeon, the great London preacher said, "I look forward, with pleasure, to the day when there will not be a Baptist living. I hope they will soon be gone. I hope the Baptist name will soon perish; but let Christ's name endure forever." (Spurgeon Memorial Library, Vol. V, page 168) And so it is today that there are thousands who would have all party names cease and that those who are baptized "in the name of Jesus Christ for the remission of sins" should honor Christ by wearing only the name he gave. (Ac. 2:38, 1 Pet. 4:16.)

Now brother Paul makes an amazing statement. He said, "I thank God that I baptized none of you—" And there some will stop and declare that Paul minimized the importance and necessity of baptism. The partial quotation as given in this paragraph makes no sense at all until you read the entire sentence. Here it is: "I thank God that I baptized none of you, save Crispus and Gaius; LEST ANY MAN SHOULD SAY THAT YE WERE BAPTIZED INTO MY NAME." (1 Cor. 1:14-15.) Paul had first preached the gospel to these people and he knew that they were baptized in the name of, or by the authority of, the Lord Jesus Christ. He was thankful that he had personally baptized only a few so that they would not be tempted to wear the name of Paul. Paul did baptize also the household of Stephanas and added, "besides, I know not whether I baptized any other." (1 Cor. 1:16.)

Preachers will quote a part of what we now find in I Corinthians 1:17: "For Christ sent me not to baptize—" And in the misuse of this partial quotation they impress the mind of the ignorant and unsuspecting soul with the thought that baptism is no part of the gospel and that no one need be baptized to be saved. Such perversion will not stand up in the Judgment of the great day of the coming of Christ. Read the whole verse, friend. It says, "For Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void." Paul is not claiming that baptism is not essential to salvation. If he had he would

have contradicted the words of the Lord, "He that believeth and is baptized shall be saved." (Mk. 16:16.) And the words of the apostle Peter as the Spirit moved him to say, "Repent and be baptized for the remission of sins." (Acts 2:38) Verse 17, quoted above, is an elliptical expression, or figure of speech, in which one thing is denied in order to give emphasis to another. Let me illustrate:

Paul said to Timothy, "Be no longer a drinker of water, but use little wine for thy stomach's sake and thine often infirmities. (1 Tim. 5:22.) We do not suppose from this that water was absolutely forbidden. Rather, following the elliptical method of expression the apostle is saying that Timothy should not drink water only, but because of a stomach disorder he should also use a little wine. Water is denied to emphasize that a little wine might be used medicinally. Even so Paul denies that he was sent to baptize to emphasize that his principal work was to preach the gospel. Any of the brethren could do the actual baptizing once the people were taught.

If you should take the position that Paul "was not sent to baptize, period" then we should inquire, Why did he baptize Crispus, Gaius and Stephanas? Did he sin in so doing? Did he introduce some human doctrine in the city of Corinth and condemn himself "teaching as their doctrines the commandments of men?" (Matt. 15:9.) None would hardly make such a claim, yet, if Paul did what he was not supposed to do, he sinned. We conclude, then, that the only way we can know the purpose of their baptism is to go right back to the Great Commission and to the book of Acts which is a great demonstration of that commission and learn the truth of the matter. (See Mk. 16:16, Mt. 28:19, Act. 2:38, and Act. 22:16.)

## STRESSING THE UNITY OF THE BODY

The next reference is, "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink into one Spirit." (1 Cor. 12:12-13.)

There is no greater problem today among believers in God and Christ than the disunity that exists among us. It obscures Christ and hinders the progress of the gospel. It damns souls and consigns them to hell. It is a thing that GOD HATES. (Cf. Prov. 6:16-19.) The obvious reason for this is that "every man did (does) that which was (is) right in his own eyes." (Jud. 21:25.) This principle rules our day, and disregards the only authority under heaven, the word of God, in matters that pertain to man's salvation. The entire 12th chapter of First Corinthians is to stress the unity of the body of Christ which is the New Testament church. This baptism into one body is not the baptism of the Holy Spirit which has been discussed in a previous article. It is that which the whole church had received. It was baptism in water. You may ask how the Spirit was involved Jesus said, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3:5.) The Spirit instructs us by the word of God. The word is the "seed" of the kingdom. (Lk. 8:11.) When the word of the Spirit, the seed, is received into the heart conception takes place. (1 Jn. 5:1. And when one is buried in water and emerges from the grave of baptism he has been "born of water and the Spirit." Baptism is the "washing of regeneration." (Titus 3:5.) It is the time and place when our "hearts are sprinkled from an evil conscience, and our body is washed with pure water." (Heb. 10:22.) Since all who are Christians are so united with Christ and with one another we ought to give diligence to keep the

unity of the Spirit in the bond of peace.

## BAPTIZED FOR THE DEAD

The resurrection of the body was denied by some false teachers in the Corinthian church as it is among some today. Paul wrote, "Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?" (1 Cor. 15:29.) Whether any at that time were actually being baptized for those deceased as the Mormons are wont to do matters but little. There is no authority whatever for such an act any more than there is for praying for someone who had died. But in case some were doing so we have the question, Why be baptized for them if there is no resurrection?

But it is my view that the context of the whole chapter should be considered. Christ has been raised from the dead. He promises to raise us up by his power. We were baptized looking forward to death and the general resurrection. But baptism with such in view would be worthless "if the dead rise not at all." This seems to me to be the chief idea in the passage but I stop here lest I seem to become wise above that which is written.

## The Bible Is Historically True

(Continued From Page 1)

ARK!

The story of this endeavor goes back for more than a century. Before any archeologist had visited the Mediterranean area an expedition was sent into the Ararat mountains. These expeditions were the follow up on a shepherd's story that he had seen a tremendous ship on the slopes of Ararat. A report from a Turkish expedition in 1833 seemed to confirm the shepherd's story, since it mentioned a wooden bow of a ship which stuck out of the south glacier in the summer season.

The next person who claimed to have seen it was Dr. Nouri, Archdeacon of Jerusalem and Babylon. In 1892, Dr. Nouri went on an expedition to find the head waters of the Euphrates. On his return he told of the wreckage of a ship in the eternal ice. Dr. Nouri said, "The interior was full of snow, the outer wall was of dark red color."

In the First World War, a Russian flying officer, Roskowitzki, announced that he spotted from his plane, "the remains of wreckage of a fair sized ship, on the south flank of Ararat. Czar Nicholas sent an expedition and it was supposed to have not only seen the ship but photographed it as well. All proof of this was lost in the revolution.

From the Second World War comes several cases of aerial observations. These reports are from one Russian pilot and four American fliers. (No names available.)

Dr. Lawrence Hewitt, a Huntsville physician and president of the internationally-known Archaeological Research Foundation, led a scientific expedition to Mount Ararat just last year. Dr. Hewitt maintains that the geological evidence uncovered on the trip supports the disputed theory that remains of Noah's Ark lie on the rugged mountainside. In an interview with the local newspaper, Dr. Hewitt said, "It's there we've talked with people who have been in it."

The men of the expedition have given medical attention and aid to the native nomads and dwellers in the area in an effort to "win them over" to assisting them in searching the area. But a superstitious fear holds a firm grip on the natives, causing them to frown on expedition on the mountain.

An expedition is to go into the area again this summer. Dr. Hewitt was asked when they expected to find the Ark and he replied, "Maybe next year."

## What About Union Meetings?

GUS NICHOLS

Why do not the churches of Christ join in with the denominations in what they call Union Meetings or Revivals? There must be some real reasons why we are left out from their invitations to "include the denominations generally" in their "united efforts to save the lost."

### "BIRDS OF A FEATHER FLOCK TOGETHER"

With few exceptions, the various denominations are very much like each other. They are "birds of a feather" and, hence, they "flock together." They are members of denominational churches, all gotten up and established by man more than fifteen hundred years this side of the beginning of the church of Christ on Pentecost, Acts 2, and the writing of the New Testament.

### FALSE DOCTRINES HELD IN COMMON

These denominations hold certain unscriptural doctrines in common, and upon these false teachings they are agreed, and unite in such union meetings. The preacher is skilled in the art of letting their differences alone, and in preaching their common doctrines.

### IN WHAT ARE THEY UNITED?

1. FALSE DOCTRINES OF HEREDITARY TOTAL DEPRAVITY. They are united in teaching that the sinner is so depraved in heart and life that he is, by his descent from Adam, totally corrupt and unable to think a good thought or do a good deed, and that in this state of death in sin he is unable to obey the gospel so as to be saved, without first receiving a direct, and miraculous operation of the Holy Spirit, separate and apart from, and independent of the word or gospel of Christ.

Churches of Christ are known for their preaching of the word of God against this doctrine. We teach the truth that little infants are not born dead in trespasses and sins, but later become sinners by sinning, just as Adam did, and that the sinner is lost because he has sinned. They become corrupt, and are not born that way. (Gen. 6:12.) They are astray, because they have "Gone astray", not born astray. (Isa. 53:6.) They "Have gone out of the way", and were not born out of the way. (Rom. 3:12.) It was not Adam's sin, singular in number, which separated them from God, but their own sins and iniquities have separated between them and God so that he will not hear. (Isa. 59:1-2.) Little children are not emblems and examples of total depravity, but we must be converted and become like little children or we cannot enter the kingdom of God. (Mt. 18:1-4.) Jesus said of the little children, "Of such in the kingdom of God." (Mk. 19:14; Mk. 10:13.) Instead of being born dead in sin, they died in sin when they become sinners by sinning. (Rom. 7:9; Ezek. 28:15.)

### SPIRIT'S POWER IN WORD

"The law of the Lord is perfect, converting the soul." (Psa. 19:7.) James says the word is "Able to save your souls." (Jas. 1:21.) Paul says the sinner is saved by the gospel. (1 Cor. 15:1-4.) He said he was begotten by the gospel. (1 Cor. 4:15.) James says the sinner is begotten by the word of truth, and not by a miraculous operation of the Holy Spirit apart from his word, (Jas. 1:18.) The Spirit through his word, and not apart from it, brings about the new birth. (Jn. 3:5; 1 Pet. 1:23.) Paul said, "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.) The denominations would not let us teach and preach these things in a union meeting with them, for they do not believe as we do, and as the Bible teaches about these things. They want to unite with those who teach their false doctrine of hereditary Total Depravity.

2. THE FALSE DOCTRINE OF SALVATION BY FAITH ONLY. The denominations uniting in a union meeting also teach the false doctrine that the sinner is saved by faith alone, before and without obeying the gospel of Christ — that the very moment one believes, he is saved,

and that before and without any further act, and that he does not have to obey any command to be saved. We cannot unite with our denominational neighbors in teaching this false doctrine, nor in being a party to such teaching.

The Bible does say, and we teach it, that the sinner must believe to be saved. But the Bible does not teach that faith alone will save one. In the great commission, under which we live, Christ 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.) Here, Christ put salvation after both faith and baptism, and not before baptism, and by faith only. It is a faith that obeys the gospel which saves, and not faith alone.

Peter did not tell those asking what to do on Pentecost to just believe and that they would be saved by faith only. Obviously, they already believed, for they had already heard the sermon proving Jesus Christ to be raised from the dead, and therefore to be the Son of God and only Savior. They had heard this, and believed it. They were pricked — cut — to the heart by the sermon, which they would not have been had they not believed it to be true. Then they "said unto brethren what shall we do? Then Peter said unto Peter, and to the rest of the Apostles, Men and to them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts. 2:36-38.) "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls." (Acts 2:41.) And then "The Lord added to the church daily such as should be saved." (Acts 2:47.) This denies the doctrine of salvation by faith only and says the sinner had to "Repent and be baptized . . . for the remission of sins", even after believing the gospel which they had heard. Now, no denominational preacher would be allowed to preach this in a Union Meeting. They would not tell sinners to do exactly what Peter told them to do on Pentecost. But they would preach salvation by faith only.

3. THE FALSE DOCTRINE THAT BAPTISM IS A NONESSENTIAL. In these Union Meetings, they teach that baptism is a nonessential. But in the New Testament God always put salvation after baptism when he mentioned both baptism, and salvation, or like blessing, in the same passage. Mk. 1:4 says "Baptism of repentance for the remission of sins." Here is baptism mentioned first, then remission of sins mentioned after baptism, and the fact that the baptism is for or unto the remission of sins. The same is true of Lk. 3:3. Then Jesus said, "He that believeth and is baptized shall be saved." (Mk. 16:16.) Here again is "Believeth" and "Baptized" then after these to items salvation is mentioned. Christ did not say, "He that believeth and is NOT baptized shall be saved" as they teach it in Union Meetings. Remember Peter put remission of sins after baptism, in Acts 2:38. And Paul put the removal or washing away of sins after baptism in Acts 22:16. He said, "Arise, and be baptized, and wash away thy sins." We are said to be in Christ only after being baptized "INTO CHRIST." (Rom. 6:3; Gal. 3:27; Acts 4:12.)

4. FALSE DOCTRINE OF SALVATION BY PRAYER ALONE. In these union meetings they teach sinners to simply pray for salvation and expect to be saved in answer to prayer before and without obedience to the command to be baptized unto remission of sins. Christ did not say he that believeth and is prayed for shall be saved, nor he that believeth and prayeth shall be saved. But our Lord did say, "HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED." (Mk. 16:16.) No apostle ever called for sinners to come forward for prayer, or to be saved in answer to prayer before baptism. The apostle Peter did not say, repent and be prayed for,

or repent and pray, for the remission of sins. But he did say, "REPENT AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS." (Acts. 2:38.) Ananias did not tell Paul to stay down and keep on praying till he might pray away his sins, but he said, "And now why tarriest thou? Arise, and be baptized and wash away thy sins." (Acts 2:16.)

5. FALSE DOCTRINE THAT SALVATION IS A MIRACLE BROUGHT BY THE HOLY SPIRIT UPON THE SINNER. Sinners are converted by the law of the Lord, or by God's word, revealed and confirmed by the Holy Spirit, and not by a direct miracle of the Spirit wrought on the sinner. (Psa. 19:7; Rom. 8:1-2; Jas. 1:21.) On Pentecost, Acts 2, the miracle of the Spirit was wrought on the preachers of the gospel, who were already saved, for the purpose of revealing the gospel through them unto sinners that they might be saved by the gospel, the message of the Spirit. (Acts 2:1-4, 36; 1 Pet. 1:12.)

I recently heard one of these popular evangelists of the denominational type say "God had wrought great miracles there that night" in saving those who came forward. If salvation were a miracle the Gospel would not be the power of God unto salvation, and the Bible would be false, for it says gospel "Is the power of God unto salvation." (Rom. 1:16.) Some one may be thinking this would leave out the work of the Holy Spirit in conversion. But far from it. The Spirit revealed through the inspired apostles the gospel which is this power unto salvation. (1 Pet. 1:12.) We now have this gospel, this divine power, in the New Testament, and when it is preached, as it is in the Book, and sinners hear, believe and obey it they are converted by the Spirit by means of His word.

Brethren, we need to remember denominational preachers are not telling sinners what the New Testament says they must do to be saved, but have substituted their human plans for the Lord's plan. We need a million men who will go out and preach the gospel as it is in the Book, and tell the lost how to be saved through Christ the Savior and only hope of the world.

## Announcements

West Birmingham Christian School, 1120 Apricot Street Birmingham, Alabama, is in great need of qualified Christian teachers for the school year 1967 - 1968. If you have a Bachelor's Degree or more and would like to teach in a Christian School, contact Brother James S. Eason, President, 1120 Apricot Street, Birmingham, Alabama.

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There will be a barbecue at the West Birmingham Christian School, 1120 Apricot Street, Birmingham, Alabama on Saturday, May 27, 1967. The barbecue plates are \$1.00. The proceeds will go to pay expenses for this past school year and for construction of needed facilities. (YOU ARE INVITED TO ATTEND! PLAN TO STOP BY AND EAT IF PASSING THAT WAY. SEE THE SCHOOL CAMPUS AND EAT. NOON TO NIGHT. EDITOR.)

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Beginning Friday night, May 26th Brother Paul Tarence of Opelika, Alabama, will preach in a week-end meeting for the Fayette Church of Christ, with services at 7:30. On Lord's day morning he will speak to Teenagers at 10:00 a. m.; and then preach at 11:00 a. m. then again at 6:00 p. m.

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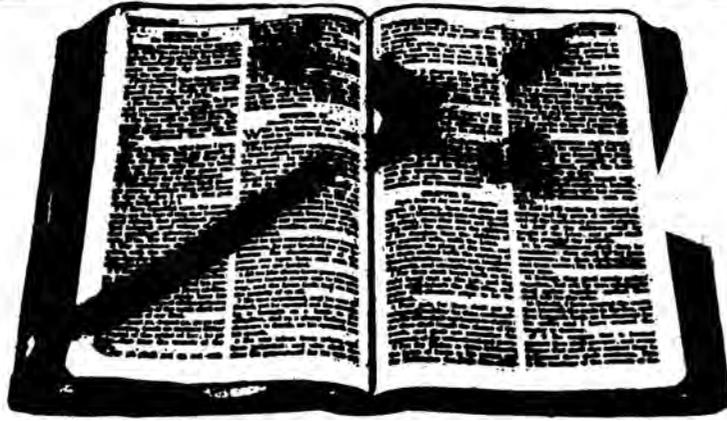
### BROTHER O. C. LAMBERT IS ILL

Brother O. C. Lambert, of Winfield, Alabama, a retired gospel preacher of great ability has been ill for many months. Send him \$5 for one of his great books against Catholicism. He needs our help.

Editor

# WORDS of TRUTH

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



VOL. 2

FRIDAY, JUNE 2, 1967

NO. 117

## BAPTISM IN THE EPISTLES

### (PART THREE)

"For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26-27.)

This is the only reference to baptism in Galatians. The statement is of itself very important but its importance is enhanced by the setting in which it is found in this epistle. Some of the Galatian Christians had defected having turned away from Christ and the gospel to the law of Moses, which law was a dead letter having been nailed to the cross of Jesus and taken out of the way. (Cf. Col. 2:14-17) To these Paul wrote, "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel only there are some that trouble you, and would pervert the gospel of Christ." (Gal. 1:6-7) The Jews had been delivered from a system that required absolute perfection and brought into the freedom of Christ through the gospel. (Gal. 3:10-11) (Gal. 5:1) This largely explains the expression found several times, — "by the works of the law shall no flesh be justified." The Gentiles who had never been under Moses' law became children of God as did the Jews. Both had to be justified by faith and not by the works of the law. Both were the spiritual children of Abraham when they "walk in the steps of that faith of our father Abraham." (Rom. 4:12) The faith of Abraham was an humble, submissive faith, always doing what God commanded just because God commanded it. That is the kind of faith that saves us today.

### THE LAW WAS A TUTOR

to bring the Jews to Christ. Read now from Galatians 3:23-25: "But before faith came, we were kept in ward under the law, shut up unto the faith which should afterward be revealed. So that THE LAW IS BECOME OUR TUTOR TO BRING US TO CHRIST, THAT WE MIGHT BE JUSTIFIED BY FAITH. BUT NOW THAT FAITH IS COME, WE ARE NO LONGER UNDER A TUTOR." The "tutor" was the Mosaic law. Its purpose was to bring the Jews to Christ. God's plan was to justify men by the faith of Christ, the gospel. Hence, when the faith, or gospel, came the "tutor", or the law, was no longer needed. It was nailed to the cross having been fulfilled by the Lord Jesus Christ. (Matt. 5:17-18, Lk. 24:44)

It is further evident by many passages in God's word that the Old Testament law was temporary. "What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels in the hand of a media-

tor." (Gal. 3:19) "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: WHICH ARE A SHADOW of the things to come; but the body is Christ's." (Col. 2:16-17) (Moses and the law are the shadow; Christ and the gospel are the substance, the real thing.) "In that he saith. A new covenant, he hath made the first old. But that which is becoming old and waxeth aged IS NIGH UNTO VANISHING AWAY." (Heb. 8:13)

### PHYSICAL VERSUS SPIRITUAL

Jews were born into the old covenant by physical birth. They delighted to say, Abraham is our father. (Cf. Jn. 8:39) All the males were circumcised as a token of the covenant. (Gen. 17:9-14) It seems that the Jews in the time of Christ thought they should have special privileges in the kingdom, which fact is evidenced by John's pointed statement, "and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." (Matt. 3:9) Though the gospel was first preached to the Jews not one of them could become a SPIRITUAL DESCENDANT of Abraham merely because he was a Jew by physical birth.

All who are children of God now are such through faith in Christ. Salvation is not a matter of merit on our part. (Cf. Lk. 17:10) We must put our trust in Christ and in his blood; we must accept his sacrifice by faith. But let's look a little closer at this matter.

"FOR YE ARE ALL THE SONS OF GOD, THROUGH FAITH, IN CHRIST JESUS." We conclude, then, that we are not sons of God by physical birth and not by meritorious works. (Eph. 2:8-10) We are not sons of God because sinless, "for all have sinned and come short of the glory of God". (Rom. 3:23) We are not sons of God because of any decision or action by our parents, for they cannot act for us directly in any matter in which personal responsibility devolves upon us. We are simply God's children, through faith, in Christ Jesus according to the text above.

At this point many a man in priestly garb would have us stop dead in our tracks. "Faith only is his long suit; that is just what he believes about the matter. Such doctrine has found its way into the creeds of men. For instance, in the Discipline of The Methodist Church, 1948, we find, "Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort." This same book makes a claim to inspiration. It says on page two in the Episcopal Address, "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." Thus they have the Holy Spirit contradicting the Holy Spirit, for HE says that a man is NOT JUSTIFIED BY FAITH ONLY but also by works. (Jas. 2:24) So the important question here is not whether we are justified by faith, but whether any other act of obedience is required of us. And also, WHEN does one become a child of God by faith? The answer is clearly given: "FOR AS MANY OF YOU AS WERE BAPTIZED INTO CHRIST DID PUT ON CHRIST." Remember that the Scripture says, YE ARE ALL SONS OF GOD — IN CHRIST — WOT ADD TO Baptism In The Epistles THROUGH FAITH. Now, according to the Bible, baptism is that ACT OF FAITH which brings one INTO CHRIST. (Gal. 3:26-27.) Please read again the Scripture in Romans 6:3-4 which declares the same truth. Do you know of any other way, according to the Scriptures, to become a child of God? And since baptism is an act commanded of God, it is an act of faith. It is a work, in the sense that it is something we do, but it is a "work of God" because it is commanded of him. It is not legalism, as some claim, and does not merit the blessing of the forgiveness of sins. Baptism is God's way for us to accept his grace. And since there is no other way to be "in Christ" there is no other way out of the power of darkness into the kingdom of the Son of God's love. (Col. 1:13-14.)

A believer has the "right to become" a child of God. (Jn. 1:11-13) He is not God's child by faith alone any more than he is by repentance alone, or baptism alone. In Christ there are no fleshly distinctions. There is "neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, heirs according to the promise." (Gal. 3:28-29.)

The context of this passage under consideration makes a clear distinction between the Old and the New Testaments, proves that being a child of God is a spiritual relationship between man and God, and shows definitely and specifically when we become God's own children by faith. Remember therefore, my friends, that baptism is a commandment of Jesus Christ, one that brings us into the family of God. And to this commandment as to all God's commandments, apply this principle expressed by Moses: "And Jehovah commanded us to do all these statutes, to fear Jehovah our God, FOR OUR GOOD ALWAYS, that he might preserve us alive, as at this day." (Deut. 6:24)

Next: Baptism and The Flood

Virgil E. Bradford  
Goodlettsville, Tenn.

## WORDS of TRUTH

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## Union Meetings - When Proper?

GUS NICHOLS

Last week we considered the fact that union meetings, when conducted by various denominations, are a compromised union, and not unity. The various denominations participating are agreed on certain false doctrines, but are not at all agreed on many other doctrines. Some further observations are in order at this time.

### WHY NOT PERMANENT?

Last week we raised the question as to why the several denominations participating in the recent union meeting in Walker County could not continue to be united. If they could lay aside their doctrines and differences for FIFTEEN DAYS, why could they not do so for the next FIFTEEN YEARS? If there were advantages in FIFTEEN DAYS of union, why not more advantages in FIFTEEN YEARS of such union? If the various denominations could compromise and leave out of the union meeting and its services their peculiar and individual doctrines for FIFTEEN DAYS, are they not, therefore, of no importance?

### CONVICTION OR COMPROMISE?

Was the discarding of the various and contradictory doctrines of the different denominations participating in the union meeting a matter of conviction? or a matter of compromise? To one on the side lines, it had every appearance of being nothing but a compromise; and such compromises tend to bring the Bible into further disfavor in our generation. The denominations of our day are rapidly losing faith in the Bible as the inspired word of God, and they are mainly interested in a social gospel — one for the betterment of this life only. They are drifting toward the point where they will have absolutely no respect for the Divine authority of the Bible. In fact, if each of the members would ask himself now why he rejects many of the plain passages of scripture which contradicts his doctrines, he would likely turn up his nose at those plain passages of scripture, rather than spurn his man-made doctrine.

### THE TRUTH SHOULD NOT BE COMPROMISED

If a man holds to the truth, that which is plainly stated and taught in the Bible, when properly and "Rightly" divided, he should not compromise that truth, but should proclaim it, and have it taught, regardless of what men think about it. After all, what the Bible teaches is "The doctrine of God", or the "Doctrine of Christ", or what is the same, now, "The apostle's doctrine." (Tit. 2:10; 2 Jn. 9; Acts 2:42.) It is not some man's doctrine, not your doctrine, or my doctrine etc. If it were the doctrine of some man, it should be given up and discarded, not merely for FIFTEEN DAYS, but forever. But if a doctrine is clearly taught in the Bible, no man

should any more think of giving it up than he would think of giving up his wife and children, or even his God. (2 Tim. 4:1-3.)

### IF SOME ONE BLAMES THE BIBLE

But if some one blames the Bible with all the many contradictory doctrines being taught and held by the denominations, let him remember that such an attitude is blasphemy. God is not a denominational God. And Christ is not a denominational Christ. Neither is the Bible a denominational Book. And, whether you believe it or not, the church of the New Testament is not a denominational church. THERE IS NOT ONE THING ABOUT THE GOSPEL AND CHRISTIANITY WHICH IS DENOMINATIONAL. Neither is there one thing about it which is interdenominational — which would build up and support all denominations. It is all anti-denominational — against all sects and parties in religion. All the man-made churches are actually in competition with the church which Christ built. (Mt. 16:18; Eph. 5:25; Col. 1:18, 24.) They are all contrary to the Lord's prayer for the unity and oneness of all who would ever believe on him through the apostles' preaching. (Jn. 17:20-22.)

### NO DENOMINATIONS IN THE N. T.

There were no denominations and divisions of the sort in the New Testament, among Christians. They then had "one body," "But one body," which was the "CHURCH." (Eph. 4:4; 1 Cor. 12:20; Eph. 1:22-23; 2:16.) There were, of course, various congregations, or "Churches of Christ", or "Churches of God", but all these were to be alike in all matters of faith and revelation. (Rom. 16:16; 1 Cor. 11:16.) The members were simply disciples, or Christians. (Acts 11:26; 26:28; 1 Pet. 4:16; Jas. 2:7.) The apostles taught the same things "Everywhere, in every church." (1 Cor. 4:17; Gal. 1:6-9.) The same things which made a man a Christian made him a member of the church, or body of Christ. (Acts 2:36-41; 47; 1 Cor. 12:13.) The gospel call put all those accepting it in the one body. Col. 3:15.)

### NO ONE WAS SAVED THEN LATER JOINED THE CHURCH OF HIS CHOICE

Christ did not build, or establish a plurality of churches or different religious bodies so as to give any one a choice as to what church he would belong to. Then, the same process which made one a Christian made him a member of the Lord's church, the one which he had in mind when he said, "I will build my church." (Mt. 16:18.) This church included all the saved. (Acts 2:38, 41, 47.) The only way to stay out of the right church was to refuse to obey the gospel and stay lost in sin. (1 Pet. 4:17; 10:16; 2 Thess. 1:6-9.)

### THE LOCAL CONGREGATION, OR CHURCH

All who obeyed the gospel not only thereby became members of the church, or body of Christ, over which he is head, and in which are all the saved, but all such were admonished to assemble themselves together for worship and religious work as a local church or congregation. (Heb. 10:25; 1 Cor. 14:23; Acts 20:7; 2:37-42.) Later, when men were found qualified, they had elders and deacons appointed in each and every congregation, or local church. (Acts 14:23; 20:17,28.)

### EACH LOCAL CHURCH AUTONOMOUS

Each congregation was, by divine background authority, autonomous, or self-governing in its nature; of course, under Christ the Great head of the church. (Col. 1:18.) The elders, (also called bishops), etc. had no authority in any church except the local congregation over which they were made overseers, and in which they held membership. (Acts 20:28; 1 Pet. 5:1-3.) There was no earthly headquarters for the churches. They were not bound together by some ecclesiasticism, or denominational organization, larger than the local church, and yet smaller than the church in the general sense including all the Children of God on earth — all

who had believed and obeyed the gospel. They had no State or district overseers, but rather only local "Overseers." (Acts 20:28; 1 Pet. 5:1-3.)

### CHURCHES OF CHRIST COOPERATED

But these "Churches of Christ" could cooperate in sending greetings, to a sister congregation. (Rom. 16:16.) Though not bound together by any organizational tie, or ecclesiasticism, the churches were bound to each by a common love and interest in each other, and in the whole kingdom of God on earth. Peter said, "Love the brotherhood." (1 Pet. 2:17.) "The brotherhood" is larger than any one local congregation. Hence, Christians are to love each other all over the world, as they know of each other. These "Churches of Christ" in the New Testament cooperated with each other as congregations, both in benevolence and in evangelism. They assisted and aided each other in these good works, and did so without any loss of local right of self government, or autonomy. (Acts 11:22-30; 1 Cor. 16:1-4; 2 Cor. 8:1-4; 2 Cor. 9:12-13; Rom. 15:25-31; 2 Cor. 11:8.)

### COOPERATIVE MEETINGS NOW

The churches of the Lord now may cooperate in a gospel meeting. One local church or congregation now may decide to have a series of gospel meetings, plan and take the oversight of the meeting, but invite other congregations to aid and assist it in every way they might see fit and expedient, both with their presence and personal work, and financially help bear the expenses of the meeting.

### WITH NO COMPROMISING OF TRUTH

In such a united effort the various congregations participating would expect the truth to be taught without fear or partiality. The preacher would not shun to declare all, or the whole counsel of God. (Acts 20:20,27.) Sinners would be told, only and all Christ and the apostles said do to be saved. (Mk. 16:15-16; Acts 2:36-38,41; Acts 8:5,12; 26:39; 18:8; Acts 9:5-6; 22:16; 1 Pet. 3:20-21; Rom. 6:3-4.) The truth concerning godly living would be preached, as it is in the Book Divine. True and scriptural worship would be stressed and emphasized. The truth about the organization of the church would be forcefully presented, together with the fact that the word of God is an all-sufficient rule of faith and practice in all matters of faith and revelation. The people would be warned not to make any laws for God, and not to ignore his divine laws which are for our good always. (Deut. 6:24.) Worldliness would be condemned and all admonished to "Fear God and keep his commandments, for this is the whole duty of man." (Eccl. 12:13.) There would be no perverting of the gospel. There would be no so called "Altar call" for seekers to come to the front and pray away their sins. (Mt. 7:21; Lk. 6:46; Mk. 16:15-16; Acts 2:36-38; Acts 8:26-39; 18:8; 22:16.) There would be no need of any mourner being turned away mourning, nor seeker turned away seeking. All who might want to be saved would be told exactly what the Lord said do, and they could do it the same hour of the day or night, and be saved. Such would be a scriptural "Union" meeting, operated according to truth, with no compromising of doctrine and practice.

## "Lectures On The Holy Spirit

By GUS NICHOLS"

Recently Gus Nichols was invited to Walnut Hill Church of Christ in Dallas, Texas, to lecture for a week on the Person And Work of the Holy Spirit. These sermons or lectures are now in book form, 239 pages, the first shipment has just been received. Satisfaction guaranteed, or money back. There is much disturbance and controversy over the Holy Spirit and His work. This book of lessons on the subject should promote peace and harmony. \$3.50.

Gus Nichols  
1500 Sixth Avenue  
Jasper, Alabama

## Are We Failing To Preach The Whole Truth?

ALAN E. HIGHERS  
Memphis, Tennessee

The following figures were recently called to my attention as having come from Brother Guy N. Woods, based upon his many years of experience and observation in full-time meeting work:

1. 40 per cent of our brotherhood attends only one service a week.
2. 50 per cent do not know why we do not use instrumental music.
3. 25 per cent of the above 50 per cent would not mind the use of instrumental music.
4. 10 per cent of our brotherhood believes that one church is as good as another.
5. 95 per cent do not subscribe to a religious paper.
6. 75 per cent cannot find the plan of salvation in the New Testament.

My observations are not nearly so widespread as those of Brother Woods' but what I have seen, and especially in recent months, would tend to confirm his statistics. It is indeed a serious situation that deserves thoughtful consideration.

### LACK OF KNOWLEDGE

A quick glance at the list above will show that these deficiencies with one possible exception, result from a lack of knowledge. The possible exception would be the large number not receiving a religious paper, which would be due to a lack of desire for knowledge. Remember the judgment and the prophets: "My people are destroyed for lack of knowledge." (Hosea 4:6.) "Therefore, my people are gone into captivity, because they have no knowledge." (Isa. 5:13.) The truth will make people free only when they know the truth. (John 8:32.) A lack of knowledge today will mean spiritual captivity and destruction.

The responsibility for this condition must be placed in a large measure upon elders and preachers. Elders have the obligation to supervise the teaching that is done to the church. (Acts 20:28.) They will have to give account of the souls under their care. (Heb. 13:17.) If preachers do not present a balanced study of both doctrinal and practical matters, elders should bring it to their attention and ask them to declare "all the counsel of God." (Acts 20:27.) It is unfortunate when elders do not provide for teaching that is directed toward the specific needs of the people within the congregation.

### RESPONSIBILITY OF PREACHERS

Preachers, as those most often before the congregation in a public way, have both the opportunity and the duty to teach that which people need to hear. (11 Tim. 4:1-4.) If one-half the people in the church do not know why we do not use instrumental music, then it is most likely the preacher who is failing to discharge his God-given responsibility. Too many preachers seem to assume the attitude: "People have heard sermons over and over on instrumental music and the plan of salvation. They are not interested in these themes." Some even seem to feel there is not enough "depth" in these subjects to manifest their superior knowledge and talent. It must be remembered that a new generation is ever arising and that these fundamental themes must be preached again and again for their benefit. It only requires one untaught generation to bring about a full-scale apostasy from the truth.

The present emphasis upon higher education among preachers may be one cause of the neglect toward these fundamental themes. According to a recent issue of CHRISTIANITY TODAY, "...a critical and unbelieving approach toward the Bible is at the root of theological education today." True, not many of the preachers themselves are receiving such a "theological education," but some of their teachers are. Some very

fine men, who have received liberal theological educations, and who are now teaching in some Christian colleges, give evidence in their teaching of the liberal influence upon them. They are giving forth, in fact, with an uncertain sound. It is obvious, therefore, that men cannot preach convincingly upon such themes as the New Testament Church, the plan of salvation, and instrumental music, if they themselves are not fully convinced!

Perhaps the greatest fault of preachers as a whole is the failure to make their preaching Bible-centered! There are some who try to make their preaching "a thing of beauty and a joy forever," but teach very little of the scriptures. The scholarly pioneer, Moses E. Lard, stated of such men in his day: "They are very clerical in bearing, soft in speech, and languid and effeminate in spirit. They are poets and ladies' men, exquisites in parlors, and never condemn anything except their brethren.. They are 'beautiful' men, and preach 'beautiful' sermons. Their prayers are 'beautiful' things their songs 'beautiful' songs. Moreover, they are very abstract men, and the aesthetic, the moral, the true, the beautiful and the good are very fond phrases in their bloodless and virtuous lips." Needless to say, all such preachers were not confined to Lard's day. Some of their tribe still linger with us today.

I am reminded of the preacher who criticized other preachers for dealing so much in first principles and doctrinal discussions. He insisted they should "exalt the BEAUTY of Christianity." Strangely enough, the man could not see that by proclaiming the doctrine of Christ and the apostles, the real beauty, unity, and harmony of Christianity was in fact, being exalted! It is that very beauty that has led hundred and thousands of truth-seekers to forsake the bewilderment and confusion of sectarianism and to obey the gospel of Christ! May we ever uphold the beauty of truth and righteousness!

## "We Have Found The Flood!"

By EARL BARNETT  
Cordova, Ala.

In 1923, Dr. C. L. Woolley of the British Museum and some scholars from the University of Pennsylvania Museum, made some investigations in the lower regions of Mesopotamia that produced amazing results. Of special interest to the archeologists was the "ziggurat" that is located in the southern part of Mesopotamia. No one knew what secrets this great mound held. A "ziggurat" is a temple mound consisting of a lofty pyramidal structure, built in successive stages, with outside staircases, and a shrine at the top.

Archeologists had been on the site before. Mr. J. E. Taylor had been there in 1854, and had only found some small cylinders on which was written some cuneiform characters. Mr. Taylor, an Englishman, sent these cylinders to the British Museum in London, but his "find" was overshadowed by many sensational and seemingly more important finds in other parts of the world. Hence, his little cylinders were labeled and carefully packed away. It wasn't until World War I that a former employee of the British Museum, who was serving in the armed services, saw the ziggurat and wrote a detailed report of its condition. When the report got to London, the experts dusted off the little cylinders, found almost three-quarters of a century before, by Mr. Taylor. They deciphered the cuneiform characters and discovered that a Babylonian king had been there almost 2,500 years before and had rebuilt the ziggurat to its former height. This king was Nabonidus and when he visited the mound in the sixth century B. C. the mound was already very old! Nabonidus not only repaired the ziggurat but he had discovered the original builder —

King Ur-Nammu.

For many years critics of the Bible have pointed their skeptical and unbelieving finger at Genesis 11:31... "and Terah took Abram his son, ... and they went forth with them from Ur of the Chaldees...". The skeptics have wanted to know where is this city?? It has never been found, they say. Since the city hasn't been found and the name appears only in the Bible, then surely the Bible is not correct. This is what the skeptic HAS said, he doesn't say it today. This ancient ziggurat found in southern Mesopotamia dominated a city, a capital city of the ancient Sumerians and the name of that city is UR — Ur of the Chaldees.

But Dr. Woolley found more than the city of Ur there. He found the ancient burial grounds of the Sumerian kings, whose information carried the archeologist 3,000 years B. C. into the past—much farther than he had ever gone before.

The archeologist digs until he reaches virgin soil, i. e., the layer of soil on which the first human settlement was made. But at the very deepest level of the graves of the kings evidence of human habitation was found. At the bottom of these graves Dr. Woolley began to sink shafts, just to see how far human history went. Finally his workmen came to his tent and informed him that they had reached virgin soil. As Dr. Woolley examined the soil at the bottom of the shafts he became aware that he was standing on a type of sand that is only deposited by water. His first impression was that the Euphrates or Tigris rivers were the cause of the deposit of sand, but further investigations told him that this was an impossibility. He began to wonder how thick the layer of sand was, so he ordered digging to resume. The shafts sunk to four, six, eight feet, and then at approximately 10 feet the layer of sand stopped as abruptly as it had begun. Surely, now they were on virgin soil. But no — the next baskets of dirt showed more evidence of human habitation! And it was a different civilization than the one above the layer of sand! The civilization below the sand had no metal implements while these were abundant above the sand. The clay pots below the sand were all hand-made, but those above the layer were turned on a potter's wheel. Dr. Woolley sank other shafts to make sure something had not played a trick on him but the results were the same. At approximately the same depth there was the sudden break in civilization and just 10 feet below beginning just as abruptly was the resumption of human existence. Dr. Woolley was able to note when this great calamity occurred about 4,000 B. C.

What had caused this great destruction that had wiped out all of civilization?? Dr. Woolley said that the layer of sand had to be placed there by a long period of standing water. "And the waters prevailed, and were increased greatly upon the earth... and the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered". (GEN. 6:18:19.)

It's no wonder that Dr. Woolley electrified the world when he telegraphed... "We have found the flood".

## Would I?

FRANKLIN CAMP

In Mark chapter 10 verses 17 to 22 we have the account of the Lord's talk with the rich young ruler. Many sermons have been preached on this incident of the rich young ruler that came to Christ, but I wonder if the lesson in it has ever gotten through to us. The circumstances under which the lesson was given may have caused some of us to fail to grasp the real point in it. This young man was rich and since most of us are not rich we probably conclude that it does not apply to us. But the amount of money a person has does not change the principle contain-

(Continued On Page 4)

## Would I?

(Continued From Page 3)

ed in the incident. The test can be applied whether one has ten dollars or a million dollars. It is not the amount of money that one has but rather his attitude toward material things. We fail to make the proper application because we think this is an unusual case. This is not true for all of us must pass the same test in principle. One of the fundamental principles of our salvation is that God must be first. It was here that the rich young ruler failed and it is here that I fear that many of us are failing. The chief difference between the rich young ruler and many of us is that he realized that he had failed and turned away, while we fail and still pretend to follow Christ. Thus it behooves us to find out if we are failing the test. Let us think about the test and ask the question WOULD I? In order to help us answer the question I want to ask about some easier things the Lord has required of us and see if we have done them. It is certain that if I would not do something easier than what the Lord required the rich young ruler to do, I would not sell all I have to follow him.

1. Would I sell all I have to follow the Lord if I will not obey his command to be baptized for the remission of sins. (Acts 2:38) He has commanded baptism for the believer. (Mk. 16:16) Is this not easier to do than it would be to face the test the rich young ruler faced? There is a sense in which scriptural baptism puts us to the same test the rich young ruler faced. We must put the Lord first to be scripturally baptized. But we can be scripturally baptized without selling all we have. It is certain that if I would not be willing to obey the Lord's command to be baptized I would not be willing to sell all that I have to follow him. If I would not do that which is easier, I surely would not do something that would be far more difficult. If the Lord should ask me to sell all that I have and follow him I would have to do it or else "flunk the test." Would I? I may be sure that if I will not be baptized I would not pass the test to sell all to follow him.

2. If the need arose, would I sell all that I have to follow the Lord when I will not attend Bible study? The church is filled with people that will not attend a single Bible class. Which is easier, to attend Bible classes or sell all that you have? Compare the cost of attending a Bible class with selling your home, furniture, car, and all personal property. It is not difficult to see that attending Bible classes is small when measured by the test the rich young ruler failed. The person that thinks he would sell all that he has if the Lord required it and yet will not attend a Bible class is just deceiving himself. If you will not do that which costs little you certainly would not do that which would cost all you had.

3. If the need arose would I sell all I have when I will not try to teach others. Have you ever taught anyone the truth or been responsible for anyone becoming a Christian? Can you name one that is a Christian because of your efforts? There are many in the church that have never converted even one person. Which would be easier, teach someone, and lead someone to the truth by inviting him to attend services where he can hear the truth or sell all you have? If you had the choice of selling your home and giving away all of your money to being responsible for saving a soul which would you choose? We would not have to think twice before we would know what we could do? Since it is easier to be responsible for saving a soul than to sell all we have and give it away, would I sell all I have if the Lord required it when I will not try to save others?

4. Would I sell all that I have to follow the Lord when I will not give liberally to Him? Which would be easier to give a liberal portion of my prosperity or to give one hundred percent? How much love would it take to give the

Lord all that I have if he should ask me to do so? Do I think I really love the Lord enough to give all should he require me to do so when I will not give a small portion to Him? If I will not give at least ten percent would I be willing to give all that I have to the Lord when I do not like to even hear the subject of giving discussed? Would I give all to the Lord when appeals for money are a source of irritation to me? Would I go all the way and give away all that I have for the cause of the Lord when I am unwilling to go a part of the way?

Before we put the incident concerning the rich young ruler aside, we would do well to pause and ask, WOULD I?

## Be Still

MRS. G. R. DOBBS

One reason why people are so nervous and unsettled in mind these days is that they do not sit still long enough to think.

"Be still and know that I am God," Psalm 40:10. These words have always fascinated me, also "Beside the still waters," Psalm 23:2, a restful thought indeed. Such meditation helps to calm our weary souls in the on-rush of life.

It is a conservation of energy and not a waste of time to sit and think of the many wonderful blessings God has given. Look around us, look up on a starry night and see the wonders and values, looking nature full in the face, then we can say as the song, "How great thou art." We can check up on ourselves and think back over the day and plan to do more tomorrow.

Silence is golden, yes full of precious gold, if we will only use it as God wishes, "Be still and know that I am God."

My recent two month experience in the hospital has given me an urge to help others to stay at the foot of the cross. We need more serious minded people in putting first things first.

Helping people to be happy in His service is a noble work. Happiness is like nothing else, the more you give away the more you have. It flows back in streams creating great reservoirs. Service to God gives more real happiness than we ever expect. When doubts, sorrows, or disappointments come, what better decision than to find a quiet place and sit still, to measure our thoughts and then place them together and make them stand for something worthwhile, then go to work.

"And he arose, and rebuked the wind and said unto the sea, 'Peace be still,' and the wind ceased, and there was a great calm." Seeing his power is enough to cause us to be still and ponder and meditate on things worthwhile.

We should stop and ponder how many minutes each day we have to think, "As a man thinketh in his heart so is he." Prov. 23:7.

Is our thinking going to cause us to lose our souls? Let us meditate as never before on the great love, power and goodness of God, His precious promises inspire us on.

Mrs. G. R. Dobbs

## Alcohol: Destroyer of Souls

RUBEL SHELLY

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). How slow men have been to learn this lesson! Because of this sluggishness countless homes, innocent children and precious souls have been destroyed.

### TESTIMONY OF SCRIPTURE

People who believe the Bible to be the inspired Word of God have no trouble or hesitation in forming an attitude toward alcohol. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine... At the last it biteth like a serpent, and

stingeth like an adder" (Prov. 23:29-32).

It is therefore strange and inconsistent that we should hear the voices of "Christians" raised to defend the right of individuals to "drink in moderation." It is strange that many Christian people have no vocal opposition to efforts to legalize liquor sales in their county or community. Are we lacking in conviction or are we just lacking in courage to stand for those convictions?

### TESTIMONY OF EXPERIENCE

Even people who do not have too high a regard for the Bible should be able to see the destructive and damnable fruits of alcohol. According to the recently released report on national crime by The President's Commission on Law Enforcement and Administration of Justice, one of every three arrests in America in 1965 was for public drunkenness. In that same year, 49,000 people died in automobile accidents in America. Fifty per cent of those motorists who were killed had been drinking just prior to their accidents.

In his book, THE CUP OF FURY, Upton Sinclair names some of his associates whose lives were wrecked by alcohol — Jack London, Stephen Crane, Sinclair Lewis, F. Scott Fitzgerald, Edna St. Vincent Millay. These people of unusual talent in their respective fields were kept from the heights they might have reached because they were addicted to alcohol.

But the most telling testimony of experience against the use of alcohol comes from those people who have had to suffer the immediate burdens imposed by its use. The following letter appeared on the editorial page of the Memphis COMMERCIAL APPEAL, April 23, 1967:

To The Commercial Appeal:

I have read all your letters for and against selling liquor by the drink. I believe the people who are for it have not experienced the heart-break and sadness it can bring. They do not have husbands or sons who are hopeless (or so it seems) victims of drinking.

Drinking has broken our home. No husband to help with the responsibility of a family. No father for my son or daughter to look up to and share the love only he can give.

Being drunk while driving, he took the life of a young man and badly injured another.

No, I don't think these people have experienced the effect drinking would have on their families. They would be the first to be against it in any way.

Solomon was right! "At the last it biteth like a serpent, and stingeth like an adder." Liquor never made a better man or drew anyone closer to God. It is a destroyer of souls!

## Imperfect Christians

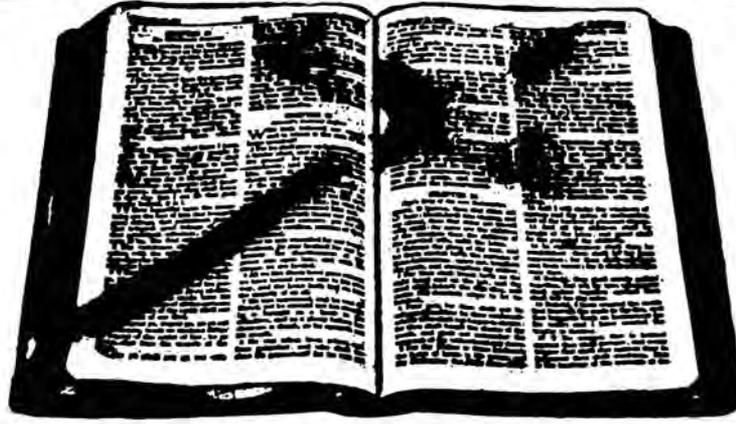
The Church of Christ is composed of imperfect members, including preachers, teachers, elders, deacons and others. Not a member of the church is without faults, but the amazing thing about the Lord's cause is that God has been able to work wonders through the agency of the imperfect. In fact, he has never had a chance with any other kind.

If a preacher ever finds a congregation which has no faults, he will have found a place where no teaching, preaching or training is needed. If any congregation finds a preacher who is perfect, he will seem unreal, completely without understanding of the difficulties under which imperfect people struggle.

It is the imperfect Christians, working together, wrestling against their tendencies to be carnally minded, forgiving one another's faults, who become the nearest to presenting Christ the "perfect" church.

If you know of anyone who stays away from church worship because of imperfect people there... invite him in... there is always room for one more.

# WORDS of TRUTH



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

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

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## BAPTISM IN THE EPISTLES

No man has ever been baptized because he was a Christian. Baptism in the epistles is not brought up to instruct Christians to be baptized but to impress upon them the grave and important consequences of their having been baptized into Christ, into the body of Christ, into the death of Christ, etc. and that they thereby had become children of God by faith in Jesus. (Cf. Gal. 3:26-27)

Now we add to those already studied the last reference in the New Testament to the word baptism. It is found in 1 Peter 3:21. Beginning with verse 17 we read, "For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; in which he also went and preached unto the spirits in prison, that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: 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, who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him." (1 Pet. 3:17-22)

Leading up to the statement that baptism saves we should not overlook the thoughts immediately preceding it. Suffering wrongfully helps God's children develop the patience, or steadfastness that all of us need. (2 Pet. 1:5-11) Too often we suffer for wrong doing. But we have a wonderful example in the sufferings of Jesus, for he "suffered, the righteous or the unrighteous." He died for our sins even though he knew no sin. (1 Cor. 15:3, 2 Cor. 5:21) The purpose of his death, in part, was "to bring us to God." All responsible persons need to be "brought to God." "All have sinned, and fall short of the glory of God." (Rom. 3:23) We become enemies of God, and therefore alienated from him, in our minds by our evil works. (Col. 1:21) "There is no man that sinneth not." (1 Kigs. 8:46) As God does for man only what he cannot do for himself Christ died for us. (Rom. 5:6-8) He was put to death; he was crucified; he was nailed to the cross; but God raised him up and he is now in heaven at the right hand of God. **CHRIST PREACHED TO SPIRITS IN PRISON**

The Scripture is clear on this point: Christ preached to the spirits in prison. This does not mean that he preached to spirits in Purgatory for there is no such place as Purgatory. It does not

mean that he preached to those who had died for there is neither human nor divine reason to preach to anyone after death. "It is appointed unto men once to die, and after this cometh judgment." (Heb. 9:27) The preaching done in this text was done before the flood came. It was done through Noah "a preacher of righteousness." (2 Pet. 2:5) Without any doubt Noah is included in the statement that "men spake from God, being moved by the Holy Spirit." (2 Pet. 1:21) Those to whom this preaching was done had become hardened in sin, they were disobedient, and this disobedience and this preaching were done "WHEN ONCE THE LONGSUFFERING OF GOD WAITED IN THE DAYS OF NOAH, WHILE THE ARK WAS A PREPARING." So, all the theories about Christ going, while his body lay in the tomb, and preaching to spirits in prison is but human imagination.

### EIGHT SOULS SAVED BY WATER

There were few saved, eight souls were saved through water. (v. 20) Some years ago a young Christian girl was getting ready to marry a Presbyterian boy. They talked with me and also with the Presbyterian preacher. In their conversation he ridiculed the idea of baptism as a necessity and jokingly said that Noah was not saved **BY WATER**, but was saved **FROM WATER**. Noah was saved, said he, "from the water." God's word says he was saved "THROUGH WATER", or as in the King James version he was saved "BY WATER". Hence, the water of the flood was the **MEANS** by which Noah and his family were translated from the old world of sin into the new world that was washed and cleansed by water. A sinful world died but Noah "found grace" with God and God used a vast flood to move him into another world. The flood was the instrument that the Lord used to accomplish his purpose.

### BAPTISM A TRUE LIKENESS

Instead of "true likeness" the Authorized Version reads "the like figure whereunto even baptism doth also now save us." (v. 21) When pressed on the subject of baptism some denominational preachers have acknowledged that baptism saves us, (and who could deny it in the face of this simple statement?) but they will say "It saves us in a figure." !!! I have never been able to determine what it means to "be saved in a figure." To be saved is to have all our sins forgiven. (Col. 1:14, Mk. 16:16, Ac. 2:38) Surely such preachers do not mean that sins are figuratively forgiven. Sins are either forgiven or they are not. When a man is baptized he is forgiven or not forgiven; he is saved or not saved; he is redeemed or not redeemed; he has purified his soul in obedience to truth, or he has not. What

shall we say, that baptism doth also now save us, or that the baptism doth also not now save us?

It all depends upon whether we want to follow the word of the Lord or the precepts and doctrines of men. (Cf. Mk. 7:6-13) The Scripture says that **BAPTISM SAVES**. Of course, there is no virtue in water. The power to save is with God, but God has used **WATER** as the instrumental means by which we are translated out of the power of darkness into the kingdom of God's Son. But let's see if this will help:

### TYPE AND ANTITYPE

The expression "like figure" is from "Antitypos" which gives us the idea in our word antitype. The water of the flood is the **TYPE**. Baptism is the **ANTITYPE**. The type precedes the antitype. There is a correspondence, if you please, between the water of the flood and baptism; both are the means of salvation, one from destruction, the other from sin. But just as Noah moved by faith and was saved from destruction, so a sinner must move also by faith when he is baptized. (Heb. 11:6) His obedience must be from the heart and not to please men. (Rom. 6:17-18) This is not "baptismal regeneration" as some claim but is rather an act of implicit faith in God and Jesus Christ. (Mk. 16:16)

### J. B. PHILLIPS TRANSLATION

"—in which eventually only eight souls were saved in the flood. And I cannot help pointing out what a perfect illustration this is to the way you have been admitted to the safety of the Christian "ark" by baptism, which means, of course, far more than the mere washing of a dirty body: it means the ability to face God with a clear conscience. For there is in every true baptism the virtue of Christ's rising from the dead." Those who count Scriptural baptism to be nothing, a non-essential, an act signifying sins already forgiven need to take another long, hard look at this, for "BAPTISM DOTHS ALSO NOW (in this age) SAVE US."

### THE NEW ENGLISH BIBLE

"— and in the ark a few persons, eight in all, were brought to safety through the water. This water prefigured the water of baptism THROUGH WHICH YOU ARE NOW BROUGHT TO SAFETY. Baptism is not the washing away of bodily pollution, but the appeal made to God by a good conscience." According to expression those not scripturally baptized **HAVE NOT BEEN BROUGHT TO SAFETY** because they have not done that which Jesus requires to be saved. "He that believeth and is baptized shall be saved." "Repent and be baptized in the name of Jesus Christ for the remission of sins." "Arise and be baptized and wash away thy

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## WORDS of TRUTH

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## Faith, Wisdom and Knowledge

G. N.

Knowledge is information, learning and scholarship. Wisdom is true and just discernment, is the mental ability to wisely discern as to the best course of action. But faith is the belief of what ever God says, and when put into action, faith is trust or reliance upon the wisdom, providence, and promises of God.

### KNOWLEDGE PRODUCES FAITH

Faith is produced by a knowledge of testimony, evidence or facts. "Abraham believed God" by believing what God said, what God told him. (Gen. 15:5-6; Rom. 4:3; Jas. 2:19-23.) It never would have been said that he "believed God" if he had quibbled at, and rejected what God said unto him. When God told Abraham he would have a son, when he was already about an hundred years old, and his wife 90 and always had been barren, never had had a baby, Abraham "Believed God." Though God's word was contrary to all of Abraham's observations and experience, he "Believed God." When he was given the Son, Isaac and God told him to offer his son upon an altar as a burnt sacrifice, Abraham "Believed God." (Heb. 11:17-19.) Even though God had previously promised that he would make a great nation of Isaac's people, God told Abraham to offer the boy as a burnt offering. (Gen. 22:1-3; 22:18.) Abraham "Staggered not at the promise" of God, and was not weak in faith, but "Waxed strong through faith." (Rom. 4:16-21.)

But Abraham's faith came by hearing the word of God, just as does all true faith. (Rom. 16:1-6; Rom. 10:17.) It is never said that any man believed God until after God had spoken unto him, or he had in some way heard God's word. "How shall they believe in him of whom they have not heard?" (Rom. 10:13-17.) God's word is as essential to faith as light is to sight. (Psa. 119:130.)

### UNBELIEVERS IF REJECT WORD

When Jonah went to the City of Nineveh and preached unto them that their city would be overthrown, "The people of Nineveh believed God." (Jonah 3:4-5.) That is, they believed what God said. No one believes God who rejects what he says. Those who quibble at the word of God do not believe God.

### INCLUDES GOD'S PROMISES

When God told Paul the ship on which he was sailing to Rome would go down and be destroyed at sea, but no life would be lost, Paul informed those manning the ship of this information, and then said, "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." (Acts 27:25.) To believe God includes believing what he promised. Put into action, such faith swings out on the promises of God and trusts them, by obeying the

commands or conditions upon which the promises are stipulated. But Paul's faith here came by hearing, knowing and understanding God's word. Though Paul could not understand the mysteries connected with the way in which God would fulfill his promise, he "Believed God", that it should be, even as it was told him.

### THE MORE KNOWLEDGE THE BETTER

Christians are commanded to add knowledge, and to grow in grace and in knowledge. (2 Pet. 1:5; 3:18.) A general and broad knowledge of truth deepens and broadens faith, if the knowledge of truth is accepted as being what it is, the word of God. If we are as holy and as righteous as we are, despite our ignorance of the Bible, how much more like God we would be if we all knew the Bible well. Perhaps, we know so little of God's word, that our souls are being starved, and our faith is very weak. Just as much wholesome food should increase the physical health and strength of a starving man, the word of God dwelling richly in a human soul should — should strengthen faith.

### NEED TO KNOW ALL THE FACTS

Just as faith depends upon knowledge, so does wisdom. Having knowledge of all the facts concerning any matter, or problem, wisdom steps in to judge and discern as to the relation of the facts to the problem, or matter under consideration. The more ignorant one is of the truth and facts available concerning the problem, the poorer the judgment, discernment, or wisdom of decision, concerning the disposition to make of the problem, or matter presented for decision. Knowledge is the workman's tools. Wisdom gives the ability to wisely use them.

### BUT THERE MAY BE KNOWLEDGE WITHOUT WISDOM

While there can be no great wisdom without knowledge, there can, however, be great knowledge without corresponding wisdom, just as there can be knowledge without faith and character. While knowledge depends upon a strong desire to be right, just and fair in evaluating knowledge and facts. Since a man of wisdom is one should want a true and just appraisal of the relative value of facts involved in the problem, he must needs be a good man, first, with folly, rather than wisdom, in his amateurish solution of any given problem.

### MANY FOOLISH MEN OF KNOWLEDGE

Education, information, scholarship, and the like, are no guarantee that one is a man of wisdom. Neither is goodness of heart apart from knowledge and information a proof of wisdom. A mere lad of a boy may learn to drive an automobile up to the speed limit, but the law says he does not have the wisdom to drive an automobile at all. Why? Because the wisdom he needs can only come from maturer years.

Wisdom is not so easily obtained as is mere skill and knowledge. Millions are being graduated from high schools and colleges at this time, many of whom will be unable to succeed in life because they are so foolish and lacking in wisdom. They are lacking in honesty, pureness of purpose, and integrity. They are corrupted and perverted by sinful desires and wicked intentions. Many are void of faith, have accepted perverse standards by which to determine right and wrong, truth and error.

Let us use all the wisdom that we possess, and seek more and more of it. We often suffer and pay an awful price because we are characterized by folly rather than by wisdom.

Let us desire, seek and pray for wisdom. (Jas. 1:5-7.)

Many times Christians yield to things they should not, simply because multitudes do them. They reason that to refuse one must stand alone. Let us not forget, however, that we are not alone. Paul spoke of the time when "All men forsook me. . . notwithstanding the Lord stood with me." (2 Tim. 4:16, 27.) We can be assured He will stand WITH US too.

## God of The Ages How Great Thou Art!

By GUS NICHOLS

God of the eternal ages,  
Worshipped by peasants and sages.  
I desire to worship thee now,  
But don't know the best way, or how.

I'd like to extoll thy great name,  
And make it a name of great fame.  
But I can't think of the right word,  
From among those that I have heard.

I'd like to magnify thee, Lord,  
With all earth's voices in accord,  
And so praise thee as we would sing,  
That heaven with music would ring.

Though I'm flooded with thoughts of thee,  
Still great words seem to have failed me,  
So, out of my overflowing heart,  
I'll say, "O LORD, HOW GREAT THOU ART."

Thou dost hold the universe in space,  
To display thy power and amazing grace,  
Thy knowledge is higher than highest heights,  
And fills all infinity in its flights.

Thy love is bigger than the rising sun,  
Displayed since creation was begun.  
O'Lord, thou art the "Ancient of days,"  
Now blessing me in a million ways.

And so, with all the power within me,  
I want to say, "I DO LOVE THEE,"  
And then spend my life and eternity, too,  
Showing and proving that I do.

Dear God, of the eternal ages,  
Thy goodness would fill a billion pages,  
If all of thee we could behold;  
And still the half never be told.

Once more, with reverence of heart.  
I say, "O'LORD, HOW GREAT THOU ART."  
And "God of the ages, "I LOVE THEE"  
AND PRAY THAT THOU WILT BE WITH ME!

## The Company We Keep

The story of Balaam is one that is familiar. Many sermons have been preached based on this incident. The New Testament holds Balaam up as a warning to others. "Which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the midst of darkness is reserved forever." (2 Pet. 2:15-17).

1. ONE LESSON THAT IS TO BE LEARNED FROM BALAAM HAS BEEN OVERLOOKED. The first time that Balak's men lodged with Balaam, God asked a searching question. "And God came unto Balaam, and said, What are these with thee?" (Numbers 22:9) This question gives us an insight into the downfall of Balaam. The company he kept that night led to his ruin. If he had recognized the danger of associating with the wrong kind of people and refused to allow them to stay in his home, he could have avoided his fall. Balaam knew what was right but he let the power of influence lead him to do what he knew he should not do. This points out the power of influence. Why should one allow himself to be placed among people who are dedicated to the end of leading him into rebellion against God? We all  
(Continued On Page 3)

# Studies In The Book of James, V

## WILLIAM WOODSON TEMPTATION TO EVIL

Not only must one face external trials but one must also face the problem of temptation to wrong doing in one's own heart. James deals with this problem in these words: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren." (James 1:13-16)

### A QUESTION AND A PRACTICE

Two introductory thoughts prepare the heart for these verses. First, James considers the QUESTION of the origin of evil. The fact is here. But the question arises, where does it originate? James does not answer the question of where it ultimately originated but he answers where it did not originate. It did not and does not originate with God. James next discusses the PRACTICE of placing the blame for one's transgression on someone else. The oldest example of this is the first pair. (Genesis 3) Jewish thought of the day attributed evil to Satan; some maintained the angels caused it; others dared to suggest since God made man God was responsible. In our day the school, the church, the state, poverty, neighbors, or anyone else may be used as the responsible agent.

James focuses attention clearly on the fact that sin originates with man who is responsible and is a free moral agent.

### A PROHIBITION, VERSE 13

One must not say, "I am tempted of God." The expression "of" would suggest that the cause of one's temptation is to be sought in God. He is the source from whom the temptation comes. James asserts one must not put his thinking and speaking together so that he believes or says God is responsible. The force of the verb suggests this is a continuing prohibition. Thus while one continues being tempted he must continue not saying, "I am tempted of or from God."

James gives two reasons. God cannot be tempted with evil and he himself tempteth no man. The expression "cannot be tempted with evil" means that God cannot be tempted to do evil himself, God is not "liable" to temptation to sin. The expression "neither tempteth he any man" means that God himself tempts no man to sin. God may send and - or allow trial but he does not send temptation. We can rest assured when tempted that the source of the temptation is not God.

Thus James gives a prohibition which revolves around the CHARACTER of God and DECLARATION of God. His character and his word prohibit attributing temptation to God.

### AN EXPLANATION, VERSES 14-15

James has pointed out the problem of temptation and has prohibited attributing such to God. He now shows that the temptation proceeds by means of man's own lusts or evil desires. Two phases are considered: The processes and completion of temptation.

The PROCESS is given. (Verse 14) The beginning of the temptation is one's own DESIRE. The term means a craving, a longing, and especially a desire for what is forbidden. Here evil finds its point of contact with man. It is difficult to express the relationship between "is tempted", "drawn away", and "enticed". The best explanation is that "drawn away" and "enticed" are taking place at the same time as "is tempted". We would translate, everyone is being tempted while being drawn away and being enticed. The term "drawn away" is obtained from hunting and fishing. In these sports game is lured from its protective covering by some inducement of man. The

expression "enticed" is from a similar activity, particularly to catch by a bait. Thus one's personal desires dangle alluring enticements before one's soul. While this process of being drawn away and being enticed is in progress, one is being tempted. At this point evil has not prevailed because man's will has not yet given up its resistance but the process is in motion.

The PROCESS IS COMPLETED when the desire has brought forth sin. (Verse 15) James refers to the likeness of birth to express the thought of the origin of sin. The expressions "conceived" and "brings forth" suggest the beginning and end of the birth process. After the "new born sin" has reached its complete growth death is produced. The expression "finished" means to bring to an end, to accomplish, to come to maturity. This word suggests the possibility of control of evil tendencies and evil deeds while they are yet young. Habits can be broken if opposed early; but if allowed to reach full growth they become most difficult to control. The sad result is seen in the lives and destinies of countless thousands. The wage received for their life's work of evil is death. (Romans 6:23)

Selfish, self-centered desire removes one's heart from God. The alluring entreaty and enticement of sin is received into the heart, issuing in temptation and sin. When full grown death is the result.

### THE APPEAL, VERSE 16

James pleads that his beloved brethren not

## The Company We Keep

(Continued From Page 2)

have our weaknesses and should avoid associating with those that will use their influence to tempt us where we are weakest.

2. YOUNG PEOPLE NEED TO WATCH THE COMPANY THEY KEEP. A sad story is found in 2 Samuel 13. It is an account of how virtue and purity were lost, but it is also a story of the importance of keeping the right kind of company. 2 Samuel 13:3 says, "But Amnon had a friend." Had it not been for this friend Amnon would probably never have been guilty of this vile and wicked deed. Young People especially need to find their friends among those who will encourage them to do right and discourage them in things that are wrong. The company young people keep can mean the difference between virtue and sin. The right kind of company can mean the difference in a life that is upright and one of shame and reproach. The age of youth is a formative age and this makes it all the more important that young people watch their company. Age helps to establish a pattern of living that enables one to overcome temptation to some degree.

3. THE COMPANY THAT ONE KEEPS SHOULD BE CONSIDERED WHEN THINKING OF MARRIAGE. If one's company has such tremendous influence, and it does, the power of the influence of a partner for life almost defies the imagination. Is it any wonder the Bible warns against Christians marrying sinners? (1 Cor. 7:39.) Still further, a husband or wife not only provides company for each other but become the closest companions of the children that are born into the home. The association of sinful fathers has often offset all that Christian mothers could do. Many a mother has lived with a broken heart because of children they could never interest in the church because of non-Christian fathers. Christian fathers have experienced the same thing. Everyone considering marriage would do well to look into the future and weigh carefully the influence of years with the partner on themselves and their children.

4. PAUL WROTE TO THE CORINTHIANS THAT, "EVIL COMPANIONS CORRUPT GOOD MORALS." (1 COR. 15:33.) I think, that in this

be deceived by either sin or the effort to transfer blame to God. The term "deceived" means to cause to stray, to lead aside from the right way, to be led into error. The tense of the verb "deceived" means they are to keep on not being deceived. A single resistance to this deception is not adequate. Again and again one must beware lest deception prevail.

### SUMMARY

Satan exercises power in one's life because of the individual response of man. God, to mold and strengthen us, may allow us to be tested but there is also the way of escape. (1 Cor. 10:12-13) The individual must choose the way of escape and refuse the path of evil.

Attempts to place blame stem from overlooking the facts of personal response. God, parents, neighbors, and family members cannot ultimately be blamed for our wrong doing. Society, poverty, hypocrites, and the world in general cannot be blamed for our failings. In the final analysis man, as a free, morally responsible being, must decide and thereby control his life.

Looking over these first 16 verses of the chapter one notices that individual trials may be allowed by God in order to our perfection. We bear up under these in a spirit of devotion. One also observes temptation is around us but before temptation prevails we must personally respond to enticements by refusing God's way of escape and give consent and performance to the evil deed.

instance, it was with reference to teachers that Paul warned the Corinthians. The Corinthians were associating with teachers that were denying the resurrection and thus striking a blow at their faith. Their morals were being corrupted because their faith was being destroyed. Elders need to consider carefully Paul's warning to the church at Corinth. Paul was warning the Corinthians about the company they were keeping — the men in the pulpit. The Colossians were keeping company with liberals and Paul warned against such. (Col. 2:8) They had some teachers who were teaching philosophy rather than the gospel and Paul knew that unless they changed their company they would be ruined.

5. SCHOOLS NEED TO WATCH THE COMPANY THEY KEEP. Schools that are worthy of support by brethren need to make the teaching of the Bible primary. This is the only reason they have for existence. They need to watch the company their teachers keep. Some of the sounds coming from some of our schools indicate that some teachers have been too long in company with Balak's men.

## The So-Called "New Morality"

### INTRODUCTION

By FLOYD E. MERRITT

The following article, "The New Morality" was composed by Frank Darby to be delivered in the Alabama Christian College Founder's Day Oratorical Contest. However, Frank is a spastic and had to get another student to deliver the speech for him. Frank entered Alabama Christian College in the fall of 1966, a zealous member of the Episcopalian Church. He was recently baptized, and is now a faithful, zealous member of the Lord's Church. Although a spastic, Frank typed the speech himself in preparation for its delivery. The speech was given a formal commendation by the judges for the richness of its content and was given wide acclaim by the students.

By FRANK DARBY

If ever the Christians of today need to be concerned over the present state of mankind it is today. We are living in a time when more people

(Continued On Page 4)

## Baptism In The Epistles

(Continued From Page 1)

sins, calling on the name of the Lord." "Baptism doth also now save us."

### CHRIST AT GOD'S RIGHT HAND

We must remember that Christ is indeed the head of the church which is his body. (Eph. 1:22-23) But it is a mistake to limit the authority of the Lord Jesus to the church only. To him has been given "all authority in heaven and on earth." (Matt. 28:18) He is "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world (age), but also in that which is to come; and he put ALL THINGS IN SUBJECTION UNDER HIS FEET." (Eph. 1:21-22) Jesus is the "ruler of the kings of earth." (Rev. 1:5) He is "King of kings, and Lord of lords." (Rev. 19:16) How dare we, then, remain another hour separated from his love and mercy and grace in disobedience? He is the author of eternal salvation to all them that obey him.

Virgil Bradford, Goodlettsville, Tenn.

## The So-Called "New Morality"

(Continued From Page 3)

have access to the gospel of Christ than ever in the history of the Church. Statistics show that more people attend some religious or ethnic group meeting than ever before. Almost everyone has a religious affiliation of one kind or another. Yet, where are our morals? Where do we stand in the sight of God in relation to the way we live our lives? Have we lost our good old fashioned conscience as to what is right and wrong in the sight of our very Creator?

We are living in a time when it is no longer considered wrong or sinful to covet what is our neighbor's, including his wife; a time of growing disconcert for what a man does with his body where his impulses are concerned; a time of the topless swim-suits and evening gowns. These are all Satan's devices to bring on a world-wide revolution against all that God has ordained and established in the beginning. What is this time? It is the time of the so-called "new morality."

Let us look, for a few moments, to see how Satan is using this so-called "new" morality to white-wash sin to achieve his world-wide rebellion against God; what the Bible has to say about it; what the new version of the old morality consists of; and where and how it exists.

Throughout every hour of every day we are being exposed to immorality. We find it in the movies we see, in the television programs we watch, in advertisements on bill boards along our highways, and news stands. We find it in high places like government offices, in the things our young people say, think, and do, and in the way people dress.

Our people are sin-sick. No longer do they hide behind closed doors. Hear these words of the prophet Jeremiah; "Were they ashamed when they had committed abomination? Nay, they were not all ashamed, neither could they blush; therefore, shall they fall among them that fall; in the time of their visitation they shall be cast down, saith Jehovah." People of today are doing things that used to be done in secret and with no one else other than their own husbands and wives. And what is more, they don't care enough to even blush about it. They go about their game of wife-swapping without any feeling of guilt whatsoever.

No, the "new morality" is not new as Satan would have us to believe. It is as old as mankind itself. It has plagued man since the very beginning of his existence. It was sin that caused the gap that broke the perfect relationship man had with his Creator. It was sin that has caused great nations and civilizations to fall by the wayside, and it will surely be sin that will cause the present civilization to fall.

Let us look at the ancient world. In Paul's

day, the city of Corinth was a sort of Las Vegas. People throughout the Roman Empire came to Corinth to engage in the pursuit of pleasure and the sins of the flesh. As the world now stands, it seems as if Satan has poured out his sinful cup over the whole earth. A people cannot and will not endure long in sin.

Hear the words of our Lord and Savior Jesus Christ: "Enter ye in by the narrow gate; for wide is the gate, and broad is the way that leadeth to destruction, and many shall enter in thereby. For narrow is the gate, and strait is the way, that leadeth to life, and few are they that find it." Hear what the Lord said; "If my people will humble themselves, and call upon my name, then will I hear from heaven; and heal their land."

The social consequences is the destruction of the basic principles of what is right and wrong. We see this in what man is saying about alcoholism. Man calls alcoholism a disease. But God calls it plain, ordinary drunkenness! And then we see it in the so-called free love. Man may call it alcoholism, free love, and wife-swapping, or anything else he chooses. But God calls it fornication, adultery, wickedness, and sin! We also find sin or the "new morality" in civil disobediences and the advocacy of the overthrow of governments which God has ordained for the good of His children, and in the mass demonstrations against society's institutions. Also the "new morality" is a direct cause of the rising crime rate, divorces, and broken homes. We do not take the time to teach our younger generation to live a life that is acceptable to God and man. Paul says, "We should live a life of godliness and self control." Is this not the Lord speaking to us through the writings of the apostle Paul? Is not this relevant to the present world in which we live? The teachings of Christ are just as relevant today as they were two thousand years ago.

The "new Morality" will lead to the breakdown of those basic principles and laws set forth in God's own revelation to man. It destroys the conscience of man. It will cause man to lose his identity with his very Creator. It causes a man to lose his individuality. This is demonstrated in the way people seek to blend in with others of their group; they are afraid that if they do not conform to what the group does, they will be called a square. And what is more, some psychologists, say that it is alright to do certain things that are considered immoral or wrong as long as they do not cause people to have guilt feelings about them. But God says, no matter what man calls it, sin is sin! Furthermore, this so-called "new morality" violates the very reason why He suffered His only begotten Son to shed his blood. For the blood of Christ went back in time to make atonement for people who lived at the very beginning of the creation; it atoned the sins of the people who crucified Him; it comes forward to make atonements for our sins. When Christ died on the cross, all the sins, past, present, and future, were nailed to that cross with Him. We killed Him with sinful ways. But God raised Him up to triumph over sin, death, and the grave.

No, the so-called "New Morality" is not as new as Satan would have us to believe. But it is just a revival of Satan's attempt to white-wash the old immorality to make it ever more appealing to the human flesh. What can the Christian do? We can arm ourselves with the gospel of Christ and go out and tell those in high and low places the consequences of the "new morality." We can warn the world of impending judgment if we do not straighten up and go right — right back to our Creator. The prophets of old did it, and so can we. "If my people shall humble themselves and turn from their wicked ways and call upon my name; then shall I hear from heaven and shall heal their hearts and lands." This is the message the Christian can take to the sin-sick world. This is what the Lord commands us

to do. If we truly believe that Christ will not fail us, then let us not fail him.

## God and You

R. W. GRAY

The encounter of Elijah with the prophets of Baal on mount Carmel (I Kings 18:17-40) is one of the most thrilling accounts in the Old Testament. The lone prophet, Elijah, was not fighting the battle alone. Victory for God and Elijah was inevitable. One faithful man and God are a majority. The number of Baal's prophets posed no threat to the purposes of God. God is able to bring victory out of defeat. (Romans 11:2-5.)

Beginning with twelve unlettered men God launched the greatest movement in all the annals of human history, the church of Christ. (Acts 2:1-47). The overwhelming odds against victory were insurmountable from a statisticians viewpoint. Paul gave the secret when in Philippians 2:13 he wrote, "For it is God which worketh in you both to will and to do of His good pleasure." Thus twelve faithful men and God conquered the world for Christianity. Before his death Paul could say, "... be not moved from the hope of the gospel, which ye have heard, and WHICH WAS PREACHED TO EVERY CREATURE UNDER HEAVEN..." (Col. 1:23.) What a success story! The Great Commission of Jesus Christ (Mk. 16:15-16) was fulfilled in one generation of men who trusted in God.

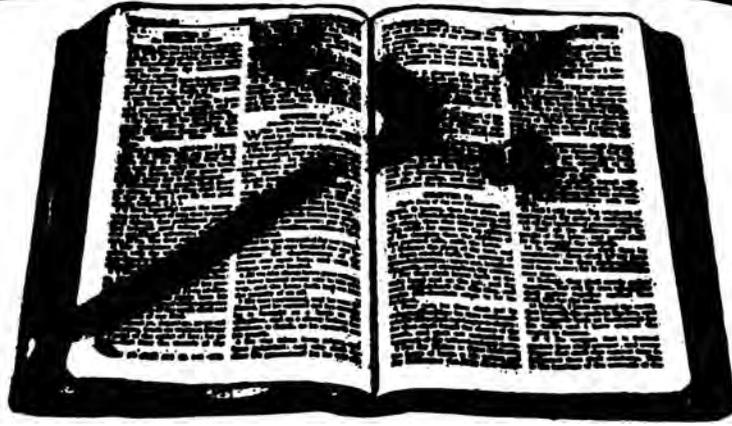
Are the odds against you, Dear Reader? Are you left to fight life's battles alone? Does the future seem dark and foreboding? Never forget that God and you are a majority. Nothing is impossible with God. All who put their trust in Him boldly say, "... the Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:6). Whether we are led through the valley of the shadow of death or upon the mountain of temptation, God is with us. For "the eyes of the Lord are upon the righteous, and His ears are open to their prayers..." (1 Peter 3:12)

What is the challenge? Is it too great for you? As a believer you can sing with David, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." (Psa. 27:13) In your reluctance to accept the inevitable hear the advice of the Psalmist as he says, "Wait on the Lord; be of good courage, and He shall strengthen thy heart: wait, I say on the Lord." (Psa. 27:14)

It is not God's purpose for you that you be unhappy. He seeks the ultimate good of all creation, "especially of those that believe." (1 Tim. 4:10) Be certain that you have obeyed His Son's gospel (Rom. 10:16; Mk. 16:16; Acts 2:38-41), and then you may "cast all your cares upon Him; for He careth for you." (1 Pet. 5:7)

We are prone, if we don't guard against it, to experience our religion by proxy, that is, we live vicariously for God through our parents, minister, elders, or trusted Christian friends. Jesus sought to make the matter direct and personal when He asked, "What think YE of Christ...?" (Matt. 22:42) It is good, of course to learn from Christian friends. It is right to follow the advice and leadership of our elders. But in the final analysis, you must answer to God. It is your personal relationship with Him that will count in the judgment. When friends have gone as far as earthly limitations permit; when you are adrift into the sea of death, and when the curtain is lifted on the other side, the matter will be between God and you. (2 Cor. 5:9-10.) The matter of gospel obedience, of prayer, faith, fellowship and worship must be a matter between God and you. Friends cannot worship for you. Preachers cannot study God's Word for you. Elders cannot answer in the last day for you. How are things, my friend, between God and you?

# WORDS of TRUTH



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

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

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## Baptism Where Baptism Is Not Mentioned

In studying the Great Commission we have learned that the "one baptism" is "for the remission of sins"; the subjects of New Testament baptism are responsible men and women, boys and girls who believe that Jesus is the Christ, who repent of their sins and confess their faith in the Lord Jesus; and that scriptural baptism is a burial in water and a resurrection therefrom. In the New Testament epistles we learn the wonderful implications in baptism, what God expects of those thus baptized. A great brotherhood is composed of all those who by faith have been "buried with the Lord in baptism." This brotherhood is the church of Jesus Christ.

There are also numerous passages in the word of God where baptism is clearly implied in the statements. Jesus said that

### "YE MUST BE BORN AGAIN"

"Jesus answered and said unto him, (Nicodemus) Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (Jn. 3:3-5)

The begetting power of the Holy Spirit is in the word, the seed of the kingdom. (Lk. 8:11, 1 Pet. 1:22-23) The sower sows the seed, that is, he preaches the gospel. The soil is the human heart that receives the seed. This "seed" enlightens and instructs the sinner so that a period of gestation follows. The "one", that is the person, submits to the command of Christ to be baptized to be saved. (Mk. 16:16) And in this process the individual enters the kingdom of Christ. He has been begotten by the Spirit and born of the water, or, he has been baptized into Christ and his church. (1 Cor. 12:13, Gal. 3:26-27) He has become a Christian.

All sorts of foolish things have been claimed for the water of the new birth. Some say that the water signifies the Spirit. If so then Jesus said that, Except one is born of Spirit and the Spirit, etc. Jesus was not subject to that kind of talk. Such makes no sense. One would be hard pressed to explain being "born of the Spirit and the Spirit."

Others have said that water is in reference to physical birth!! Just think of it. They would have Jesus to say that one must be born of water physically before he could be born of the Spirit. Such wisdom (?) is astounding. But some seriously advance this idea in which case it may be said that the so-called "water" in physical birth is not water but amniotic fluid. Furthermore, in a case of so-called "dry birth" the Lord himself would exclude such a one from the kingdom.

Such ideas should be discarded and the truth accepted. The new birth shows how people enter the kingdom. The book of Acts demonstrates the new birth again and again. They heard, believed and obeyed the gospel of Christ. They were born again, and the "delivery" came, and still comes, at the point of baptism in water.

### COMMENTARY REFERENCES

Perhaps all do not have access to the following quotations which we offer to show that many men of various denominational churches have agreed that the water of John 3:5 refers to baptism: On John 3:5 Albert Barnes, a Presbyterian says, "By WATER, here, is evidently signified baptism." (Barnes Notes.) Again from Adam Clarke, a well known Methodist Commentator on this verse we read, "Baptism by water, into the Christian faith, was necessary to every Jew and Gentile that entered into the kingdom of the Messiah." Thomas Comber of the church of England comments on this passage. "He (referring to Jesus) makes baptism as well as faith necessary to salvation: whereupon the ancient Christians did constantly affirm that there could be no salvation in an ordinary way without baptism." (Companion To The Temple, Vol. III, p. 366.) And Alvah Hovey, a Baptist wrote, "We may say that 'being born of water' (baptized), must signify being cleansed from sins or forgiven; while being 'born of Spirit' cannot signify less than being ingenerated, if we may use the word, with a new and holy principle of life by the Spirit of God. It is not, therefore, surprising that Jesus alludes to baptism in the briefest manner, while he dwells with special emphasis upon the work of the Spirit." (Com. on John, p. 422.) Many such like statements from various religious leaders are in the book from which these excerpts are taken, Handbook On Baptism by Shepherd.

Now another section in which the word baptism does not occur plainly implies the administration of it. We read in First Corinthians 6:9-11, "Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: 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."

### THE GREAT COMMISSION IN ACTION

The case above mentioned is primarily a reference to Acts 18:8: "Many of the Corinthians, hearing, believed and were baptized." So Paul writes, YE WERE WASHED. Of course they were cleansed by the blood of Christ. (1 Pet. 1:18-19) But this answers an important question,

namely, when were they cleansed by the blood of Jesus? And the answer here is plainly revealed: the blood of Christ cleansed them when they "washed" in the laver of baptism. This is what Jesus said would take place in Mark 16:16: "He that believeth and is baptized SHALL BE SAVED".

Baptism symbolizes the death, burial and resurrection of Jesus Christ. (Rom. 6:3-4) The washing, sanctifying and justifying do not indicate three baptisms but the results of the one baptism. (Eph. 4:5) When they obeyed the Lord in this manner they were CLEANSED from all defilement and sin. They were SET APART in the service of the Master. And God JUSTIFIED them, that is, he looked upon them AS IF they had never sinned. For these sins Christ offered himself without spot unto God and never again will another sacrificial offering be needed for those sins. "Their sins and their iniquities will I REMEMBER NO MORE." (Heb. 8:12)

Please note some things that men have said about this passage. "The end of this verse seems to contain an allusion to the form of baptism in the name, Etc. The whole passage alludes to a person being released from his sins at baptism, and sanctified by the Holy Spirit." (This by Edward Burton in Greek Testament, Note on 1 Cor. 6:11) Note: Mr. Burton was a member of the church of England.

Then from H. A. W. Meyer, German Lutheran, Com. on 1 Cor. 6:11: "Ye washed yourselves clean, namely by your immersion in the waters of baptism, from the moral defilement of the guilt of your sins (you obtained, through means of baptism, the forgiveness of your sins committed before you became Christians)."

And from Edward Wells, church of England, Paraphrase, 1 Cor. 6:11: "And such were some of you: but ye are washed, i.e., your former sins are washed away or forgiven at your Baptism."

### BAPTISM, AN ABOUT FACE

A third reference to baptism where it is not specifically spelled out is a combination of two passages using the word TURN and TURNED. "Repent ye therefore, and turn again, that your sins may be blotted out, so that there may come seasons of refreshing from the presence of the Lord." (Acts 3:19) And writing to the church in Thessalonica Paul said, "For they themselves report concerning us what manner of entering in we had unto you; and how that YE TURNED UNTO GOD from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivereth us from the wrath to come." (1 Thes. 1:9-10)

These Scriptures correspond to Acts 2:38.  
(Continued On Page 4)

## WORDS of TRUTH

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## Fifty Years On The Firing Line

GUS NICHOLS

Last Lord's day, the second Sunday in June, was my 50th anniversary as a gospel preacher. My first sermon was on the second Sunday in June, 1917. Yesterday, I thought it expedient to refer in my sermon at Jasper, to my 50 years of preaching the gospel, and present some observations.

This half century has been a "work and labor of love." (Heb. 6:10.) At the close of the service at Jasper Sunday morning, I asked all whom I had baptized to please stand; and about 250 of those present totalling above 500, stood. And no one present knew that was my 50th anniversary as a preacher, and no one had come to in any way celebrate that event. Brother C. D. Hubbert handed me a note at the door stating that I baptized him in 1920 — forty seven years ago.

From my heart I thank God and rejoice in the Lord. For the last 34 of these fifty years I have had a work of faith and labor of love, with the Jasper church, to be remembered in all eternity. We have been patient with each other, encouraged and strengthened each other in our work and worship together.

As I look back over my preaching ministry of a half century they seem but a few short years. The common troubles and trials of life have largely been overshadowed and dimmed out by the sunlight of God's love. The overhanging rainbow of gospel hope and peace has given me a "Joy that is unspeakable and full of glory." (1 Pet. 1:7-8.) I said to the audience Sunday, "If I had a million lives to live, I would want to preach the gospel through every one of them, and still feel that I had not done enough for the blessed Lord who loved me and gave himself for me."

It is hard for me to realize for a single moment that the sun of my life is going down as the months and years go by. I so love to preach the gospel that I regret to think that I am way over in the afternoon of the day of life.

But I am still in perfect health, without an ache or pain, thank the Lord! There is much to be done in the vineyard of the Lord, and I am anxious to do my part of it. I have been richly blessed with a strong body, and an average mind. Through long years of experience I have learned that there is no source of real happiness equal to the joy that comes from hard work.

The greatest joy and gladness is characterized by work cheerfully done, and not by silly laughter, chasing after dollars, lusting after the things of the world, and things sinful and wrong. I can testify that my greatest and most abiding joy has come from hard work, and un-

selfish service rendered unto God, loved ones and friends. The more I have studied, worked and taught, preached and prayed, loved and served, the more happiness has flooded my soul!

Work and proper exercise are essential to good health and long life. One will rust out much more quickly than he will wear out in hard work. There is a feeling of holy pride and righteous dignity in work. By practicing moderation in all things, and by observing the laws of good health, I have been blessed of God to actually do 100 years of preaching and teaching in 50 years. Fifty thousand people living in Walker and surrounding counties have heard me preach by means of radio. Hundreds and thousands have read my writings for forty years. I have spoken and lectured above seven hundred times per year, in recent years. As I get older the opportunity and request for my services increases. Seven days per week have been filled, for fifty years, with counseling, teaching, preaching, writing, visiting, lecturing, office work, with some time for house to house work. What a great work this type of work really is! It is a challenge to the best that is in any man.

Yes, my ministry as a gospel preacher, as a servant of a great church, and as one of the elders thereof, and as an evangelist, all of this has been my joy and my life. The people have been good to me. My labors have been pleasant, and my problems such as are normal in a world of ignorance, superstition and wickedness.

I have ever kept before my mind's eye the glory of God. Never was there a single day in this half century of preaching that I did not care about the welfare of the church and was not jealous of its good name. I have often labored hard to save its reputation. Many have been the times when I preached some truth to save a brother, or a friend, when I knew if I failed to reach the lost one, my name would be blasphemed in the years to come. But, as I look back, not once have I failed to preach what was obviously needed, if I knew the need, and was able to fill it. Like Paul, "I have not shunned to declare all the counsel of God." (Acts 20:20-27.)

My fifty years of preaching have been years of planned work. I have been determined to allow nothing to hinder me from a careful and prayerful daily study of the Bible. I have also been determined to practice what the Bible teaches to the best of my ability. Others might do better, but I would do the best I could. I have not so much tried to excell others as I have tried to excell myself, both in preaching and in living what I preached.

I have been totally committed to Christ in my purpose of heart.

1. I have always said "I will do right about all things, and do it now — today."

2. "I will let the Bible be the standard of what is right. I will obey the truth as best I can understand it and then adjust to the consequences as best I can. I know that the way of truth is best for me for time and for all eternity."

3. "I will preach the truth, and practice it, as best I can, whether or not others do likewise."

4. "I will also try to get others to learn, believe and obey the truth, as I may have the ability, time and opportunity to teach and persuade them to do so."

5. "And I will love to do my work each day. Regardless of what my duty may be: if need be, I will not only force myself to do it, but make myself like and enjoy the task."

6. "I will try to do something every day in the line of duty and opportunity which is contrary to my fleshly desire, and which I do not want to do; or to leave off the doing of something desired by the flesh, but not important. I have planned to be master of my will, my body, my appetites and fleshly desires and keep my body under the control of reason, truth and right and let God control me by his will."

These have been guiding principles in my

fifty years as a preacher. I have tested and tried them in the fires of Christian experience, and see no reason to abandon a single one of them now.

Others could, and have, done better — much better. But I do not know that I could do any better than I have done if I had to live these fifty years over UNDER THE SAME CIRCUMSTANCES, unless it were possible to take my present knowledge, wisdom and experience with me in the effort to live this period of my life over a second time. Of course, none of these things can be done. What has been written is written, and what has been done has been done. The record is what it is. God has not chalked up my imperfections against me, but has kept me washed white as snow in the blood of the Lamb, because I have loved him supremely and been dedicated to his will. I have not lived in rebellion against his will. My sins have been sins of ignorance, weakness of the flesh, and not wilful sins — that is, not the sins of a backslider, or of an apostate from the truth. (1 Jn. 1:7,9; Rom. 4:7-8.)

Like Paul, thus far, "I have fought a good fight, I have kept the faith" and before many years at best, I may be able to say "I have finished my course", and that there is laid up for me the crown of righteousness which the Lord the righteous judge shall give me at that day." (2 Tim. 4:1-8.)

In the meantime, I stand ready to do everything within my power to continue to "teach and believe, love and live the glorious truth of the gospel of Christ as best I can." As of now, I know of no young man, or middle-aged man doing more teaching, writing, preaching and work. I am better prepared than ever before. I have 50 years of experience behind me. As yet I have the health of body, and the right use of my mind and memory. There is much, very much to be done, and I have the mind and will, and what it takes to do it — at least my part of it, according to ability and opportunity. I have more calls and opportunity for service than any man could render. "Thanks and glory be to God in the Highest."

(Next week I want to tell you about my conversion from denominationalism. I will give truth and facts from the great sermons which gave me the needed light.)

### YOU

You are the fellow that has to decide Whether you'll do it or toss it aside.

You are the fellow who makes up your mind Whether you'll lead or linger behind;

Whether you'll try for the goal that's far, Or just be contented to stay where you are.

Take it or leave it, here's something to do! Just think it over — It's all up to you.

What do you wish? To be known as a shirk, Or known as a good man who's willing to work?

Scorned as a loafer, or praised by your chief. Rich man or poor man or beggar or thief?

Eager and earnest or dull through the day? Honest or crooked? It's you must say.

You must decide in the fact of the test Whether you'll shirk or live at your best?

—Edgar A. Guest.

### SQUARE IT NOW

HERMAN S. GARST

Let's be quick to ask forgiveness, If we've done a neighbor wrong;

It may be just what's needed To release his heart in song!

Unkind words, if left to fester, Cause a wound that's hard to heal;

If he had said the thing you uttered, Think how it would make you feel.

It's not worth the moment's triumph As you fling the bitter thought,

So ask his pardon — do it quickly— Ere your friendship comes to naught!

## This Great New Day

O. H. TABOR

There is much evil, in this day, many sorrows to undergo, many trials to meet, sin in the hearts of many and death continues to separate us from loved ones and friends. In spite of all this, we are privileged to live in a GREAT NEW DAY. In this dispensation there is righteousness for man's evil; there is balm and comfort for sorrow; there is strength in our trials; forgiveness for our sins and hope of living again when we die.

The Lord was speaking of this GREAT day when he said, "Behold the days come saith the Lord, when I shall make a new covenant with the house of Jacob and the house of Judah; not according to the covenant which I made with their father when I took them by the hand to lead them out of Egypt, which covenant they break. But this is the covenant that I will make with them... I will write my laws in their minds and hearts and they shall not teach every man his neighbor saying, Know the Lord for all shall know me from the least unto the greatest. I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more". (Heb. 8:8-11.)

This speaks of a new day, a new opportunity for all men. We have now reached that wonderful new day. God and Christ have arranged it all for us. Toward this day mankind has been traveling for centuries. He has come through blood, struggle and bitter tears. This golden age of Christianity is the culmination, the climax, of all the good of all the ages and truly offers to mankind a new chance, and a new morning. Toward this age many looked with longing eyes, as Jesus said to his disciples: "Many prophets have desired to see the things that you see, and to hear things that you hear, but did not see or hear them" (Matt. 13:17.)

From the very beginning man has been full of mistakes. He has experienced many sad hours because of his grievous sins. Through transgression he forfeited his right of life. He was driven out of the garden and lost the tree of life. Sorrow settled down over this world too deep to be removed by helpless man. However, God was gracious and very full of mercy and love for he promised to fallen man a new chance to live. Through the prophets He said, "In that day shall a fountain be opened for sin and for uncleanness." (Zech. 13:1.) Concerning this new day he said again, "It shall come to pass in the last day that the Lord's house shall be established... all nations shall flow into it". (Isa. 2:2-4.) God told Abraham that "In thee and thy seed all nations shall be blessed." (Gen. 12:1-3.) Here is God's scheme outlined in these prophecies. Now let us watch this scheme unfold through the ages.

In the call of Abraham there are two distinct promises. One is temporal but the other is spiritual. The temporal promise was fulfilled when Abraham's descendants entered Canaan land and received their divided lots. The spiritual promise that is, "In thee and thy seed shall all nations be blessed" was not fulfilled while Abraham lived, therefore, the land of Canaan was not the true land of beginning again. It was not the home for which the souls of men longed but was only typical of it. Abraham found not that new land in reality.

Next shall we come to the days of Moses. The story is touching for it begins with a group of hard driven slaves in a strange land, helpless and sorrowful and under the cruel domination of a heartless ruler. God saw this terrible condition among his chosen people and sent them a great leader to lead them out. The story is told of their final deliverance from bondage and their finding of the new land of safety and freedom. A new law was given them but it was not the GREAT NEW LAW that could set them free. This law didn't lead them to a new beginning, but was only a teacher to bring them to Christ. That law

was temporal and not spiritual, hence they found only a temporal freedom and not the true freedom for which their souls longed. When we study their journey in the wilderness we are struck with the many marvelous things God did for them: gave them waters from the rocks, caused bread to come down from His heavens and kept their clothes from becoming threadbare.

Indeed, it resembled the GREAT NEW DAY in many respects, but the bread was temporal bread and the water was not the water of life and their clothes were not the robe of righteousness which the Christian wears. In those days the serpent was lifted up for their healing was for their bodies. All this typified the NEW LAND, the NEW DAY when one would be lifted up on a cross for the sins of the world. Yes, all this was temporal and didn't meet the deep needs of the soul of man. They were seeking FORGIVENESS, but the law could not afford it, apart from Christ. They were seeking an eternal inheritance, but found only Canaan land, hence they found no place to call the REAL LAND OF BEGINNING AGAIN. They had not arrived at the GREAT NEW AGE.

Sin continued to separate them from God. They were all under sin and bondage so deep that the law of Moses could not free them. Their minds were filled with memories of sin for we read in Heb. 10:2: "There was a remembrance made again of sin every year." This awful condition caused Paul to cry out and say, as one under the law would say, "O wretched man that I am, who shall deliver me from the body of this death?" (Rom. 7.)

Picture a world of strife and turmoil, a world hopelessly lost, far from their Creator; prophecies of deliverance growing dimmer and dimmer because of the conditions of their minds; gauling under a yoke of bondage — the law — which had not brought them freedom but a consciousness of sin leaving them to suffer — a dark little city of Bethlehem all tucked away in the picture indeed.

Then vision a starlit night. The scene is the Judaeian hills. Now, see that star! Hear that new song! What does it mean? The answer comes in ringing tones, "BEHOLD THERE IS BORN IN THE CITY OF DAVID A KING." A Savior is born, how sweet the word SAVIOR, it means a CHANCE for all. He came "With healing in His wings." O! how Satan had cut and torn the hearts of men. Hearts were bleeding and broken and still his deadly work was going on. Christ came with forgiveness; to blot out, to remove forever man's sins. He came with good news: "Bind up the broken hearted, proclaim liberty to the captives and the opening of the prison doors to those bound." Why not obey Christ and let Him set you free?

## War Clouds

R. W. GRAY

The ominous cloud of war hovering over the earth is a sad commentary upon the sanity of man. Cold war, hot war, large scale engagement of arms and small skirmishes derive from one source, the depraved hearts of men.

Before we lash out at world leaders for their provocative acts of aggression - only to bury our heads in the sand - we should take a long, hard look at ourselves; our aims, our motives, our selfishness.

If we are not at peace with our neighbor, wife, husband, brethren and or fellow - worker, we harbor the emotions that foster wars and are as guilty as sin. The spirit of envy and pride give birth to the emotion of hate and we dislike our neighbor for his imagined advantage over us, or his lack of regard for our pompous superiority over him.

Why do men make war? What do they hope to gain? Why not have the peace all claim to desire? The answer comes to us from the pages of the Bible. "The lust of the flesh, and the lust of the eye, and the pride of life." (I Jn. 2:16). We

might ask with equal candor, why do we continue to experience an accelerating divorce rate, racial strife, religious bigotry, labor - management disputes, alcoholism, lawlessness and political corruption? Or, why do churches of Christ continue to bite and devour one another? "Do you think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" (James 4:5). The wisdom of the world is "earthly, sensual, devilish," and when given place in human hearts produces "confusion and every evil work." (James 3:15-16.) The unhappiness, unrest, confusion, war and corruption we are reaping are the result of sowing to the flesh. (Gal. 6:7-8).

James asked, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." (James 4:1-2). It is the absence of wisdom that is from above that produces hearts of depravity and acts of war. The wisdom that is from above is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (James 3:17). The true children of God are "peacemakers." (Matt. 5:9). They are light and salt in the earth (Matt. 5:13, 14). If we who wear Christ's name are unable to "love one another" (John 13:34, 35), why do we expect men of the world to solve their disputes by peaceful means?

While war clouds hang low we should lift up our eyes unto the hills from whence cometh our help. Our "help cometh from the Lord, which made heaven and earth." He never sleeps, and if we make him our keeper, he will not suffer our foot to be moved. (Psa. 121:1-5). God has often used adversity as a means of bringing his people closer to him. Our preoccupation with the world is not pleasing in his sight. Perhaps his chastisement will bring us back to reality; back to his word, his gospel, his plan for our lives.

We must know that peace-real peace - cannot be obtained apart from Christ, the Prince of Peace. "For he is our peace. . . Having abolished in his flesh the enmity, . . . so making peace . . . That he might reconcile. . . unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:14, 16). We may be at peace with God, with ourselves, and with our fellow man, only in Christ. The man who lives in Christ, walking in his steps, is making the only real contribution to world, regional, congregational and family peace. It is not enough simply to be baptized into him, though this is essential, we must "walk in him." (I Pet. 2:21). "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." (Gal. 5:24-26).

In this time of war let us "follow after things that make for peace, and things wherewith we may edify one another." (Rom. 14:19). May God find in us and among us enough righteous souls to preserve our nation and mankind. May he find in us a people who not only take his name but who "humble themselves, and pray, and seek his face, and turn from their wicked ways", that he may "hear from heaven, forgive our sins, and heal our land." (2 Chron. 8:14).

## KINDS OF MEMBERS

Some members are like wheelbarrows — no good unless pushed. Some are like canoes — they need to be paddled. Some are like kites — need a string on them to keep them from flying away. Some are like trailers — no good unless pulled.

Some are like balloons — full of wind; may blow up unless handled carefully. Some are like footballs — you can't tell which way they'll bounce next. Some are 100 percent in interest, support and willingness to work. What kind are you?

## Baptism Where Baptism Is Not Mentioned

(Continued From Page 1)

They all show evidence of repenting. Then the TURNING follows the repenting and therefore equals baptism. There is also a correspondence to Romans 6:3-4 showing that NEWNESS of life follows baptism. The Thessalonians TURNED TO SERVE. Have we? They TURNED TO SERVE AND TO WAIT FOR THE COMING OF JESUS. Did we? Christians must understand that service begins here and now. We need to be so busy serving the Lord that when we go and enter into the eternal kingdom where we shall serve him that the change will not come as a shock. (See Rev. 22:3 on service in heaven)

Add to these another from Heb. 10:22. "Having our hearts sprinkled from an evil conscience and our BODIES WASHED WITH PURE WATER." Also in Titus 3:5: "—According to his mercy he saved us, through the washing of regeneration, (repeat: WASHING OF REGENERATION) and renewing of the Holy Spirit—." Water is never sprinkled in scriptural baptism. The heart is sprinkled, no doubt alluding to the "sprinkling of the blood that speaketh better things than that of Abel." (Heb. 12:2) Baptism, then, is a washing of the body in water.

Some men, innocently or otherwise, will say that we teach "baptismal regeneration." We teach what God's word teaches, that is, that baptism IS THE WASHING OF REGENERATION. Baptism alone does not save us any more than faith alone, or repentance alone.

### HAVE YOU BEEN TO JESUS FOR THE CLEANSING POWER?

There is power in the blood of the Lamb, enough to cleanse the whole world from the stain of sin, but our Lord has made no promise whatsoever to any one who refuses to obey his will. He wills that all should repent and be baptized for the remission of sins who have not done so. This applies to those who were baptized thinking their sins were already forgiven. (Acts 19:1-5) If God should decide to send angels to earth to preach to men they could preach no other gospel. (Gal. 1:8) So why not believe on him as the Christ of God, crucified and risen from the tomb, repent of all sin, confess your faith in him as God's Son, be baptized into him for remission or forgiveness of sins, serve him faithfully, and after a while go "home" to be with him, and all the redeemed forever more?

Virgil Bradford  
Goodlettsville, Tenn.

## So You Entered the Church!

FOSTER RAMSEY

When one is a member of the church, he has certain responsibilities that were not present in his life before he entered the church. Too many people seem to be wholly unaware of those obligations.

SO YOU ENTERED THE CHURCH? What does that mean to you — your entrance to the church? Are you living any differently now than you were before you became a member? Did becoming a member make any difference in your life? Before you entered the church, you possibly did not attend the Bible study nor the midweek services of the church. Perhaps not even the worship service on Sunday. How is it now? Is your life any different? Do you attend the Bible study? Mid-week services? Worship services? If you do not, what benefit to you was there in becoming a member?

SO YOU ENTERED THE CHURCH? Before that time you probably did not give the church any of your money, any of your time, or any of your ability. Is it any different now that you are a member? Did entering the church change things for you? Are you willing to devote a part of your time to the work of the church? If you do not attend as you should, then more

than likely you do not give as you should either. SO YOU ENTERED THE CHURCH? Can those who listen to you talk, tell any difference in your life? Can those who are intimately associated with you see any difference in your conduct? If they cannot, then what benefit are you to the church?

Your answers determine whether you are an asset or a liability to your church, and determines whether or not you are a Christian.

## Commends New Book

THOMAS B. WARREN

Mr. Gus Nichols

Dear Brother Nichols:

I wanted to write and let you know how very much I appreciate your book on the Holy Spirit. I am deeply thankful that you and I and James D. Bales — while studying independently of one another — arrived at the same basic conclusions relative to the Christian and the Holy Spirit. I thank God for your book. I'm telling many people about it. I wish every Christian could read it.

May the Lord bless you with health and life for many years.

Brotherly yours,  
Thomas B. Warren  
(Of Freed Hardeman College)  
— Head of Bible Department.

## Summer Slump or Summer Surge --- Which?

By FLOYD MERRITT

At a certain time in history when perilous signs and ominous clouds appeared on the horizon someone observed, "These are times which try man's soul." As hot weather comes and the "call of the wild" and the "call of the road" beckons, many a preacher has observed, "These are days which try the Christian's convictions." Many congregations go into a summer slump. "Mass migrations" and the toll of other activities rob these congregations of much of their numerical and financial strength. I am certain that God is not pleased with this. During the summer, as during other seasons, he expects the Christian to "seek FIRST the Kingdom of God and his righteousness." (Mt. 6:33.)

We certainly feel that families have a right to a vacation and, in fact, recommend it. And we realize that most families will take a vacation during the summer months. However, we do not feel that it is right or Christian for families to be absent from the local congregation every two or three weeks during the summer. We do not feel that watching TV, entertaining company, going for a ride, visiting friends, etc., are legitimate and acceptable reasons to God for a Christian's missing worship.

When we are forced to be absent from the local congregation, we should not feel free from all financial obligation there. This is where our primary responsibilities lie: that is where we are considered in the work and in the budget; and that is where our main contribution should be. When a father has to leave his family for a week, he does not feel relieved of obligation to support them during that week. He does not say to his family, "I contributed to the support of the family where I stayed, therefore, I have no responsibility to you."

Let's not go into a slump this summer. Let's reverse the trend, hit high gear and go INTO A SUMMER SURGE!

## The Church of Christ

By FLOYD MERRITT

The aim of the Church of Christ is to restore in every essential aspect the church of the New Testament. It is not our mission to be another denomination, but rather to urge all religious people to return to the simple plan of God.

Since Christ came, suffered and died to es-

tablish the church, since it is his by right of having built it, purchased it and being the foundation of it: we feel that it is therefore, his church or the church of (belonging to) Christ. Such is the appellation given to it in the Bible (Rom. 16:16.) Other appellations used in the Bible convey the same thought, and no name is ever used that would glorify a man or a human organization.

We are taught in the Bible that Christ has been given "all authority in heaven and on earth" (Mt. 28:18.) and that God has appointed him "head of the church" (Col. 1:18.) It stands to reason, then that his church must be organized as he organized it—Himself being the head, each congregation oversee the flock. In the church of Christ there is no central headquarters (save in heaven where its Head reigns) and no man has any authority beyond the congregation of which he is a member! Moreover, no privileged class exists but all Christians are priests before God. (Rev. 1:6.)

The Bible further teaches that God is the object of divine worship (He is the creator, we the creature — He the object of divine worship, we the worshippers) and that he has indicated how we must worship him. Therefore we have no right to worship him according to our whims and fancies but "God is Spirit and they that Worship him must worship him in spirit and in truth" for the Father seeketh such to worship him and they who worship otherwise are not true worshippers but worship in vain (John 4:23; Mat. 15:9.) We dare not presume on worship as we please.

Strict adherence to the Word of God will restore the Church of Christ and is the safest, sanest and surest course. (2 Jn. 9.)

### THE LETTER OVER THE DOOR

A student of Amherst College, soon after entering, put over the door of his dormitory room the letter V. Because of it he endured all sorts of ridicule and withstood questioning. But he paid no attention to either, nor would he disclose the secret of the letter. When his four years were over, and graduation day came that student was appointed to deliver the valedictory. Then the mystery of the letter V was revealed. It stood for valedictory.

That letter on the door held before him during his four years the ideal that he had set for himself. Not every boy puts a letter over the door of his college room or over the door of his house. But nevertheless, somewhere, if only in his mind, there should be a letter that he pastes there and holds before him an ideal.

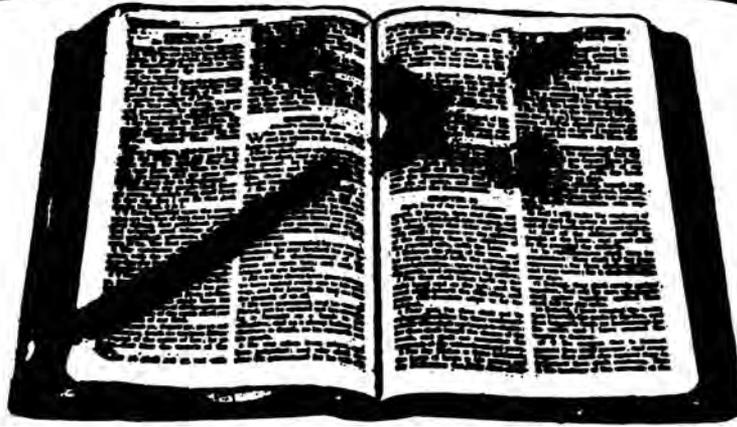
Some put up the letter M that stands for money. Others put up F, for fame. Others put up S, which may stand either for self or for service. It is a good idea once in a while to step outside your door and look at the letter you have put there. It may be that when you realize what it is you will want to change it!

### WHAT ABOUT THE OLD SONG? HAVE YOU CHANGED IT LIKE THIS?

I'll go where you want me to go, dear Lord;  
Real service is what I desire.  
I'll say what you want me to say, dear Lord,  
But don't ask me to lead public prayer.  
I'll say what you want me to say, dear Lord;  
I'd like to see things come to pass!  
Don't ask me to teach girls and boys, dear Lord;  
I'd rather just stay in my class.  
I'll do what you want me to do, dear Lord;  
I'll help in the Christian's hard fight.  
Ask me to do what you will, dear Lord.  
But I won't attend services at night.  
I'll go if you want me to go, dear Lord;  
I'll stay if you want me to stay.  
I'll work if it's something I like, dear Lord.  
But don't ask me to go out of my way.  
I'll go where you want me to go, dear Lord;  
I'll say what you want me to say,  
But I'm busy with my own work now, dear Lord;  
I can help you better some other day.

—Selected.—

# WORDS of TRUTH



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

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

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## God's Promise to Abraham

RUBEL SHELLY

Recent events in the Middle East have raised a great many questions in the minds of a multitude of sincere Bible students. The Jews of Israel have on a series of lightning-quick victories over their perennial enemies, the Arabs. The Israeli armies moved with devastating effectiveness to take the Gaza Strip and the entire Sinai Peninsula from the United Arab Republic (Egypt) and moved into the region near the Suez Canal. At the same time the Israelis pushed the Jordanian army eastward out of ancient Jerusalem and across the Jordan River. They simultaneously moved northeast against Syria and took parts of the Syrian Highlands.

These decisive military actions from such a small country boosted Israel into the world spotlight and turned all eyes and minds to the Middle East Crisis, as it soon came to be known. Among those who immediately began looking for possible repercussions from these Jewish actions were people familiar with certain Biblical facts and prophecies which concern the Jews.

This flurry of excitement in the Middle East set off a series of would-be prophets who began foretelling the return of the Jews to Palestine, the restoration of the nation of Israel, the imminent second coming of Christ, and a subsequent millennial reign of Christ from the throne of David in Jerusalem. These predictions are exactly the same as those which were made in the days of the Middle East Crisis of 1956. There is no more reason to believe these false prophets now than then! All these false doctrines are directly related to a misunderstanding of God's promise to Abraham.

The original promise is recorded in Genesis 12:1-7: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the 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 be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. . . Unto thy seed will I give this land."

This is a twofold promise: First, that through the spiritual seed of Abraham (which is Christ), all nations would be blessed; second, that the land would be given to Abraham's descendants. It is this "land promise" with which we are particularly concerned.

The land promise of Genesis 12 is repeated in several places. For example, Genesis 13:15 says: "For all the land which thou seest, to thee will I give it, and to thy seed for ever." It is also recorded in Genesis 15:18; 17:8; and Exodus

6:4-8.

Remember that these promises were made to Abraham and to his seed after him. The question is: Have these promises been fulfilled, or is their fulfillment still in the future?

To answer this question, turn to Joshua 21:43-45. After being reminded of the promise that God made unto Abraham concerning the land of Canaan, one reads: "So Jehovah gave unto Israel all the land which he swore unto their fathers; and they possessed it, and dwelt therein. And Jehovah gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; Jehovah delivered all their enemies into their hand. There failed not aught of any good thing which Jehovah had spoken unto the house of Israel; all came to pass."

The "all" in this declaration refers to and includes every one of the promises which God had made to Abraham and his posterity concerning the land of Canaan. But some object to this by saying that Joshua and the Jews did not possess the "larger land" of Canaan, extending from the Euphrates River to the River of Egypt but only a fractional part of the land. But Joshua said they possessed "all the land which (God) swore unto their fathers." All that God had ever promised them, Joshua said they possessed. "There failed not aught of any good thing which Jehovah had spoken unto the house of Israel; all came to pass" (Joshua 21:45).

God's promises to Abraham and his descendants **HAVE BEEN FULFILLED** and belong to the realm of **HISTORY, NOT PROPHECY**. For if the promises made to Abraham concerning the land of Canaan are yet to be fulfilled, when the posterity of Abraham left Egypt and entered Canaan, that event fulfilled nothing!

In order to prove that this is the correct interpretation of these land promises, turn to the New Testament and read an inspired interpretation. In the seventh chapter of Acts is the record of Stephen's speech to the Jews in the city of Jerusalem. He began the speech by relating the call of Abraham and how that he had obeyed that call and left his home in search of a promised land. He reminded the Jews that before the time of the fulfillment of this promise the seed of Abraham "should sojourn in a strange land, and that they should bring them into bondage, and treat them ill, four hundred years." Then, relating the experiences of Israel in Egypt, Stephen said, "But as the time of the promise drew nigh which God vouchsafed unto Abraham, the people grew and multiplied in Egypt" (Acts 7:17).

Now that is an inspired interpretation which **SETS THE TIME** of the fulfillment of God's promise to Abraham. Stephen said when the people of Israel "multiplied in Egypt" that the "time of the promise drew nigh." If that promise is still future, as premillennialists hold, how could it have been "nigh" when the children of Israel were in Egypt? Stephen's statement shows clearly that the promise to Abraham was to be fulfilled in the exodus of Israel from Egypt and their subsequent inheritance of Canaan.

Modern "prophets" had better investigate the matter more fully before they set aside Stephen's inspired interpretation of God's promise to Abraham!

The practice of going into the Old Testament and taking **FULFILLED PROPHECIES** and trying to apply them to present and future events in both dishonest and misleading. It is a perversion of scripture which will result in the overthrow of the faith of many. These prophecies must be understood in the light of history and the statements of scripture that **THEY HAVE BEEN FULFILLED**.

(Note: The following also adds strength to the foregoing facts. An inspired man said, "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed. **AND HAST PERFORMED THY WORDS: FOR THOU ART RIGHTEOUS.**" (Neh. 9:7-8.) Yes, this promise has been fulfilled thousands of years ago. EDITOR.)

### Misplaced Love

JOE T. CLARY

. . . Demas hath forsaken me, having loved this present world . . . (2 Timothy 4:10 . . .)

There is no surer way to get a seared conscience and a hard, impenitent heart, than to give way step by step to the carnal desires of our sinful flesh. Deviation from fellowship with God is usually so slight at first that it does not seem to disturb us. However, the longer we indulge our appetites in the wrong direction, the more our love and zeal for God and His works cools. Even tually, like Demas, we forsake the companionship of consecrated brethren, and seek our happiness with worldly and even outright wicked in-

(Continued On Page 4)

## WORDS of TRUTH

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## The Simplicity In Christ

GUS NICHOLS

Paul feared that Christians of his day might be enticed away from the simplicity that is in Christ. He said, "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3.)

I suppose this danger is ever present with the children of God. Man seems to be prone to lean toward that which is mysterious, difficult, and complicated. Plain food is too simple and he must have delicacies, deserts and sweets, puddings and pies and then pay the price in a loss of health, and a loss of years. Water is too simple, and man wants beer, liquor, and soft drinks instead. The simple things of life are too simple for our sophisticated generation.

### MAN'S DUTY IS SIMPLE

Our duty to God and to one another is not some mysterious thing, incomprehensible and confusing. It is rather simple and within our understanding and grasp. We may not understand the mysteries on the divine side of God's commands and laws, but our part is easily understood. (Mat. 13:23; Isa. 34:16.) We can understand what the will of the Lord is. (Eph. 5:17.)

### LAW TO ADAM AND EVE

God's law to Adam and Eve was not mysterious and complicated, but expressed in the utmost of simplicity. (Gen. 2:16-17.) "But Satan beguiled Eve through his subtlety." (2 Cor. 11:3; Gen. 3:1-6.) He enticed her away from the simplicity of God's law, and pretended that God's word meant something entirely different from what it said. Satan's doctrine was to Eve something new and appealing. With it he "beguiled" her, and made her think that God's command in the case was positive and affirmative of something to be done; whereas, in fact, God's word was negative and threw around about them restraints which they did not like. Perhaps Satan persuaded Eve that she had a right to the doctrine of her choice, and that one doctrine is as good as another, and that Satan had a right to be heard, and his word respected. One is indeed blind when he reaches the point where he can think that a "Thou shalt not" means about the same as the Devil's suggestion to "Do it any way and make yourself believe you have obeyed God." "Eve" was "Beguiled" — was "deceived." (2 Cor. 11:3; 1 Tim. 2:11-14.) And God says, "Be not deceived." (Gal. 6:7.) Many even deceive their own hearts. (Jas. 1:26.) But God's law is not deceptive. It is plain and easily understood. It is not complex and duty impossible of understanding. Eve chose to believe the pleasant lie of the devil, rather than the unpleasant truth of Almighty God. She preferred to believe

what she wanted to believe rather than what God said. What a tragedy!

### THE GOSPEL AND SIMPLICITY

Believing the gospel and obeying it is a matter of the utmost simplicity. One may not know how God had his Son to be born of a virgin, and without a human father, but that mystery is on the Divine side, and is not for us to solve. We can believe the gospel in simple, trusting faith, without being able to fathom all the mysteries of God. (1 Tim. 3:15.) I may not comprehend how God wrought in raising Christ from the dead, but that is on his side of the plan, and not for me to perform. The gospel, as far as my part of it is concerned, is the utmost in simplicity. (1 Cor. 15:1-4; Mk. 16:15-16; Acts 2:22-41.)

A little child may not be able to understand how its clothes were made, but it can wear, and use them in the utmost of simplicity, and child-like trust, without a moment of worry about how clothes are made and without understanding the wisdom back of the garments, shoes and the like. So it is with the Christian and the simplicity in Christ. The gospel is simple enough that every creature in all the world can understand and obey it, and rejoice in its exceeding great and precious promises. (Mk. 16:15-16; Acts 8: 35-39.) Our duty is so simple that no one should err therein. (Isa. 35:8-9.) Three thousand heard, believed and obeyed the gospel upon hearing a single discourse on Pentecost. (Acts 2:38-40.) There was no tarrying at a so-called "Altar of prayer" to seek some mysterious feeling, or to hear some still small voice other than the voice of God in the Scriptures. There was no seeker turned away seeking because he could not be told what to do to be saved. (Acts 11:13-14; Acts 9:5-6; 22:16; Acts 2:37-38.) They did not seek some mysterious experience, other than the great experience of believing and obeying the word of God and trusting his promises made in that same word. They did not come forward for a prayer that God would send down converting power. "The law of the Lord is perfect converting the soul." (Psa. 19:7.) Prayers did not go up that God would send down "Saving power." Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." (Rom. 1:16.) Unbelievers were not invited to come and pray for faith as a direct gift of God. "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) They did not come to pray for God to directly give them repentance, but were commanded to repent themselves. (Acts 2:38; 3:19; 17:30-31.) They were not to wait for salvation to come and then be baptized into some humanly built denomination called a church. Christ had said in the commission, "He that believeth and is baptized shall be saved." (Mk. 16:16.) Peter, as guided by the Holy Spirit, said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) "Then they that gladly received his word were baptized." (Acts 2:41.) They were then in Christ, as they were "Baptized into Christ". (Rom. 6:3-4; Gal. 3:26-27.) They were baptized into the one body or church of the Lord. (1 Cor. 12:13.) The same process that made them Christians, or saved people, made them members of the church. For "The Lord added to the church daily such as should be saved." (Acts 2:47.)

### SIMPLICITY OF THE CHURCH

The church in the New Testament was not a denomination, or sectarian body. Neither was it a medley of all denominations. There were no denominations in those days, as there are today. They only had the "One body". (Eph. 4:4; 1:22-23; 2:16; 5:23; Col. 1:18, 24; 1 Cor. 12:20.) As, stated in these scriptures, this one body was the church over which Christ is head, and in which every Christian is a member. There was no such thing as being saved one day and then joining the church the next day, or some other day. One

was added by the Lord unto the church the very moment he obeyed the gospel so as to be saved. The new birth — of water and of the Spirit — made one a member of the divine family which is the church — or the house or family of God. (1 Tim. 3:15; Jn. 3:5.) The church was simple in its organization, having elders and deacons in each congregation, when such men were matured sufficiently to be appointed by the congregation. There was no district overseer, State overseer, or universal bishop, or pope, and the like. The elders ruled over the one congregation in which they worked and worshipped. (Acts 20:17, 28; 1 Pet. 5:1-3.) No elders of any other congregation had any authority over this congregation, much less over all congregations.

### SIMPLICITY IN WORSHIP

There was the utmost of simplicity in the worship of the church. It consisted in "Teaching". (Acts 2:42; Acts 20:7; Acts 11:26.) There was also the common contribution, or giving of means for the support of the work of the church. (1 Cor. 16:1-2; 2 Cor. 9: 12-13.) They had no instrumental music in their worship, but obeyed the specific injunction to sing in worship and praise to God. (Eph. 5:19; Col. 3:16.) They observed the Lord's supper upon the first day of every week in celebration of the resurrection of their Lord on that day. (Acts 2:42; 20:7; 1 Cor. 10:20-21, 16-17.) Their prayers were also offered in the name of Christ, and in great faith. (Acts 2:42; Acts 12:5.)

### "A SWEETLY SOLEMN SERVICE"

Under the above heading, Mr. E. C. Walton, who is not a member of the Church of Christ, and who was an editor of a secular paper wrote in the INTERIOR JOURNAL, STANFORD, KY., March 7, 1941, a beautiful tribute to the simplicity of our worship, even in a small congregation. Hear him: "It was the writer's good fortune to spend last Sunday in Red Boiling Springs, Tennessee, a little town known for the virtues of its many waters. There is a little church just opposite the hotel we stopped at, and we attended it and are glad of it. It was the first time we ever attended a service of the church of Christ. The building was a cheap affair, the seats were rough and uncomfortable, and two little stoves, a blackboard and crude pulpit the only furniture. The preacher was a young man with a soft voice and rather a persuasive one. He spoke without notes and without hesitation, and was very earnest. There was no organ, of course. But every person sang, the leader using a tune fork to start off on the right note. A number of the children were present and most of them joined in the singing, while the little fellows slept the sleep of the innocent. It was the simplest, apparently sincerest and most earnest service we had ever seen. No one talked during the hour's service, there was no crying of the babies or any thing else to distract the attention of the audience. It just seemed that the members and others went to that service to worship God, and did so in fact and in truth. Four young men, all under the manhood age, waited upon the sacramental table and took up the collection. The prayers were offered by several of the men in the audience, and their petitions to the throne of grace were appealing and earnest. It had been a long time since we attended a service that impressed us so much. Truly style was conspicuous for its absence as zeal and sincerity and the love of God and fellow men for their presence."

This quotation speaks of the simplicity of our worship, and is obviously from an unprejudiced man or group of men who could appreciate simplicity. We now have a fine congregation at Red Boiling Springs, and the editor of this paper has preached there in a meeting, and found them to have a very nice building and large membership of the church. But let us keep away from the mysterious and complex and stay with the simplicity which is in Christ. (2 Cor. 11: 3.)

# Studies In The Book of James, VII

## Stabilizing Truths For Christians, (II)

WILLIAM WOODSON  
JAMES 1:18-25

The previous article on stabilization of the Christian emphasized the importance of one's conception of God's nature. He is the source of every good and perfect gift, is unchanging, gives spiritual life to man, and has a purpose for Christians (James 1:17-18).

The present study concerns the importance of the Bible as a stabilizing force in the Christian life. Two broad areas are given in the scripture reading: The nature of the Bible, and the effect of the Bible in the life of the Christian.

### THE NATURE OF THE BIBLE

Four different terms are used of the Bible in these verses, each contributing an additional insight into the nature of God's revelation.

(1) **THE WORD.** (Verse 22). Christians are to be doers of **THE WORD.** The Greek term is **LOGOS.** The term is derived from a word referring to what has been collected, arranged, put together in thought, and thus expressed in words. As used of the Bible the term suggests the ordered, reasoned disclosure of God's will in an objective form. God's thoughts have been gathered into an orderly arrangement and expressed in a written form in his revelation. Note such passages as 2 Samuel 23:2, 1 Cor. 2:12-13; 14:37.

(2) **THE IMPLANTED WORD.** (Verse 21). Christians are to receive the **ENGRAFTED** or **IMPLANTED WORD.** The Greek term is **EMPHUTOS.** The term may mean that which is innate or native to one, hence "inborn" as the margin has it. But, more likely, the term refers to that which has become, by absorption, deeply rooted in one's heart and life. The instruction received results in a planting of the seed (Luke 8:11), which in honest and good hearts begins to bear fruit. The word of God thus takes root and grows in the Christian's heart. Note particularly Col. 1:23.

(3) **THE WORD OF TRUTH.** (Verse 18). God has begotten us by the word of truth. The word for truth is **ALETHEIA.** Truth is most difficult to define in great detail. We regard the term as referring to that which is real, genuine, without error. As used here "the truth" refers to the declaration of the things of God as these relate to man's duties and responsibilities. These truths of God, man, and responsibility may be trusted as stating what was, is, and will be. The expression "word of truth" is best understood as the word which is the truth. Note also 2 Tim. 2:15, 1 Pet. 1:22.

(4) **THE PERFECT LAW OF LIBERTY.** (Verse 25). The Christian who looks into the perfect law of liberty and abides is blessed. The Greek term for perfect is **TELEIOS,** and for liberty is **ELEUTHERIAS.** There is a law, **NOMOS,** a controlling principle, which is the word of God (Gal. 6:2, Rom. 3:27, 8:2). One who refuses to acknowledge this becomes a servant to the law of sin (Rom. 6:17-18.) This law is perfectly fitted and adapted to bring about the freedom of man from the guilt and practice of sin when followed. James refers to the word of truth as so able to affect the life of man.

### THE EFFECT OF THE WORD OF GOD

The Bible has an effect in the lives of those who give it a place of importance. James notes five significant effects of the reception and obedience to the word.

(1) **THE WORD OF GOD IS INSTRUMENTAL IN THE NEW BIRTH.** (Verse 18) The K. J. V. uses the term "begat" and the A.S.V. has "brought us forth." The reference is to the new birth, John 3:3,5. The word of God reveals the sinfulness of man, the need of forgiveness, the

terms of obedience, and the blessings God has promised. The heart of man learns and obeys this truth. When such obedience has been rendered one is born again. Read John 3:3, Rom 1:16, Mark 16:15-16, Gal. 3:26-27, Acts 2:38.

(2) **THE WORD OF GOD CHECKS THE RASH WORDS OF MAN.** (Verses 19-20) A textual problem obtains whether v. 19 is "wherefore" or "ye know." The A. S. V. "ye know" is probably better and suggests the awareness of the truth of v. 18. In response one must be swift to hear, slow to speak, and slow to wrath. The wrath of man does not lead to the appreciation of the righteousness of God. Better to allow the word a place in life than to fall into great sin. Note Col. 3:5-11.

(3) **THE WORD OF GOD LEADS ONE TO LAY ASIDE EVIL.** (Verse 21). The term refers to malice, ill-will, desire to injure. The "filthiness" of the verse refers to moral uncleanness, vulgarity, and in some places avarice and greediness. David hid the word in his heart that he might not sin against God, Ps. 119:11. Here one lays aside evil to allow the word an effective

place in life. Thus the word of God rids one's life of evil when followed in fulness.

(4) **THE WORD OF GOD LEADS MAN TO DO THE WILL OF GOD.** (Verse 22). The doer of the word is one who obeys or fulfills the word of God. The one who hears and does not is deceived, is led astray by false reasoning. Instead, the true hearer is also a doer, Eph. 3:10. Christians are to be steadfast, unmoveable, always abounding in the work of the Lord, 1 Cor. 15:58.

(5) **THE WORD OF GOD LEADS MAN TO A BLESSING OF GOD.** (Verse 25) One is to hear, continue in, and do the word of God as a Christian. This course of action will lead to the blessing of God now and in eternity. Note Matt. 6:33, Phil. 4:13.

### CONCLUSION

No expression of respect for the word of God is too noble, no application of its contents in life is too severe. Indeed, the word furnishes man completely to every good work (2 Tim. 3:16-17). Thank God he has revealed his will to man that we may hear, obey, and be saved.

# The Sin of Backsliding

By W. RAY DUNCAN

Too often the leadership of the church is so busy saving the lost that we are suffering too much in losing the saved! If while we are saving six souls that are lost we lose six precious souls that were once saved, are we not losing ground?

Some time ago it was said to me by a person who seemed to be very sincere, "Well preacher, we have not attended church like we should have, but I'll tell you right now that we have not lost our faith in God!" Now I am sure that this is right-but did this person have any more faith in God than devils have? (Jas. 2:14-26.) They believe in the existence of God but they have no desire to obey him. According to Jesus there is not a person on earth that loves him who does not live right every day and assemble with the church each and every Sunday! (See John 14:15). This is one of the standards which we bear up before the world when we meet together to eat the Lord's Supper (See 1 Cor. 11:26.) This is one of the ways in which a Christian may say to the world, "I believe that Jesus is coming back again, and I am getting ready for Him."

Another person said to me one time, "Well, you see, we haven't been to worship in a long time, but we sure haven't quit the church!" Now what would he have to do more to "quit the church!" if ceasing to be a part of the activities of the church is not quitting the church! The problem isn't a new one: throughout the history of man the longsuffering of God has been manifested in His dealings with a disobedient and wayward people. Israel had so far backslidden at one time that it seemed her only hope of return was in the extremity of her sin. "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter. That thou hast forsaken the Lord thy God, and that my fear is not in thee." (Jer. 2:19.)

Nor was backsliding a problem only to the ancient people of God. The New Testament is a

replete with warnings against backsliding, and the awful state of those who fall into this terrible sin.

A main cause of a child of God backsliding today is a lack of activities in the church. Every new-born child of God should be encouraged to add the Christian graces to his life - beginning immediately! These are set forth by the apostle Peter in his second epistle, verses one through eleven, and in verse nine he says, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." It is strongly suggested that had he continued in these Christian graces that his present state of condemnation would have been avoided.

What can be done about this sin? First of all we should be aware of the fact that the backslider is lost, and that it is not the will of the Father that any be lost. (II Pet. 3:9) Second, God wants and pleads for the backslider to return: "For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again unto this land: For the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." (II Chron. 30:9.) To a cold and indifferent church in Laodicea Jesus said, "Behold, I stand at the door and knock: if any man will 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.)

It will be a glorious day for the Lord, the church, and the backslider - when the backslider repents and turns back to God. The story of the Prodigal seems to illustrate this beautifully. as long as the son was away from home he was "dead" to his father. When he decided to return the father was more than willing to receive him home again, and forgive all the past! (Lk. 15.) How is it with you, my friend? Are you willing to God and make your confession as did the Prodigal? Time is very uncertain, don't tarry until it is too late!

## Misplaced Love

(Continued From Page 1)

dividuals.

It is said that 2 Timothy 4:10 could more literally be rendered: "Demas hath left me in the lurch." In this expressive statement a great spiritual tragedy is laid bare. The world has been allowed to overpower the claims of Christ in this individual's life. No doubt Demas started out with good intentions, then he began moderate compromise, and before he knew it, he had arrived at a new view-point that meant his separation from the service of Christ. Worldliness is always like that. At first it may consist of just wrong thoughts and changing attitudes, but its bitter fruit is "evil behaviour."

Demas was a man who had exceptional privileges, for he traveled with the Apostle Paul, and had seen the marvelous power of the Holy Spirit working through that blessed servant of Christ. Yet the hardships, the privations, the requirements of bearing Christ's cross were too great, and Demas "couldn't take it." When the going got rough, he left his fellow workers "in the lurch," choosing instead the "treasures of Egypt" which are but "for a season."

Christian worker, are you finding your spiritual assignment a difficult one? Are you tempted to give up? Does the world seem to have a greater attraction than ever before? Then beware! Remember the tragic example of Demas. Do not fall into the same snare of a misplaced love!

## Loaded Words

(FRANKLIN CAMP)

We have in our midst today some who have no appreciation of the Restoration plea. These men who are unable to show by the scriptures that the Restoration plea is unscriptural. They do not want to admit they do not believe the principles of the Restoration and seek to cover up their purpose by constantly using "loaded words". These "loaded words" are used to try to hide what they really think. It is not difficult for anyone who has stood for the Restoration plea of undenominational Christianity to see the denominational thinking of these men. If they have their way and remain unexposed they will lead the church in the same path the Christian Church has gone.

Christ said, "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34) In the same context he said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (12:37) Like Peter, their "dialogue" betrays them. (Matt. 26:73)

I have before me two issues of the Valley Forge, Congregational Letter. These bulletins are filled with "loaded words" and give an insight into just what they mean. Let me notice just a few of them.

The following is a sample of what is found in these bulletins: "Our traditions, following the letter, leaglist, letter-of-the-law - person." A description of the "letter-of-the-law-person" is given in these words "To camp on the road which leads to Christ (the Bible) and there to disfellowship fellow travellers over his theory of how the road was built, or to set up his own set of traffic rules, rather than to make the journey on into the presence of Christ."

First, may I suggest that these "smart" young men have not found anything new, they just think they have. There is not a single charge made in this whole list given above that denominational preachers have not thrown up to me through the years. Most denominational preachers have quit because they do not have enough conviction to say anything today. These "Johnnie-come-laters" among us are just now getting to where denominational preachers were when I cut my teeth preaching. Denominational preach-

ers failed in their attempt to make the charges stand up and their followers among us will do no better.

Look at this "loaded word" — "Our traditions". What are these traditions? Can he name them? I am constantly reading about "our traditions" but what I never read from any of these fellows is just what these traditions are. If "our traditions" are so manifest among us why is it that no one can specify even one. What these men mean by tradition is just exactly what denominational preachers meant when they called me a "Campbellite." Yet I never could find one that could specify what made me a Campbellite. After years of urging denominational preachers to spell out what made me a Campbellite and never getting one to do it, I do not expect to get one of these to spell out what "our traditions" are. Furthermore, what denominational preachers meant when they called me a Campbellite was that I believed that Baptism was for the remission of sins... But this was not Campbellism, this was scripture. When the cover is pulled off of what these young men are calling tradition it will turn out the same way. What they call tradition is scripture that they do not believe and want us to give up. I just do not give up that easy.

Their charge of "tradition, letter, leaglist" is thrown at brethren that refuse to hob-nob with denominational preachers and churches and that refuse to engage in practices that are not authorized by the scriptures. Here is a sample of the practice of the Valley Forge Church of Christ (?) That is not tradition bound and believes in the "Spirit and not the letter." Quote: "GOOD FRIDAY SERVICES. Three concurrent three hour Good Friday services will be held at Bridgeport Presbyterian, Valley Forge Presbyterian, and Washington Memorial Chapel. Noon until 3:00, March 24. The theme will be "The Seven Last Words of Christ." Seven different ministers will speak. Community people are urged to ATTEND THESE SERVICES... Mr. Johnson (minister of Valley Forge Church of Christ) will give the 2nd 'Word' at Valley Forge Presbyterian and the 5th 'Word' at Bridgeport," (end of quote.) Those who refuse to have anything to do with such denominational clap-trap are charged with tradition. This is what Mr. Johnson means by "our tradition". Mr. Johnson's trouble is that he does not know the difference between respect for the word of God and tradition.

Another sample of what it means to ignore "the letter." (Quote:) "March 26th, EASTER, is the last Sunday of the winter quarter in our church school. May all make a special effort to participate in classes that morning. Let us gather at 10:00 a.m. and join in glad worship, affirming the glory of the Risen Christ. Wouldn't it be wonderful to have every member of the Valley Forge church in service that day." (End quote.) Here is the kind of "spirit" that they want instead of the letter. The "spirit" that can find a place for the church observing Easter, is the spirit of apostasy. The "Spirit" that can find any more reason for "every member" being at worship on Sunday March 26th anymore than any other Sunday is the same "spirit" that can observe the Lord's supper on Thursday night or substitute sprinkling for baptism.

It would be quite interesting to hear Mr. Johnson explain the "spirit" of, "Whosoever Transgresseth, and abideth not in the doctrine of Christ, hath not God... If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." (2 John 9.)

## If They Did It, So Can We!

BY. W. RAY DUNCAN

If it were possible to set two centuries side by side and to make comparisons, and, if we could set the Christians of the first century ov-

er against the Christians of this century, I feel quite sure that we are more favored than they!

Yet in spite of the fact that their doctrine was new and different from anything the world had ever heard, they grew and multiplied greatly. The very first day the church began with a membership of more than three thousand!! (Acts 2:41) It wasn't long until there are five thousand men-beside women and children! It would be interesting to know how many Christians there were after ten years. Nor is there any indication that the chief part of their Christianity was putting a church building on as many down-town corners as possible so that no one would have to drive far to attend "church." Their greatest activity seemed not to be in the gathering of the saints but in LIVING FOR CHRIST. Of course this included the "assembling of the saints." (Acts 2:46; 11:26; 20:7.)

We can be sure that whatever was their secret of growth that it included constant and faithful service and devotion of God. The Scripture says, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42)

### 1. APOSTLES' DOCTRINE.

This means that whatever the apostles taught they did! No apostle ever taught anything that was not the will of Christ, therefore they gave no non-essential commands. The early church was reminded frequently to "Prove all things, and to hold fast that which was good." (1 Thess. 5:21.) They were cautioned not to follow any man any further than that man was following Christ. It is a compliment to the Jerusalem church to have said, "They continued in the apostles' doctrine."

### 2. FELLOWSHIP

Fellowship always carries the idea of friendly and close relationship among people. To "have no fellowship with the unfruitful works of darkness" would mean not to get mixed up in such affairs. But, to have "fellowship" with believers would mean to GET INVOLVED, to participate, to become related in certain things. There needs to be a friendlier and closer relationship in the work of the Lord in our work now. They early church "had all things common" (Acts 2:44). and supplied each others' needs. Perhaps today our needs differ largely from theirs - but nonetheless, you may help greatly to supply my needs - and I will try to help supply yours!

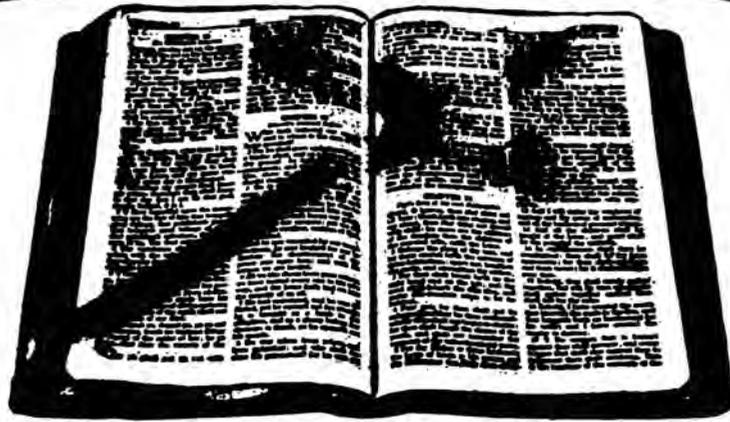
### 3. BREAKING OF BREAD.

There is no indication that any members of the early church believed that meeting around the Lord's Table on the first day of every week was unnecessary! The fact is that they never let a Lord's Day pass without meeting with believers to "break bread." There was much involved in the breaking of bread to them: it brought back precious memories of the sacrifice Christ had made for them, and it also "proclaimed" their faith in Christ and that he was coming back again. If we miss the Lord's supper we are not following the example of early Christians.

### 4. PRAYERS.

It could be that one of the most prevalent weaknesses in the church today is a lack of FAITH IN PRAYER! Where man's extremities end-God's opportunities begin! God can take five loaves and a few fishes and feed FIVE THOUSAND! God can take a handful of meal and a little cruise of oil and make it last for days! We can't do it! Then lets take our needs and our problems, and our trials, and all our desires to the Lord IN PRAYER! Could this be a great part of the secret of the growth of the early church? If they did it-we can. Lets make 1967 the greatest year in our Christian living. SAVE A SOUL FOR CHRIST-NOW!! (Prov. 11:30.)

# WORDS of TRUTH



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

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

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## OUR SINS ARE AGAINST GOD

By VIRGIL BRADFORD

Our attitude toward our own sins and the sins of others may be determined by many things. The nation in which we live, the "times" in which we live, the parents who have reared us, the cultural and religious background thrust upon us, all these and more determine how and what we think of sin. Lying with some is a way of life. Bootlegging to another is making an honest living. Yet another may reason that "God made me this way" and will therefore not punish me for the things I do. This sort of thing is due to faulty teaching, or no teaching at all, concerning morals and good character. Due to broken homes and other abnormal backgrounds a child may grow up to feel that the world owes him a living, so he sets out to get what he thinks the world owes him, by fair means or foul.

How many grievous sins laid to our account may have never been committed if we had only realized that **ALL SIN IS AGAINST GOD!** I wish to lay before you irrefutable evidence from the word of God that when we sin we sin against Jehovah God "in whom we live and move and have our being."

### JOSEPH KNEW THIS GREAT TRUTH

In spite of the fact that Joseph was in a foreign land, far away from his brethren and friends, he was able to escape the blighting sin of adultery with the wicked wife of Potiphar who made effort day after day to seduce him to sin. "But he refused, and said unto his master's wife. Behold, my master knoweth not what is with me in the house, and he hath put all that he hath into my hand: he is not greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: **HOW THEN CAN I DO THIS GREAT WICKEDNESS, AND SIN AGAINST GOD?**" (Gen. 39:8-9.)

Had young Joseph so sinned he would have indeed sinned against Potiphar, against the evil woman who laid the snare for him, against the nation that was sustaining him, against his own body and soul. But these things seemed relatively insignificant when he considered how great the sin would be because it was **AGAINST GOD**. And for his righteousness he was unjustly accused and cast into prison. (Cf. 1 Pet. 3:17 on suffering for well-doing)

### SAMUEL KNEW THAT SIN IS AGAINST GOD

Samuel's two sons, Joel and Abijah, were made judges of Israel in Beersheba. (1 Sam. 8:1-2) They were wicked sons and the elders of Israel came to Samuel demanding that a king be made judge over them. Though they surely did not fully realize it they were not rejecting Samuel but the Lord in their request. After Saul had

been appointed to serve as their first king Samuel said to them, "Ye shall know and see that your wickedness is great, which ye have done in the sight of Jehovah, in asking you a king." (1 Sam. 12:17) All the people acknowledged their sin and requested that Samuel pray for them. And here is what he said: "Moreover, as for me, far be it from me that I **SHOULD SIN AGAINST JEHOVAH** in ceasing to pray for you: but I will instruct you in the good and the right way." (1 Sam. 12:23.)

This great prophet, this man of God, felt keenly the responsibility that rested upon him. He had served them well for many years. He warned them of the rigorous burdens that they would suffer under their king. All of his efforts were of no avail, yet in spite of all this plus the fact that he himself was burdened with his years he was still not remiss in doing what he could; he could pray to God Almighty in their behalf and continue to teach them in spite of their obstinate decision and their rebellious spirit. But he knew that to fail them in this would be **SINNING AGAINST GOD**. Are there Christians today who are sinning against some wayward brother in failing to pray for him? Is there a father or mother that just might be sinning in failing to pray for a wayward, sin-stricken child?

### DAVID THE KING ADDS HIS WORD

One of the two great sins of king David was not a single act, it was a whole chain of sins. Read the story in Second Samuel 11-12. The first sin in this chain of unfortunate events was covetousness that came by way of the lust of the eyes. He saw Bathsheba bathing. He lusted after her, committed adultery with her and murdered her husband Uriah. Jehovah God was displeased as he always is with such. He sent Nathan to David with the story of the ewe lamb. David's wrath was kindled. The man who did such a thing "is worthy to die" said David. Nathan's response brought a stinging rebuke to the king, for he said, "**THOU ART THE MAN.**"

In Nathan's speech to David we read a message from God. First, he said, "Wherefore hast thou **DESPISED THE WORD OF JEHOVAH**, to do that which is evil in his sight?" The Lord also added to this, saying, "the sword shall never depart from thy house, **BECAUSE THOU HAST DESPISED ME**, and hast taken the wife of Uriah the Hittite to be thy wife." Now, here it is: "And David said unto Nathan, **I HAVE SINNED AGAINST JEHOVAH.**" (2 Sam. 12:13.) Without a doubt David later wrote of this in Psalms 51:3-4. "Wash me thoroughly from mine iniquity,

and cleanse me from my sin. For I know my transgressions; And my sin is ever before me. **AGAINST THEE, THEE ONLY, HAVE I SINNED**, and done that which was evil in thy sight—"

In this prayer David uses a strong figure of speech in which one thing is denied in order to give greater emphasis to something else. Though he sinned against Uriah, Bathsheba and himself, to say the least of it, his great soul cried out making confession to God **AGAINST WHOM ALL SIN IS DIRECTED**. You see, the denial of a thing well known removed the statement from the realm of lying and served to stress the very thing we all need to fully realize, that is, **SIN IS AGAINST GOD**.

### ISRAEL SINNED, ROBBING GOD

"Return unto me and I will return unto you, saith Jehovah of hosts. But ye say, wherein shall we return? Will a man rob God? **YET YE ROB ME**. But ye say, wherein have we robbed thee? In tithes and offerings." (Mal. 3:7-9) When Israel withheld their tithes and offerings they **SINNED AGAINST GOD**, robbing HIM of that which rightly belonged to him. Are we less guilty than they when we selfishly supply ourselves with luxuries and toss the scraps to God as we would to an animal?

### WHAT OF SINS AGAINST MEN?

Sins against our fellows cannot be ignored and forgotten. "Confess therefore your sins one to another, and pray one for another, that ye may be healed." (Jas. 5:16) This is necessary **BEFORE** we go to God in some cases. Jesus teaches in Matthew 5:23 that if you are in the very act of worship and there remember that your brother has aught against you to leave and go first and be reconciled, **AND THEN** come and offer your gift. When this is done God assures his children that he also will forgive. (1 Jn. 1:9) It is not impossible that some man would refuse to forgive you for some wrong doing, but God never will refuse provided we, through faith, meet the requirements for the desired forgiveness. In the case of the sinner in the world, faith, repentance, confession and baptism into Christ brings the forgiveness of all sins. When children of God repent and confess their sins, God forgives them, also.

In the next article I wish to relate some instances in the New Testament also to firmly establish the principle that **ALL SIN IS AGAINST GOD**. The recognition of this should help us all to be a little more careful about what we do or do not do.

## WORDS of TRUTH

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## The Conflicts Of Life

GUS NICHOLS

Spanning the years from birth unto death life is one continuing conflict. A sort of civil war is always raging, either within us, or between us and our environment — between us and the forces around us and operating against us. Those who are not trained to fight in this war are the first casualties when the evil day comes. Any good doctor will tell you that there are many diseases which arise out of nervous tensions. Many are not able to face life as it is, and to "take it on the chin." The gaff and stress of real living is too much for neurotics and they give up the fight and surrender.

### BETTER THINKING

Yet millions of neurosis victims could help themselves to better living through better thinking. "As he thinketh in his heart, so is he." (Prov. 23:7.) But often such unfortunate persons are victims of the false philosophy that they can't help thinking as they do. Their thinking is negative, and they imagine that they can't change the matter and think positively and creatively. They excuse themselves with the pretext that they were born to think as they think, and can't help it. But God says, "Keep thy heart with all diligence, for out of it are the issues of life." (Prov. 4:23.) God would not command us to "keep" our hearts if it were impossible for us to do anything about the matter. "Purify your hearts, ye double minded." (Jas. 4:8.) "Think on these things". (Phil. 4:8.) O yes, by patient and diligent effort one can learn to think in harmony with the facts of life—to think cheerfully and hopefully — to mentally look on the bright side of life. He can train himself to think right, do right and expect the best to happen. The only way to better living is through better thinking. "Be ye transformed by the renewing of your mind." (Rom. 12:1-2.)

### MENTAL ILLNESS

Mental illness is not necessarily insanity. Neither is it necessarily a matter of heredity. The great majority of the ailments of neurotics is self-induced. They invite these bad thinking habits and their morbid outlook on life as a sort of defense against the frustrations of life which their self esteem and ego cannot tolerate. Mental ailments are usually as evidence that a person is confused and perplexed and needs expert help and enlightenment in order to get out of his self-inflicted mental sickness. When real problems of life arise, such persons get so confused that they can't see the plainest of facts involved in the problem. Figuratively speaking, they are so close to their problems that they are dazzled and overcome by them, and can't discern a forward step from a backward one. They should learn the causes of their emotional

conflicts and remove them. They should learn the cause of their fears, prejudices and hatreds and how the mind works under the stress of life's frustrations, and learn how to react to the conflicts of life.

### SOCRATES' PHILOSOPHY

Socrates gave unto his contemporaries the advice to "Know thy-self." People usually know more about anything else than they do about themselves. We need an understanding intelligence concerning ourselves and others around us, if we are to be able to live in proper balance, and enjoy contentment and peace of mind. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3.) We need to discover ourselves and our great need of faith and trust in God. We cannot be truly happy without a sense of perpetual security which comes from knowing our needs and trusting God to supply them by doing that which is in tune with his Divine will.

### MENTAL AND EMOTIONAL HEALTH

Millions of physically strong men and women, boys and girls, are in poor mental and emotional health. The engine of their minds is out of tune, and needs expert attention. Christians are exhorted to "Warn the unruly, comfort the feebleminded, support the weak, be patient toward all men." (1 Thess. 5:14.) The journey of life is somewhat like walking a tight rope, one must keep his balance or he will fall. We need to learn how to live in balance. One-sided, or lopsided thinking brings its millions crashing down to be failures in life.

### WHAT TO DO WITH PROBLEMS

The first thing to do with life's conflicting problems is (1) to face them for what they are. Analyze your problem, size it up, get a good, true conception of it and all that is involved in it. Then (2) raise the question: "Is my problem real, or only an imaginary one? If it does not exist in fact, forget it as you would a mere dream. (3) If it does really exist, is there anything that I can do about it? Or is it one of those many things over which I can exercise no control? Can I by giving diligent attention and effort change matters, or solve the problem in any way so as to make things better and brighter for myself and others? If so, get busy and change things, and leave all worry out of the matter entirely. Do your best, then lie down and sleep like a baby. (4) If you have a real problem, and do not know how to solve it — how to deal with it — have the wisdom to consult some one who can help you. You can consult your doctor, your preacher, the elders, your Bible class teacher, and if your problem is a very perplexing one, ask your doctor to recommend a good psychiatrist. In this way millions of people with emotional and mental illness can find help to become happy and successful in living in balance.

### INFLUENCE OVER THE BODY

Our emotions exercise a tremendous influence over the functions of the body, over health, and over many organs of the body. Simply by exercising the power of thought one can either weep, or rejoice, according to his desire. "Rejoice with them that do rejoice, and weep with them that weep." (Rom. 12:15.) We can rejoice with others in their fortunes and successes in life by making ourselves to become more interested in them and their well-being, and by putting ourselves in their places, as it were. Likewise, we can weep with those who weep by taking their places — by asking ourselves the question: "What if I were in their place and condition? If that were my wife, or husband in that casket what would I do? How would I feel? How would I react?"

### MENTAL HEALTH AND EDUCATION

We need more emotional-health education. There seems to be almost enough mental illness in the world to ruin it. The more complex our modern life becomes, the more emotional sickness there is. And the more neurotics we have

the more maladjustments and misfits we are sure to have in our society. Perhaps one half of the divorces would never have been granted had it not been for emotional disturbances and the inability to cope with the ordinary problems of life.

### EMOTIONAL MATURITY

Knowledge of truth and facts included in self-education can become the foundation for a well-balanced life. On the other hand, such self-help to one having deep rooted complexes, and hysterics, can become harmful, just as the reading of a doctor's book on diagnosis could harm one who is so foolish as to apply all he reads to himself. Any information when misapplied by an unstable person may become harmful, even the truth of the Bible. (2 Pet. 3:16.) But all Christians should "Go on unto perfection" — unto emotional and spiritual maturity. (Heb. 6:1.) "Be men." (1 Cor. 14:20.) "Be no more children." (Eph. 4:11-12.) "When I became a man, I put away childish things." (1 Cor. 13:8-13.) "I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11.) "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) "Having food raiment let us be therewith content." (1 Tim. 6:8.) "Casting all your care upon him, for he careth for you." (1 Pet. 5:7.)

We need the emotional maturity expressed in these scriptures. We need good mental health — mature spiritual health. "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3:18.) The knowledge of the Bible promotes good emotional and spiritual health. Provided one mixes faith and obedience with his knowledge and understanding of the truth. Great faith and trust in God — faith enough to obey God implicitly and swing out on his promises — can, in many cases take the place of tranquilizers, and prevent emotional illness and much mental frustration.

### FUTURE LIFE AND REWARD

But the main blessing of the gospel is present salvation and the gift of eternal life in the world to come. (Mk. 10:30.) Christ came into this world that we might not only learn how to live in balance here, and be faithful Christians, but have the more abundant life here and hereafter. (Jn. 10:10.) Let us grow up and learn to live a better life through better thinking, by thinking as the Bible teaches us to think. Let us control our thoughts and thinking. For the mind controls the body and many of its functions. Let us think as Christ thinks.

## "I Am A Gambler"

A. R. HILL

Yes, I am a gambler. Oh, not the kind that frequents places behind closed doors in some secluded spot or in the back room of iniquity. Nor do I play the ponies or bet on sporting events. Such gambling as that is "peanuts" compared to the gambling I do. You see, I gamble, WITH MY SOUL AT STAKE. I am betting that I can live a life of do nothing and indifference, a life of neglect of things that are of God, AND STILL BE SAVED. I am GAMBLING WITH THE SOULS OF MY CHILDREN AS THE STAKE. I am betting their souls by allowing them to miss Bible study classes and worship services. Although I neither live righteously nor influence them toward righteousness, I am betting their souls on the hope that they will have enough wisdom to guide their own lives unto the Lord. I'm betting that I can remain indifferent to the teachings of Christ on liberality, that I can fail to give as prospered, and that Christ will still bless me eternally. I'm betting I can have a non-chalant attitude toward the lost and still please God. Yes, I'm a gambler — the most reckless type. I'm gambling against impossible odds with my soul and the souls of my children at stake, for you see, I AM A LUKE WARM MEMBER!

## Concerning Religious Tolerance

R. W. GRAY

Tolerance is so closely related to "long suffering," a virtue listed as one of the fruits of the Spirit, that we view it as desirable Christian attitude. "Toleration" is defined by Webster: "... allowance of that which is not wholly approved; recognition of the right of private judgment in religious opinions and modes of worship differing from those of the established church; freedom from bigotry." The word is often used, therefore, with a religious connotation.

1. Christianity is not a religion of force or coercion. No true Christian denies the free moral agency of all men. We confess the inherent right of the individual to make his choice for or against truth and error, right and wrong, the broad and the narrow way—God and Satan. Our King does not authorize force in restraining those who belittle or scorn the principles we hold dear. We are taught, rather, that "vengeance" belongeth to God. (Rom. 12:19) Gospel power, God's power to save, is exerted by preaching, by exhortation, by the power of love and persuasion. (Rom. 1:15-16; 2:4-11; 2 Tim. 4:1-2). Mr. Webster's definition of tolerance, therefore, is a trait Christians must possess. The dark ages under Romanism could not have resulted without a loss of this Christian virtue.

2. A secondary definition of the verb-tense of tolerant - "tolerate" - is anti-Christian in connotation: "allow so as not to hinder. . . not interfere with." While no physical force is to be used in restraining error, and while every semblance of bigotry must be avoided, there is a real sense in which Christianity as a movement must interfere with the designs of error. We may not reasonably follow Paul's words in Titus 1:10-14 with the statement "allow so as not to hinder." Notice! "For there are many unruly and vain talkers and deceivers. . . whose mouths must be stopped who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. . . Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth." This does not sound as if Paul felt that perverters of truth should be left alone or ignored. "Not interfere with" will not work here.

3. Religious tolerance does not demand that positive rebukes or error be avoided; that religious error be tolerated without a word of rebuke or correction from Christians. Such an attitude stretches the word to cover "condoning" and or "Encouraging" error. God honored religious tolerance, therefore, does not include a compromise with Satan and the forces of evil. Jesus, our example, was, in some instances, quite scathing in his condemnation of error and teachers of error. For example: "Thus have ye made the commandment of God of none effect by your traditions. 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. 15:6-9.) The Lord's eagerness to save these deluded souls was as great as his desire to save the woman taken in adultery (Jn. 8:3-11), but they were unlike her in attitude. Jesus saw in the woman a desire to repent and a sense of her need for mercy; whereas, in the pharisaical teachers, he found an impenitent heart void of a sense of guilt and filled with self-righteousness. This accounts for the difference in approach to the problems of the two classes of sinners. It is an error to think of Jesus as an easy-going, soft-peddling sort of person in his attitude toward sin. Toler-

ance has a very definite place in Christian character, but Christian tolerance does not suggest a condoning or ignoring of sin's existence so as to become men pleasers. (Ga. 1:10) No so-called "holy war" will be fostered by those who embrace New Testament Christianity. Political forces have nothing to fear via mob violence, riotous demonstrations, nor attempts to suppress by force the free expression of one's convictions by my brethren. They attempt to lead a quiet and peaceable life. But the forces of error must know that Christians will wield the sword of the Spirit against every ungodly doctrine advanced. For one who follows Christ in rebuking sin in a straight forward manner is not intolerant in the true sense of the term and should not be looked upon as a religious bigot.

## The Power of Truth

R. W. GRAY

"... If ye continue in my word, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free." (John 8:31-32) Jesus' words are axiomatic and applicable in many areas. Access to the truth often dispels distrust, hate, self-punishment, etc. Individuals who cry "freedom now" are well on the way to their goal when the truth about themselves and their fellow man is brought into true focus and accepted. A similiar axiom would read, "And ye shall see the light, and the light will dispel the darkness."

Jesus speaks from a spiritual frame of reference and promises freedom with truth (Jn. 8:32). The truth about which he speaks include more than a mere intellectual perception of facts. His followers had heard much of his teaching and were urged to "continue in his word." Walking in the light they had, growing in knowledge as they walked with the Master, gaining more grace, they would eventually reach the plateau of complete emancipation from sin and its enslavement. Truth shines brighter as we walk therein. It is an error to wait until we possess all the facts, gain all knowledge of the Spiritual realm, before we began to walk therein. "But the path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18).

Mere possession of facts regarding the harmful effects of nicotine does not free the smoker from his habit. In fact, he may be a former smoker and still be chained by the desire for a cigarette. Through growth of knowledge and persistent abstinence he gains the victory after while. Jesus promises absolute freedom from sin, error, human tradition, and self-imprisonment to the man who will "continue in his word." (Jn. 8:31). Practice of truth learned, therefore, is required if it is to make us free.

Upon hearing the promise of freedom the Jews responded, "We are Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?" (Jn. 8:33). Their blindness like the blindness of us all, was self-imposed. They were then in bondage - both from a political and spiritual viewpoint. Denying our blindness and ignorance will bring us nothing but self-deception and more darkness.

The blindness of the Jews in refusing their Deliverer made of him a "rock of Offense", a "stone of stumbling." Abusing their hope of freedom they brought upon themselves a worse darkness and a final incarceration.

Arousing in men a sense of their need for redemption remains the number - one problems facing the preacher of Christ. Like their Jewish counter-parts religious leaders of today have made their followers feel a false sense of security in adherence to human tradition. Men are told that God bows to their wishes and that

they may have the religion of their choice. Once this aspirin, dispensed by the ecclesiastical lords, is swallowed, it is next to impossible to awaken the patient to his needs. Those who make the attempt to teach the primitive plan are considered, as was Jesus by these Jews, fanatics and bigots.

There is a real need for all to become more truth conscious. We need to encourage one another to constantly search for truth; to "buy the truth, and sell it not. . . (Prov. 23:23). Ear tickling sermonettes, if they do not contain truth, will never bring us real freedom in Christ. Hard hitting directness is needed. We must be aroused from spiritual apathy. There is a crying need among us to face the truth regarding our own indifference. We will begin to "live" in Christ when we awake from sleep. (Eph. 5:14.)

Though good judgment, logic and scripture say otherwise, many embrace the thought that "error is as potent as truth." This is advocated in the statement, "one church is as good as another." This means, in effect, "one doctrine is as good as another." All of which is tantamount to saying, "truth or error, it makes little difference."

The permissiveness and promiscuity accepted by many young people is an error that will lead its victim into serious bondage. The truth is that we are to live "soberly, righteously, and godly, in this present world." And he that "will love life, and see good days. . ." must refrain from evil; hating evil he must do good, seeking and ensuing peace. (I Peter 3:10-11). Thus in every area of our existence we are dependent upon a knowledge and practice of truth. This is the only course we may take if we would be free.

## My Child And The Church

What can I do to lead my child to the deepest possible love for and strongest possible loyalty to the Church? I cannot guide her life aright without the help of the church and its message.

Loyalty to the church is inspired in some measure by the church itself. I realize that. By showing interest in my child, giving special attention to her daily needs, inviting her to the services, furnishing her with consecrated leadership, and being scrupulously careful about the impressions which are made on her life, the church can challenge her lasting loyalty.

My home in unbelievable measure regulates my child's attitude toward the church and her loyalty to it. My home is a divinely created unit of present-day society. As an institution of divine origin, it has a divine purpose. It also has a driving task that I cannot delegate to others.

My own parental indifference will be reflected in unconcern on the part of my child. If I am careless in church loyalty or Bible School attendance, what can I expect of her?

I can inspire loyalty in her by my own example of unquestioned allegiance to the church. Parents who love the church, without being aware of it, help their children to love the church, too. Love for the church is not just a fact that is taught, it is a spirit that is caught; and my child's attitude is apt to be the same as mine.

Without coercing my child, I can exercise a marvelous influence over her in all of her church relationships. Force in matters of religion is unwise, but persuasive influence is to be desired and sought in the fullest.

By God's help I want my home to do all within its power to lead our children to love the church and the Savior, and to be loyal to his plan in their lives. What better legacy can I leave my children than a spirit of Christian loyalty like that?



J. A. THORNTON  
Booneville, Mississippi

## What You Can Do To Promote Our Meeting

CHARLIE FARRIS, ELDER

THERE WILL BE A GOSPEL MEETING AT THE ELDRIDGE Church of Christ, Eldridge, Alabama, July 16 to continue through July 22, 1967, with brother J. A. Thornton of Booneville, Mississippi, doing the preaching. Services will be conducted twice daily at 10:30 each morning and 7:30 each evening. All are invited to come and bring their whole families and invite as many friends as possible.

### WHAT YOU CAN DO TO PROMOTE OUR MEETING

1. **REALIZE YOUR OWN NEED.** Even the most mature Christian needs to hear the Word of God preached. Periodically, we all need to hear a series of gospel sermons — even on subjects with which we are comparatively familiar. Gospel meetings are designed, not merely for the unsaved, but also for Christians. Your faith is not so great that it cannot be strengthened. Remember that faith — for the Christian as well as for the alien sinner — comes by hearing the Word of God. (Rom. 10:17).

2. **COME TO THE SERVICES EXPECTANTLY.** Come, not from a sense of painful duty, but with a heart filled with gratitude for the privilege of hearing the Word of God. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." (Matt. 5:6). Come expecting to be blessed. Realize that there is yet much for you to learn. Listen to the sermons with the idea of receiving more light that you may walk more intelligently in the way that leads to eternal joy. If this is your attitude, you will not need to be exhorted to attend all the services of our meeting at Eldridge, but you will look forward eagerly to each succeeding meeting.

3. **PREPARE YOURSELF FOR THE MEETING.** Study prayerfully the Word of God. Consecrated Bible study will whet your spiritual appetite, and intensify your interest in the salvation of souls.

4. **PUT FIRST THINGS FIRST.** Make up your mind that during this meeting nothing will be allowed to take precedence over this gospel meeting. If it is necessary for you to change some plans or make some sacrifices in order to place spiritual affairs on top, do it cheerfully. Put God where He belongs in your life; crown Him as king of your heart. (Matt. 6:33).

5. **BURDEN YOUR HEART WITH RESPONSIBILITY FOR SALVATION OF SOULS.** Remember that being a Christian involves much more than refraining from doing evil. To be faithful to Christ, (Rev. 2:10; Matt. 24:14), we must positively do good. (Jas. 4:17). Pray for the salvation of all, but select one or more persons as the special object of your prayers.

6. **BE ENTHUSIASTIC.** Talk about the meeting. Tell your friends about it. Invite them

to services. Offer to provide transportation for those who need it. Pray for the preacher, the song leaders, and all those who have special responsibilities. Enthusiasm is contagious.

You have a special invitation from the Elders of the Eldridge Church of Christ, Eldridge, Alabama, to come and hear brother J. A. Thornton of Booneville, Mississippi.

(NOTE: Let us apply this list of suggestions to all other gospel meetings, as well. It will help any and all of them. Editor.)

## Some Thoughts On Prayer

ALAN E. HIGHERS

In the May 12 issue of WORDS OF TRUTH there appeared an article by Brother Jack P. Lewis entitled "YOU." The article is an attempted defense of the practice of addressing God in prayer by the common forms rather than in the solemn style of "thee" and "thou." I trust it will be worthwhile to consider some thoughts on the other side of this question.

Let it be clearly understood that this is a matter of style of form and not a matter of substance; in other words, it is not a question of whether the prayer is acceptable to God, but rather whether the common form of address suggests, in our language, the greatest spirit of reverence to those who hear public prayer.

The writer says: "Some brethren today would like to bind the old English forms upon the church as the only acceptable language of prayer." I believe that statement is not only inaccurate, but grossly unfair. I am not aware that anyone has tried to "bind" the solemn style as "the only acceptable language of prayer." As already stated, it is not a question of whether the prayer is acceptable, but whether it conveys greater reverence to those who are led in prayer to address God as "thou" or as "you."

Consider a parallel thought. Suppose a man waits on the Lord's table in a sport shirt, open at the collar, and made of transparent material so that his undershirt is clearly visible. Does that render the service unacceptable in the sight of God? I know of no one who would so contend; but likely we would all agree that it would be in poor taste and that it would convey a very poor impression to the audience. Now, is not the same type of situation possible in prayer?

If we are going to insist on referring to God in the language of the street, when there is a higher form of address available, how far shall we carry it? I heard a man once lead in public prayer in which he referred to God continually as "Sir." Another man opened his prayer with the expression, "Good morning, God!" Now, if a man were doing his best, we have reason to believe that God would hear his prayer; but the question is, would this be the most reverent way for all of us to address God? The man who appeared at the Lord's table in his very best would not doubt be pleasing to God; but the question still is, would this be the most reverent way for all of us to appear when taking part in the public worship? I believe all honest hearts can see the point.

### LINGUISTIC CONSIDERATIONS

Brother Lewis goes to some lengths to discuss the pronouns in Hebrew, Greek, and Latin, and to point out that man used the same pronouns in addressing God that he used in addressing his fellowman. It has been my observation that some men who are well trained in the original languages tend to think that every problem has a linguistic solution, just as some surgeons seem to think surgery is the only cure for most diseases.

In fact, the Hebrew, Greek, and Latin pronouns have no bearing at all on the precise point

at issue, consequently the impressive display of learning tends to be rather superfluous in this case. They have no bearing for two reasons: FIRST, no one has contended that this is a scriptural distinction to be found in the original text, any more than it is claimed that it is a scriptural distinction as to how one should dress at the Lord's table; and SECOND, the discussion is in regard to what terms IN OUR LANGUAGE tend to manifest the greatest amount of reverence in prayer (not simply on the part of the leader, but to those who are led also). It has never been argued, so far as I know, that there was any such thing as a solemn style in Hebrew, Greek, or Latin, but the fact remains that there IS such a form of address in the English language! Since we do have such an elevated and lofty form of address, the question is: should we abandon that solemn style which has characteristically been used in our language in address to God, and to repair instead to the common style which bears no such historical significance?

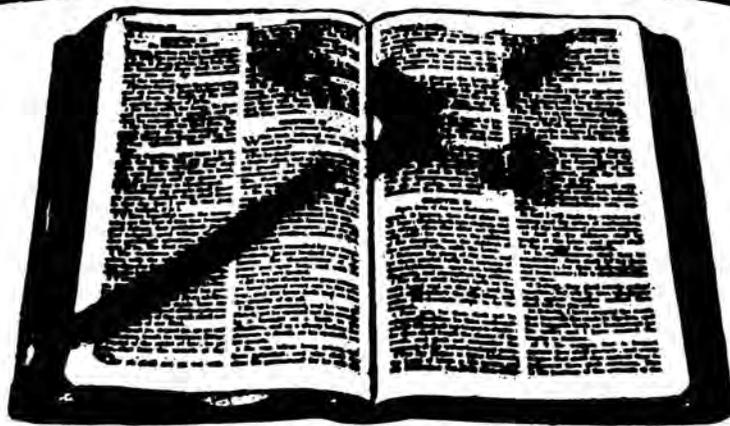
He further points out that "thee" and "thou" were also used in referring to men, even to evil men, in the King James Version, and that this did not connote any reverence to them. It is granted that these forms are uniformly used in some translations to refer to both God and man, but this still does not reach the real point at issue. Regardless of their origin or early usage, the fact persists that these terms have come to be recognized in our language as denoting special reverence toward God — just as "His Honor," "His Majesty", or "Mr. President" are terms denoting particular respect toward certain positions among men. The Revised Standard Version of the New Testament was published as recently as 1946, yet in the introduction by Dean Weigle, it is said: "After two years of debate and experiment it was decided to abandon these forms and to follow modern usage, EXCEPT IN LANGUAGE ADDRESSED TO GOD." (Emphasis supplied). Consequently even in a MODERN translation, there was recognition of the principle that it is STILL proper to address God in the lofty language and solemn style which has developed for that purpose.

It was also stated, "(One has a perfect right to prefer the old . . . Say 'thou' if you please. Christian charity demands that one be longsuffering." It is commendable that Brother Lewis feels longsuffering toward those of us who prefer the solemn style. But what is the difference in using the solemn style in praying and in using it in singing? Brethren everywhere sing: "Worthy art THOU," "How Great THOU Art," and "Rock of Ages, Cleft for me, Let me hide myself in THEE." Verily the legs of the lame are not equal.

It was further stated that the people of God have more important things to do than to worry about the form of address in prayer. But it was important enough for Brother Lewis to write a lengthy article on the subject and to submit it to practically every publication in the brotherhood, therefore it must be worthy of some consideration. He says, "Why should you expect the church to be bound by your tastes?" We do not expect the church to be "bound," as already explained, but we do believe brethren should be taught to manifest the greatest reverence of which they are capable. We would ask, "Why should you expect the church to be bound by your tastes that a brother should wear a coat when waiting on the Lord's table?" Is that not also just a matter of taste? Certainly it is, but all of us recognize that it is a matter of good taste?

In leading public prayer, as in appearing in public worship, one should consider not only his own "taste," but the effect he has on others. We lose nothing by addressing God by the most high and holy terms known to the English language.

# WORDS of TRUTH



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

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

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## Studies In The Book of James, VIII Stabilizing Truths for Christians, III

James 1:18-25

WILLIAM WOODSON

Two previous articles on the subject of Christian strength have emphasized the importance of the conception of God and the Bible which the Christian holds. The present study considers a third truth which stabilizes the Christian. We consider the importance of one's view of religion.

### THE TERM RELIGION

The Greek term translated "religion" is THRESKEIA. Thayer suggests the term probably referred to the fear of the gods, religious worship, and that which consists in ceremonies. It is used in the New Testament in three places: Col. 2:18, here it is translated "worship"; Acts 26:5, James 1:26-27, where it is translated "religion".

The term apparently refers to the inward feeling of respect and reverence for God which is expressed externally by one's love, awe, and conduct. Religion, as it is viewed, encompasses the total response of man to God, the emotion of his heart, and the activities of his whole being.

James uses two terms for the proper relationship. (1) IT IS TO BE PURE. The term "Pure" is from the word KATHARA. This word means free from anything which soils, adulterates, corrupts. It is a religion which is free from corruption. It is free from what is false; hence, genuine. (2) Religion is ALSO TO BE UNDEFILED, from the term AMIANTOS. This term is very similar to the word pure, meaning not defiled, not soiled. Particularly it refers to that which is free from anything that would deform and debase, that which would impair the force or vigor of one's religion.

James is urging a way of life which springs from a heart of love and respect for God. If there is anything in one's life which impairs the force of such reverence, it is to be removed. Instead one's life is devoted to expressing the power of God's will in his life. One is reminded of the words of Jesus, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5:16.

### THREE AREAS OF RELIGIOUS LIFE

James presents three areas wherein one may test the genuineness of his religious professions.

1. A RELIGIOUS MAN BRIDLES THE TONGUE. (Verse 26)

The term BRIDLE, CHALINAGOGON, is a present participle. It shows that one is seeming to be religious and at the same time is not bridling his tongue. The Greek word means "to put a bridle on so as to lead about; to hold in check, to restrain." The man contemplated does not hold his tongue in check, does not have control over what he says. Again James says he DECEIVETH his own heart. The term is also a present participle showing that the deceit is going on while the "seeming to be religious" is taking place. The term deceiving refers to one who is not putting his feet in the proper path, who is not making the right progress along the trail. Instead, he moves to one side and then then the other. Before long, one loses his way. Observe then the failure to match what one seems to be with what one actually is results in inward deception and external declaration of hypocrisy.

Such a religion is VAIN. The term vain refers to that which is without force, truth, success or result. It does not bring about in one's life a beneficial result.

James indicates one's religion produces a guided, controlled, restrained tongue because of the reverence one has for the will of God.

2. A TRUE RELIGION PRODUCES VISITATION TO THOSE IN NEED. (Verse 27)

The term "visit" is from the word EPI-SKEPTOMAI. Jesus uses it of the visit to the sick, Matt. 25:36,43. The term is used of God's care for man, Acts 15:14, Luke 7:16. It is used of the church seeking out the seven men who would serve in the care of tables, Acts 6:3. Much more is involved in the term than merely a social visit. It calls to our mind the supplying of the care which is necessary to supply a need. God was not merely mindful of man's need; but he supplied his Son that man's need might be met, Luke 1:68,78. In the same way Christians are to see the needs of others and to do good unto all men, Gal. 6:10, Titus 3:1.

Those who are to be visited are the FATHERLESS and WIDOWS. The term fatherless is from the word ORPHANOS. Jesus uses it of those who do not have a teacher, a guide, a guardian, John 14:18. Here it refers to one be-

reft of a father or parents. The widows are included as well as the fatherless as the object of a visit by God's people.

This visitation is to be done in the AFFLICTION of those benefited. The term affliction refers to that which presses together, which places one in distress. The result is that one is in desperate circumstances. In such a moment God's people have an opportunity to render service that will result in the honor of God, II Cor. 9:12-14.

3. PURE RELIGION LEADS ONE TO BE UNSPOTTED FROM THE WORLD.

The term "KEEP" is from the present infinitive of TERO. The meaning is "one keeps on keeping himself." The term "UNSPOTTED" means "free from censure, irreproachable; free from vice. The term "world" refers to the mass of mankind alienated from God and hostile to the cause of Christ. In the passage James indicates there can originate from the world defilement which will mark the child of God as related to the world if there is not a constant vigilance to keep oneself unspotted.

### CONCLUSION

In these verses, James 1:18-27, we have seen certain truths which aid the Christian in stabilizing his life. The Christian serves God who made the heavens and earth, who bestows gifts upon man, who offers salvation unto man, and has a purpose for his people to achieve. The Christian understands the importance of the word of God in his life. It is a word, a law. It is implanted in his heart. It shows him the way of truth and leads him into liberty. The Christian is concerned with his religion. His love for God expresses itself in conduct, in concern for one's fellow man, and in the continual attainment of Christian character.

## What to Expect... When You Visit A Church of Christ

You can expect to find a group of Christians assembled to worship God through Jesus Christ His Son. This worship consists of studying the Holy Scriptures, praying, singing, observing the Lord's Supper, and contributing of their means. These Christians worship as Christ directed the

(Continued On Page 4)

## WORDS of TRUTH

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## My Denominational Experience

GUS NICHOLS

I recently wrote concerning my fiftieth Anniversary as a gospel preacher, and promised to write more later concerning my conversion from denominationalism to the truth. In relating these experiences I shall be presenting some scriptures which are often perverted. In this article I shall try to present my experience in joining a religious denomination before I learned the truth.

### WITNESSED FIRST BAPTISM

When I was about eight or nine years of age I witnessed my first baptizing. Aunt Mary, wife of uncle M. O. Wyers, was slowly wasting away of Tuberculosis. After having been bedfast for some time, she wanted to obey the gospel. Her brother, Elijah Herren, who was a gospel preacher in the state of Mississippi was summoned to come and baptize his sister. The little stream known as Dry Creek in Fayette county Alabama, was dammed up at a road crossing, near the Willis Aldridge home, and there a group gathered for the baptizing. My aunt Mary was placed in a chair, and carried by the preacher and another man out into the water, and she was baptized. (Rom. 6:4-5; Col. 2:12.)

The preacher spoke at the water before the baptizing. Not having learned much about the Bible, I did not likely understand the sermon. All I can remember about the occasion was that I was anxious to see the act of baptism performed, and, like most youths, thought the sermon out of place and entirely too long. Of course, I did learn that the baptism had to do with religion and going to heaven in some sense.

Soon afterward Aunt Mary died happy, and her funeral was about the second one which I ever attended. Though I had heard her brother, Elijah preach in their father's home in our community when I was only about five years of age. Of course, I do not remember anything about that discourse, other than the fact that the small room was "full of people", and that the singing was "pretty". There was no church of any kind in our community, and the nearest was several miles away. Perhaps we did not go to "church" as much as once per year. And I had never heard of the Church of Christ. We lived on a little hill-side farm and had a "wild" young mule, which we would not dare hitch to a wagon. But we had a three year old ox and a one-ox wagon in which we sometimes "went to church", traveling about two miles per hour. The roads were rough and we had to walk up the hills, of which there were many. Sometimes we walked all the way, round trip, and left the ox at home "to rest."

When I was about nine my mother took me "on a walk" about four miles to her church during a "revival". My heart was warmly touched that day with the story of Jesus, his death for

us, his resurrection, his ascension and a future life with him eternal in the land fairer than day. I wanted to "do something" right then and there, but the preacher said he did not understand it, and could not say just what one should do, if anything at all. He said Moses said "stand still and see the salvation of the Lord." He thought we ought to pray, but said we could not do anything to be saved. I very much wanted to love God and obey him, but was more confused than enlightened, much of it being due to my lack of ability to understand — so I thought.

### THE PREACHERS

In the meantime, I heard and learned very little truth in the next few years that followed. The preachers would tell us the Bible is a great mystery and that the sinner could not receive the things of the Spirit, or understand God's revelation, until first quickened into life. This was to be done by a direct and miraculous work of the Spirit upon the heart of the sinner, and independent of the word of truth, or gospel of Christ. If I understood them, the preachers were directly called and qualified by God Almighty, and received "an inner-light" of understanding and could explain perplexing problems unto the sinner, who, when converted by the direct miracle would have the "inner light" also and the witness within that he was saved.

### CONTRADICTING THEMSELVES

When I was about fifteen, it began to dawn upon me that the preachers which I had heard were contradicting themselves. (1) They claimed to be directly guided by the Holy Spirit in their preaching, as were the inspired apostles of Christ. (Jn. 14:26; Jn. 16:13.) Some of them would say the Spirit would have to give the message, or there would be no message for that day, then they would close asking and beseeching the audience to please pardon any error seen in the message. (2) They would tell us that the sinner cannot do anything to be saved, then close pleading for mourners to come to the altar of prayer to believe and seek salvation.

(3) They would preach that all can not understand the Bible alike, and a man is conceited and narrow who thinks he is right and all others are wrong. They believed that the Bible teaches all doctrines of the different churches, but he would finally get around to arguing that other churches with their doctrines were not right, and that this particular denomination was right, and give his reasons for being a member of it, and for not belonging to any of the others. Some of the others sprinkled for baptism, sprinkled babies, had open communion, and denied the impossibility of apostasy.

(4) The preachers would argue that the sinner is hereditarily, and totally depraved and could not think a good thought, nor do a good deed in God's sight until first quickened by a direct operation of the Holy Spirit in a miraculous way upon the sinful heart. They never did teach us that the gospel is the power of God unto salvation. (Rom. 1:16.) Nor that the "Law of the Lord is perfect, converting the soul." (Psa. 19:7.) Neither did they inform us that the gospel was revealed, preached and confirmed by the Holy Spirit through the inspired apostles. (1 Pet. 1:12; 2 Pet. 1:21; 2 Tim. 3:16.) But they left the impression upon our minds that the Spirit had to convict and convert sinners by a direct miracle, independent of and apart from the word or gospel of Christ. This made man no more than a machine merely to be operated upon and saved, or to be passed by and left in his sins, the whole matter being left up to the Holy Spirit alone.

(5) After teaching us that the sinner cannot do anything to be saved, the preachers would invite them to come and pray for salvation, as though that was not doing something. They would also tell them to believe in Christ and trust him for salvation, that Christ had actually saved all men at the cross, and all the sinner had to do was to trust that He did save him when the blood was shed at the cross. Of course, this was all very

inconsistent and contradictory. For, if the sinner can not do anything to be saved, why did they tell him to do something, and teach him that he will be lost if he does not do something to be saved? And, if the sinners of earth were all saved at the cross, then they are already saved — were actually saved two thousand years before they were born, as far as those now living are concerned, and trusting that the Lord "did it" — that he had saved them at the cross — would not be necessary to being saved, seeing they had been saved before they were born into the world and ever lost?

Again, if the world was saved at the cross, thousands of years before we were born, then how could we be born totally depraved and ever be lost, seeing they say those once saved can never afterward be lost? In fact, if we were saved at the cross, we were saved before being born totally depraved and, therefore, saved before being lost so as to need salvation. Some of these things greatly perplexed me, and worried me no little.

(6) But the preachers fixed all this up and smoothed out all the problems, contradictions and inconsistencies by teaching us that the Bible is a great mystery to the unregenerate soul, to the unsaved man. They told us that if we would give our hearts to the Lord and trust him, he would save us, and then give us a spiritual understanding of all such things as are great mysteries to the sinner. But the preachers claimed to have been saved, and yet they would admit that these things were still mysteries unto them. But in order to explain their apparent embarrassment, they would say that one can prove all doctrines by the Bible, that it teaches all sorts of doctrines, but we should remember the word is a dead letter, but that the Spirit gives life, and that we should follow the Holy Spirit, and then we would go right, whether or not we understood the Bible, and that when we would be saved we would not give our feelings for all the Bibles in the world. At times they would argue that if the professor of religion allowed some statement of the Bible to worry him, he was right then being tempted of the Devil — tempted to give up his experience and his religion, which they said was never to be doubted regardless of what the Bible says.

Some how, I believed the Bible to be the word of God. Though I did not know much about what it said on any subject, and nothing of what it says on many subjects, I wished for the, so called, "Inner light" which was supposed to make the word plain to me.

In about this state of mind I went forward for prayer, and was told to believe on Christ and he would save me. This I did for several days, but there was no miracle came to convert me, as they had promised. With many praying all around me, and some claiming to have found salvation, I could not understand why the Lord would not save me also. Finally one day a preacher came to the "Altar" of prayer and talked to me, and tried to encourage me. He did not tell me to keep on praying, even if it would take many weeks or months to find salvation, as some of us had been told. But he told me that there was no doubt about it, I was already saved, and needed to claim salvation and live it, and based his advice on the fact that I had told him that I believed the Bible and believed in Christ as the only Savior and Lord. He said all who believed this were already saved, and did not need some great miracle wrought upon them, but they should take God's word for it that they were saved.

Of course, I did not know that faith alone, or faith only, is dead faith and cannot save or justify. (Jas. 2:14-26; Jn. 12:42-43; Jn. 8:20-44.) But being led by the blind, I claimed salvation and joined that denomination, and was baptized in the near-by creek on Saturday afternoon.

(But I must tell you later about the discourse at the water.)

## Is Education An Evil?

By JAMES A. JONES

### INTRODUCTION

Our age is one in which questions are asked and answers are sought. Yet, such is not unique because man has practiced this for centuries. Naturally, some are wise and others are foolish, 1. nevertheless, they are a profitable way of teaching. Christ and the apostles used them very effectively.

### IS EDUCATION GOOD OR EVIL?

One question in which there is much interest today is that of EDUCATION. Is it GOOD or EVIL? The Bible in principle answers this, but if one is searching for objectivity several others must be answered. Are INSTRUCTION, TEACHING, DIRECTION and TRAINING good or evil? They are components of education. One must ask, educated in WHOM or WHAT? The PURPOSE of one obtaining an education must be ascertained. Was it precisely a degree or degrees, to parade them, egotism, pseudoscholarship, popularity, or to GENUINELY EDUCATE himself in TRUTH and RIGHTEOUSNESS and how to COMMUNICATE it EFFECTIVELY to others in order that he may DEVOTE himself to this ALL the days of his life?

Just because a person may have a college degree does not prove that he is right or wrong, evil or good, proud or humble, foolish or wise. 2. There have been and are those with and without degrees who were and are not really educated. On the other hand, sober reflection will force one to conclude that there are people who are actually educated, some of whom do not have earned degrees. Obviously, a degree is not a guarantee that one is educated. Whether a man has a degree or not, if he is educated, he has gone through the same basic process.

The value of a well trained Christian teacher cannot be overestimated. One learns much more in a shorter period of time under such an instructor. This does not include the influence of the teacher's attitudes, life and personality on the students. Likewise, Jesus and the apostles taught that the church was to be an educational institution. 3. If this is true, then the church should take her responsibility very seriously. Many reasons could be given as to why the elders, preachers and teachers in the family of God should be the best trained men and women in the world. 4. However, talents shall continue to RUST as long as God's people are not motivated to give their best to the Master — the best of which they are CAPABLE.

Cursed is he who does not use what the Lord has entrusted to him. 5. If one uses his talents constructively, he is teaching, training and educating himself. Can one stop improving and be pleasing to God? If so, why? If not, then one must always be in the process of learning. While engaged, would it be wrong for him to get academic credit, degree, doctor's, etc.? If so, why? The church has always had a problem with members who taught error, were proud, and refused to be governed by God's Will, but a DEGREE was not the CAUSE. Whether or not a fool is foolish is not based on a degree. Brother Cleon Lyles says:

We cannot afford to condemn what we call "higher learning", because some have erred. Neither can we afford to place a premium on ignorance because we can find as much error here as any other place. In some ways we may find more but of a different kind.

### CONCLUSION

God's people have the greatest challenge before them in the church's history, but she will not rise above nor go beyond her leadership. Let us be grateful for the accomplishments which have been realized in the educational program; however, we should not be satisfied. One of our most urgent needs at this hour is expertly trained personnel. I long to see the day when we will

have literally thousands of highly technical and specially trained elders, preachers and teachers.

\* \* \*

1. II Timothy 2:23; Titus 3:9.
2. 1967 ABILENE CHRISTIAN COLLEGE LECTURES (Abilene, Texas: ACC Students Exchange, 1967), pp. 374-377.
3. Henry E. Speck, Jr., THE CHURCH'S EDUCATIONAL PROGRAM (Austin, Texas: R. B. Sweet Company, Inc., 1963), pp. 7-25.
4. See the editorial in CHRISTIAN BIBLE TEACHER, November 1966.
5. Some because they have not been fully developed, others because they have never been used.
6. Matthew 25:14-30.
7. 1967 ABILENE CHRISTIAN COLLEGE LECTURES, pp. 375, 376.

## Popularity Does Not Make It Right

By FOSTER RAMSEY

"Everybody is doing it!" How many times have you heard this expression used relative to some sinful, worldly activity? Usually it is used to justify the action as though everyone doing a certain thing would make it right!

More and more people are participating in conduct that is downright wrong, or at the best is highly questionable. The moral fiber of our country is not what it once was. The people as were our forefathers. Drinking, divorce, dancing, obscenity, covenant-breaking, dishonesty, gambling, selfishness, envy and covetousness are other sins in which many people unhesitatingly participate.

No action is made righteous by the number that does it. Sin is sin, error is error, and wrong is wrong, regardless of how many people engage in them. All the people of the world were engaged in sinful living prior to the flood with the exception of Noah and his household. But that did not make sinful living as the proper course of life. (Gen. 6:1-12)

If everyone is doing something, then that something should be investigated even more closely and carefully. In most instances in the Bible where there is a majority and a minority, the majority was wrong. The majority of people died in the flood; they were wrong! The majority of the Jews followed Jereboam in the division of the kingdom; they were wrong! The majority of people clamored for the death of Christ; they were wrong!

Jesus declared that many are called but few are chosen! He also described the circumstances of the final judgment; that many would be lost, and only a few saved! If you follow the majority in wrong doing, be prepared to follow them into eternal punishment because this is the destination of those who do wrong, and try to justify it by the number that are engaged in it.

"Thou shalt not follow a multitude to do evil!" (Ex. 23:2.)

## Baptism: How, Who, and Why

RUBEL SHELLY

Baptism is a most controversial subject. Almost every fact of Bible baptism is disputed. How is baptism administered — by sprinkling, pouring or immersion? Who is to be baptized — infants or believers? Why should one be baptized — for remission of sins, to declare one's salvation? Although almost every major religious group in America teaches baptism, very few of these groups are in complete agreement on the HOW, WHO or WHY of it!

Nevertheless, baptism is a command of God. Peter, as he preached to Cornelius' household, "COMMANDED them to be baptized in the name of the Lord" (Acts 10:48). And commands of God are to be obeyed. I John 2:3-4 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."

The fact that baptism is commanded by God causes us to see the importance of gaining a clearer understanding of the HOW, WHO and WHY of Bible baptism. This will be our purpose in this study.

FIRST, HOW IS ONE TO BE BAPTIZED? The religious world in general says: Sprinkle, pour or immerse. But does this agree with the facts of the Bible with regard to baptism?

The New Testament does not contain a single example of sprinkling or pouring water on an individual and calling it "BAPTISM." And there is certainly not a COMMAND in the Bible for men to be "sprinkled." Now the Greek language (in which the New Testament was written) was a very precise and exact language. Its vocabulary and syntax do not promote ambiguity and confusion. There is a Greek word which means "sprinkle." That word is RHANTIZO. But that word is never once translated "baptize" in our English New Testament. It is never used to describe a baptismal scene. The word which is translated "baptize" is BAPTIZO. Its literal meaning is "to dip, plunge or submerge." This is the action described in the word "baptize."

Furthermore, Bible expressions used in describing baptism allow only immersion. For example, John the Baptist baptized in Aenon, near Salem, "because there was MUCH WATER there" (John 3:23). Of the three actions already mentioned (sprinkling, pouring, immersion), only immersion requires "much water." And in Acts 8 is another example of Bible baptism in which the expressions used allow only immersion as baptism. Philip and the Ethiopian eunuch "came unto a certain water" (verse 36) and the Ethiopian asked to be baptized. In fulfilling his request, Philip "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..." (verses 38-39). These expressions allow ONLY immersion as baptism.

And finally God declared baptism to be a burial in Romans 6:4. "Therefore we are BURIED with him by BAPTISM into death..." Sprinkling and pouring could not possibly be described as a "burial." Only immersion fits this description.

SECOND, WHO IS TO BE BAPTIZED? Are infants fit subjects for baptism or is it for adults only?

The Bible says that only the TAUGHT are to be baptized. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19-20). From this statement made by Christ, it is obvious that an untaught person is not a subject of baptism. But an infant cannot be taught the facts of the gospel. Therefore infants are not subjects of baptism.

The Bible also teaches that only BELIEVERS are to be baptized. When the Ethiopian eunuch asked to be baptized, Philip said, "If thou believest with all thine heart, thou mayest" (Acts 8:37). Thus faith is preliminary to baptism. Again, infants are excluded! Infants can neither believe nor disbelieve the gospel!

Thus baptism is not for infants. It is only for taught and believing adults who seek salvation.

THIRD, WHY SHOULD ONE BE BAPTIZED? Is baptism a declaration of past salvation, a condition of gaining membership in a religious denomination; or is it essential to salvation?

Christ said, "He that believeth and is baptized shall be saved" (Mark 16:16). This clearly makes baptism a condition of salvation rather than a result of it.

One must be baptized in order to enter the body of Christ. (1 Cor. 12:13.) Salvation is found IN CHRIST (II Tim. 2:10). All spiritual blessings are IN CHRIST (Eph. 1:3). Redemption is IN

(Continued On Page 4)

## Baptism: How, Who, and Why

(Continued From Page 3)

CHRIST (Eph. 1:7). All these things are found in Christ. But how does a person get into the body of Christ that he might share in these blessings? "For as many of you as have been BAPTIZED INTO CHRIST have put on Christ" (Gal. 3:27).

One must be baptized in order to enter the kingdom of God. Christ said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). But how is the new birth accomplished? "Except a man be BORN OF WATER AND OF THE SPIRIT, he cannot enter into the kingdom of God" (John 3:5). The only command of God that involves water in any way is baptism. Thus baptism is a part of the new birth which Christ commanded.

Have you been baptized?

## All Sin Is Against God

We have established from Old Testament evidence that our sins are against God. In the cases of Joseph, David and Samuel this truth has been made crystal clear. Now let us move into the New Testament and investigate a few cases where the same truth is expressly stated or clearly implied. I am not in any sense trying to cancel out man's transgressions against man, against the nation or against his own body, but simply trying to show that ultimately we must stand before the judgment seat of Christ and give answer to him.

### OUR FATHER WHO ART IN HEAVEN

When Jesus gave the disciples a model prayer he taught them to pray, "Our Father who art in heaven — forgive us our debts, as we also have forgiven our debtors." (Matt. 6:9-12) Now why do we ask God to forgive us? Is it not because we have sinned against him? Surely we would make no such request, and God would not expect such from us, if we had not sinned against him. If you sinned against "brother Jones" you would not go and ask "brother Smith" to forgive you. You would ask forgiveness from the person against whom you sinned. Surely we should repent and ask forgiveness when we wrong each other but we must not let the matter stop there. God must be taken into all our plans to go to heaven and one important thing, under the existing circumstances, is that we **MAKE THINGS RIGHT WITH GOD.**

### THOU HAS NOT LIED UNTO MEN BUT UNTO GOD

The first recorded sin in the church of our Lord in Jerusalem was that of Ananias and Sapphira. (Ac. 5:1-11) This man and his wife sold a possession and brought a part of the proceeds and laid it at the apostles feet leaving the impression that they were giving the whole amount. "But Peter said, Ananias, why hath Satan filled thy heart TO LIE TO THE HOLY SPIRIT, and keep back part of the price of the land? While it remained, did it not remain thine own? And after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? THOU HAST NOT LIED UNTO MEN, BUT UNTO GOD." (vss. 3-4.)

No one supposes for a moment that Ananias and Sapphira did not lie to men. This is another of those elliptical expressions in the Scriptures in which one thing is denied to give great force and emphasis to something else. In this case the emphasis lies upon the fact that they **LIED UNTO GOD AND TO THE HOLY SPIRIT.**

### WHY PERSECUTEST THOU ME?

In the ninth chapter of Acts the story is first told of the conversion of Saul of Tarsus, later Paul the apostle to the Gentiles. He was on his way to the city of Damascus, with a company of men, to arrest and bring to Jerusalem any that were of the Way (Christians, disciples of Jesus). As they journeyed and came near Damascus a

light out of heaven shone round about Saul, and a voice out of heaven saying, "Saul, Saul, WHY PERSECUTEST THOU ME?" To this Saul answered, "Who art thou, Lord?" And the answer came back, "I am Jesus WHOM THOU PERSECUTEST."

But we say that Saul persecuted the church. And indeed, he did. Afterward he himself wrote, "I was before a blasphemer, and a persecutor, and injurious." (1 Tim. 1:13) Yet, when this confrontation came Jesus said, "WHY PERSECUTEST THOU ME?". So here our proposition is again upheld that when men sin, regardless of others involved, they sin against God Almighty.

### YE SIN AGAINST CHRIST

Concerning the eating of things sacrificed to idols Paul wrote, "But food will not commend us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any means this liberty of yours become a stumbling block to the weak." (1 Cor. 8:8-9) It is altogether possible for us to do something, according to this principle laid down, that is right of itself, yet may lead another, a weaker brother, to fall into sin. Paul explains this way: "For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, YE SIN AGAINST CHRIST." (1 Cor. 8:11-12) If there were a deeper consciousness of this doubtless our sins against one another would become less and less until they reached the vanishing point.

### YE DID IT UNTO ME

This truth will also be involved in the Judgment of the great day. "When the Son of man shall come in his glory — he will separate them one from another — Then shall the King say unto them on his right hand, Come ye blessed of my Father — for I was hungry and ye gave me to eat." (See Matthew 25:31-46) The righteous immediately respond, When did we see thee hungry and feed thee? And the Lord will answer, "Inasmuch as ye did it unto one of these my brethren, even these least, YE DID IT UNTO ME."

This is the case which is the opposite of sinning against God. It is doing good toward God. It works both ways; do good toward others and we do good toward God. But do evil toward others and we do evil unto God.

To those on the left hand he shall say, "Depart from me, ye cursed, into the eternal fire prepared for the devil and his angels: for I was hungry and ye DID NOT GIVE ME TO EAT." The wicked and the condemned also answer, When did we see thee hungry — and did not minister unto thee? And the King shall answer them saying, "Inasmuch as ye did it not unto one of these least, YE DID IT NOT UNTO ME."

### CONCLUSIONS

First, when we sin either by commission or omission we sin against the Lord. Second, even those sins which we may commit against our fellowmen are sins against God. Third, God must be the one to finally forgive our sins. And fourth, He will gladly do so, he longs to do so, upon the conditions set forth in his word. Jesus died for sinners. The conditions are plainly set forth in the Great Commission; that is, a sinner must believe in Christ as the Son of God, repent of his sins and be baptized for the forgiveness of those sins. (Mark 16:16, Lk. 24:47) God's own children must repent of sins and confess them as they turn away from them, asking the Father to forgive.

All judgment has been committed to the Son. And all that he requires of us is found in his word. We ought therefore, to remember his words: — "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." (Jn. 12:48)

Virgil Bradford

## What To Expect... When You Visit A Church of Christ

(Continued From Page 1)

first century disciples. (John 4:24; II Timothy 2:15; I Timothy 2:8; Ephesians 5:9; Acts 20:7, I Corinthians 16:1-2).

You can expect these churches to have a wholesome respect for the inspired word of God, the **SOLE** and **COMPLETE AUTHORITY** in religion today. "If any man speak, let him speak as the oracles of God" (1 Peter 4:11). "Let us all walk by the same rule" (Philippians 3:16.) Since churches of Christ accept the Word of God as an all-sufficient rule of faith and practice, you can expect them to reject all human creeds (Galatians 1:8-9; Revelation 22:18-19).

Since Jesus declared, "Upon this rock I will build my church" (Matthew 16:18), churches of Christ are identified as belong to Him (Romans 16:16). In these churches you will hear everyone entreated to obey the Lord's commands, namely: **BELIEVE** in Christ (John 8:24), **REPENT** (Luke 13:3), **CONFESS** Christ (Matthew 10:32), and be **BAPTIZED** into Christ (Mark 16:16; Acts 2:38) in order to become a Christian, a member of the Lord's church. After becoming a Christian, these disciples are then urged to continue faithfully in worshipping and serving the Lord as the New Testament directs.

You may expect to hear gospel preachers pleading for all who would follow Christ to return to the original pattern of Christianity as revealed in the New Testament. It is their conviction that since the Word of God is the seed of the Kingdom (Luke 8:11), if it **ALONE** is planted in the hearts of men it will produce the same fruit today as it did in the first century! This product will be New Testament Christianity.

Churches of Christ wish to commend to all men everywhere this basic approach to serving God. It is the conviction of these Christians that this is the only real answer to Christian **UNITY** and **FELLOWSHIP** in **CHRIST!** (Ephesians 4:5; I Corinthians 1:10).

## "Visiting Pays"

The Los Angeles Executive Club published some extremely interesting facts about salesmen's calls:

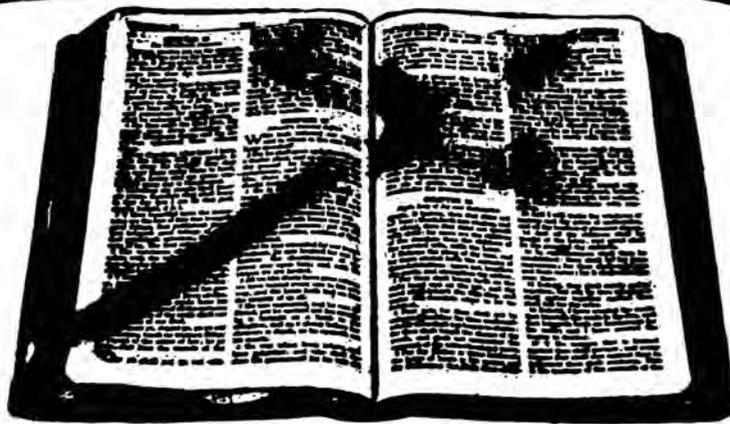
1. 80% of all sales are made after the fifth call back.
2. 48% of all salesmen make one call and quit.
3. 25% make two calls and quit
4. 12% make three calls and quit.

In other words, the difference between selling and failing to sell lies in the number of calls. It is so hard to get some Christians to visit. It is even harder to get them to revisit and yet, this revisiting insures success in both selling campaigns and church visitation programs for Christ. There is no substitute for the personal contact. It benefits both the caller and the person called upon. We like people better and they like us better as we really get to know each other. By repeated visiting our understanding is increased. Salesmen and Christians (who are salesmen for Christ) must be persistent. This is the road to success. Very few will respond on the first call.

The answer is **VISIT**, visit, and **VISIT AGAIN!** Apparently, both selling and visiting are discouraging to many people. All of us would like to sell every prospect on the first call. But, remember that all experience indicates this will not be done. Experience clearly shows that 80% of those eventually sold after and not before the fifth visit. **ARE WE WILLING TO WORK THIS HARD TO SAVE SOMEONE'S SOUL?** Every saint this side of heaven ought to be concerned with every sinner this side of hell.

— Selected —

# WORDS of TRUTH



"Ye shall know the truth  
and truth shall make you free"  
Jn. 8.32  
"Thy word is truth" Jn. 17.17

"But speak forth the words of truth"  
Acts 26.25  
"Grace and truth came by Jesus Christ"  
Jn. 1.17

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## Barriers Against Instrumental Music (I)

WILLIAM WOODSON

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (II Timothy 2:2).

Instrumental music in worship is a recurring problem. Each generation must examine afresh the reasons for and against this practice. The present day finds the question again being discussed.

The discussion of instrumental music may proceed along many lines. The present effort is designed to offer some broad problems for the instrumental music advocate. Before any position can be established there are certain preliminaries which must be faced and overcome. It is believed that the following constitute preliminary difficulties which the instrumental music advocate must honestly face. Until these have been faced and overcome, arguments from specific passages will be largely skirmishes over exegetical problems. To defend the practice certain problems must be met. At least five are involved.

### 1. THE NEW TESTAMENT KNOWS NOTHING ABOUT THE USE OF INSTRUMENTS OF MUSIC IN THE WORSHIP OF THE CHURCH.

The New Testament records the history of the church in the first century. It tells of the terms of membership, organization and worship of the church. It is more than a document of history, but it does record what the church did in the first century.

It is obvious to any person that the playing of instruments of music was not a part of the recorded history of the New Testament Church. The advocate of instrumental music must face this fact. One cannot lay this question aside with ease. It is strange, assuming the instruments should be used in church worship, that one cannot turn to the Bible and find a record by command, necessary inference, or apostolic example which shows first century Christians used it.

To be sure there are areas of generic teaching about which argument would be joined whether this or that practice is or is not parallel to instrumental music. On this debates have been and can be conducted, but the fact remains the New Testament indicates to us the first century church sang in the worship of God. It does not in any way indicate the first century church played mechanical instruments in worship. This constitutes a barrier against instrumental music.

### 2. EARLY CHURCH HISTORY KNOWS NOTHING OF INSTRUMENTAL MUSIC IN WORSHIP.

McClintock and Strong's Cyclopedia, Vol. 8, p. 739 states, "... pope Vitalian in 660 first in-

troduced organs to churches." Marinus Sanutus, about 1290, was the first to bring wind organs into churches. These authorities point out that even as late as 1250 Thomas Aquinas was saying, "The church does not use musical instruments, as harps and psalteries, to praise God withal that we may not seem to Judaize." From this source and others it is clear that the use of the musical instrument in the worship was not a part of the worship of the first century church.

In 1965, James McKinnon, Ph. D. in Musicology at Columbia University, published in CURRENT MUSICOLOGY, Spring, 1965, an article entitled "The Meaning of the Patristic Polemic Against Musical Instruments." The major point made in this paper is the fact that until after the fourth century instruments in church worship were not used. He shows controversy existed whether psalms should be sung, whether non-biblical hymns should be used and whether or not women in the congregation ought to sing aloud. But he says, "The issue of instruments in church was never raised." page 78. He even goes so far as to state, "It can not be gratuitously assumed that instruments were freely employed in the medieval liturgy (after the fourth century, WW.) It is better to suppose that the early Christians' practice continued and to require positive evidence for any exceptions for new developments. Musical innovations, polyphony sequences, and the organ are documented well enough to show that they did take place but one still awaits positive documentary evidence supporting the widely held assumption that a great variety of instruments were freely employed without clearly defined functions in the medieval liturgy." page 81.

### 3. PROTESTANT REFORMATION LEADERS SPOKE AGAINST INSTRUMENTAL MUSIC IN THE WORSHIP.

Erasmus (1466-1536) in a commentary on 1 Corinthians 14:19 states, "We have brought into our churches a certain operose and theatrical music; such a confused, disorderly chattering of some words, as I hardly think was ever heard in any of the Grecian or Roman theatres. The church rings with the noise of trumpets, pipes and dulcimers; and human voices strive to bear their part with them. . . . Men run to church as to a theatre, to have their ears tickled."

John Calvin (1509-1564) writes in a commentary on Psalm 33 and 1 Samuel 18, "Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law. The papists, therefore, have foolishly borrowed this, as well as many other things, from the Jews. Men who are fond

of outward pomp may delight in that noise; but the simplicity which God recommends to us by the apostle is far more pleasing to Him."

John Girardeau in a book on instrumental music refers to Theodore Beza (1519-1605) and Charles Spurgeon (1834-1892) as opposed to instrumental music. His quotation concerning Beza states, "If the apostle justly prohibits the use of unknown tongues in the church, much less would he have tolerated these artificial musical performances which are addressed to the ear alone, and seldom strike the understanding even of the performers themselves." GIRARDEAU'S INSTRUMENTAL MUSIC, p. 166.

He says of Spurgeon, "Some few yet stand firm against what is now called, in a painfully significant phrase, the 'downgrade' tendencies of this age. Prominent among them is that eminent servant of Christ — a star in His right hand — the Rev. Charles H. Spurgeon, who not only proclaims with power the pure doctrines of God's word, but retains and upholds an apostolic simplicity of worship. The great congregation which is blessed with the privilege of listening to his instructions has no organ 'to assist' them in singing their praises to their God and Savior. They find their vocal organs sufficient. Their tongues and voices express the gratitude of their hearts." INSTRUMENTAL MUSIC IN THE CHURCH, p. 176.

These quotations are obtained from INSTRUMENTAL MUSIC IN THE WORSHIP by Kurfees. They indicate a determined opposition by even denominational leaders in the Protestant Reformation era. Their reasons for opposing instrumental music are still pertinent.

## Have Miracles Ceased?

ROBERT W. KEY (DECEASED)

Shiloh Church of Christ

(Bro. Robert W. Key was one of the fine elders of the Shiloh Church of Christ. His earthly role was completed while he was worshipping God. His works live on and will continue to do so for many decades yet. Levi Sides)

Christ came down from heaven to do the will of God, his father (John 6:38). God's will for him was to make a way of salvation, to include all nations of the earth. (Matt. 28:19) This would bring about a great change in religion, and would need miraculous confirmation to prove that it was from God, and not man.

FIRST: Miracles were to confirm the word of the Apostles, as the New Testament was not yet written. (Mark 16:17-20; Heb. 2:3-4.)

SECOND: The Spirit of Truth came to guide  
(Continued On Page 4)

## WORDS OF TRUTH

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## Objections to Instrumental Music In Worship

(GUS NICHOLS)

We offer the following concrete objections to the use of instrumental music in Christian worship.

### 1. NOT BY CHRIST

The New Testament contains a record of "All that Jesus began both to do and teach until the day in which he was taken up." (Acts. 1:1-2.) But he did not "Teach" the use of instrumental music in worship. It is not in the doctrine of Christ, and "Whosoever transgresseth, and abideth in the doctrine of Christ, he hath both the Father and the Son." (2 Jn. 9:9-11.)

### 2. NOT TAUGHT BY APOSTLES

In the great commission Christ authorized his apostles to teach and baptize all nations, and teach those baptized to observe "All things commanded by Christ. (Mat. 28:18-20.) The apostles never taught any one to observe the use of instrumental music in worship. Therefore, it is not part of the apostles' doctrine, in which all should "Continue". We are commanded to "Teach no other doctrine. (1 Tim. 1:3.) We hear Christ by hearing his apostles and inspired evangelists who preached and wrote his word in the New Testament. He said "He that heareth you heareth me." (Lk. 10:16.) The apostles said, "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." (Jn. 4:6.) The word came from God to Christ, and from Christ to the apostles, thence to us in the New Testament. (Jn. 17:8; 14:2 Cor. 3:6.) If we hear not the apostles concerning the kind of music to be used in worship, then we have the "Spirit of Error."

### 3. NOT TAUGHT BY SPIRIT

Christ promised the Holy Spirit would "guide" the apostles "into all truth". (Jn. 16:13) and that he would "TEACH" them "all things." (Jn. 14:26.) Furthermore, he promised that the Spirit would bring to their "Remembrance" all that he had said unto them during his stay on earth. (Jn. 14:26.) But the Spirit did not "GUIDE" them to use instrumental music in worship, did not "TEACH" it. Neither did he bring it to their "REMEMBRANCE." Such music in worship is therefore not authorized by Christ, nor was it taught by the apostles; neither was it revealed by the Holy Spirit through the apostles in any manner whatsoever. Hence, the Holy Spirit is not the author of the use of instrumental music in Christian worship. In the letters containing all the Spirit said unto Christians, there is no authority for instrumental music in worship. (Rev. 2:7.) No one is led by the Spirit to use it in worship. (Rom. 8:14.)

### 4. NOT FOUND IN THE TRUTH

The truth by which we are to be guided in

worship did not come by Moses, but by "Jesus Christ." (Jn. 1:17.) As we have seen, the Spirit was to guide the apostles "Into all truth." (Jn. 4:13.) By the time the last apostle died, we had this "All truth. But it does not contain the use of instrumental music in worship. Therefore its use in worship is an error, and not a matter of "Truth".

### 5. MUST WORSHIP IN TRUTH

Jesus said, "The true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him." (Jn. 4:23.) To worship "In Spirit" is to worship sincerely and to have the very heart in the worship. But this is not enough. "The true worshippers" "SHALL" worship also "in truth". This means within the prescribed limits of the truth, doing only what is authorized in the truth. But instrumental music in worship is not "In truth" — is not in the realm of New Testament teaching. Therefore, "The true worshippers" cannot use it in their worship. For "True" worship must be confined to the items of worship revealed in the New Testament, for "thy word is truth." (Jn. 1:17; 17:17.) "God is a Spirit: and they that worship him must worship him in spirit and in truth." (Jn. 4:24.) Yes, our worship "Must" be confined to the items in the "Truth".

### 6. DOES NOT PERTAIN TO LIFE AND GODLINESS

God says he has, "Given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1:3.) But he has not given us instrumental music in worship in the "All things that pertain to life and godliness" which he has revealed. Therefore, Our worship is complete without it.

### 7. WORD FURNISHES US COMPLETELY

"All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. (Tim. 3:16-17.) The R. V. says they furnished us "Completely." (2 Tim. 3:17 R. V.) But they do not furnish the use of instrumental music in worship. Therefore, our worship is complete and perfect without its use. To use it is to admit that the scriptures are not sufficient. And that we must resort to the realm of human wisdom and guide ourselves, a thing which the Bible says can not be done (Jer. 10:23.)

### 8. NOT SPEAKING AS THE ORACLES OF GOD

Peter says, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) This means we must speak and teach only what is in the word of God. Instrumental music in worship is not the "Oracles of God" for us. Therefore, those who teach it violate the command to "speak as the oracles of God." One cannot "Preach the word" and that only, and preach it. (2 Tim. 4:2.) We are commanded to "Hold fast the form of sound words which thou hast heard of me." said Paul. (2 Tim. 1:13) No one can do this and teach the use of instrumental music in worship

### 9. NOT IN COUNSEL OF GOD

"I have not shunned to declare unto you all the counsel of God." (Act. 20:27.) The Revised says, "The whole counsel of God." Since the apostles preached "The whole counsel of God," but did not preach instrumental music in worship, it is therefore no part of the counsel of God, and ought not to be preached now.

### 10. NOT BOUND IN HEAVEN

The apostles were given the power to bind and loose with the promise: " whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19; 18:18.) The apostles did not bind instrumental music in Christian worship, therefore, to teach and use such music in worship is to usurp the authority of the apostles and bind that which they did not bind. All such are "False apostles transforming themselves into the apostles of Christ." 2 Cor. 11:13.

### 11. NOT AN ACT OF FAITH

Faith is limited to what is taught in the word of the Lord. "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) But instrumental music in worship is not taught in the word of Christ. Therefore its use cannot be a matter of faith, and we cannot please God without faith. (Heb. 11:6; Rom. 14:23.) Cain's worship was not what God authorized. (Gen. 4:1-7.) Therefore, it was without faith and hence rejected. (Heb. 11:4.) We are to "Live by Faith" and "Walk by Faith." (Rom. 1:17; 2 Cor. 5:7.) But no one can use instrumental music in worship and do it by faith which comes by hearing the word of Christ. (Rom. 10:17 R. V.) No one can, therefore, have any Bible faith in its use in worship.

### 12. NOT DEDICATED BY BLOOD

"Neither the first Testament was dedicated without blood." (Heb. 9:18.) The "Blood of the testament" was sprinkled upon the "Book" of the old covenant. (Heb. 9:20.) Thus every command in the "Book" was "Dedicated" and consecrated to God, and all thus authorized in the covenant was holy, and clean in God's sight. (Ezek. 22:26.) The "Strange" fire offered by Nadab and Abihu was wrong because not in the covenant dedicated by blood, and God killed them for not putting, "Difference between holy and unholy, and between unclean and clean." (Deut. 10:1-3; 10.) The New Testament is "Dedicated" by the blood of Christ. (Mat. 26:28; Lk. 22:20; Heb. 10:29.) Hence, every item in the new covenant has the blood of Christ upon it, and is "Holy" or "Clean" and may be used as God ordained." But the use of instrumental music in worship is not in the new covenant, and has no blood of Christ upon it — has not been "Dedicated with blood."

### 13. IS WILL WORSHIP

"Which things have indeed a show of wisdom in will worship." (Col. 2:23.) But the apostles condemn such "Will worship." It is by man's own "Will" that it is used, and not by the will of God, as revealed in the New Testament. (Col. 2:20; 23.)

### 14. IS VAIN WORSHIP

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men." (Mk. 7:7; Mat. 15:9.) Since instrumental music in worship is a "Commandment of men" such music makes our worship vain.

### 15. IS PRESUMPTION

The Bible condemns going by our presumptions, and David prayed to be kept back from presumptuous sins. (Pret. 18:20; Psa. 19:13.) It is presuming to be bled to improve upon the divine worship by adding an extra item — one of our own invention — adding playing to the singing commanded. (Eph. 5:19 Col. 3:16.)

### 16. IS AN ADDITION

Man has always been forbidden to "Add to the word", or the thing "Commanded." (Deut. 4:2; 12:32; Num. 22:18; Rev. 22:18-19; 2 Jn. 9.) This is true in teaching or practice. But instrumental music in worship is not in the covenant. It is therefore an addition of men, and excluded in the very nature of the case.

### 17. WRONG KIND OF PRAISE

God wants the fruit of the lips in worship, and not on a lipless instrument. "Let us offer the sacrifice of praise to God continually, that is, the FRUIT OF OUR LIPS giving THANKS to his name." (Heb. 13:15.)

### 18. CAUSE DIVISION

Christ prayed for the unity of all who believe in him. (Jn. 17:20-22.) Those who "Cause divisions" are to be marked and avoided. (Rom. 16:17-18.) All are to "Speak the same thing" and have "No division" among them. (1 Cor. 1:10; Eph. 4:3.) We are to have "Fellowship" by all walking in the light of his word. (1 Jn. 1:7; Psa. 119:105, 130.) There is no division over singing in worship, for it is clearly authorized in the new covenant. (Eph. 5:19; Col. 3:16.) No one could give up singing in the interest of unity, for such

(Continued On Page 4)

## Some Things Mothers Ought To Say

DON McWHORTER

The mothers of our land have a powerful voice. They once spoke up and obtained the right to vote. Many years ago they spoke up and closed up the saloons. Don't you think it is high time that mothers should lift up their voices again. They should cry loud and long against the evils of our day. They should speak up here and there, in the home, at work and at play, everywhere they may go, and by their lives and united voices plead for a return to sense and sanity. They should cry out for the good way, both for themselves, and for their offspring.

1. MOTHERS OUGHT TO SAY SOMETHING ABOUT TODAY'S FASHIONS AND CLOTHES. They need to tell designers that their clothes and styles are ugly, uncomfortable and immodest. Why should a godly woman allow herself to be forced into wearing that which she knows is not right? Why should she allow such things to be forced upon her children?

We need more respect and dignity for the human body. Make no mistake about it, the way the body is clothed (or unclothed) evidences one's own basic concept of life. Clothes may not always make one what he is, but they do ADVERTISE what one is. They express character, either good or bad.

Mothers need to make their sons clean up, pull off their smelly rags, cut their stringy hair, and become men again, instead of symbols of heterosexuality. No wonder there is so much perversion in today's world! And mothers can do something about it, if they will.

2. MOTHERS OUGHT TO SAY SOMETHING ABOUT TODAY'S MUSIC. It's not just a fad; it is a mania, a wild craze expressing our national depravity. The beat, or time and tempo, are sensual. The rhythm is a continuous appeal to the lust of human nature. The words and lyrics are plain dirty, and suggestive. Proper singing and music are a vital part of man's selective environment. It plays a vital role in the formation of character and personality. One great man once said, "Let me write a nation's music and I care not who writes her laws." He meant that music either makes, or breaks and ruins a nation. When the tempo is stimulating and suggestive, and the words are more than suggestive, such music leaves nothing to the imagination.

If mothers would put some of those records on and play them, listening carefully to what they say and insinuate, they would be shocked. Is that what you want crammed into the minds and souls of your sons and daughters? Why don't you mothers throw such trash into the garbage and lay down the law? (Prov. 6:20.) You mothers are largely furnishing the money for this spiritual poison for your own precious children. Why don't you stop it? You mothers have a powerful voice, if you will lift it up and cry aloud with will and determination. You could soon put this mental and spiritual poison out of business.

You mothers need to write some indignant letters, apply powerful pressure where it is needed, make many phone calls. Such influence exerted at the right time and source, and in sufficient volume could force a crack-down on this dirty music and filth which is flooding the American homes. Mothers, it looks now like it is largely up to you!

3. MOTHERS NEED TO SPEAK OUT AGAINST EVIL TRENDS IN THE CHURCH TODAY. It must start by mothers getting back to the feet of Jesus. In Luke 10 we have the story of Mary who chose the good part, while Martha was more interested in temporal and worldly things. The Martha's are filling the church today. And with them come, what is falsely called "The new morality", but is in fact the same old immorality of all wicked ages in history. Many of the mothers in the church are lacking in true

spirituality. They are too much interested in money and material things. As a result, most of them have little or no time left for the rearing of their children. Often they are slaves to world fashions and devilish ideals, and encourage the very things which the Bible and all good people condemn. When mothers get back to the feet of Jesus, like Mary, and take out plenty of time to study and feed their souls on the wisdom of Jesus, pray, keep a home dedicated to the principles of truth and righteousness, and to the rearing of children for the Lord, things will soon be different. But not until then. The parties and plays and socials which have become the "thing to do", in the church today, have crowded out much Bible study, prayer, the singing of the good old soul-stirring songs, and time for good moral lessons to be taught — crowded out by the Martha's of our materialistic age.

4. MOTHERS NEED TO SPEAK OUT CONCERNING THE LIVES OF THEIR CHILDREN. Names with real meaning, like those found in God's word are a thing of the past. Many name their babies after some star of stage or screen, rather than after great women of the world who shine out in the darkness like the sun. How could a godly woman name her child after divorcees, prostitutes and the like, and expect them to be other than like their idols? How could a Christian woman name her child after some "Spectacular success" that has just discarded her fifth husband?

Mothers, throw away those old cheap magazines, turn off that immoral TV program and get yourself and your children back to the word of God and let God use you to save our nation from ruin and the souls of your children from a devil's hell. Teach your boys and girls about the image of God and how to be like Jesus. Teach them the value of character, and the dignity and responsibility of life, and of eternal destiny.

Make no mistake about it, mothers have a powerful voice. Don't you think they are waking up, and beginning to speak and to be heard? They are being heard — for good or evil! Mothers, for God's sake, for your own sake, and for the sake of your children and home and for the sake of the nation and the whole world, speak up and be heard for truth and righteousness! Your power is great in the earth! Don't prostitute it to the destruction of the world and the souls of a rising generation!

## Obligations of Prosperity

GEORGE BAILEY

With prosperity come possibilities and responsibilities! "For whomsoever receives much of him shall much be required." (Lk. 12:48.) The person who doesn't see this is the man who is overlooking the very essence of Christianity! The spirit that should characterize him who would become a servant of the Lord is, "Such as I have I give thee." (Acts 3:6.)

What we possess is not ours to have and hold, but it is ours to spend and share! Those who are able should help enable others. We must "very gladly spend and be spent" for others. We must not "seek our own profit, but the profit of many." This is the spirit of Christianity. The only advantage there is in having money is the use that is made of it! What advantage was there in the one talent man having what he wouldn't use? Even a good thing will spoil.

The central theme of the New Testament is simply seeing needs and preparing to meet them. The early disciples seemed to have such a good grasp of Christian service, for "they sold their possessions and goods and parted them to all men, as every man had need." (Acts 2:45.)

For what purpose were we created in Jesus Christ? "For we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If a man is not with his money "ready unto every good work," he is defeating the purpose for which he was

created in Christ! You can give until you are rich, and you can keep until you are poor! The Macedonians gave until they were rich while the Laodiceans kept until they were poor. The one talent man kept until you are poor! The Macedonians gave until they were rich while the Laodiceans kept until they were poor. The one talent man kept until he was poor, while the other two gave until they were rich. In a sense, the good Samaritan gave until he was rich, while the priest and Levite kept until they were poor.

What advantage has your money been to you, so far as the use you have made of it is concerned? Has the use made of it helped you become rich toward God, or made you extremely poor in heaven's sight? Cheap giving is cheap living.

## A Real Man

REFRESHING — "I was very greatly impressed by the following description of a "real man" that I read recently in a church bulletin published by the Belmont church in Muncie, Indiana.

"A real man never talks about what the world owes him, the happiness he deserves, the chance he ought to have, and all that; all that he claims is the right to live and be a man.

"A real man is just as honest alone in the dark in his own room as in public. He does not want pulls, tips, and favors: he wants work and honest wages. He is loyal to friends and guards their reputation as his own.

"He is dependable; his simple word is as good as his Bible oath. He does not want something, for nothing so the get-rich-quick people cannot use him.

"A real man never hunts danger and never dodges it when he ought to meet it. A real man is... well, he is an honest man, the finest, best, noblest, most refreshing thing to be found on all the green earth."

—G. F. RAINES  
(Lamplighter)

## SOMETHING HAS CHANGED

(R. W. GRAY - LA GRANGE, GA.)

When one reads the subject matter discussed at lectureships, sermon titles in our Gospel Meetings (if it is still up-to-date-enough to call them that), he is keenly aware that something has changed.

Time was when at least one lesson setting forth the Restoration plea was in the line up. The condemnation of moral sins and religious error was heard in practically all protracted meetings. "The Gospel Plan of Salvation: "What Must I Do To Be Saved: "The Identity of the New Testament Church, etc. etc., "were frequently discussed themes a few short years ago. "Now it is different," To use the words of a popular Protestant creed.

Are we right, brethren, in considering these subjects as "old hat" anymore?

Admittedly, preaching should be relevant to our times and needs. Times have changed but needs have not. Error remains. Sin is still present. Yes, the Protestant creeds still say, "salvation by faith only."

About the only thing changing in the religious arena is our preaching. It is becoming soft, indirect and compromising! Simple failure to speak at all upon some of the prevalent errors and sins is a form of compromise.

Some of the changes in our "approach" were needed and should be welcome, but let us get back to plain preaching; preaching that pricks the heart of sinful men.

## Objections to Instrumental Music In Worship

(Continued From Page 2)

unity would rest upon rejection of the word of God authorizing it. To insist upon singing in worship is right. If any object to it they are guilty of the divisions arising over their opposition, for they are opposing a command of God. (Rom. 16: 17.) But to introduce instrumental music into the worship is altogether different. Its use in worship is not authorized in the new covenant. To inject it makes those doing so responsible for the division which comes when those loyal to the apostles' doctrine object to it. The one who drives the wedge, splits the log, and not those who object to it being driven. Instrumental music is a wedge which has split the body of Christ, together with other things not in the doctrine of Christ. But the plain "Churches of Christ" are standing where the apostles and early Christians stood — upon the New Testament. We are also standing where all of us stood for about a half century before the division came, and before instrumental music was introduced to the dividing of the restoration movement. We love all our brethren, and the people of God everywhere, and stand ready to give up anything in our worship not authorized of God in order to be a united people, as the Lord prayed that we should be. But we can never consent to open up the flood gate and bring in the commandments of men. The only "unity of the Spirit" is unity upon obedience to the word of God. Denominationalism is the result of forsaking the all sufficiency of the Holy scriptures, and bringing in the doctrines and devices of men. We stand, more than a million strong for the ancient order of things in matters of religion, as under the apostles. But almost to a man, we would stand with the truth, if we had to stand alone. We are more interested in being on the Lord's side, than we are in numbers. God is not swayed by either majorities nor minorities.

## Have Miracles Ceased?

(Continued From Page 1)

the apostles. (John 16:13; Jude 1:3.)

THIRD: Miraculous events were to cease when the New Testament was completed. (I Cor. 13:8-13; Eph. 4:11-16.)

FOURTH: Power was given by the apostles to work miracles. (Romans 1-11; II Tim. 1:5-6; Acts 8:18.)

Miraculous gifts were bestowed by the laying on of hands by the apostles. Since this is true, when the apostles died and all on whom they had laid their hands died, miracles ceased. The apostolic and miraculous age lasted sixty-three years. In this time, the New Testament was written and confirmed.

It needs no further confirmation. All, now who try to demonstrate miraculous power are false as in the case of Simon. (Acts 8:6-13.)

## What Does It Mean?

ALAN E. HIGHERS

The following article appeared in the MEMPHIS COMMERCIAL APPEAL, dated June 17, 1967:

The fastest - growing major religious body in the United States is the Church of Christ, a n evangelical Protestant communion which has its greatest strength in the South and West.

Its membership has increased 135 per cent, from one million to 2,350,000 - since 1950.

Curing the same period, a UPI survey showed the Church of Jesus Christ of Latter day Saints (Mormon Church) registered a membership gain of 61 per cent, to make it the second fastest - growing major body.

Other fast-growing denominations were the Lutheran Church Missouri Synod, 60 percent: THE American Lutheran Church 58 percent: and

the Southern Baptist Convention, 58 per cent.

The average growth rate for all protestant bodies during the 15-year span was 31 per cent.

The Roman Catholic Church showed a gain of 37 per cent.

Of the 14 Protestant denominations with memberships largest than one million, only one showed a decline during the period. That was the American Baptist Convention, which had two-tenths of one percent fewer members in 1965 than it had in 1950.

Growth rates for other denomination were: Episcopal Church, 35 percent; The United Presbyterian Church, 31 per cent; The Lutheran Church in America, 29 per cent; National Baptist Convention, Inc. 24 per cent; Methodist Church, 15 percent; Disciples of Christ, 9 per cent; United Church of Christ, 8 per cent; and the National Baptist Convention of America, one per cent.

If any patten can be discerned in the sattistice, it is that the highest growth rates are found in the more conservative Protestant bodies, which place a great emphasis on personal evangelism.

Of course, we do not endorse all of the wording of the foregoing clipping, particularly the implication that the Church of Christ is a denomination, but we do believe this report is most interesting. We are delighted to learn that the Church of Christ remains "the fastest - growing religious body in the United States." According to the UPI survey, the Church of Christ is increased by 135 per cent, while the nearest other religious organization showed an increase of only 61 per cent. Even the massive Roman Catholic Church showed an increase of only 37 percent. If this UPI report is accurate it certainly suggests several note worthy thoughts.

FIRST, consider the value of personal evangelism. The report states that the fastest growth was among those "which place a great emphasis on personal evangelism." There is simply no substitute for personal contact in which one person tells another of the truth of the gospel. We need to be so impressed with the truth that we constantly try to teach others.

SECOND, conservatism is not dead. The religious liberals in the past few years have preached the funeral of conservatism more than once. They would lead us to believe that the day is past when man believe the Bible is the word of God. The reports states that "the highest growth rates are found in the more conservative Protestant bodies." Those denominations who have emphasized the social gospel have shown the least rate of growth, yet liberal theologians have ceaselessly criticized conservative Bible belief as unable to meet the needs of modern man.

THIRD, the old way of communicatng the gospel are not outdated. We have been told repeatedly in recent times that the "old-fashioned approach will not work. Some brethren have believed this lie, and have practically ceased gospel meetings, radio preaching, tract distribution and the like.

An attack has been made on the pulpit, saying that we cannot get people to listen to sermons anymore. We must feed them on plays religious drama, social organizations banquets, rather than on the preaching of the word of truth. The Bible still says, "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21). But what pleased God has not always pleased men. The very ways that we have used to communcate the gospel have led us to the place we are today, in spite of the fact that some have described these methods and told us to "Get into the twentieth century."

FOURTH, this should teach us not to mimic the denominations. Some brethren are mightly concerned because they feel we do not have scholars and schools that are recognized by the

denominations. Some have shown an inclination to compromise the truth in order to get the recognition. But the stubborn fact persists that these denominations, that some are trying to impress, have failed miserly to achieve the rate of growth enjoyed by the church of Christ. Why should we want to mimic them unless we desire their failures? Of course we must preach the truth whether we remain the fastest-growing body or not; but we surely should not be anxious to imitate disaster. In the day of multiplying crime, immorality and ungodliness, I believe the growth of the church shows that many are weary of drifting aimlessly and are seeking the way that is right and cannot be wrong.

FIFTH, this report is a slap in the face of our liberal brethren. Some of them accuse us of "living in the ninteenth century." They delight to speak with scorn of "our traditions," "our interpretations," and the "need for contemporary expressions." They are wholly unabashed in their criticism of the church, and particularly of the church a few years ago. They speak most harshly of the church during the period which, according to the UPI report, it has had the greatest growth! Perhaps we are not such a "back number" as they have thought!! The church will continued to work and to preach the truth as God has commanded.

## Draw Nigh To God

The Lamesa Lamplighter, Lamesa, Texas

HOW NEAR? "Draw nigh unto God and He will draw nigh unto you. (James 4:8.)

How often we have heard those words quoted in sermons and in conversations yet how little notice has been given them. God has given His son. He has prepared the way for us and now He sits and waits. He will not force His way into our hearts and make us become Christians against our desire. He will not force us to stay in the narrow way after we have once started on the glorious journey. To do so would make us mere puppets, waiting for God to pull the string and make us move. He has made us free moral agents and we must make our own decisions.

How near do we want God? We have been told that if we draw near to God He will draw near to us. Sometimes I wonder how near we want God to us. By our very actions we drive Him away from us. We would like to find a way to keep Him near enough to assure us a Heavenly home yet far enough away to save us from embarrassment when we do things we know are contrary to His will. Let us notice some of the things which are being done to prove people do not want God too close.

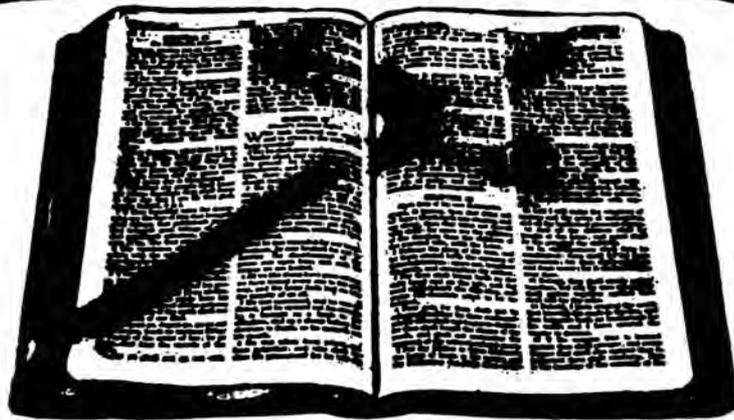
There are people who call themselves Christians yet they indulge in card playing and occasional dance (even women smoking, too!) Would they like for God to be near when they are receiving the prize for being the best bridge player? Would they want Him near when they are filling out their dance cards for the evening?

God is not wanted in the home where so-called church members sleepily turn off the alarm clock and remain in bed on Sunday mornings. He isn't wanted in the home where thanks are given for the food only when the minister is present.

Christians, how near do you want God? Do you want Him so near that His loving presence will be felt by all members of your family? If the answer is "Yes" then draw near to Him. Find Him in prayer, in meditation, in song. He will not intrude upon you but "draw nigh unto God and He will draw nigh unto you."

- J. F. Hopkins

# WORDS of TRUTH



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

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

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## Barriers Against Instrumental Music (II)

WILLIAM WOODSON

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (II Timothy 2:2)

A previous article on this subject noted three barriers: 1. The New Testament knows nothing about the use of instruments of music in the worship of the church. 2. Early church history knows nothing of instrumental music in worship. 3. Protestant Reformation leaders spoke against instrumental music in the worship. The following barriers are also noted.

### 4. EARLY RESTORATION LEADERS OPPOSED THE USE OF THE INSTRUMENT.

Alexander Campbell stated, "To those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even more animal devotion. But I presume to all spiritually-minded Christians, such aids would be as a cow bell in a concert." MEMOIRS OF A. CAMPBELL, p. 366.

Benjamin Franklin stated, "If any one had told us, forty years ago, that we would live to see the day when those professing to be Christians; who claim the Holy Scriptures as their only rule of faith and practice; those under the command, and who profess to appreciate the meaning of the command, to 'observe all things whatever I have commanded you,' would bring any instrument of music into a worshipping assembly, and use it there in worship, we should have repelled the idea as an idle dream. But this only shows how little we know of what men would do; or how little we saw of the power of the adversary to subvert the purest principles, to deceive the hearts of the simple, to undermine the very foundation of all piety, and turn the very worship of God itself into an attraction for the people of the world an entertainment or a amusement..." GOSPEL PREACHER, Vol. II, pp. 411, 419-423.

Moses Lard stated, "The question of instrumental music in the churches of Christ involves a great and sacred principle. But for this the subject is not worthy of one thought at the hands of the child of God. That principle is the right of men to introduce innovations into the prescribed worship of God. This right we utterly deny. The advocates of instrumental music affirm it. This makes the issue. As sure as the Bible is a divine book, we are right and they are wrong. Time and facts will prove the truth of this." LARD'S QUARTERLY, October, 1867, p. 368.

J. W. McGarvey stated, "It is manifest that

we cannot adopt the practice without abandoning the obvious and only ground on which a restoration of Primitive Christianity can be accomplished or on which the plea for it can be maintained. Such is my profound conviction, and consequently the question with me is not one concerning the choice or rejection of an expedient, but the maintenance or abandonment of a fundamental and necessary principle." IN APOSTOLIC TIMES, 1881, and "What Shall We Do About the Organ?" pp. 4, 10.

David Lipscomb stated, "It seems there cannot be a doubt but that the use of instrumental music in connection with the worship of God, whether used as a part of the worship or as an attractive accompaniment, is unauthorized by God and violates the oft-repeated prohibition to add nothing to, take nothing from, the commandments of the Lord. It destroys the difference between the clean and the unclean, the holy and the unholy, counts the blood of the Son of God unclean, and tramples under foot the authority of the Son of God. They have not been authorized by God or sanctified with the blood of his son." QUERIES AND ANSWERS BY D. LIPSCOMB, pp. 226, 227, and GOSPEL ADVOCATE, 1899, pp. 376, 377.

These quotations are obtained from INSTRUMENTAL MUSIC IN THE WORSHIP by Kurfees. These men spoke out of acquaintance with the Restoration Movement from the earliest days. Their lives testify to the sincerity and truthfulness of their words. Their writings do not necessarily prove the instrument is wrong but the advocate of the instrument within the Restoration heritage must explain why these men unite their voices against such use.

### 5. THE PUBLISHED CONTROVERSIAL MATERIAL CONSTITUTES A BARRIER TO THE USE OF INSTRUMENTAL MUSIC.

The instrumental music controversy has been often debated orally and in print. Though only limited space is available in this study, reference must be made to the following words of great importance.

In November 1903, Joe Warlick and J. C. Stark conducted a four-day debate in Henderson, Tennessee. This debate is still in print. It is one of the most comprehensive treatments of the whole subject. The Old Testament argument, the New Testament arguments, the book of Revelation, Greek words, expediency, etc. are discussed in great detail. It is probably the most comprehensive debate on the whole subject.

In 1911 M. C. Kurfees completed INSTRUMENTAL MUSIC IN WORSHIP, published by

The Gospel Advocate Company. This work contains a thorough study of the Greek word "psallo" as defined in lexicons and various other authoritative sources. Particularly significant is the chapter on the scope of the command authorizing music in worship. A chapter on the Septuagint, harps and harpers in Revelation and music among the Jews should be read by all. Kurfees includes material on church history, restoration leaders, tests of fellowship and division. No library is complete without this material.

In 1948 G. C. Brewer published A MEDLEY ON THE MUSIC QUESTION. With keen insight and crisp statement the whole subject of instrumental music in worship is treated. A thorough study of this book prepares one to deal with supposed "modern, up-to-date" material. For its length, no finer treatment can be found.

In 1950 G. K. Wallace debated Burton W. Barber on the instrumental music question. Particular attention was given to the "Aid Argument." Wallace argues on the basis of the definition that more is involved in worship than merely an attitude of heart. There must be an action which springs from the heart attuned to God. He further shows unescapable consequences follow from Burton's unsupported argument. Without the regulation involved in the attack upon instrumental music the advocate thereof would be inconsistent in opposing such things as the counting of beads as worship. Barber never faced the issue squarely. This debate constitutes the most thorough treatment of the "Aid Argument" I have found.

These books are still in print. The arguments are still available. Through these sources the arguments can be analyzed, the fallacies pointed out and the mistakes quickly seen.

The five barriers presented in this article should alert the advocate of instrumental music to the following truths:

1. The history of instrumental music in church worship begins many years after the close of the New Testament.

2. Use of instrumental music in church worship has occasioned sharp controversy since its beginning. Secular historians and religious leaders indicate this truth.

3. Advocates of instrumental music cannot carry the field without opposition. Men of ability have stood and still stand ready to oppose such departure from the New Testament truth.

4. Before an adequate defense of instrumental music can be made these barriers must be faced and overcome.

## WORDS of TRUTH

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## The Bible And Education Of Youth

GUS NICHOLS

Lecture Delivered January 25, 1952

Friends, I appreciate your presence and the opportunity of addressing you in the subject of "THE BIBLE AND EDUCATION OF YOUTH." The term "Education" as we are using it, includes the whole man, the training and development of body, mind and soul. We ought to teach our young people to think, to think quickly, accurately and powerfully, that they may be able to solve the problems of life. At the same time we must teach them to think soberly and righteously as Christians ought to think. We must educate the heart as well as the mind. Young people might be simply developed as mere animals until they are very strong physically; but this alone would not be the proper "Education of Youth". It is not desirable nor needful that our young people be physical giants. A man's worth is not to be determined by his avoirdupois. However, the body should be so trained and developed that wisdom and learning may not lie buried within the confines of physical weakness. The emphasis should be placed on a well balanced education, an education in which the heart is not neglected.

Socrates was asked the question: "What is the difference between the educated and the uneducated", he said "It is the difference between the living and the dead." While a mere formal education was not under consideration, the uneducated man is largely a dead man. He is dead to a vast amount of truth around him, and cannot live so well as the well informed man. The whole man should be educated, of course, but the mind and soul needs diligent training. To be educated, disciplined and trained, the body, and mind should be well developed.

Education is power. The educated mind is more powerful than the atom bomb, for it made the bomb and all other such missiles of destruction. Education is mental and spiritual power, the most dynamic power outside of the power of God himself. Like all other power, education must be properly directed and controlled or it will be a curse and not a blessing. The old fashioned steam engine had, what they called "a governor which controlled the engine and so directed its power that it did not run away. A mind well trained is a powerful mind, and needs its power properly directed and controlled so as not to be a curse, but a blessing instead. An automobile is a powerful thing, and unless there is proper guidance and direction at the steering wheel, its power will bring destruction and death rather than a blessing. The same is true of the more powerful locomotive pulling a train of a hundred cars as though they were mere toys. There must be proper guidance and intelligent direction and

oversight at the throttle.

Man needs a Guide. "The way of a man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23.) God guides men with his counsel, or by his word, (Psa. 73:24.) A godless education is therefore, a dangerous thing. It is so much power turned loose uncontrolled and misdirected into ways of destruction. The body, mind and soul should be under God's control. To the extent that this is not true of our youth, to that extent their knowledge and learning may be a curse. A godless education only enables a gangster to be more efficient in his underworld movements. His mental powers are worse than no power at all. Without properly thinking of all the implications of it we sing, "Are all thy powers under Jesus' control" and "Is thy heart right with God?" When Jesus is on the throne of the heart, directing in all matters, then and only then is one truly educated. Proper education of youth must then, include the training of the heart, the inward man, as well as the body and fleshly mind. All the powers we possess should be consecrated and dedicated unto God, and this will include all knowledge and mental powers. One knows nothing as we ought, unless he knows God. Any education which leaves men fitted to wreck and ruin their fellow men and the world is worse than ignorance, as bad as such a state would be.

Furthermore, the education of our youth should include the future world, as well as this life. Teddy Roosevelt said he would rather have his boys in heaven learning their A B C's than in hell reading Greek and Latin. Many are thinking only of this life. Their type of education is like a train with no one at the throttle, or an automobile turned loose without a driver. Those whose education excludes the knowledge of God fall into ruin like a plane without a pilot. And when man comes down he brings down with him all that is under him, and under his control. He prostitutes all the powers with which he is endowed and his worldly education, money, influence, and everything else becomes a curse.

Therefore, God said, "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 mind. 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." (Deut. 6. See also Deut. 11.) Hence, long life is involved in the matter of proper training and education of youth. God says we are to teach our young people his word so their days may be multiplied upon the earth. Our youth is not properly educated until they have learned how to live. Christ came that we "might have life, and might have it more abundantly". (Jn. 10.) Our Lord came into this world to teach men how to live, as well as how to die. Man has learned about everything else, except how to live. Our nation has learned how to get along with each other, and stay out of wars. The larger part of our earnings go for war in some way or other. The natural resources of the earth are being depleted and wasted in efforts to destroy one another as nations. The way of peace have they not known". The truth, the whole truth, and nothing but the truth should be taught unto our youth. This will include, rather than exclude, a knowledge of the scriptures of God.

Solomon, the wisest of men, said, "Buy the truth and sell it not." (Prov. 23:23.) Shakespeare compared the world unto a stage and all of us as players thereon. We might paraphrase this and say The world is a great market and all are buyers and sellers at this market, and every day is bargain day. The wise are buying the truth — they are storing up knowledge and wisdom which

are more precious than gold and silver. They are giving up what they cherish for what they love more — the truth. They look ahead from childhood unto manhood and womanhood, and prepare to live, rather than to merely exist. They look even unto old age and death, yea, they look ahead unto the beautiful gates of the soul's sweet home, which they see by the eye of faith as they look not upon the things which are seen, but at those things which are not seen, but eternal, and they are enraptured and swayed and moved along toward this eternal goal by the power of those things ahead, which are clearly seen and forever held up before their eyes in the truth of the scriptures.

These eternal verities draw like a magnet and lift men up out of self and out of the mire and place them upon the solid rock, even the Rock of Ages. Hence, without a knowledge of the word of God our youth will be like a soldier without a field glass, they can be controlled only by the power of those things at hand, the things of this world. Without that vision of the future seen through the scriptures our youth is certain to live after the flesh, like the lower animals and the beasts of the field. Codes of moral ethics can mean little, so long as they are robbed of faith in the motives and incentives of the gospel which are essential if we would forever plod our way up the rugged way of life that is worth while.

It is not enough, then, to explore the field of scientific truth, nor of philosophic truth. Our youth needs to know God and his truth so that all other knowledge may be sanctified to its intended use. This generation needs to "buy the truth, and sell it not". We need education — all the knowledge and learning available. But above all else we need a knowledge of spiritual and divinely revealed truth, as it is in the Bible.

This truth should come to us without any mixture of error. Error is poison to the human soul and to society. The world is in great confusion because of error, and that which is not true. The very truth itself may be counteracted and its power destroyed by error. Human traditions may make the word of God of "None effect." (Mk. 7:13.) Godless education explains the truth away. Atheism, agnosticism, modernism, the theory of false theories taught in modern educational inorganic evolution, and such like, are so many institutions to a greater or less degree.

The danger of such infidel teaching in modern educational institutions may be "illustrated by a story which I wish to read from 2 Ki. 4. "And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and see the pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered there of wild gourds, his lap full, and came and shred them into the pot of pottage: for they knew them not. And it came to pass, as they were eating of the pottage, that they cried out, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot."

In collecting vegetables with which to feed these starving people, they put "Death in the pot". Our educational institutions have put death into the educational pot, and are poisoning our youth. They have about destroyed faith in the Bible. They have made our youth to think they are only highly organized animals, and that they came into existence by the blind forces of nature, guided by no intelligence, and originated in the beginning without a miracle, and without a God, or any Designer planning and overseeing in the process. This has so poisoned our youth that this generation thinks it fitting if they act like the lower animals. Many of the Professors in the state schools are avowed infidels. Many text

(Continued On Page 4)

# The Relationship of Baptism

OWEN DAVIDSON

"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). In studying New Testament baptism, we need to see the relationship it sustains to various items. We can see its importance by seeing how it is related to other things.

We are told that a preposition is "The part of speech that denotes the relation of an object to an action or thing." In this article we wish to study the various prepositions that are used in connection with baptism.

1. First of all let us notice that baptism is "IN" water. Water therefore is the element in which baptism is performed. For example, in Matt. 3:6 we are told that John baptized IN the river Jordan (Mk. 1:5.) And we know that Jesus was baptized "IN" water, for we are told that after his baptism He "went up straightway out of the water." (Matt. 3:16). Philip and the Ethiopian came to a certain water, both went down "into the water", and they came "up out of the water." (Acts 8:36-39). Again, at the household of Cornelius, Peter asked, "Can any man forbid water that these should not be baptized?" (Acts. 10:47.) And, in Eph. 5:26, Paul told the Ephesians that the Church is sanctified and cleansed "with the Washing of water by the word." In the epistle to the Hebrews we are told that your bodies have been "washed with pure water." (Heb. 10:22.)

In the New Testament we read of various baptisms, such as, Holy Spirit Baptism, baptism of fire, Baptism of John, and the baptism of the great commission. But today there is one baptism. What is this one baptism that we read of in our text? The one baptism of today is of necessity the baptism that is commanded in the great commission, for it was to be practiced, "Even to the end of the world." (Matt. 28:20.) It was also to be performed by men, (verse 19). Men cannot administer Holy Spirit baptism, and since men are to administer the baptism which is world wide and age lasting, this baptism must be water baptism. Hence, baptism is IN water.

Also, baptism is "IN" the name of Christ. On the day of Pentecost, Peter commanded the people to repent and be baptized "IN the Name of Christ." When the men at Ephesus heard Paul preach, they were baptized "IN" the name of the Lord Jesus. (Acts 19:5.) To be baptized in the name of Jesus Christ means of course, to be baptized by His authority. It is not by the authority of any man, or group of men. We are to be baptized because Christ commanded it. Being baptized in the name of Christ also suggests the idea that we are doing it with an eye to His glory and honor. Too, there is the idea that we are looking to him for the results, and realizing that we have no merit of our own; thus, we do not look to the preacher for salvation, or ourselves. We are to arise and be baptized and wash away our sins, "calling on the name of the Lord." (Acts 22:16.)

2. But in the second place, the preposition BY is used in connection with baptism. The apostle Paul states in I Cor. 12:13, "For BY one Spirit are we all baptized into one body." Now, what is the meaning of being baptized BY the Spirit? It simply means to be baptized in accordance with the teaching or instructions of the Holy Spirit. The Holy Spirit teaches us through the written word. And, the word is called the sword of the Spirit. (Eph. 6:17.) Several times in the second and third chapters of Revelation, John says, "He that hath an ear let him hear what the Spirit saith unto the churches." They were to hear what the Spirit was saying by reading that which John by inspiration was writing to them. When we follow the teachings of the

New Testament, we are following the teachings of the Holy Spirit. That which we do in obedience to the instructions of the New Testament, we are doing BY the Holy Spirit. Therefore, to be baptized BY the one Spirit is to be baptized according to His teachings. Paul, used the expression, "by the Holy Spirit" earlier in the chapter, verse 3, when he said, "wherefore I give you to understand: that no man speaking BY the Spirit of God calleth Jesus accused: and that no man can say that Jesus is Lord, but BY the Holy Spirit." Paul is saying, if any man can say that Jesus is Lord, but BY the Holy Spirit." Paul is saying, if any man says that Jesus is Lord it must be BY the Holy Spirit. Clearly, this means that he must learn this truth BY the teaching of the Spirit. To speak BY the Spirit would indicate speaking BY the Spirit's directions, hence to be baptized BY the Spirit would mean to be baptized according to the Spirit's directions. This harmonizes beautifully with our Savior's teaching relative to the New Birth. (John 3:3-5.) When one hears the teaching of the Spirit, he believes, repents, confesses Christ, and is baptized for the remission of sins according to the direction of the Holy Spirit, he is thus born again, born to water and of the Spirit.

3. But in the third place, the preposition "FOR" is used in connection with baptism. After hearing the great sermon preached by the apostle Peter, the people on the day of Pentecost asked, "What shall we do?" In reply Peter said, "Repent and be baptized — FOR the remission of sins." It would seem that this clear command would never have been misunderstood. We see a group of people convicted of sin and convinced of the Deity and authority of Jesus Christ and they ask what to do. Peter tells them to repent and be baptized FOR the remission of sins. Now, some say this teaches that remission of sins comes "before" baptism and others say that remission of sins comes "after" baptism. Which is right? Those who say that we enjoy remission of sins "before" baptism, tell us that the preposition FOR in the passage means "because of" or "on account of" and that they were being told to be baptized because they were already saved. It is true that the English preposition FOR does sometimes have the meaning of "because of", however the Greek preposition "EIS" from which our word FOR is translated does not have that meaning. And even though the English preposition FOR can sometimes mean "because of" it can be seen upon a moment's reflection that it does not have that meaning in this sentence. Think a moment, a group of sinners is wanting to know what to do and Peter is telling them what to do. The entire Context indicates that he is telling them what to do in order to the remission of sins. And, baptism was a part of his instructions. The American Standard version has rendered the word "UNTO" instead of "for" showing that these translators recognized that these believers were being commanded to be baptized in order to the remission of sins. Let us observe just here another instance of the expressions "For the remission of sins." Instituting the Lord's supper, Jesus said, "For this is my blood of the New Testament which is shed many FOR the remission of sins." (Matt. 26:28.) This is the same expression word for word in the English and also in the original language "for the remission of sins." Did Jesus shed his blood in order that sins might be forgiven? Or did he shed His blood because sins were already forgiven? Definitely, He shed His blood in order that sins might be forgiven (Heb. 9:22.) Then we are to be baptized in order that sins might be forgiven.

4. In the fourth place, we have the preposi-

tion INTO. We are considering this separately even though it is the same Greek preposition (EIS) which we have been studying. There are four points to be discussed in this connection. FIRST, baptism is INTO the one body. (I Cor. 12:13.) Other passages clearly state that the one body is the church. (Eph. 1:22-23.) (Col. 1:18.) Before baptism we are not members of the church. We are baptized INTO the church. Luke tells us that the "Lord added to the Church daily such as should be saved." (Acts 2:47.) And Jesus declared, in Mk. 16:16 "he that believeth and is baptized shall be saved." The perfect harmony of all these statements is evident. Believe and be baptized equals salvation, thus the Lord adds to the church, we are baptized into the one body, which is the church.

5. Baptism is INTO the name of the Father, of the Son, and of the Holy Spirit. (Matt. 28:19.) Here we see the combined authority of the God-head. To be baptized into these three names means to be brought into subjection to the complete authority of heaven. It brings one into covenant relationship with the God-head and into the fullness of the blessings of the Father, Son, and the Holy Spirit. It brings one into possession of the blessings of heaven. Baptism is INTO the death of Christ. (Rom. 6:3.) In Heb. 2:9 we learn that Christ tasted death for every man. However, not all will profit by his death. His death will benefit only those who contact it, only those who accept the benefits of it. It is in baptism that we become united with His death. Baptism is INTO Christ (Gal. 3:27.) (Rom. 6:4.)

John informs us that the whole world lieth in the evil one. (I John 5:19.) But, Paul tells us that there is no condemnation to those who are in Christ. (Rom. 8:1.) Also, that redemption is found in Christ and that all spiritual blessings are in Christ, and that we are new creatures in Christ. How do we get into Christ? We are baptized into him. (Rom. 6:3.) We are thus baptized into the realm here all spiritual blessings are. This is the relationship of baptism to all spiritual blessings. Here is an important question for your consideration. Have you been baptized IN water, IN the name of Christ, BY the one Spirit, FOR or UNTO the remission of sins, INTO the one body, INTO the death of Jesus Christ, and INTO Christ?? How can a person who has not been scripturally baptized, claim these blessings?

## Reaping What We've Sown

RUBEL SHELLY

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). This eternally-valid principle is surely being demonstrated in contemporary American society. As in the days of Hosea, "they have sown the wind, and they shall reap the whirlwind" (Hos. 8:7).

The present harvest of violence and lawlessness which Americans are reaping is the logical result of the seed which has been sown, i. e. the glamorization of violent and unprincipled living. Movies, popular novels and television have helped turn many Americans into armchair sadists. Some of these "armchair sadists" who have been fed on a steady diet of paraded hatred, murder and immorality are beginning to be real problems.

The information about Americans which has recently gone into foreign countries by means of "cultural exchanges" involving our books, movies and TV programs has caused the rest of the world "to adjudge America as an excessively violent country in which brutal, irrational force can erupt any minute on a massive scale" ("Violence in America," TIME, July 28, 1967, p. 18). Recent events seem to confirm this view — 13 people

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## The Bible And Education Of Youth

(Continued From Page 2)

books were written by infidels and are saturated with modernism and theories of unbelief. There is death in the pot, for "The wages of sin is death". "If ye live after the flesh, ye shall die." (Rom. 6:23; Rom. 8:13.)

Unbelief always kills the noblest sentiments of the human heart. No unfaithful believer upon losing faith in the inspiration of the Bible and becoming an avowed atheist was reformed by such unbelief. There is no case on record where such a change made one begin to pay his debts, tell the truth, begin to properly provide for his family, leave off drinking, and quit the practice of adultery. It does not make him suddenly begin to treat every man's sister, as he would have all men treat his own sister. Hence the forces of evil are at work in modern colleges and universities. Unbelievers are blindly poisoning the minds of our youth. There is death in the pot

Our only hope is to build and equip our own schools where we can put in the "meal" of truth into the teaching of all the required subjects and counteract the poison which without the word of God and Christian influence might prove to be disastrous to our youth.

A Christian is the best teacher of all. He can teach any and all truth in the light of the Bible. He sees God in everything. He sees the glory of God in Mathematics, in true science, in every thing. Such a school and such teaching makes up what we call Christian Education. Surely no believer would prefer an atheist to a Christian as a teacher of his child. In our Bible schools we can teach the Bible as it is, without addition or subtraction, and teach it as the inspired word of God, teach it as a life and death proposition, teach so as not to rob it of its divine power. Most young people have to go away from home in order to obtain a college education. It is best for them to continue their education under Christian influence, and Christian environment, and under teachers who believe, teach and live the principles of the word of God before their classes.

## Reaping What We've Sown

(Continued From Page 3)

killed in Austin by a sniper, eight nurses murdered in Chicago, the recent outbreaks of violence in major American cities.

While the glamorization of sin in our communications media is certainly not THE CAUSE of these violent incidents, it is nonetheless true that it has had a deteriorating effect on American thinking and action. An article contained in the April 9, 1961, issue of THIS WEEK MAGAZINE ("What TV Is Doing To Our Children") has proven to be almost prophetic in this connection. Reporting the findings of a Stanford research team on the psychological effects of TV, the article said:

Mindful that most parents are worried about the incessant violence on TV, the researchers examined 100 hours of programs in the so-called "children's hours" of television, the period from 4 p.m. to 9 p.m.

In those 100 hours the authors counted: 12 murders, 16 major gun fights, 21 persons shot, 21 other violent incidents with guns, 15 fist fights, 15 incidents in which one person slugged another, an attempted murder with a pitchfork, two stranglings, one stabbing in the back with a butcher knife, three successful suicides (and one unsuccessful suicide), four people pushed or falling off cliffs, two cars running over a cliff, two attempts made to run over persons with automobiles, a raving psychotic loose in an airliner, two mob scenes (in one the wrong man is hanged), a horse grinding a man under its

hooves, two robberies, a woman killed by falling from a train, a tidal wave, an earthquake, a hired killer stalking his victim, and, finally, one guillotining.

Does this type of TV violence disturb our children? The researchers are alarmed: "Hour after hour this parade of violence passed, as it must pass before our children week after week, and the amount and intensity of it gives one pause."

From a Christian point of view, it is high time that Americans ceased glamorizing sin! Our young people need to have more noble heroes than those offered by Hollywood — prostitutes, drunkards and murderers. Why can't we do as effective a job in presenting the joy and happiness of Christianity as others have done in telling the sordid pleasures of sin? Why not look to heroes of faith as examples worthy of imitation by our young people?

Until such time as we begin to effectively counteract the vicious and damning influence of the glamorization of sin in America, we will continue to reap its bitter fruit. We had better get busy in being "the salt of the earth" and "the light of the world" in our families and communities. The church must hold her position against violence and immorality in this "crooked and perverse generation." Furthermore, "let us consider one another to provoke unto love and to good works" (Heb. 10:24).

## Longing For The Past

RUBEL SHELLY

"Oh that I were as in the months of old..." (Job 29:2). How common and universal is this cry of Job. Almost everyone, consciously or unconsciously, has at one time or another in his lifetime cried out in similar fashion. Job's desire is therefore one that we can understand by reason of common experience.

But why does this universal longing for the past constantly come into man's consciousness? Why are men constantly retreating from today in search of yesterday?

For most of us, this longing stems from our desire to change yesterday. As we look into the past, we too often see the golden opportunities which we allowed to slip through our fingers. While we feel remorse at times for the things we did which were evil in the past, we more often feel that remorse because of the good things we failed to do! Our sins rise from the past to haunt us. And we therefore wish we had a chance to redeem those days so foolishly spent.

Sometimes the desire comes from our fear of the present. As life goes on and our horizons grow larger, our responsibilities press upon us with greater force. Sometimes we feel ourselves wishing for that time in the past when these cares and heartaches were borne by someone else.

In the case of Job, his longing for the past grew out of his desire to escape the terrible misfortunes which had been heaped upon him. The once wealthy Job had now become a creature of poverty. The happy yesterdays spent in pleasure with his children were never to be known again because his children had been taken by death. The man who once had been the object of the respect and esteem of his fellows had become the object of their scorn. Job, once surrounded by worthy companions, now was alone. Men who find themselves in a similar situation today are often heard to cry with Job for the "months of old."

But, while this must be recognized as a common longing of the human heart, it must also be recognized as a futile longing.

It is useless to long to go back into yesterday for the simple reason that it cannot be done. We must be realistic enough to accept the fact that the days of our earthly existence are "as

water spilt on the ground, which cannot be gathered up again..." (2 Samuel 14:14). The fact of the past is one of the irrevocable facts of life which must be faced. It is as foolish to try to rebel against this fact as to rebel against the fact of gravity.

Furthermore, it is futile because if we continue to search for the past, we will lose the present. To lose today would be sheer folly because today is all we have.

But how shall we avoid this backward look? We may do so by sharing the attitude of Paul. "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Philippians 3:13, 14). Paul worked so diligently in the service of the Lord that he had no opportunity or occasion to look backward. His eyes were so constantly on the goal before him that there was no swerving to the right or left. Certainly there was no longing to retreat into the past.

There is therefore no justification for looking backward. Be thankful to God for today and its attendant opportunities. Look to the future with confidence in the promises of God and in His ability to give us the victory over the powers of darkness. Let us become so fervent in our Lord's service that there will be no temptation to engage ourselves in the futile occupation of looking toward and longing for that which we cannot obtain. The foolishness of looking backward must be replaced by the untiring service of God in the present.

## Who Are The Lost Sheep

Our religious neighbors teach, once saved always saved, and some of our members believe this teaching by the lives they live. Of course we know that this is a false teaching. Someone has said that the New Testament has seventeen hundred passages teaching that a Christian can fall from grace. Of course, we know if God has told us one time, that is sufficient.

If a person could not fall from grace, there wouldn't be anything to be concerned about.

The lost sheep are Christians who have left their first love (Rev. 2:4,5.) Here a whole church had fallen and was admonished to return to their first love quickly and repent.

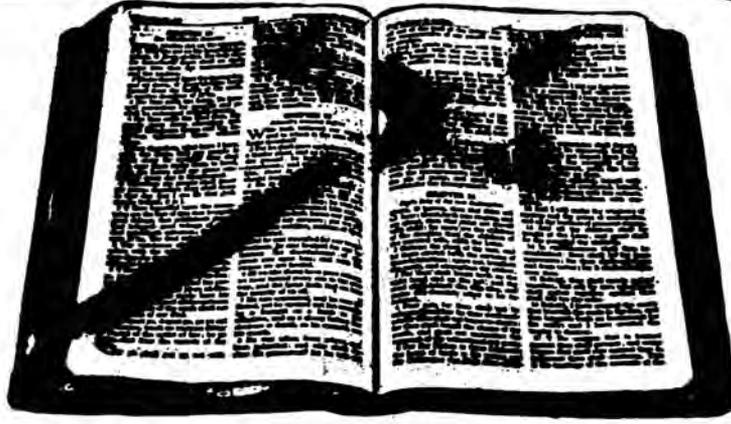
Lost sheep are souls who have escaped the pollutions of this world through the gospel of Jesus Christ, and have again become entangled with the cares, worries, worldly desires, worldly treasures, and gods of this old world. Where your treasure is, there your heart will be also (Matt. 6:21.) In I Cor. 10:8, we have a record where twenty-three thousand fell in one day. They lusted after evil things, committed fornication, and fell.

In order for a sheep to become lost from a flock, he first must have been in the flock. A sheep that has left the flock is subject to a all manner of dangers. In days of old, wolves were one of the greatest dangers to the flock. As long as all stayed together in the fold, the danger from wolves was much less because the shepherd could keep watch and guard over them much better. If they became lost or separated from the fold of safety, they didn't stand a chance to survive. If the wolves didn't get them, they would either freeze or starve to death. The same holds true for you dear brother. If you are out of the fold of safety you have no chance to survive. You will never hear the Lord say, "Well done thou good and faithful servant, enter in," but will hear these words, "Depart from me you workers of iniquity, I never knew you."

— Deward Franklin

# WORDS of TRUTH

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



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

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## "What Is That In Thine Hand?"

OWEN DAVIDSON

God said unto Moses "What is that in thine hand?" (Ex. 4:1-2.) God asked this question to get Moses to see that God had unlimited power to strengthen a little man for a mighty history-making-job.

God's people, the Israelites were enslaved by the Egyptians in bondage. They were being trodden beneath the oppressors' heel. It was God's will that they be delivered, and that Moses be the deliverer. Feeling his lack of qualifications for the task, Moses said, "They will not believe me." This prompted the Lord to ask, "What is that in thy hand?" Of course the answer was "A rod". It was perhaps just a stick from the woods with a crook on the end of it for handling sheep.

But the Lord transformed the rod into a serpent so that Moses fled from before its presence. Then God told Moses to take it by the tail, and it was changed again into his rod. He was to do this sign before the children of Israel and they would believe that God had sent him. They would believe that God is almighty and through Moses could and would deliver them from bondage.

While God does not now work miracles through us, as he did by the hand of Moses, he can and wants to work mightily through every one of us for his glory. A Christian has from God tremendous power to achieve through God all his purposes in us, if we, like Paul will believe and say "I can do all things through Christ who strengtheneth me." (Phil. 4:13.) Strength and help are always available — doubt it not.

That rod is in the hand of Moses, an obedient servant, one who truly believed in God and whatever he said, was a mighty power for good.

It would serve as a credential to prove that Moses was God's spokesman and represented God to the people. Such miracles were to confirm and make believable God's word. They were not just to entertain the people. This was necessary for the reason that there have always been false prophets whose purpose was to deceive the people. (2 Pet. 2:1-17.) Christ warned against false prophets in the sermon on the Mount. (Mat. 7:15-20.) God has never revealed a new message for his people that he did not enable those delivering the message, or others in connection with them, to confirm his word and make the people to see that the word was from God. (Mk. 16:20; Heb. 2:4.) Faith demands unmistakable evidence that the message came from God and not some false teacher. We are warned to not believe every spirit, for many false teachers are gone out into the world. (1 Jn. 4:1-6.) Moses had his rod. The apostles had signs and miracles to confirm their word, to prove

that they were sent by the Lord, and not self appointed teachers. (Mk. 16:20; Heb. 2:4.) Today we have the completed scriptures, and should prove all things by a thus saith the Lord in the Bible. (2 Tim. 3:15-17; 4:1-3; 1 Pet. 4:11.)

Now, God has the power to take and use the little things in our hands, or in our possession, and to make them accomplish his purposes. As it was true of the little rod in Moses' hand, so can what we have be used of God to make us powerful in God's strength. We might ask Shamgar, "What is in thy hand?" He would answer, "An ox goad". It was very small and insignificant, but powerful when dedicated to the service of God. It became an invincible weapon when God was permitted to have its use, for Shamgar with it slew 600 of the enemies of God—the Philistines. (Judges 3:31.)

"What is that in thy hand, David?" A sling. But when given to the service of God it became powerful and famous. David used it to kill the giant, Goliath; who represented the armies of Philistines. It was small and seemingly of no importance, but it was used of God to save the armies of Israel, God's people. (1 Sam. 17.)

Ask Jacob "What is in thy hand?" He answers, "Tools with which to dig a well." Many centuries later, Jesus, a tired and weary traveler sat upon that well-curb and taught a Samaritan woman about the water of life, as well as to drink of the well himself. Jacob never realized that some day our Lord would drink of that well. We cannot always know how many may be benefited by our works and deeds of goodness done by the use of whatever is in our hands with to serve and glorify God. (Jn. 4.)

"What is that in thy hand, Young Lad?" "A lunch". But when lent unto the Lord He multiplied it and used it not only, in turn, to feed the boy all he wanted, but to feed a great multitude of many thousands who were hungering and perishing for food in the wilderness. (Jn. 6.)

"What is that in thy hand — Poor Widow?" "Two mites", but when given unto the Lord, He regarded it as a greater gift than the riches put into the treasury by those wealthy. (Mk. 12.) She gave what she could and God used and blessed it. God can use little talents, little abilities in his service. But he will condemn those who will not do anything unless they can do some big thing. The man with the one buried talent was lost for not using it. (Mat. 25:14-30.) People of little ability can go to perdition the same as those of many talents.

It is not what would you do if you had a million dollars. But what will you do with just one dollar with which God has blessed you? What are

you willing to do with your small change, your little talent and influence? What about little opportunities for service? Do you refuse to serve God unless you can do some big thing? Are you just out to show off and display yourself, or to serve and glorify God? God does desire our best, even if it be of little value in itself. He can use our small change, if we can not give him dollars. But He does demand that we be liberal. He will not accept and use some trashy and shoddy thing when we can give that which will more greatly bless in his service. The Lord can take the little things in our hands and make them great, if we let him have them, and if we will consecrate them to his service. Greatness in God's sight does not depend upon the greatness, the bigness and value of the thing in our hands, but all does depend upon our willingness to use whatever we have to the glory of God. (Lk. 16:10-11.)

What is that in thy hand — my friend and Brother? First of all you have your life in your hand. It is like a vapor that appeareth for a little time and then vanisheth away. (Jas. 4:14-17.) No one can live your life but you only. And you alone must give account for it. (Rom. 14:12; 2 Cor. 5:10.) God will "Render to every man according to his deeds." (Rom. 2:6.)

In the second place time is in your hand. Time is a precious commodity given us of God. It comes free, and cannot be bought. No amount of riches could buy one hour of time. Therefore, it is too precious to waste. To waste time is to waste life, for that is what life is made of. Time is a great blessing in a man's hand, if he lets God have it to use for his glory. We should, therefore, so number our days as to apply our hearts unto wisdom. (Psa. 90:10-12.)

In the third place, your influence is in your hand. Whether good or bad, influence is possessed by all people. It will bless or destroy, depending upon its nature. (1 Pet. 3:1-4.) It is also a sobering thought to remember that influence lives on and on after we are dead and gone. (Rev. 14:13.)

In the fourth place, your talents are in your hand. Just as one should let God control his influence, he should also let God have the use of his talents. If we do this our talents will be multiplied by the Lord to our joy and eternal happiness. But if we neglect and bury our talents God will cast us into outer darkness. (Mat. 25:14-30.) If we do not use our talents they will be taken from us. We must "Use our possessions for God or lose them." Jesus said, "For unto whomsoever much is given: of him shall much be required."

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## WORDS OF TRUTH

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## Conversion of the Eunuch

### EDITORIAL

NOTE: I am substituting Brother Levi Sides' article instead of my Editorial this week. It is so good and timely that I want it all published in one installment for preservation.

Our readers will be interested in knowing that Brother Levi Sides and Miss Linda Hyche were married last Saturday night in a very beautiful ceremony in the presence of a large audience at the Hatt Church of Christ where Brother Sides is the Preacher. His wife is the daughter of Brother and Sister Henry Hyche of our congregation at Sixth Ave. in Jasper. Brother Hyche is one of our fine deacons. His daughter is one of the very finest young ladies to be found anywhere. Congratulations to them with our prayers and best wishes. EDITOR.

— LEVI SIDES —

I will read three verses in the eighth chapter of Acts, from the thirty-sixth to the thirtieth:

"And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? 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."

A very large element, and an effective one, in modern revival preaching, consists in the recital of cases of conversion; and these are recited to the people for a double purpose: first, to show sinners by example, the way into the kingdom; and second, by the force of stirring and well selected examples, to stimulate sinners to the imitation of them. The book of Acts is made up chiefly of accounts of the conversion of a great variety of persons in many different places. All the conversions that took place in those early days occurred under the direction of inspired preachers; and consequently those early converts were not misled in anything that they did.

It follows from these considerations that if I, in coming to the Lord Jesus Christ, imitate to perfection any one conversion that is recorded in the book of Acts, my conversion is genuine, and without any defect about it. On the other hand, if, in comparing my supposed conversion with these, I find any material difference between my experience and that of any one of these persons, then mine is, to that extent, defective and wrong. A man who supposes himself a convert to Christ, can test the matter by comparing the particulars of his conversion with the particulars of these; and a man who has not found out the way to Christ, can find out the way by examining these. They serve as infallible guides to those

who have not yet started in the way of life. After these preliminary remarks, intended to show you the importance of the inquiry I am about to institute, I propose to look carefully at the details of the conversion of which I have read to you — that of the Ethiopian nobleman who was baptized by Philip. These recitals of which I have spoken, so common in the present day, consist in telling the condition of the man before he was converted; then telling what he read, what he thought, what he felt, what was said to him, what was said by him and what he did, until the moment that he finds himself rejoicing in the forgiveness of his sins. Then the recital ends. These accounts in Acts furnish you the same material, and out of the one before us we will gather together and arrange these items according to the plan I have just laid out.

Let us inquire first, then, who this man was before his conversion. We are told in the text that he was the treasurer of Queen Candace. He appears certainly to have been a Jew, or a proselyte to the Jewish religion — most likely the former — a Jew who, like Daniel, or like Nehemiah, had attained to a very high position of a foreigner belonging to a despised race, to be the chief treasurer of the kingdom of Ethiopia. When he is introduced to us, he had just been up to Jerusalem to worship God. He had made a journey of more than a thousand miles on land in a chariot, traveling at the rate of three or four miles an hour, to go up to the city of the living God, to worship God there; and now he was returning home. As he rode along, he was reading. This man was traveling, riding along in his chariot over a rough road, and he held in his hand the book of Isaiah — reading that. The text not only tells us this, but tells the very passage he was reading, and what he was thinking about. He had fallen upon the fifty-third chapter of Isaiah, as now marked in our Bibles, and was reading that wonderful passage which begins, "He was led as a sheep to the slaughter;" and he was reading it aloud. He was aiming to learn all he could, and when he came to this passage he was puzzled about the meaning of it, — "He was led as a sheep to the slaughter" — but the puzzle on his mind was, "Of whom does the prophet write this? Of himself or of some other man?" It is impossible for any man who has never heard the story of the Lord Jesus Christ as written in the four gospels, to read that passage thoughtfully and not have the same question arise in his mind. Now the fact that he did not know and could not decide about whom the prophet was writing, shows that he was not yet acquainted with the story of our suffering Saviour. This, then, was the man's condition before his conversion.

When God saw him thus, he went deliberately to work to make a Christian of him; and we are able, by inspired guidance, to trace all the steps of the divine procedure which brought about his salvation. At the beginning of the narrative, we find that God's first act was to dispatch an angel from heaven to earth. We are not surprised at this; for we read that all the angels of God are ministering spirits for them who shall be heirs of salvation. But this angel did not, as you might have supposed, visit the man who was reading the Bible — did not appear to him or speak to him — though he was sent from heaven to bring about this man's conversion. The angel landed in Samaria, and stood in the presence of Philip, an inspired deacon, and said to him: "Philip, arise and go South into the road that leads from Jerusalem to Gaza". Then the angel disappeared, and I suppose he went away to work for the salvation of some other sinner. Philip, then, in obedience to the command, arose and went; and I have often wondered how the angel of the Lord adjusted the time for the movements of Philip and those of the chariot. Philip had a journey of two or three days, to get down into that road; the chariot, only a run of two or three hours; so, in reality, Philip started before the chariot did; but when he

came into the road, there was the chariot right before him. The angel had made no mistake in his calculation. In this, we see the first thing that the Lord did for the eunuch.

Observe, now, that all that the angel told Philip to do, was to get into that road; and when he got into the road, there he would have stopped, I presume, and waited for some other command from the Lord; but just as the might have stopped, the Holy Spirit interposes and begins his part of the work of the man's conversion. He does not begin to work in the heart of the eunuch; he does not say anything to the eunuch; but, following up the action of the angel, the Holy Spirit speaks to Philip. He says, "Philip, go and join thyself to that chariot" and, receiving this command, Philip ran, so as to overtake the chariot quickly. Now, we have an angel working at the command of God for the salvation of that man; we have the Holy Spirit but the effect of all that the angel and the spirit did was only to bring the preacher side by side with the man who is to be converted, so, if the angel's action, or the Spirit's, is to have any effect on him, it will be throughout the words which the preacher will speak when he gets there. Paul says, "Faith comes by hearing, by the word of God".

When Philip got to the chariot, the man was just then engaged in reading aloud the passage which is quoted in the text. For we are told that Philip heard him and Philip introduced himself in rather an abrupt and singular way, by asking him: "Dost thou understand what thou redest?" If a man were to come up to you when you are reading and ask you that question, you might be offended. Why then did Philip introduce himself, or rather, the conversation, in that way? For a very good reason. He knew that if the man was a believer in the Lord Jesus Christ, he could not fail to know what the passage meant; but if not a believer, he could not understand it. Not an unbelieving Jew on earth today can explain that passage. Philip put that question in order that he might know what kind of a man the Lord had sent him to; if a believer, he would proceed to preach to him in one way; if an unbeliever, he would preach to him in another and very different way. The man's answer revealed his position as that of an unbeliever; "How can I understand except someone shall guide me?" He speaks as if he had become impatient in his vain struggle with the passage, I do not know why he asked Philip to get up into the chariot with him, unless he thought, from the way Philip looked, or the tone of his voice, or both, that he understood it; and so, anxious and willing to learn, he invites him to a seat, and with the book open before them both, they move slowly on their way. The eunuch inquires, "Of whom speaketh the prophet this? of himself or of some other man?" The text tells us that Philip began at the same scripture, and preached to him Jesus; and this was the answer to his question. It is not written about Isaiah himself, or any other man, but about Jesus, the Son of God. It could not have required a very great effort in argument or exegesis to enable that man to see that Philip was right. All required was to tell him the story of the birth, the life and death of the Son of God. Philip had an easy task; the eunuch could not fail to see of whom the prophet wrote.

A great many of the conversions in apostolic times were the conversions of single individuals, as in the Eunuch's case. Philip went on with his conversational sermon until the chariot drove up to a stream, or to some pool of water, when the eunuch said, "Here is water, what doth hinder me to be baptized?" We are told that Philip preached Jesus to the man; but while he was preaching Jesus, the man found out that he had to be baptized, and asked the question, "What hinders me?" He did not want for the preacher to urge him to this duty; but he first put the matter before the preacher as the desire of his heart. When Philip was preaching Christ to

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## Conversion of the Eunuch

(Continued From Page 2)

the man, it seems that baptism was a part of the sermon. Indeed, it is impossible to fully preach Christ, to a sinner and leave baptism out of the sermon. You have to mention baptism early in the story of Jesus; for he was baptized by John and at the end of the story; for then he commanded the disciples to go and baptize men in every nation. You have to leave out both these chapters in the history of Christ if you leave out baptism. It is a mutilated gospel that leaves baptism out of the sermons addressed to sinners. So then the eunuch had heard all this while he was listening to Philip and he intensely desires so be baptized so intensely, that before Philip said a word of exhortation on the subject, "Here is water, what doth hinder me to be baptized"? We are not told what Philip's answer was. It is true that in the King James Version it is interpolated, "If thou believest with all thine heart, thou mayest". But the true text simply says that he commanded his chariot to stand still, and they both went down into the water, both Philip and the eunuch. The writer really left out the answer, because he presumed his readers would know what it was, by knowing the answer always given to the question. The answer interpolated is no doubt the one really given. While they were down in the water, Philip baptized him, then they came out, and the same spirit that made Philip come and join the chariot, caught him away, and the eunuch went on his way rejoicing. Thus the brief story ends the man has been brought to the forgiveness of his sins and he rejoices in the Lord.

I wish now to look at this case from another point of view. Suppose we meet the eunuch out the road — we are old acquaintances of his and we say, "Why, my friend, what has come over you — your face is radiant with joy"? He answers, "I have a right to rejoice. I have learned of the Redeemer, of the Messiah that was to come; and through him who is the Redeemer of men I have obtained the forgiveness of my sins; this is what makes me so happy". Well, do tell us your experience. Certainly. Will he begin by telling about the angel that came down from heaven? No, for he knew nothing of this. Well, where will he begin? He must begin by telling of his own reading of God's word — of coming to a passage which he could not understand, not knowing about whom it was written; and he may say, "A man on foot came up to my chariot, while I was reading aloud, and asked if I understood what I was reading. He struck the nail on the head. It seems as if he knew, and I asked him how could I understand except some man should guide me. I invited him to a seat, and he explained the passage. As he did so, in that passage so dark, as dark as Egypt, I began to see a great light. I soon saw that the prophet spoke of a glorious redeemer dying for the sins of men. He went on to tell me what that redeemer had said that men like myself should do. While the man was still speaking I said, What hinders me from being baptized? There as nothing in the way, so I was at once baptized and I arose from that water with my sins forgiven, according to the promise of the Lord. For this reason I am happy today".

Now let me ask you who are servants of the Lord, does this experience agree with yours? I thank God that in all its essential points it agrees with mine. I am not sure that any divine power was exerted as in this case, to bring me and the preacher together, but I see no reason why it should not have been. If the eunuch had been told what that angel did, it would have surprised him. If there were today some inspired writer giving an account of your life and mine, you do not know how many angels he would have to speak of in the story. In God's providence he brings you face to face with the preacher of the gospel, and he does it for the purpose of your salvation.

One more question in regard to this interesting man. Why didn't he say: "Philip, this is a

new thing to me. I will be back here at the Passover next year, and if some of your kind will be in Jerusalem then, perhaps I will be able to decide about this new doctrine which you have brought to me." That is not the way a God-approved man acts. A God-approved man, when he sees a duty, hesitates not, but does it at once. This man went right down into the water. He did not wait for Philip to urge him to go. This is the kind of prompt and decisive obedience which God wants. If you want to please your God and bless your own soul, remember that the very hour in which you learn what your duty is, is the hour in which to act it out. "Today, if ye will hear his voice, harden not your hearts". Is there a sinner here who wants to have an experience like this man's? Who wants to have this man as his model? Obey the Lord as promptly as he did, and you also may go on your way rejoicing.

## Immorality In American Schools

JERL W. WEEKS

One of the chief problems in high schools throughout America today is premarital pregnancies.

"While the total birth rate has increased 60 per cent in America in the last 25 years the illegitimacy rate has more than tripled."

About forty per cent of America's unwed mothers are between the ages of 15 and 19.

The church is not unspotted from this growing plague.

This is, therefore, church business.

Every moral problem is, first and foremost, church business.

It is time for the church to deal with this condition openly and deliberately.

In recent months the Scott County Association for Mental Health and the Iowa Council on Family Relations co-sponsored a program in the Blackhawk Hotel in Davenport, Iowa, to discuss this distressing situation. In this meeting competent men who had studied this issue presented some reasons for the problem and offered some suggestions toward the solving of it. The reasons presented to this assembly were as follows:

### 1. "FREEDOM OF AUTOS."

The young person who doesn't have his own car today has a friend who does or can easily obtain the use of the family car. This provides a travelling, private house for drinking, smoking and petting.

### 2. "AMERICA IS CONSTANTLY BOMBARDED WITH SEX STIMULI."

Movie advertisements in our daily papers are filled with men holding half-nude women in passionate embraces. Most of the movies make a direct appeal to the lust of the flesh, and boast of handling their subject (invariably involving sex) "in a very up-to-date, frank and honest manner". (?)

Morman Douglas once said, "You can tell the ideals of a nation by its advertisements." If that statement is true America has the lowest ideals of any nation on earth. No other nation pours out such rivers of filth upon its people daily; not Russia or any other nation.

### 3. "THE WAY WOMEN DRESS."

Women deliberately buy clothes and dress themselves and their daughters in such a way as to make a direct and strong appeal to the lust of the flesh — then wonder why it isn't safe for them to walk on the streets at night.

### 4. "STEADY DATING," OR "GOING STEADY."

Boys and girls being together constantly develop a husband and wife attitude toward each other.

This over-familiarity destroys barriers of modesty and wrong ceases to appear wrong to them.

At one school recently the question was asked a large number of students: "What is your view-point of pre-marital relations among young

people?"

Three-fourths of those questioned answered in effect, "It is all right if they really care for one another."

Where did young people get a standard like that? "It is all right to commit fornication if you really care for the other person".

At this assembly one speaker said, "Most parents actively encourage or placidly accept going steady."

He said, "Mothers are afraid their daughters will be wall-flowers." They'd rather their daughters be wildflowers than wall-flowers. This group of educators were not essentially dealing with a moral issue so far as their purpose as concerned, but only with a material problem. Consequently, they did not mention that, "for every fallen woman there's a hundred fallen men." It is a damning sin for boys to commit fornication, too. (I Cor. 6:9.)

There is one sense, I think, in which parents are guilty of the immoral conduct of their sons and daughters which may not be visibly apparent:

— Both parents, being no longer in a position to participate personally may sin vicariously through their children.

Half unconsciously the father reasons, "If I were a young man, I would sow some wild oats, too."

And the mother reasons, "I wasn't popular when I was a girl. I want my daughter to be popular... to have lots of dates and fun."

Thus, parents may sacrifice the souls and the future of their children on the altars of their own regrets.

"And when with envy time transported  
Shall think to rob us of our joys,

You'll in your girls again be courted  
And I'll go wooing in my boys."

— (Thomas Percy.)

### 5. "JR. HIGH SCHOL DANCES."

Please bear in mind that these reasons for the big problems in American schools were not presented by gospel preachers, nor elders nor by any member of the Church of Christ. These reasons came from experts in the field — from men and women who had studied the problem.

One man said, "Emotions are stirred up in these dances that the young people do not know how to deal with." Then the statement was made, "Statistics will bear out that most early teenage pregnancies are results of Jr. High school dances."

Elders and preachers in God's church can see the danger in the modern dance and speak out against it.

Educators (not Christians) who have studied the issue say, "it is the greatest contributing factor to pre-marital relations." And still, some of God's own people just can't believe that when you rub two bodies of the opposite sex together you get sparks from hell's fire and brimstone.

After elaborating upon the problem and reasons for its existence three suggestions were made with a view to solving it. These suggestions are interesting but not very practical I am afraid.

### 1. "A BETTER MOTHER-DAUGHTER, MOTHER-SON RELATIONSHIP."

I don't know why the father was not mentioned here. Perhaps the fact that most of the speakers were men had something to do with it.

Please get the picture now:

1. Pre-marital pregnancies have tripled since 1940.

2. First need, a better mother-daughter, mother-son relationship. But over half the married women in this most prosperous country that ever existed must work full-time in order to make a living and do not have time to meet the number one need.

### 2. "SEND THEM TO RELIGIOUS SCHOOLS"

Any religious school below a college is out of the question for most people, and by the time

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## 'What Is That In Thine Hand?'

(Continued From Page 1)

(Lk. 16.)

Finally, your very soul is in your hand. Its salvation is also in your hand. You can save your soul, or lose your soul. Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Then he said "Save yourselves from this untoward generation." (Acts 2:38, 40.) Jesus said, "What is a man profited if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Mat. 16:26.)

So what is in thy hand? What are you doing with what you have? Your destiny depends upon what you do with what is in your possession.

## Immorality In American Schools

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young people are college age the dye is cast.

Experience-wise, the average American girl is an old woman by the time she gets out of high school.

3. (THIS LAST SUGGESTED REMEDY WAS MEANT TO BE HUMOROUS... I THINK.)

"I see only two alternatives: Either lift the prostitution laws in America or pass out birth control pills in the fifth grade up."

Well, there is the problem as some educators see. Now the question faces us, WHAT CAN WE DO?

We can save our own young people.

We can control the automobile situation.

We can censure the books they read, and the movies they see.

Mothers can dress themselves and their daughters conservatively.

We can discourage steady dating, teaching young people the dangers involved.

When they are old enough to marry, steady dating will be necessary but until then it is out of order and by then, if they have been properly taught they will be sensible enough to conduct themselves properly. We can forbid our children to dance, teaching them the dangers involved. Yes, we can save our own young people which is a great deal more than many of us are doing at this time.

And what is more, we can actually season and brighten the world about us an amazing degree with only a slight application of the untold power that is ours. Jesus said that we are the salt of the earth and the light of the world.

Is this just so much theology?

If the church can't teach the world how to live, who on God's earth can?

In the first century the church was a "city set on a hill".

Then it got like the world and its light went out.

Now, the church is back bigger than ever but the world is about to put our light out again.

We can brighten the world about us in the same way the moon brightens the night — by reflected light.

If we will learn to stand before Christ until we are transformed into His image, we will be surprised how we can shine.

1114 E. 29th Street,  
Davenport, Iowa

## Inspiration of the Bible No. 1

BASIL OVERTON  
INTRODUCTION

(Note: For some time now we have been urged to publish some sermon outlines in WORDS OF TRUTH for the benefit of preachers, elders, teachers and all who need to make talks on Bible subjects to the church or in public. The following is the first in a series by our well known well qualified and beloved and faith Brother, Basil Overton, 1533 Nicholasville Pike Lexington, Kentucky 40503. You will want

to preserve these and use them. In these days when modernism is on the increase these outlines are very timely. EDITOR.)

1. "Inspiration" from "In" and "Spiare" — "To Breathe."

2. "Theopneustos" — "God Breathed." (2 Tim. 3:16.)

3. Read or quote as many of the following passages as seems wise: Heb. 3:7,8 (quote from Ps. 95:7); 1 Cor. 2:9, 10, 13; Luke 21:14, 15; Luke 12:11, 12; Acts 2:4; 1 Tim. 4:1; 2 Tim. 3:16, 17; 1 Pet. 1:10, 11, 12; 2 Pet. 1:20, 21.

4. Note the last of these passages:

(1) "Private" GK. "Idias" — "One's Own."

(2) "Interpretation" GK. "Epilusis" — "Explanation or Exposition."

(3) No scripture "Got to Be" as Result of prophet's own explanation! But how? "Moved by Holy Spirit."

(4) "Private Interpretation" refers not to those who read the prophecy, but to those who delivered it.

(5) Prophets often did not understand their prophecies. 1 Pet. 1:10-12; Acts 2:39.

### I. REASON AND INSPIRATION

1. Reason would tell us there is some kind of superior power, being, or beings.

2. Reason could not do this without the works of this superior force, etc.

3. Reason, and human mind a work of this power.

4. Reason alone could not tell us characteristics of this power, etc.

(1) Or how should be looked to, worshipped, etc.

(2) Or how many Gods there are (might be)

(3) Man needed divine Revelation therefore.

### II. DEISTS INCONSISTENT.

1. Deism — Belief that God exists, that he created everything, but thereafter assumed no control over his creation, and that reason alone is sufficient to prove existence of God. Discuss.

2. Inconsistent, because, if there is a God.

(1) Inspiration (and revelation) possible!

(2) Nothing about inspiration repugnant to moral character of God.

(3) Inspiration not inconsistent to wisdom, holiness and goodness of God.

(4) Consistent with God for Him to increase knowledge of His creatures.

(5) Whole end of such a book as Bible is to make men wiser, happier, holier, and more hopeful.

(6) What could be more consistent with what reason would say divine perfection should be, than fact of inspiration of Bible?

2. Some say inspiration not possible because contrary to established laws of nature.

(1) What is reason laws of nature are established? Uniform? Orderly? Isn't it because God wants to help man? For man's benefit!

(2) If man's interests or needs demanded a revelation from God, what is unreasonable about inspiration?

(3) Man had to have a revelation from God. Jere. 10:23.

(4) Even with it, man does not do too well! His fault! Gen. 6:5, 12.

### III. SOME QUESTIONS PERTINENT TO INTRODUCTION TO STUDY OF INSPIRATION.

1. Could a book so replete with wisdom so basic, and so full of such correct views of life, have been forged by uninspired writers?

2. Could a book that gives true history and true character of man without exaggeration, flattery, and distortion have been written by impostors?

3. Could a book that holds such astonishing powers to penetrate the human heart have been produced by uninspired men?

4. Could a book that gives us information on the very points which history and experience have proven that we need most of all to know, have been written by men unaided of God?

5. Could a book which opens to us a fu-

ture world, a world we have right and reason to expect since this book tells us so well of this present world, have been compiled by ordinary men?

6. Could a book that gives us the system of morals in the Bible have been written by immoral men?

7. Could a book that forbids nothing but what is that which would not be best for us, and requires nothing but what is good for us have been produced by uninspired writers?

8. In such a book, it is possible that the writers could have avoided all prejudices of their nation, all connection with their sectarianism and selfish views, had they been uninspired?

9. Could uninspired writers have so perfectly adapted what they wrote (in a forgery) to the constitution of the human mind and the needs of men of all ages?

10. Tell story of asking professor to write better book.

## Time For Self-Examination

The following questions, suggested by Brother W. A. Bradfield, will be helpful to us in examining ourselves. Read and answer them carefully:

1. If each member attended as many services as I do, how often would the building be closed?

2. If each member reached the services the same time as I do, how many would be late for worship?

3. If each one attended Bible study as I do, how many would there be?

4. If each one studied the Bible as I do, how much study would there be?

5. If each one prayed as I do, how much praying would there be?

6. If each member tried to sing as hard as I do, what kind of singing would there be?

7. If each member gave as I do, how much would the contribution be?

8. If each member sacrificed as I do, how much sacrificing would there be?

9. If each person visited the sick as I do, how many of the sick would be visited?

10. If each one ministered to orphans as I do, how many orphans would be cared for?

11. If each member invited others to the services as I do, how many guests would attend?

12. If each person stayed home with company like me, how many would attend the worship?

13. If each member tried to lead lost souls to Christ as hard as I do how many would be reached?

14. If each member complained as much as I do, how much complaining would there be?

15. If each person worked as I do, how much work would be done?

16. If each person gave as many excuses as I do, who would do the Lord's work?

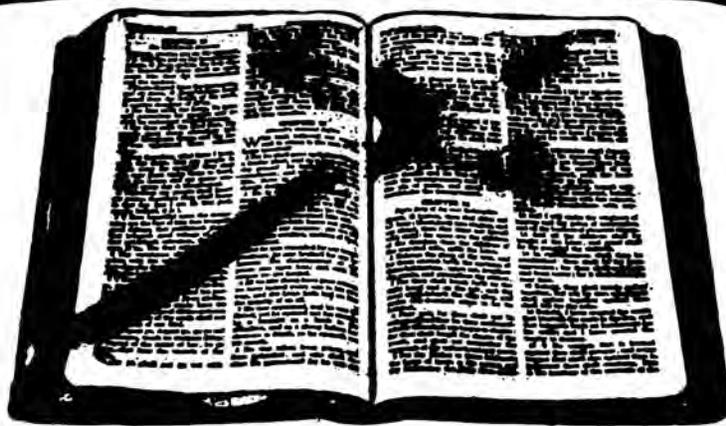
17. If each member put the Kingdom of God first just as I do, what would be the condition of the church?

18. If each person loved unity as I do, how much division would there be?

### SOMEBODY FORGETS

A little fellow in the slum section of a large city was induced to attend a mission Bible Class, and by and by became a Christian. He seemed quite bright and settled in his new Christian faith and life, but someone, surely in a thoughtless mood, tried to test or shake his simple faith in God by asking him, "If God loves you, why doesn't he take better care of you? Why doesn't he tell someone to send you warm shoes and some coal and better food?" The little fellow thought for a moment; then, with tears starting in his eyes, said, "I guess he does tell somebody, but somebody forgets." Without knowing it the boy touched the "sore point" in the church's history. I wonder if it is the "sore point" with you or me!

# WORDS of TRUTH



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

"Thy word is truth" Jn. 17:17

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

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

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## The Spade And The Bible

By BARRY L. ANDERSON

One of the most interesting and fascinating studies to the Christian scholar is in the field of Biblical archeology. The pick and spade confirm the reliability and historicity of the Bible record for those of us who have never doubted such as well as to those who have. It has stocked the arsenal of the Christian with many powerful proofs of the trustworthiness of the scripture record. It has exploded the myth that the Bible is a myth. It has badly shaken up the liberal theologians in the last forty or fifty years. And yet ironically enough, most of the archeological work ~~has been done by liberal~~ scholars. Arguments that were used by the old modernists of the 19th century have been relegated to the scrapheap by the new modernists of the 20th century. As one modernistic scholar recently conceded, the findings of archeology and Biblical criticism in recent years have given more comfort to the orthodox than to the liberals. (And though by the word "liberal" he was referring to the old 19th century brand of liberalism, the 20th century variety differs from it more in form than in essence.)

Modernistic scholars no longer argue that people did not know how to write in Moses' day. Archeology has proved they not only knew how to write in Moses' day but had a well developed language writing technique in Ur of the Chaldees before Abraham's day. It has been learned that school children in Ur in Abraham's day learned reading, writing and arithmetic much as they do today. Excavations at Ur, in Egypt and other places have shown an amazingly developed technology before 2000 B. C. and even before 3000 B.C.

We no longer hear it asserted that the Hittites mentioned so many times in the Bible were a mythological people. The Encyclopedia Britannica (and a more liberal publication could hardly be found) now devotes twelve pages to a discussion of the Hittites numerous cross references, whereas a half century or so ago it carried articles denying that a Hittite empire ever existed as the Bible says it did.

No longer do the liberals avow that Sargon (an Assyrian king mentioned in Isa. 20:1) was a non-existent ruler. Archeology has found remains of his throne and palace. Liberal scholars also tread lightly and speak softly about the gospel according to John. They have argued for years that it was not written by John but by an unknown character in the second century. However, recently discovered fragments of the book show that it was being circulated at the end of the first century. So now the critics are not so dogmatically sure of themselves. Everytime the modernists build an elaborate critical system such as the "form criticism" of Rudolph Bultmann, for in-

stance, to explain the supposed development of such a book as the book of John archeology comes along and knocks the props out from under it. The modernists are always arguing that most books of the Bible could not have been written as early as it is claimed they were written. Whenever anything miraculous is mentioned they always proceed upon the fallacious assumption that it was not written by an eye-witness or contemporary but by some person many years later who received his information handed down and garbled by tradition and superstition.

The fact that Isaiah mentions Cyrus king of Persia by name over one hundred years before he was born is too much for the modernists to swallow so they have divided the book of Isaiah into at least two parts (some more than two) and declare that some of Isaiah is pre-exilic and some post-exilic. However, the dead sea scroll of the book of Isaiah which has recently been discovered and is dated at about 100 B. C. shows no substantial difference between it and the oldest Hebrew manuscripts of Isaiah previously known which were dated about 900 A. D. So if the text has been preserved intact and with so little variation for the 1000 years between 100 B. C. and 900 A. D. surely this is the same book which has been handed down intact from before the Babylonian captivity. Isaiah also prophesied the fall of Babylon over a hundred years before Babylon ever became a world power. (Isa. 13). It's no wonder the critics have tried to dissect Isaiah. And yet internal evidence from the book itself and also from the New Testament prove it to be one book. The critics have argued that chapters 40-66 were not written by Isaiah, yet Matthew quotes from chapter 53 and assigns it to Isaiah (Matt. 8:17). Luke said (Acts 8:28, 32, 33) the eunuch was reading from the prophet Isaiah and he was reading from Isaiah 53. The modernistic critics are trapped anyway they go. When they accept the historicity and date of one book they contradict their denial of the historicity and date of another.

Modernists have long lamented the "brutal" and sanguinary slaughter of the Canaanites by the children of Israel. What had the Canaanites done to deserve such retribution, they ask. Well, archeology has confirmed the Bible statements and given us a vivid view of the depth of moral degradation characteristic of these early inhabitants of Palestine. Perhaps the most degrading, lewd, and obscene forms of cult worship known to history were practiced by the ancient inhabitants of Canaan. As Paul said of the Gentile world it would be shameful to describe in detail such worship. It is no wonder that the Bible

speaks of such worship as "abomination" over and over again. It is no wonder God commanded the slaughter of such people. Their sins were a stench in the nostrils of the Almighty.

Yet in spite of the mountain of evidence to give solid foundation to our acceptance of the Bible as the inerrant word of God we seem to be developing more and more young men, and older ones too, who are accepting modernistic conclusions. Some young pulpites seem to be more concerned about what Barth, Brunner, and Bultmann have said than about what Christ and his apostles have said. Perhaps there is not as not as strong a protest against modernism in some academic circles as there should be. Many classroom professors have trained under modernistic scholars. Could it be that they feel it is somewhat unethical to criticize one's benefactor? I have heard some protests and criticisms of modernism by some of our divinity school trained professors, but they were not always as strong and clear as they should be. Those who are entrusted with the training of most of the preachers of tomorrow should be no uncertain sound go forth. Young men, and young women too, should be drilled in the fundamentals of the faith. As one brother has recently said, it just takes one untaught (or mistaught) generation to precipitate a full scale departure from the faith.

### IF HE CAME TO YOUR HOUSE

Would you meet Him at the door with arms outstretched in welcome? Or would you have to change your clothes before you let Him in? Or hide some magazines, and put the Bible where they'd been? Would you hide your worldly music and put some hymn books out? Could you let Jesus walk right in, or would you rush about?

And I wonder — if the Saviour spent a day or two with you, would you go right on doing the things you always do? Would you go right on saying the things you always say? Would life for you continue as it does from day to day? Would you take Jesus with you everywhere you'd planned to go? Or would you maybe change your plans for just a day or so?

Would you be glad to have Him meet your very closest friends? Or would you hope they stayed away until His visit ends? Would you be glad to have Him stay forever on and on? Or would you sigh with great relief when He at last was gone?

It might be interesting to know the things that you would do if Jesus came in person to spend some time with you.

Guideposts, Aug. 1961

## No Greater Sin

(R. W. GRAY)

The enormity of sin has never been truly understood by man, the defendant before a holy God. It is because of this that we tend to classify sins and then place ourselves in the category of those who, if we must be counted guilty, are guilty of the least sin. John plainly taught, "all righteousness is sin." (I Jn. 5:17). Thus every unrighteous thought or deed is sin. This is why we need a sin bearer, a justifier, an advocate with the Father. We are prone to sin and must be cleansed by the blood of God's Lamb. (I Jn. 1:7-10)

### UNBELIEF WORSE

While all sin damns the soul of the impenitent, there is no sin worse than unbelief. "...and he that believeth not shall not see life; but the wrath of God abideth on him." (Jn. 3:36) Murder is a terrible sin. Yet Paul who was responsible for the death of saints was later saved and became a remarkable Christian. The crucifiers of Christ were murderers, but some of them were admonished to obey the gospel and be saved. (Acts 2: 36-41.)

Theft is a great sin, but to the thief on the cross Jesus said, "Today shalt thou be with me in paradise." Some thieves go to prison, hear the gospel, obey it, and are saved.

The scarlet sin of adultery is a blight upon the human family and is the cause of as much sorrow as any social sin. Yet Jesus forgave a woman who had been taken in the very act of adultery. (Jn. 8:1-9.) There will be no adulterers in heaven, but many who have been guilty of this grievous sin will be there, having heard and obeyed the gospel of Christ.

Therefore the sin of unbelief — the sin of rejecting Christ — is as grievous a sin as one may commit. Notice some of the consequences of rejecting God's Son.

### IN OTHERS' WAY

The SON OF RIGHTEOUSNESS does not shine through in his brilliance, but is seen like the sun in eclipse through parents who fail to set the example of Christian living. No man goes to heaven or hell alone. Someone is following your example. You may lift him up or you may pull him down. The Christ-rejector deprives his children of a richly deserved heritage, the knowledge of the peace that passeth all understanding. A father may not be able to provide all that seems to be required in a material way, but all parents can, if they wish, give their children a faith by which they can overcome every trial of life. I've known many a parent who stood in the way of his or her children's salvation. If you are not living as you know you should, if you have rejected Christ in unbelief, think of others upon whom you cast a shadow. Are you now standing between them and the Christ who can save them?

### INSULTS GOD

There is no neutral ground. We must serve Christ or the devil. This we are doing every day and every hour. God in mercy gave his only begotten Son for man who had alienated himself in sin. He reaches out toward the man who has gone away from him. He desires the salvation of all.

You may shudder to hear the atheist say, "If there be a God, may he strike me dead!" But, my friend, you may very well be guilty of a worse insult. If you have viewed through faith's eye the bleeding side of the Son of God and have turned away in indifference, no greater insult could be hurled at God. If you continue in this course, trampling under foot the blood of God's Lamb, you will one day fall into the hands of the living God who takes vengeance upon the ungodly. (2 Thes. 1:6-9.) You will hear him say, "Depart from me... into everlasting fire..." (Mt. 2:5.) Do not insult God in unbelief!!

### REJECTS SOBER TESTIMONY

The world's greatest minds have testified to the divinity of Jesus Christ. You cannot reject him, therefore, without rejecting the testimony

of great men of intelligence. John the baptist said, "Behold the Lamb of God..." (Jn. 1.) Peter testified, "Thou art the Christ..." (Mt. 16.) Nicodemus said, "We know thou art a teacher come from God." (Jn. 3.) Paul wrote, "In him dwelleth all the fullness of Godhead bodily." (Col. 2.) "Every Christian martyr cries out against all Christ rejectors. If this testimony is devil's hell. (John 3:36). Man must accept Christ unheeded man will seal his doom forever, in a as his sin bearer. He must obey the gospel. Repenting of every sin he must confess faith in him. Upon a confession with the lips he must be buried with him in baptism in order to reach the benefits of his shed blood. (Mk. 16:16; Rom. 6:1-7) As a child of God one must live as one who has been born again. His life must reflect the life of him who died for him. Obey him today! Anything else is unbelief.

## Are You Giving God Your Best?

(W. RAY DUNCAN)

Perhaps the most of us have never really tried to give God our very best. Usually we take the best part of the season for our vacation, the best part of the day or week to make our living, the best part of the pay-check to purchase things we want and need and out of the rest we come up with "SOMETHING" for God!

Somehow or another we manage to come up with our day of fishing, our night of bowling, our day of hunting, our periods for swimming, our picnics, our outings, entertainment etc., but God must get His part out of our leftovers! In spite of the pressures of so many things some manage to do very well with service to God. But how many of us really "Give God Our Best"?

Millenniums ago God spoke to a man in Chaldea and instructed him to leave his land, his kinsmen and friends and go into another unnamed and unidentified place. The test no doubt was severe, but Abraham passed the test. (Gen. 12) Years later the promise of a son was fulfilled when both Abraham and his wife were well stricken in years - only to have the joys of becoming parents at nearly a hundred smashed by a command from God to take the boy's life! Now some things required of God seem very reasonable, but doubtless this one was out of the realm of all reason! To ignore a command is to disobey the command. There was another son in the family borne to him by Hagar, why not offer this son, if one should be offered at all? But God did not ask for Ishmael, he asked for Isaac. Also, to offer a substitute would be to disobey the command. God had asked for the best - and Abraham gave him the best!

I have heard that people's hair can turn gray overnight! We are made to wonder how the days and nights of waiting must have affected this grand old patriarch! There was not the slightest indication that anything was going to happen except that God wanted the life of that boy! Had Abraham known that the boy would have been spared then there would not have been any test of his faith! His faith stood the test. Abraham learned that the best comes from God when the best is given to God. (Heb. 11:17 - 19; Gen. 22:1-18.)

None of us are so protected that we do not have to make choices every day. The roads are constantly dividing, and we are where we are today because of the choices we made yesterday. If you do not like the place you now occupy you have no one to blame other than yourself!

God demands that we love him above all earthly considerations, and Jesus said, "If you love me you will keep my commandments." (Jno. 14:15.) We are taught to love and obey God first - even at the sacrifice of life itself. Are we really giving God our best?

It was not until Abraham obeyed God that he discovered that not a hair was harmed on the boy's head, and that his seed were to be as numberless as the stars of heaven. This could not

have been discovered before his faith obeyed God. Nor can we expect to receive the blessings of heaven until we give God our best in Christian service.

Service to God does not necessarily consist in doing big outstanding things, but Jesus said that who ever would give a cup of water in his name should receive his reward. (Matt. 10:42.) One of the best insurance policies in the world is to be found in Matthew 6:33. Try it, it works! When we begin to give God our best-then, we begin to receive from God his best! Jesus said, "Give, and it shall be given to you..." (Lk. 6:38)

If you have not obeyed the gospel of Christ then you should do so at once. The blood of Christ will blot out your sins, and you will become a member of the family of God - a child of God, and finally be received up into heaven itself. But, in order to receive the best from God you must give God the best of your life here. Will you not resolve to obey the gospel right now?

## Do You Have To Be Pushed?

(LUKE W. SHIRA)

How long would you keep an automobile that had to be pushed everywhere it went? How much would it be worth to you? How much pleasure would you find in it? You might keep an automobile that just had to be pushed occasionally but you would not have one long that could not be depended on, that would not go whenever you wanted it to go.

The Lord is no more pleased with one of his servants that continually has to be pushed than you would be with an automobile that continually has to be pushed.

God wants men of initiative and fervency of spirit. "So then, as we have opportunity let us work that which is good toward all men, and especially to them that are of the household of faith. (Gal. 6:10.) Paul suggested that we should be "diligent not slothful; fervent in spirit; serving the Lord". (Rom. 12:11.)

A man who has to be pushed continually in order to keep him in service and attending worship is not devoted to the cause. Jesus wants men of devotion. "But seek ye first his kingdom and his righteousness: and all these things shall be added unto you." (Matt. 6:33.) No doubt many who are idle, who must be "babied", petted, and continually exhorted, KNOW much better than they DO. James said, "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.)

The Lord will be patient with our unfruitfulness for a time but if we continue to be unfruitful the Lord will cut us off as unfruitful branches. (John 15:2.) It is understandable that a newborn babe in Christ may need to be pushed or encouraged. But if one who has been a Christian for many years must still be pushed, he is not growing spiritually as he should. He is not spiritually mature. WHAT IS YOUR AIM IN LIFE? If you must be pushed every step of the way, there is a strong indication that you have lost sight of your goal.

### MY PRAYER

"Lord, help me to live from day to day

In such a self-forgetful way

That even when I kneel to pray

My prayers will be for others.

Help me in all the work I do

To ever be sincere and true,

And know that all I do for you

Must need be done for others.

And when my work on earth is done,

And my new work is heaven's begun;

May I forget the crown I've won

While thinking still of others.

Others, Lord, yes others;

Let this my motto be.

Help me to live for others

That I may live like Thee."

## I Was In Prison And Ye Visited Me Not

Matthew 25:43

(Note: Brother Ira North is minister of the Madison Church of Christ, Nashville, Tennessee. Knowing that he had done extensive work in jail evangelism, I wrote him asking for an explanation of his methods in preaching the gospel to men and women in the penal institutions of the state of Tennessee. The following is a letter I received from the brother in charge of that work at the Madison Church. James A. Horton.)

April 21, 1967

Mr. Robert H. Prater

Cedar Crest Avenue

Madison, Tennessee 37115

Your letter, Brother Horton,

...which was addressed to Ira, was passed to me for reply. In regard to jail evangelism, may God bless and enrich you for your interest in these troubled souls.

It took an indictment of one of our own Christian wives, mothers and Bible School teachers on a charge of First Degree Murder to open my eyes to the realization that anyone — you or me included — could as a result of yielding momentarily to the devil find himself confronted with a jail offense. Surely, there are among those who have been hardened by a life wasted in sin still others who are tender of conscience and capable of learning the way of salvation. Too, we cannot judge those who appear to be, because of the nature of their crimes or their appearance, corrupt beyond reach. By the grace of God and the power of his work, I have rejoiced to baptize convicted murderers, rapists — even on "Death Row" in Tennessee State Prison — and others guilty of lesser though thoroughly despicable acts. Perhaps among no other class of people have I seen the transforming power of God's word accomplish the purpose for which he sent it more dramatically.

1. To begin a work of evangelism in a local jail or workhouse: first, find out who is the ultimate authority over these institutions. In our county it is the Sheriff — who, when we began, was a member of the Madison church (he was defeated for re-election).

2. Arrange an appointment with him to introduce yourself and your proposal to teach the gospel to the inmates of his jail or workhouse.

3. Ask him to arrange a time with the Superintendent on duty in the institutions — usually on Sunday so you can serve the Lord's Supper to any member of the church — that will suit their convenience.

4. Visit the jail and meet the man who will be in charge when you come each week to teach and establish a warm, friendly relationship with him and his staff — since their cooperation is essential to the success of your work.

5. Fifth, select your evangelists from the congregation — men and women — prepare a series of lessons together: simple, basic, brief, including the means of entry into the kingdom (you will probably present these same few, hard-hitting lessons over and over, because of the turnover in inmates).

6. Plan in detail with your fellow-workers the procedure which will be followed in the jail: security measures, restrictions (with a reasonable exercise of common sense you will neither give the prisoners the feeling that you are afraid of them or superior to them, nor will you be deceived or tricked into complicity in any of their schemes — like handing one a knife to "sharpen his pencil" or carrying messages, etc.); also, such possible developments as restorations and baptisms should be arranged for in advance with the Sheriff or Superintendent and discussed with your workers.

7. Be on time on the day you go, walk into the cell block area and announce in a manner that will command attention who you are and for what purpose you have come; if there is to

be singing, get it started immediately — furnish the prisoners songbooks if this is permitted — and move along rapidly to scripture reading, prayer and sermon. In conclusion, ask them if they feel they are in a right relationship with God; then, if the answer is "no", ask if they would like to be, tell them what they must do, ask if any is willing now to obey, urge them to act. If it is evident that none will respond, offer Bible Correspondence Courses and be prompt in furnishing them; counsel privately if you are allowed to do so with any who desire it — then be sure you keep the conversation centered upon spiritual things, which you can do in a spirit of love and helpful concern.

8. Be prepared to follow-up with the prisoner if he is released — you may be able to convert both him and his family and have them worship with your congregation or one nearer their home (of course, you may have to condition your brethren to show hospitality and extend fellowship to ex-convicts — Matthew 25 is a great conditioner!) If a prisoner is transferred to another prison, a letter to a congregation in that area may induce someone there to follow through with him in his quest for Christ.

9. Inform the congregation of the progress that is being made in your efforts to fulfill Jesus' commission among those in prison; and, encourage others to take a part in the work — this will likely be necessary since some of the original number will drop out of the program.

10. Pray for wisdom, guidance, strength, patience, persistence and a fruitful harvest.

If you have any further questions, or if I can be of further assistance in your efforts to seek and save the lost in jails or prisons, please do me the favor of calling on me.

Sincerely,

Robert H. Prater

## Church Members

R. W. GRAY

Much is being said of an alleged misuse of the prepositional phrase "church of Christ." That the church of our Lord as variously designated in the first century none will deny; nor would any thinking person seek to justify any use of one of these designations to the exclusion of others, or a denominational usage of either. But some of the criticisms being offered along this line seem bent upon ferreting out a hidden meaning to our so-called misuse of the divinely given forms of identification. We understand that the church belongs to Christ; that is, it is "of Christ." (Matt. 16:18; Eph. 1:19-23). It would appear that any criticism of the proper use of this expression lends itself well to the position occupied through the years by the denominationalists. In a recent article in this connection a sincere brother said of our current usage of church of Christ: "We use it in the same way we would tell someone, 'I am a member of the Rotary,' or, 'I am a member of the P. T. A.'". It was further alleged that "we do not use it in the way meant by Paul when he taught we are members of the body of Christ." While concurring in the suggestion that we "rethink our understanding of the church" as well as our understanding of all religious questions, it is of little profit to accuse our brethren of a misconception of any matter, unless proof is forthcoming. It seems inevitable, (human nature being what it is), that some will abuse and misuse Biblical expressions. It seems presumptuous, however, to accuse others of a connotation in usage which they themselves deny. If I have been guilty of giving a denominational or sectarian slant to scriptural truths I should confess it and turn from it. It would be extremely difficult for me to know, however, whether you had the right thing in mind when using a Bible expression. You may betray a lack of grammar, an understanding of the expression, or even both in your usage, but this will scarcely justify an accusation that you "do

not understand what the church is." Let us re-think and restudy the church in every generation. But there is no God-honored reason to desist in our use of scriptural expressions. No amount of study will disprove our right to refer to the church as did the inspired writers. (Rom. 16:16 as Churches of Christ.)

Are we members of the church? Is it correct to one as a "church member?" Paul said that we are "members of the body of Christ" in the same sense the members of our physical body belong to the body. (Rom. 12:5). It is sometime urged that this metaphor presents the church as an organism, not an organization. Even so, we are members of it; hence, church members. My right hand is very much a member of my body. It belongs to my body. It is an integral part of the body. Without it the body is incomplete.

The church is the family of the saved. (Acts 2:47). If we are members of God's family, therefore, we are members of God's church. (1 Tim. 3:15). It does little good to argue that this signifies a relationship rather than an institution. Who ever thought of a family unit as composing anything less than a divinely authorized institution? Do we err to refer to the "institution of marriage?" Are we wrong when we tell our brethren that the "home is an institution separate and apart from the church?" I think not. Hence, the church, the family of our Lord, is a divine institution embracing all the redeemed of the ages. We do no wrong when we so speak. Those who understand the nature of the church will not offer serious objections to the expression "church member." We understand this as synonymous with "the saved," "God's child," "a redeemed one, etc." To question a proper use of such expressions is to bind a human creed upon God's family. It is as serious, even more so, than the "BUG-A-BOOS" some propose to find in alleged isolation of these expressions.

It is no proof of a misconception of the anatomical nature of the church to speak of it as an "organization." There is organization in every living organism. The same is true of the body of Christ. It is well organized. It is, in this sense, an organization. Webster's 20th Century unabridged gives, as one of the definitions of organization, "an organism." His first definition of "organism" is, "any living thing." The church of God is a living organism which was "built," "instituted," and "set up" by the Lord. (Matt. 16:18; Eph. 4:8-14; I Cor. 12:28); hence, a divine system. Having been "systematized" it is an organization. See Webster. Let none discourage you in a proper use of the Bible designations for our relationships to God.

### ALTERNATIVES

Not that we have, but what we use;  
Not what we see, but what we choose—  
These are the things that mar or bless  
The sum of human happiness.

The things nearby, not things afar;  
Not what we seem, but what we are—  
These are the things that make or break,  
That give the heart its joy or ache.

Not what seems fair, but what is true,  
Not what we dream, but good we do—  
These are the things that shine like gems  
Like stars in fortune's diadem.

Not as we take, but as we give;  
Not as we pray, but as we live—  
These are the things that make for peace,  
Both now and after time shall cease.

—Author Unknown

### NOT ENOUGH

The population of the world is increasing 5,000 people hourly, 120,000 daily, and 43,800,000 yearly.

At the present rate of evangelism, the church will scarcely reach 20%, or one in 600 with the gospel.

## WORDS of TRUTH

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## Funeral Discourse

(By GUS NICHOLS)

(SCRIPTURE READING: Psalms 103 and 1 Thess. 4:13-18, and prayer.)

Friends, we have gathered here on our way to an open grave for a period of worship and meditation and to pay a tribute of respect unto the memory of a beloved Christian.

Occasions like this stir up the deepest possible emotions in the human soul and touch the tenderest cords about the human heart. For there comes from the reminiscent past precious memories flooding our souls. We are forced to think of the joys of our earthly home, or paradise, and of work and play, and how we have loved life and seen good days. We can hear the soft foot steps and the gentle voice! We can see the smiles and the cheerful sacrifices piled up mountain high, all for us, and to spark the noblest impulses of our hearts and to give us needed power to carry on and to succeed in life. Rather selfishly, we now decide that all is gone, all is lost! That we have been robbed and mistreated by this grim monster that we call death! Thinking only of ourselves, we pity our plight and cry out "Why did this have to happen to us?"

Also there comes rushing into our hearts questions concerning the future. These questions demand a most serious and prayerful consideration, and the Bible is the only Book in the world which can give a complete and satisfactory answer to these questions. The great apostle Paul declares that we are to get our "Comfort" from or "Of the scriptures". (Rom. 15:4.) And in the reading before the prayer, he said, "Comfort one another with these words." (1 Thess. 4:18.) The words of loving friends help. Words of condolence and love mean much. And when friends and loved ones cannot talk to us and are so touched with our loss and theirs that they cannot say in words what they would like to say, they say it with beautiful flowers like these, and it helps to lighten the burden. But the most precious comfort of all is "The comfort of the scriptures". (Rom. 15:4.) The scriptures alone can answer our most serious and baffling questions at a time like this. Once we are brought face to face with death we usually wish to go back and re-examine the very ground and foundations of Christian faith and hope, for it seems to have been challenged and called into question in the presence of death. If we be ignorant of God's word we are, according to Paul, sure to "Sorrow" as those who have no hope. (1 Thess. 4:13-18.) But what are some of our heartsearching questions on occasions like this?

### 1. WHAT OF THE CERTAINTY OF THE EXISTENCE OF GOD?

No truth in all the realm of fact can be

more firmly believed than the truth that "God is" and that he is a rewarder of them that diligently seek him. (Heb. 11:6.) We read that "The fool hath said in his heart, There is no God." (Psa. 14:1.) All things, including the universe and man, could not have come into existence by accident and chance, any more than a watch, automobile, radio or TV set. There is wisdom and design back of the existence of man and all things back to God the One who created the heavens and the earth. (Gen. 1:1.) God always has existed. If there ever had been a time in the far distant past when there was absolutely nothing in existence, then there never could have been anything in existence now, for something could not come from nothing. Something exists now, and therefore, something always has existed. That eternally existent SOMETHING is God. (Gen. 1:1.) "For every house is builded by some man; but he that built all things is God". (Heb. 3:4.) No house came into existence by accident and chance, such as by the blind forces of nature at work in a cyclone or in an earth quake. Such blind forces destroy houses, but it takes intelligence and planning to build a house. As the house had a builder, so man had God as his Maker. (Gen. 2:7.)

We are "Comforted of God". (2 Cor. 1:4.) All the power and wisdom and might with which God created the universe is at his command today. He says, "I am God, I change not." (Mal. 4:6.) "He stretched out the north over the empty place, and hangeth the earth upon nothing." (Job 26:7.) Yes, he is holding our county, our state, our nation, the earth and the whole universe up in the middle of space millions of miles above, and beneath the stars. No wonder, Paul says, God is "Able to do exceedingly abundantly above all that we can ask or think according to the power that worketh in us." (Eph. 3:20.) He "upholdeth all things by the word of his power." (Heb. 1:1-3.) Yes, God is able to fulfill his promises and to give us life beyond death.

### 2. BUT IS A RESURRECTION POSSIBLE AND REASONABLE?

Yes, the possibility of our resurrection is a demonstrated fact. The dead have been raised in the past. The Sunamite child was raised from the dead in Old Testament times. (2 Ki. 4:8, 12; 8:1.) Jesus raised Lazarus from the death after he had been dead for four days. (Jn. 11:1-15, 37-45.) Christ also raised Jairus' daughter. (Mk. 5:35-43; Lk. 8:49-56.) Then Christ challenged his enemies to destroy his body and said he would raise it up the third day. (Jn. 2:19-21.) They accepted his challenge and crucified him. Mat. 27. But on the first day of the week he arose from the dead. (Mat. 28; Mk. 16; Lk. 24; and Jn. 20; 1 Cor. 15:1-4.) He was seen of his disciples on various occasions. They handled him and identified him as the Master who had taught them for three and one half years. (Jn. 20:20; 24-29; Lk. 24:36-43; 1 Jn. 1:1-3.) Christ showed himself alive after his crucifixion by many infallible proofs. (Acts 1:1-3.) They saw him and were with him forty days after his resurrection, say the same verses. He was seen of above five hundred brethren at one time. (1 Cor. 15:1-24.) Last of all he appeared unto Saul of Tarsus. (Acts 26:16-20; 22:1-3; 9:1-6.) These witnesses could not have been deceived. Their opportunities for knowing and identifying him were too great for deception. Neither were they deceivers. There was no motive or inducement to deceive. Preaching a risen Christ offered them nothing but hardships, imprisonment, persecution and death; if it were not true that he had been raised. (Mat. 10:16; v. 28; Jn. 16:2.)

Also many bodies of the saints were also raised, and appeared unto many in Jerusalem. (Mat. 27:51-53.) These undeniable facts gave great power to His weakened and dying Cause on Pentecost. (Acts 2.) Christ had been proved to be the Son of God by his resurrection from the dead. (Rom. 1:4.) Furthermore, God gave the

witnesses of the resurrection power to confirm their word by signs and miracles wrought among the people wherever they preached. (Mk. 16:20; Heb. 2:3-4; Acts 14:1-3.) God raised Christ to prove his Deity, and to establish the fact that there is life beyond death, that there is a resurrection.

The departed loved one was a faithful Christian, a loyal member of the Lord's Church. This includes, secures and guarantees everything to be desired and hoped for, for time and all eternity.

Let us not sorrow as those who have no hope, but comfort one another with these words. (1 Thess. 4:13-18; Rom. 15:4.)

## Sabotage From Within

Floyd E. Merritt

(of A.C.C. Montgomery, Ala.)

One of the greatest dangers facing any country is sabotage from within. Many of the most powerful nations of history were brought to defeat, not because of a more powerful foe, but because of a traitor within. It was not an alien who assassinated our president but one of his fellow-citizens. It is the enemy within who can deliver the most subtle and damning blow.

So it is in the church. The greatest danger facing the church in its war against worldliness is not worldliness without but worldliness within the church. If the church stands united as a solid phalanx against "all wickedness and sin in high places" it can defeat Satan and all of his forces. However, if it has worldly members and sympathizers within, it will go down to inglorious defeat.

It matters not how strongly the sins of the flesh are condemned from the pulpit all is in vain if they are practiced in the church. How can the church expose the evil of alcoholic beverages for what it is when there are imbibers and condoners within the church? How can the church condemn dancing as the work of the flesh that it is when within the church God's assembly is forsaken for the dance? How can the church cry out against fornication when it is within the very ranks of the church? How can the church condemn immodesty when some of its members are more immodest than many in the world?

Like other kingdoms, the kingdom of heaven is often hurt more from within than without. Let all who practice such things as sabotage the church know that they do so without the sanction of God, with the sanction of the church and in spite of the clear and explicit warnings and admonitions of the Bible. All who do so must answer, not only for the sins committed, but for the harm they have dealt the church and the stumbling block they have laid before their brethren.

### THE NINETY AND NINE

'Twas a sheep, not a lamb, that strayed  
In the parable Jesus told,  
A grown-up sheep that had gone astray  
From the ninety and nine in the fold.

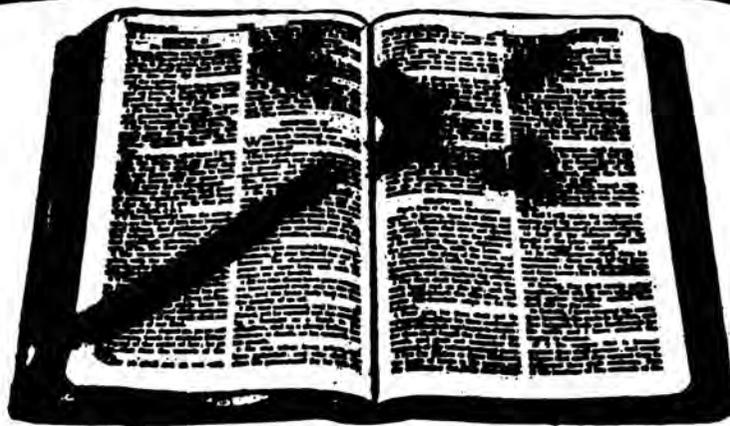
Out on the hillside, out in the cold,  
'Twas a sheep the Good Shepherd sought,  
And back to the flock, safe into the fold,  
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long  
And as earnestly hope and pray?  
Because there is danger, they go wrong,  
They will lead the lambs astray.

For the lambs will follow the sheep, you know,  
Where ever the sheep may stray?  
When the sheep go wrong it will not be long  
Till the lambs are as wrong as they.

And so with the sheep so earnestly plead  
For the sake of the lambs, today,  
If the sheep are lost, what a terrible cost  
The lambs will have to pay!

# 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

## HOLY GHOST BAPTISM

BARRY L. ANDERSON

In Matt. 3:11,12 John the Baptist foretells the time when Jesus would baptize certain ones with the Holy Ghost. He said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." This was not the first prophecy of Holy Spirit baptism. Joel had said hundreds of years before, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2:28. Clearly Holy Spirit baptism was a PROMISE, and NOT A COMMAND. Jesus commanded men to administer and to submit to water baptism, (Matt. 28:19; Mk. 16:16), as did Peter, (Acts 2:38), but Holy Ghost baptism was a promise, of which Christ was to be the administrator. Man could and must administer water baptism, but only Christ could administer Holy Ghost baptism. Hence the baptism which was to go to all nations and every creature was water baptism since it was to be administered by men. (Mt. 28:19.) Holy Ghost baptism was to certain individuals and not for all men. Jesus said to his apostles (Acts 1:2) that they were to wait for the "PROMISE of the Father" which was "YE shall be baptized with the Holy Ghost not many days hence" (vs. 4,5) In Acts 1:26 we are told that Matthias was numbered "WITH THE ELEVEN APOSTLES". Then the next verse says, "And when the day of Pentecost was fully come, THEY" — "they" who? the apostles, of course. The pronoun "they" must have the noun "apostles", in 1:26, as its antecedent. The one hundred and twenty disciples (1:15), were not baptized with the Holy Ghost. Notice chapter 2 verse 4, "And THEY" the apostles, "were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave THEM utterance." Then in verse 7 all of those who spoke were Galileans, (all the 120 were not Galileans); they were all MEN (Vs. 8, 13) and verse 14 says, "But Peter, standing up with the ELEVEN. . ." said, "These are not drunken as ye suppose", "these" who? Why these eleven apostles. Also Holy Ghost baptism was to be for a limited time. Jesus said, "Ye shall be baptized with the Holy Ghost NOT MANY DAYS HENCE." But after commanding water baptism he said, "Lo, I am with you always even unto the end of the world." (Matt. 28:20). The baptism of the Holy

Ghost was to make witnesses of the apostles. (Acts 1:8). The apostles were to be witnesses to testify of the things which they had seen and heard. The baptism of the Holy Ghost was given to insure against mistakes in this witnessing they were to do. Jesus had told them before his death "Howbeit when he, the Spirit of truth is come, he will guide you into all truth." (John 16:13). He also said unto them, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 1:26). The apostles were not regenerated, sanctified, nor made better morally or spiritually by the baptism of the Holy Ghost. Jesus told them before he died, "now ye are clean through the world which I have spoken unto you." (John 15:3.) Spiritual cleansing comes through the word of God believed and obeyed, not through Holy Ghost baptism. (1 Pet. 1:21). The baptism of the Holy Ghost enabled the apostles to speak with out studying or even thinking of what to say. In Matt. 10:19,20 Jesus said to the apostles (see vs. 1 & 5). "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Those who say they do not have to study before they speak today are false teachers. The baptism of the Holy Ghost was miraculous. In Acts 2:1-8 there was a sound from Heaven as of a rushing mighty wind. The outpouring of the Spirit came upon the apostles, men who were already cleansed, and children of God, and not upon the multitude. The apostles were miraculously endowed with the Holy Ghost that they might preach the word infallibly, and it was this word which they preached which reached the hearts of the multitude, touched their consciences, convicted them of sin and saved them when they obeyed it. Acts 2:26-38. Furthermore Holy Ghost baptism was seen and heard — the sound from heaven and cloven tongues like as it was not something better felt than told, as some describe what they think they have received today.

We do not need Holy Ghost baptism today unless the word spoken by the apostles was not complete and something more needs to be added, but Jesus said to them the Spirit would guide them into ALL TRUTH. (John 1:13.) If people are receiving Holy Ghost baptism today the Holy Spirit is revealing something to them that is not the truth, because the apostles received ALL OF IT! All kinds of religious groups con-

flicting with one another in doctrine claim Holy Ghost baptism. The claim of one is as good as another. Is God in conflict with himself? Does he inspire one man to preach on thing and inspire another man to contradict it? Indeed he does not! The Bible is the product of Holy Ghost inspired men. To claim Holy Ghost baptism today is to deny what the Holy Ghost said about it in the Bible. In fact, if we had Holy Ghost baptism today we would not need the Bible, we could write one ourselves.!

The New Testament teaches that there were three measures or degrees of the manifestation of the Spirit. The apostles were promised the baptismal gift. The people in Samaria (Acts 8) received a gift which came, not like the outpouring of Pentecost, but by the laying on of the hands of the apostles Peter and John. Then those who obeyed the SPIRIT-BAPTIZED-PREACHERS on Pentecost were told that they would receive "the gift of the Holy Ghost." (Acts 2:38). This was a gift common to all baptized believers and conferred on them no miraculous or tongue speaking powers. Some have argued that the baptism of 1 Cor. 12:13 is Holy Ghost baptism. But if that is so then the Holy Ghost is both the AGENT of the Baptism and the ELEMENT in which the people were baptized. Christ was to administer Holy Ghost baptism, not the Holy Ghost administer a baptism of himself. It is generally believed that Cornelius was baptized with the Holy Ghost (Acts 10). This was not to save or sanctify him or his relatives but to convince Peter and the Jewish Brethren who came to Caesarea with him that God would accept the Gentiles. Peter told him "words" by which his house was to be saved (Acts 11:14). It was always the gospel preached which was the saving power (Rom. 1:16). Miraculous power was incidental to getting the moral power (the gospel) to the sinner.

### WHAT A GIRL FROM ARKANSAS DID

Here is a true story of what little deeds can ultimately accomplish: "A gospel meeting was being held in Arkansas. A Christian girl invited her friend to attend. The girl attended, learned the truth, and obeyed it. Later she went to Texas, met a GI, taught him the truth, and he was baptized. They married. He wrote his parents in Maryland and taught them the truth. When the war was over, they made their home in Maryland. A church of the Lord is now in existence in Salisbury, Maryland because a girl in Arkansas invited a girl friend to attend a meeting."

## WORDS of TRUTH

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## Buried In Baptism

GUS NICHOLS

From some source I have received a treatise on sprinkling for baptism.

The following argument was made in an effort to establish sprinkling for baptism; or I should say he is trying to refute the doctrine of immersion. He says, "In Romans 6:4 we read: 'Therefore, we are buried with Christ by baptism into death'. And in Colossians 2:12 we read again 'Buried with him in baptism.' In these passages we find the strongholds of our immersionist friends. NEITHER PASSAGE HAS A DROP OF WATER IN IT. It is 'Buried into death, and not into water'. Both passages mean the same thing."

MY REPLY: If the passages had said one is sprinkled "into Christ's death", our friend would have said it referred to the act of baptism. But Paul said this BURIAL is "By baptism", "Buried with Him in baptism". (Col. 2:12.) It is, therefore, "IN" the act of baptism that one is "BURIED", and not in the unscriptural act of sprinkling or some other act or thing, as our friend tries to make it.

And as to his argument that because it did not say we are "BURIED INTO WATER" it is, therefore, not water baptism; we reply that if it can't be water baptism because it did not say "BURIED INTO WATER" then it could not mean 'HOLY SPIRIT' baptism for the like reason that it did not say they were 'Buried into the Spirit', etc. The apostle was speaking of the baptism of the great commission which is required of us. (Mt. 28:19; Mk. 16:15-16.)

But our friend goes on to say, "IT IS BURIED INTO DEATH". No, it does not say "Buried" into death, but the burial is "IN BAPTISM" (Col. 3:12.) and it says "BAPTISM INTO DEATH" and "BAPTIZED INTO JESUS CHRIST." (Rom. 6:3-4.) Instead of the burial being in his death, the burial is in the baptism called being "PLANTED TOGETHER IN THE LIKENESS OF HIS DEATH" (Rom. 6:5.) The burial, is therefore, "IN BAPTISM" and is "IN THE LIKENESS of his death." (Rom. 6:4-5.)

But again, our friend says, "Neither passage has a drop of water in it." Well, neither passage says anything about it being "HOLY SPIRIT" baptism. If it can't be water baptism because it did not say the burial was in water, then it can't be Spirit baptism because it did say "S p i r i t." You know, that which proves too much, proves nothing.

Water is connected with baptism in passage after passage. John baptized people "In the river of Jordan." (Mk. 1:4-5.) He said unto some, "I indeed baptize you with water." (Mat. 3:11.) Jesus said, "John truly baptized with water." (Acts 1:5.) John said, "I baptize with water." (Jn. 1:

26.) Again, he said, "Therefore, am I come baptizing with water." (Jn. 1:31.) "But he that sent me to baptize with water", etc. (Jn. 1:33.) Baptism is connected with water. "And John also as baptizing in Aenon, near to Salim, because there was much water there." (Jn. 3:23.) One must be "BORN OF WATER" in the new birth. (Jn. 3:5.) This is to be raised up out of the water into which he was buried. (Col. 2:12; Acts 8:38-39.)

Our friend further quibbles as follows: "In Col. 2:12, in the same verse, as above, we see that the soul is raised through 'THE OPERATION OF GOD.' The verse does not say this, but says our baptism is the act performed 'THROUGH FAITH OF (or in) the operation of God, who hath raised him from the dead.'" (Col. 2:12.) God operated when he raised Jesus, and it is by our faith in that operation of God that causes us to be baptized. (Col. 2:12.) "Baptism" doth also now save us "... by the resurrection of Jesus Christ". The operation was in God's raising Christ.

## Twice Baptized

The story of twelve disciples at Ephesus needs oft to be told in our 20th Century. The apostle Paul learned through talking with them that they had been baptized "unto John's baptism" that is, immersed by the authority of John the Baptizer. (Acts 19:1-3.) In a somewhat surprising move, they were baptized again, this time "in the name of the Lord Jesus," and as a result of Paul's teaching. (vs. 4-5.)

Several considerations contribute to the element of surprise at their being baptized the second time. First of all, to many people baptism is of no consequence. Preachers often minimize its importance. As a result, very many conclude that baptism is nonessential to salvation, and unworthy of occasioning anxiety or uncertainty. Next, these disciples had already been baptized before Paul arrived. This very fact today in the minds of some precludes any thought of their needing to reexamine their baptism in the light of God's Word. And in the third place, there seemed to be very little difference in what they had done, and in what they later did in their baptisms. Already they had believed in Jesus Christ and repented of their sins, for this John preached. Still, they were baptized again Why?

Before considering the Bible answer, note that (1) Baptism is of importance. Otherwise, why be baptized a second time? (2) Though one may have been previously baptized, yet he needs to weigh his action in view of what the inspired apostles taught on the subject. And, (3) A "little difference" can be the difference between salvation and condemnation, heaven and hell.

Why were these twelve disciples baptized the second time? Simply, because they had not obeyed Jesus Christ the first time. They were not dishonest. It was not their intention to disobey. Yet they had been honestly misled to believe that John's baptism was still effective. However John's work was a part of the first testament or covenant. This testament was fulfilled by Christ, and taken out of effect by His death. (Matt. 5:17-18; Heb. 9:15-17; 10:9-10; Col. 2:14-17). After Jesus had been raised from the dead, he commanded that his gospel be preached in every nation to every creature. (Matt. 28:18-19; Mk. 16:15; Lk. 24:47). The Lord further promised salvation to the one who trusted in him as a result of the gospel teaching, and who repented of his sins (Mk. 16:16). Under this commission his apostles began preaching in Jerusalem. And when sinners asked what to do to be saved, the apostles told those who had faith in Christ 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" (Acts 2:38). This baptism is described as a burial in, and a resurrection out of water. (Rom. 6:4-5; Col. 2:

12; Acts 8:36-39).

Hence, three questions must be answered in view of Bible teaching: (1) Was I baptized upon a confession of my faith in Jesus Christ, having repented of my sins? Or, was I baptized as an infant? (2) Was I baptized in order to be saved from my sins? Or, was I baptized, thinking myself already forgiven of my sins? (3) Was I buried with Christ in baptism? Or was water poured or sprinkled on me? Until these three questions can be answered affirmatively in view of Christ's commands, I have not been baptized "in the name of the Lord Jesus". My need is then to follow the example of the disciples at Ephesus and to be baptized again in order to be saved from sin.

—JUST A MOMENT—

## Volume II of Churches of Today to Appear

B. C. GOODPASTURE

After an interval of seven years, the Gospel Advocate Company is under taking the publication of a second volume of CHURCHES OF TODAY. Volume I of CHURCHES OF TODAY appeared in 1960 and contained vital information and pictures of approximately one thousand key congregations in every section of the United States and several other nations. In view of the many changes that have taken place among the congregations in the past seven years and in view of the great growth of the church, it now appears to be time to bring out a new up-to-date publication concerning the churches. Volume II of CHURCHES OF TODAY will include current information on those churches previously listed and in addition will cover the hundreds of new churches that have been established in recent years, both in the United States and overseas.

A publication of this kind, including information about the churches, mission, benevolent and teaching programs, will meet many needs and render many services to the brotherhood in general. It will serve as:

1. A GUIDE TO CHRISTIANS AWAY FROM HOME.

A digest of thousands of interesting facts not available elsewhere.

An encouragement to all to do more in the Lord's kingdom.

A practical means by which congregations in mission fields can be known by more people. A good book to put in church and public libraries.

A means of preserving for posterity pictures and facts in a period of great growth.

If the congregation where you worship has not received an "Information Blank" for the new book, please send a request to: The Gospel Advocate Company, P. O. Box 150, Nashville, Tennessee 37202, saying "Please send me an Information Blank for the new volume for Churches of Today."

### "WHEN IN THE BETTER LAND"

"When in the better land  
Before the bar we stand,  
How deeply grieved our souls will be  
If any lost one there  
Should cry in deep despair:  
You never mentioned Him to me  
You helped me not the light to see,  
You met me day by day,  
You knew I was astray;  
Yet, you never mentioned Him to me."

### A GREAT THOUGHT

One of the greatest problems of the church is not that of winning others to the kingdom, but that of arousing those who are already MEMBERS to a feeling of THEIR responsibility.

## Seventeen Out of 46,000 Cases

The late Sam Davis Tatum became Juvenile Judge in Nashville, Tennessee, on June 1, 1939. A well known member of the church and graduate of David Lipscomb College, Judge Tatum has served well through the years. Since 1939 he had tried approximately 46,000 cases, Judge Tatum has kept a record of each family where the father, mother and children were regular in attendance at Sunday school and church. There have been only seventeen such families.

In addition to these 46,000 cases, he has also handled approximately 16,000 "failure to provide" cases. Out of these 16,000 families, he has never found even one (1) where both husband and wife were regular in attendance at Sunday school and church.

From the 46,000 cases involving young people under 18 years of age, he found only 135 youngsters who were regular in attendance at both Sunday school and church. Think of it . . . 135 young people out of 46,000!

Our Reminder  
Downtown Church  
Morrilton, Arkansas.

## Offended Anybody Lately?

The story is told of a man who was converted to Christ and immediately began winning others. A member of the congregation went to the preacher about this man and said, "You ought to tell that Brother to stop. He's offending a lot of people." The preacher replied with the question: "How many people have you offended lately?" Drawing up in pious pride, the member said, "None." Then the preacher asked, "How many have you won to the Lord lately?" "Well None," was the somewhat sober answer, "I believe there must be a connection," said the preacher.

This little true story points out a great truth in Christianity: **THE PREACHING AND TEACHING OF THE CROSS IS OFFENSIVE TO SOME PEOPLE.** It has always been true; it is true now; it will always be true. (1 Cor. 1:18-21.)

The apostles offended people with their preaching. Acts 4:1-3 relates that the priests and Sadducees were "grieved that they taught the people," and put the m(Peter and John) in prison. A reading of the book of Acts reveals that the Christians made many enemies with their preaching. Stephen preached to people and they were cut to the heart and they gnashed on him with their teeth. (7:54) Paul offended people just about everywhere he went.

This truth should be no surprise to any of us. Jesus promised that this would be the case. "If they have called the master of the house Beelzebub, how much more shall they call them of his household? (Matt. 10:25.)

The preaching of the cross today offends people. The modernist is offended because he would deny any power in the cross of Christ. Blood atonement is offensive to him because "Blood" is a repulsive word. Many religious people are offended because the simple story of the crucified, risen Savior does not support their prejudicial convictions and opinions.

We regret this. We, of course, do not enjoy seeing people become offended. It is unfortunate and sad. We would like to see everybody obey the commands of Jesus. But it is still true that the broad way that leads to destruction is the most densely populated. It is the easiest to travel because the way has been worn smooth by the tramping feet of countless millions of generations past who have traveled that way. By contrast, the road to life is strait and narrow and difficult to travel. It requires effort, and this the majority is not willing to exert. We are, therefore, grieved but not surprised that many are offended at the preaching of the gospel.

It would be impossible to work out any ratio

between the number who are responsive and who are not responsive any more exact than the one Jesus gave: that many will reject the truth and few will accept it. But we do believe that we can, to a limited extent, measure our success by our failures (This is of course, assuming that the offense is caused by the gospel and not the preacher.) If you have offended many people it means you have told the story of the cross to many people. If you do this, you are going to strike some responsive chords somewhere along the way. Just keep sowing the seed and somewhere there's going to be a fertile heart in which that seed will grow and bear fruit. And keep this entrenched in your mind". There's enough seed to go around.

If you are offending people, most likely you are also winning people to Christ, and this is the most valuable (and rewarding, too) contribution you can make to society. You are saving souls from death. This is worth any effort you can put forth. By the way, fellow-Christian, **HOW MANY PEOPLE HAVE YOU OFFENDED LATELY??**

## They Knew Some Things!!

He knew the Gettysburg Address, the Constitution, too,  
He knew who fought at Valley Forge, who shot Dan McGrew  
He knew the faults of our government, and the size of the national debt;  
But he didn't know the Word of God, just hadn't heard it yet.  
He knew of football's leading team, just who might win the pennant;  
And the big league's baseball stars - could name 'em in a minute.  
I'll tell you he could "run 'er off", never missed a difficult word,  
But he couldn't name to save his life, the disciples of the Lord.  
She knew the Arthur Godfrey chat, could speak it to a "T";  
She knew the history of her Maltese cat, and her Spaniel's pedigree;  
She knew about Ma Perkins and how Portia Faces Life,  
She figured how Young Widow Brown might be John's other wife.  
Lorenzo Jones' inventions had put her through the mill,  
But she got a heap of comfort by following just Plain Bill.  
She gave a lot of time and thought to Helen Trent's Romance,  
But when it came to a Bible quiz, she didn't have a chance.  
They read the gossip columns, and listen to the news  
But they thought about religion from other people's views.  
But don't blame them when death has come if they're unprepared to go,  
For they were kept so busy with a million things here below!!

—Selected—

### "NO FEAR - NO HOPE"

"Robert Owen, the world-renowned infidel, was visiting Alexander Campbell at Bethany. Late one evening they strolled out to the family burying ground.

"There is one advantage I have over the Christian," said Owen, as they stood beside the grave of a recently departed member of the Campbell family; "I am not afraid to die. Most Christians have fear in death; but if some few items of my business were settled, I should be perfectly willing to die at any moment."

"Well," answered Brother Campbell, "You say you have no fear in death; have you any HOPE in death?"

There was a solemn pause before the infidel replied. "None at all," "Then," rejoined Camp-

bell, pointing to an ox standing near, "You are on a level with that brute. He has fed until he is satisfied and stands in the shade, whisking off the flies. He has no FEAR in death — neither has he any HOPE."

It is the presence of HOPE (not merely absence of FEAR) which makes the life of the Christian radiant and triumphant. He knows he shall live forever with Christ; this earth with its sorrows, its fears, and its victories is of little importance to him. His life is "Hid with Christ in God." (Col. 3.)

His approach to death is no resignation: it is a breathless expectancy of a rapture surpassing description. Infidelity has no treasure to compare with such a HOPE!"

### ATTACK LIFE BOLDLY

By Norman Vincent Peale

**FORMULA FOR SUCCESSFUL LIVING:** After stumbling along for years a friend of mine found the secret of success . . . He listed five rules by which he had learned to live more effectively:

1. **"BE BOLD AND MIGHTY POWER WILL COME TO YOUR AID".** (From Basil King's book *The Conquest of Fear.*) Fearfulness and timidity cut you off from power. When you venture boldly, there comes a flow of power. Powers come to the degree that you attack life boldly.

2. **DENY ADVERSE CONDITIONS.** Do not think or say, "Conditions are against me." Face facts, but people are often defeated not by facts, but by negative interpretation of the facts. Avoid the concept that conditions are adverse; they may only appear to be adverse. In every problem is an inherent good.

3. **SEE AND CONSTANTLY PICTURE GOOD OUTCOMES.** Envisioning good things brings good influence into play, within yourself and the world around you.

4. **PRAY FOR EACH CLIENT,** customer or other business contact by name, asking that he may benefit from the dealings you have with him.

5. **PRACTICE BROTHERLY LOVE** toward everybody.

That is my friend's formula for successful living, and I believe faithful use of these principles can lift anyone out of his failure pattern.

### A FISHERMAN'S EXCUSE

One day a man told me he had not been able to attend church or do much of anything else for several days as the result of a sprained ankle he received while on a fishing trip. I almost asked him, "How many times have you sprained your ankle fishing for men?" I wonder how many people we could win to Christ in a year's time if we should spend as much time, money, care, patience, and effort to win them as we do for fishing trips, equipment, and so on. Which of the two is the more important? We give our best to that which is the most important — TO US!

### WHEN CURIOSITY KILLS!

Selected

A man rocked the boat to see if it would tip. IT DID!

A laborer stepped on a nail to see if it would go through his shoe. IT DID!

A man looked into the barrel of a gun to see if it was loaded. IT WAS!

A woman looked into a patent medicine booklet to see if she was sick. SHE WAS!

A worker smelled escaping gas and lit a piece of oily waste paper to find the leak. HE FOUND IT!

A young lady kept late hours to see if it really would injure her character. IT DID!

A young man tried drinking to see if it would make him act like a fool. IT DID!

A man said, "I'll ignore Jesus Christ and his commands and see if I'll really go to Hell. HE DID! (Luke 16:19-31.)

## The Tragedy of Leisure

CLEON LYLES

General Alfred M. Gruenther suggests that "Those who are harping for, and who wish for, a 25 or 30 hour work week might do well to ponder that no civilization in history has ever been able to make use of a large amount of leisure profitably and still remain a great civilization."

The automobile which has been a great blessing to man, and has become a necessity to our manner of living today, had made it easier for people to get to the place of worship. But while it has done that it has also made it possible for us to drive a long distance from the place of worship, and the time the average family has off over the week end makes it possible to plan to go many places. While doing this the family does not enjoy the privilege of becoming an active part of any congregation of the Lord's people. They are taken here and there, worshipping one place and eating with grandma on Sunday and at another place while visiting aunt Susie the next Sunday. Of course, they "have their membership" where they live but that is about all of their religion that is there. The rest of it is gadding about in the "necessary convenience". People who thus live wonder why their children do not grow up to love the Lord.

### WEEK END OUTINGS

Then take a look at another way in which we spend our extra time. Some people like to ride in a boat and today there are lakes all around everywhere. It is easy to slip off to the cabin Friday evening when the work day is over and spend the Lord's day on the water. If we do not do this we can rush to worship Sunday morning after spending the Bible study hour loading our boats, and run out to the lake Sunday afternoon. It is not difficult to get caught on the far end of the lake just about time for the evening service, and not be able to worship God again that day.

When I visit in the home of a shut-in, I am always glad when I see that he has, and can enjoy, television. This is one of man's greatest accomplishments, as far as entertainment and news are concerned. But then I think of how much this blessing is abused by those who are able to do something for lost souls. We take the time we have off from work and spend it watching this show and that show. We hear about conditions all over the world and shake our heads in sadness because of the conflicts that threaten to destroy civilization, and do nothing about converting the lost soul that lives next door.

### IN TIMES PAST

The farmer, who worked from sun-up to sun-down six days per week many years ago would have thought he had at least one foot in heaven if he could have the time we now possess, but has reaching that goal made us any better? That farmer then read his Bible more at the end of a row of corn, while his mules were resting, or turning around, than we read it in all this time we have. Perhaps this is the reason the Lord's people were referred to as "walking Bibles" in those days, but are never so thought of today.

Never in the history of the world have we had the time to do so much, but never were so many doing so little. It is possible we would all be closer to God if we were back in those sun-up to sun-down days with only a mule to ride and a row of corn to see. The manner in which we use our leisure is one of the greatest tragedies of our day.

(Note: Facts like are here presented make some of us wonder whether or not some of our people have ever been converted. Editor.)

### MOODY'S METHOD

D. L. Moody was once asked, "What is the way to reach the masses with the gospel?" "Go for them!" He replied. What a pity that he did not know the whole truth. But, can you think of a better method than to "Go for them"?

## TWELVE EASY STEPS TO SOUL-WINNING WORK

1. Unplug the TV, record player, and radio.
2. Hide all the newspapers and magazines.
3. Put "keep off" signs on the easy chair, bed, and couch.
4. Pick up your Bible and car keys.
5. As you go, pray for God's strength and guidance.
6. Stop at the home of some lost soul whom you love but would not trade places with spiritually.
7. Tell him (or her) about Jesus Christ and how to love and remain a faithful one until death.
8. As you make each point, back it up with scriptures, and then appeal to the heart.
9. Tell the truth in love, being tactful and courteous — heal — not wound.
10. When you visit, don't give up, but don't stay too long; the power is in the gospel. (Rom. 1:16.)
11. Return home with joy in your heart for having done what the Lord has really been wanting you to do all along.
12. Thank the Lord for having blessed you in this most noble and rearing work. Then continue to visit and revisit, and you are a personal worker, soul winner, and a proclaimer of the truth.

### ONLY ONE OF HIS FOLLOWERS

The little lame boy hurried to the passenger gate of the railway station as fast as his crutches and basket of fruit and candy would permit. As the passengers rushed through the gate, a young man accidentally hit the basket, knocking oranges and apples in every direction. He stopped only long enough to scold the boy for being in his way. Another young man who was passing by saw the boy's distress and began picking up his fruit. As he placed it into the basket, he put a silver dollar in his hand. With a "Better luck next time," and a smile, he went his way.

"Hey, mister," called the boy, "are you Jesus?" "No," answered his friend, "I'm only one of His followers."

The people whose lives we touch need to see Jesus in your life and mine. Many will not understand His love unless they see it in our deeds. —Selected

### WHY WORRY?

I wonder why folks worry. There are only two reasons for worry: Either you are successful or not successful. If you are successful there is nothing to worry about; if you are not successful there are only two things to worry about — your health is either good or you are sick; if your health is good there is nothing to worry about. If you are sick there are only two things to worry about: you are either going to get well or you are going to die. If you are going to get well there is nothing to worry about. If you are going to die there are only two things to worry about: you are either going to heaven or you aren't going to heaven. If you are going to heaven there is nothing to worry about. If you are going to the other place you will have an eternity in which to worry and suffer! Why not serve God and you will have no need to worry? (Rom. 8:28.)

—Adapted—

### MEASURING BY THE WRONG STANDARD By JERRY JENKINS

In the age in which we live it is not uncommon to measure a man by what he has rather than what he is. Jesus said in Luke 12:15. ". . . for man's life consisteth not in the abundance of the things which he possesseth." The wealth of Sodom could not save the wicked city, but ten righteous men would have saved it. Though we are interested, too frequently, in what a man has, such is not the case with God.

The man who sends nothing ahead will have

little to enjoy in the future. In the parable of the rich farmer Jesus called one foolish who laid up treasures for himself. Our primary concern should be that we be "RICH TOWARD GOD" Luke 12:21.)

You may be rich toward God in the following ways: (1) Really dedicate your life to him. (2) Give of your time, talents, and money to expand his Kingdom. (3) Live a Godly life before your fellow men.

### AN INFIDEL'S STATEMENT

"If I firmly believed, as millions say they do, that the knowledge and practice of Christianity in this life influences destiny in another world, Christianity would be to me, everything. I would cast aside earthly cares as follies and earthly thoughts and feelings as vanity. Christianity would be my first waking thought, and my last image before sleep sank me into unconsciousness.

I would labor in its cause alone.

I would take thought for the morrow and eternity alone.

Earthly consequences should never stay my hands or seal my lips.

I would esteem one soul gained for heaven worth a life-time effort.

I would go forth to the world and preach Christ in season and out of season, and my text would be: "What shall it profit a man if he gain the whole world and lose his own soul?"

### "LIFE"

Life is not made of the days passed through,  
But life is made of the deeds we do.  
The thoughts we think, or the words we say,  
And the things that God counts and not the day.

Life is not rich by the gold we gain,  
But rich in thoughts that throb in brain;  
He who lives to get, not give,  
May breathe and breathe, but he does not live.

True life is a ladder, strong and high,  
That reaches up from earth to sky.  
The better life and the better way,  
That lifts one up to the gates of day.

The wasted life is a weary way,  
Where the digger digs from day to day.  
Digging down in a deep, dark well,  
For bitter streams that spring from hell.

Do not pray for a life that's long,  
But for one that is true and strong.  
But life's not made of days gone through,  
But of thoughts we think and deeds we do.  
— Selected —  
(Author Unknown)

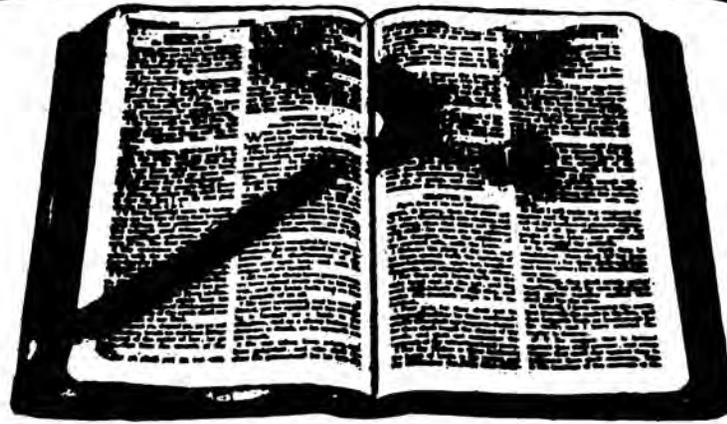
### THE SOUL OF A CHILD

Selected

The soul of a child is the liveliest flower  
That grows in the garden of God.  
Its climb is from weakness to knowledge and power,  
To beauty and sweetness it grows under care,  
Neglected, 'tis ragged and wild.  
'Tis a plant that is tender, but wondrously 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 the painstaking care.  
To protect it from frost and from blight,  
A glad day will come when it's bloom shall unfold,  
It will seem then an angel has smiled,  
Reflecting a beauty and sweetness untold  
In the sensitive soul of a child.

# WORDS of TRUTH



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

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

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## Studies In The Book of James (VI) Stabilizing Truths for Christians, I

James 1:17-18

WILLIAM WOODSON

Previous studies have shown two areas wherein the faith of the Christian is tested. External trial and temptations to sin through desire have been considered. (Verses 2-16).

In the remaining part of this chapter James discusses three great stabilizing forces available to every Christian. The first of these will be considered in this article. James discusses the nature of God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (James 1:17-18).

### The Nature of God

(1) GOD IS THE SOURCE OF EVERY GOOD AND PERFECT GIFT. (Verse 17) It is significant that two words are translated gift. The first word "gift", DOSIS, refers to the act of giving or the thing which is given. The second word, DOREMA suggests the result. It refers to a beneficial gift. (Romans 5:16) Thus every process and every result received must ultimately point to God.

It is also significant that two adjectives are used of the gifts bestowed. The first is AGATHE. It means that which is useful and beneficial. The term "perfect" is from the word TELEION which refers to that which is adapted to a purpose or end. Thus God is the source of the process of giving which is useful and beneficial and is the source of the gifts which are useful and purposeful. Simply stated, God is the source of all that is good in this life. Reference is made to the ability of man to so understand God's power and love in Romans 1:20-21 and Acts 14:15-17.

(2) GOD IS UNCHANGING. God is spoken of as the father of lights or of the lights, apparently a reference to the heavenly bodies.

With God there is no shadow of variation. The term "variation" is from the word PARALAGE, apparently a reference to the movement of heavenly bodies which seem to change through the year. Notice the waxing and waning of the moon, the sunset and sunrise.

God is not one who cast a shadow of turning. The shadow cast by turning apparently alludes to the different shadows as the heavenly bodies complete their movements. Notice the thought

movement on a sun dial.

God does not shift and change in his care and keeping of man. The bright spots and the shadows of the movement of heavenly bodies are not duplicated in the care of God. His nature is unchanged.

(3) GOD GIVES SPIRITUAL LIFE TO MAN. The term "begat" might better be rendered "brought forth". (ASV) This birth develops out of his own will, his deliberate purpose. The term "of his own will" suggests God's power and will must be recognized. It is significant also that the word of truth is the means by which we are brought forth into spiritual life. Jesus refers to this as being born again. (John 3:3-5). Peter also refers to this. (1 Peter 1:2-25.)

God, by his deliberate will and purpose by means of the word of God, brings about our birth into his family when we obey his will. (Romans 6:17-18.)

(4) GOD HAS A PURPOSE FOR CHRISTIANS. Christians are to be a firstfruit of God's creation. The expression "firstfruits" is drawn from the Jewish law of the first born of man and cattle and the first growth of fruit and grain which should be consecrated to the Lord. Christians, like firstfruits, should be consecrated to God; as twice born men Christians should show to others the truth of his sonship that others might be led to the service of God. (Matt. 5:16; Eph. 2:10.)

### Summary

Trials and temptations will come. But there is a certainty which stabilizes the soul. This certainty is the nature, the activity, and the purpose of God for man. God does not change with the trials and temptations that we experience. Instead he supplies good and perfect gifts. He offers to us the opportunity to be his people and to show to others his power in our lives.

## How Much Can We Do?

JOE WHEELER

Minister of Zion Church of Christ

The question has been asked concerning our area-wide meeting, to be conducted at the Sixth Avenue Church of Christ in Jasper (October 16th to continue five nights) as to what each one of us can do to help the meeting. Let us now answer some such questions as may arise.

1. CONCERNING THE PLACE. The Sixth Avenue auditorium will seat seven hundred without chairs, and they have had over a thousand in the building on one occasion. It is the largest auditorium among us in the county. This is why the Zion church was invited by the elders of Sixth Avenue church to move the lecture series to their auditorium, and is why the Zion elders are taking the oversight of the lecture series, and is being aided by nearly all the other congregations in the county, and in the area. All congregations in this area are invited to help to make this a great meeting for the good of all our congregations.

2. BUT HOW MUCH CAN WE DO? In the parable of the Good Samaritan Jesus taught the lesson that our neighbor is one who is in need,

and that we should be neighbors to those in need of something we can do. (Lk. 10:37.) Our world needs help, and the people of this area need this meeting. We can help by talking to all whom we met about the meeting. We can invite as many as possible. (Isa. 2:3.) Of course, we do not want to be like the priest and the levite pass by on the other side and do nothing to help. We love people and are ready to take time to tell them about the meeting and to help them to attend. Of course, we do not love just our brethren only (Mat. 5:47.) This is an opportunity to help many. (Gal. 6:10.) Like the poor widow, if we can't do only a little we stand ready to do it. (Mk. 12:41-44.)

3. WE CAN GET EXCITED ABOUT OUR RELIGION. There is danger that we may be too luke-warm to be Christians. (Rev. 3:14-19.) We need to wake up to a realization of the fact that our world needs teaching more than it needs money, wealth or anything else. Christians believe that in the end-result people are what they

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**WORDS of TRUTH**

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## Questions Concerning The Church

GUS NICHOLS

All people should be interested in the "church" of the New Testament. More and more people are asking about that church—the church mentioned about 110 times in the New Testament scriptures. The word church can not be found in the Old Testament. The church of Christ is a New Testament institution. However, it was foretold and prophesied of in the Old Testament scriptures.

Many questions arise concerning the church of Christ, about which we read in the New Testament. The following are a few of the many that are often received.

### 1. WHO BUILT THE CHURCH?

Being tired of modern denominational churches, which are not mentioned nor described in the New Testament, many want to know first of all who built the church about which we read in the New Testament. In answer to that question, some teach that Noah founded the church. Others say Abraham established it. Still others contend that it was set up and fully established by John the Baptist. Some have even argued that some reformer, or uninspired man built the church.

But the Bible says, "Except the Lord build the house, they labor in vain that build it." (Ps. 127:1.) And Paul says "The house of God" is "The church of the living God." (1 Tim. 3:15.) The church is not a literal house or building, but is "A spiritual house." (1 Pet. 2:5.) It is not a literal or worldly kingdom, but a spiritual kingdom. Christ said, "My kingdom is not of this world." (Jn. 18:36.) It is not the old kingdom of Saul, David, Solomon, or the kingdom of Israel of the Old Testament scriptures. The Old Testament foresaw the church as a New Testament institution. (Isa. 2:1-3; Dan. 2:44; 7:13-14.) It is the "New man" of Ephesians 2:14-16. The church of the Lord is the one which he has planted, and not man. Christ said, "Every plant which my heavenly Father has not planted, shall be rooted up." (Mat. 15:13-14.) Hence, any church not founded by the Lord, but by man, was built in vain, and will be "rooted up" at the Judgment day, if not before. Daniel said "The God of heaven" would "set up" the kingdom of God on earth. (Dan. 2:44.) God did this by His Son, Jesus Christ. The Prophet said of Him, "The man whose name is the BRANCH... even he shall build the temple of the Lord... and shall sit and rule upon his throne." (Zech. 6:12-13.) The New Testament church is the "temple" of the Lord. (1 Cor. 3:16-17.) It is not the Old Jewish Temple, but is made up of Christians, living stones, and is a spiritual house. (1 Pet. 2:5.) Christ is the Rock upon which the church is built, and He built his

church. When Peter confessed Christ as the Son of the Living God, Jesus said, "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." (Mat. 16:17-19.) Here Christ is declared to be the builder of His church. Any church which Christ did not build is, therefore, not the church of Christ. Of course, Christ did not build the more than 250 denominational churches of today, but he prayed against such religious divisions. (Jn. 17:20-22.) Those who build and perpetuate such man-made churches cause the divisions which exist, and are wrong in so doing. (Rom. 16:17-18.)

### 2. HOW MANY CHURCHES DID CHRIST BUILD?

Since Christ prayed that all who should ever believe in him might be one as he and his Father were one, that all might be united as God and his Son were united, He did not, therefore, work against his own prayer for unity by building more than two hundred different churches in kind, as such are in existence today. Men built these denominational churches by changing the church of Christ in the New Testament and making it over according to different patterns and doctrines to suit themselves, and did this when religious ignorance gripped the world as midnight darkness. Now that religious freedom is granted by civil governments in many countries, and education has given men access to the reading of the New Testament for themselves, many are crying out for a return to the church of Christ of the New Testament. Christ did not build hundreds of different kinds of churches. But he said, "Upon this rock I will build my church." (Mat. 16:18.) This is singular in number. Again, "Feed the church of God which he hath purchased with his own blood." (Acts 20:28.) So Christ "loved the church" —one church — the church which he built — gave himself for the church — one church.

The church is the body of Christ — one body. Paul said, "There is one body", and "But one body". (Eph. 4:4; 1 Cor. 12:20; Rom. 12:4-5; Col. 3:15; Eph. 2:16; 3:6. The Bible says this one body "Is the church". (Col. 1:18, 24; Eph. 5:23.) The different congregations of this "one body" were called "Churches of Christ", (Rom. 16:16) etc. But they had no denominational churches in the days of the inspired apostles.

### 3. WHAT IS THE FOUNDATION OF THE CHURCH OF CHRIST?

The church of Christ is built upon the rock-bed truth that Jesus Christ is the Son of God, as confessed by Peter. When Christ said "Upon this rock I will build my church", he was speaking of this great rock-bed truth, the Deity of Christ, his Sonship and Divinity, his authorship is involved in it also. (Mat. 16:16-18.) Any and all churches built upon human creeds, or upon anything other than Jesus Christ are human churches, man-made churches, and not the church of Christ. Christ is the only foundation of the church of Christ. Paul says, "Other foundation can no man lay, than that is laid, which is Jesus Christ." (1 Cor. 3:11.)

To build on this foundation is to hear the doctrine of Christ and obey it. (Mat. 7:21-29.) The church of Christ completely covers this foundation, and it is not big enough to take in modern denominational and man-made churches with their conflicting names, doctrines, confessions of faith and human creeds. The only thing built upon Christ is his church. (Mt. 16:18; 1 Cor. 3:11.) And one must hear and do his sayings to build upon him. (Mt. 7:24-26.) Since the church covers every inch of the foundation — the rock on which the church is built — there is not even toe hold for one to rest on Christ, the Rock or foundation of the church, and not be a part of the superstructure, the church, which is built on that foundation Rock. (Mt. 16:18; 1 Cor. 3:11.)

To hear and do what Christ taught is to build on him and be a part of his church which is built on him. It is to build on the Rock. (Mt. 7:24-26.) It is to be a Christian, a member of the church of Christ about which we read in the New Testament. In order to build on Christ, the Rock, one must build in the church of Christ which he built on that Rock. (Isa. 28:16; Mt. 16:18; 1 Cor. 3:11.)

### 4. WHO IS THE HEAD OF THE CHURCH OF CHRIST?

Christ is himself the head of his church. He is its Lord and ruler. "He is the head of the body, the church." (Col. 1:18.) God "Gave him to be the head over all things to the church which is his body, the fullness of him that filleth all in all." (Eph. 1:20-23.) "As the husband is the head of the wife, so also is Christ the head of the church, and he is the Saviour of the body." (Eph. 5:23.) Any church with a human head, a pope, or any other mere human being over it, is not the church of Christ. The church of Christ "Is subject unto Christ." (Eph. 5:23-24.) Any church which recognizes any other authority in religion, or any other doctrine other than the doctrine of Christ, or any other creed than the New Testament itself, is not the church of Christ. The church is the bride of Christ. The church of Christ is governed by Christ, its head, as a bride is subject to the husband, her head. (Eph. 5:22-24.) No woman is a good woman who would submit herself unto any man, other than her husband. (Rom. 7:1-4.) And this verse says we are married to Christ. The church of Christ is governed by Christ, and not by human creeds, human counsels, synods, conventions, or by any man, or group of men on earth. It is not governed by the majority vote of its members, for it is not a democracy, but is a monarchical government with Christ as its head and king, and its only lawgiver. (Jas. 4:12; Mt. 28:18-20; Acts 3:22-23; Heb. 5:8-9.)

### 5. WHAT IS THE ORGANIZATION OF THE CHURCH OF CHRIST?

The church of Christ has Christ as its head, as we have seen, and under Christ and in obedience to him in all things, each congregation has its own elders (who are also called bishops, etc.) and deacons. (Phil. 1:1; Acts 14:23; Acts 20:17; 1 Tim. 3:1-15; Tit. 1:5-9; Acts 11:30.) These men are chosen from among the members of the local church and serve therein, and have no authority over any other congregation, though they may cooperate with other congregations. (Acts 20:28-31; Acts 11:29-30; 1 Cor. 16:1-3; 2 Cor. 8:1-4; Rom. 15:25-31; 2 Cor. 11:8; Col. 4:16.) True "Churches of Christ", (Rom. 16:16), have no church organization larger than the local congregation, and yet smaller than the whole body of Christ on earth, over which elders, or bishops rule. Their authority is over the work of a local congregation, though it may be work near home, or far away. They may aid the work of another congregation by contributing to it, without taking over the receiving church and trying to rule over another church, thus destroying autonomy. Each church is autonomous and is under its own elders and led by its own deacons, and not by others. There is no ecclesiastical government in the Church of Christ, as Christ built his church, and as it is in the New Testament.

### 6. WHAT IS THE WORSHIP OF THE CHURCH OF CHRIST?

The Worship of Christ consists of its members assembling upon the first day of each week, and at other times for extra services. (Acts 2:42; 11:26; 20:7; Heb. 10:25; Acts 2:46.) The first day of the week is the Lord's day, and is set aside for special worship. (Rev. 1:10; Acts 20:7.) The members of the church sing God's praise in worship. (Eph. 5:19; Col. 3:16; 1 Cor. 14:15.) Each member contributes of his money, as he is prospered. (1 Cor. 16:1-2; 2 Cor. 9:6-7; Mt. 6:19-21.) This is to defray the expenses of the work of the

(Continued On Page 3)

# NOTHING

The subject of this article may at first appear to have little or no value. However, when we search the Scriptures and see how this matter of NOTHING appears again and again it begins to take on meaning. There are many practical lessons that we find in the study of NOTHING.

## THE WORLDS WERE MADE FROM NOTHING

By this we mean that God did not take SOMETHING that was already in existence and refashion it into the universe. "By faith we understand that the worlds were framed by the word of God, so that what is seen hath not been made out of things which appear." (Heb. 11:3) In reference to this verse Adam Clarke wrote, "The apostle states that these things were not made out of pre-existent matter; for if they were, that matter, — must appear in that thing into which it is compounded and modified, consequently it could not be said that the things which are seen are not made of the things that appear; and he shows us also, by these words, that the present mundane fabric was not formed or reformed from one anterior, as some suppose. According to Moses and the apostles we believe that God made all things out of NOTHING." (Clarke's Commentary on Hebrews 11:3) Albert Barnes also remarks on this verse, "The doctrine taught is, that matter was not eternal; that the materials of the universe, as well as the arrangement, were formed by God, and that all this was done by a simple command." (Barnes on Hebrews)

Of this same marvelous creation David wrote, "By the word of Jehovah were the heavens made, and all the hosts of them by the breath of his mouth. — For he spake, and it was done; he commanded and it stood fast." (Ps. 33:6,9) Hence, all this material universe was made from NOTHING, nothing of a material substance, but by the WORD OF GOD.

## A SACRIFICE THAT COSTS NOTHING

For a sacrifice to be meaningful and real it must cost us something. There is no test of character or of faith in giving up what costs us NOTHING. The sacrifice of Jesus to be the Lamb of God was made at awful cost. The Father sacrificed the Son. The Lord Jesus sacrificed himself. He "laid all his glory down." "Though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8:9) Christ paid the price of our redemption when he died on the cross of Calvary. Now, what do our sacrifices, real or imagined, actually cost us?

Here at Goodlettsville we operate a food pantry, a room for clothing and what we call the "house of mercy," in which we keep furniture and other articles useful to certain families who are in need. When the supplies get low we call for our people to bring in furniture, clothing and food. Now, if I go back in the closet and "give" an old garment that I would never use anyway, what sacrifice have I made? Or maybe a ramshackled piece of furniture I "sacrifice" to the "Mercy House." What have I done? NOTHING! But when I dig down and give that which I could use, and would like to use, for myself then I make a sacrifice.

One of the few times David provoked the Lord to anger is recorded in Second Samuel 24. Briefly, here is what happened: David numbered the men of war in Israel and Judah. The Lord sent a grievous pestilence and many of the people died. When time came for sacrifice Gad, the Seer, advised David to go up to the threshingfloor of Araunah for that purpose. When this Jebusite offered David oxen and threshing instruments without cost he refused and said, "Nay, but I will verily buy it of thee at a price; neither will I offer burnt-offerings unto Jehovah my God WHICH COST ME NOTHING." Let this spirit be our spir-

it when we make our offerings to God because if our sacrifices cost us NOTHING we are not personally making an investment which will pay the dividends of eternal life.

## WE BROUGHT NOTHING INTO THE WORLD

Yet how proud we become in the things we possess! But read the whole sentence from which this caption is taken. "But godliness with contentment is great gain: for we brought NOTHING into the world, for neither can we carry anything out; but having food and covering we shall be therewith content." (1 Tim. 6:6-8) How many times do we say and hear, my car, my money, my office, my farm, etc. etc.

Money and material things are useful and necessary but we must be most careful not to set our hearts upon them as if they really belonged to us. Riches have a way of taking wings and flying away. (Pr. 23:5) As Jesus says in his explanation of the parable, riches are deceitful. (Mt. 13:22) The church in Laodicea thought itself rich because of great material wealth, and by their wealth they were blinded to their deep, spiritual needs. Truly, "where thy treasure is, there will thy heart be also." (Mt. 6:21) All men, saints and sinners alike, are stewards of God, for what we possess we possess for a little while, and then leave it to others.

## NOTHING TO BE REFUSED

In recent months we have witnessed some slack in the reins of Rome in that they now allow their people to eat meat on Friday if they so desire. Well, it has always been perfectly all right with the Lord for men to eat meat, and to eat it on any and every day of the week if they wish. At least this is true under Christ. An inspired apostle forever established the truth for us in this matter. Under the Mosaic law certain meats were unclean, as the hog, the hawk and the scaleless fish. Somehow, men have allowed this to creep into their creeds and traditions which they bind upon men and women as if they constituted the will of God. Hence, fish on Friday has been the rule, or, no swine flesh at all.

But the word of God does not so teach us. One mark of the great apostasy that came upon the church was "commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For EVERY CREATURE of God is good, and NOTHING is to be refused, if it be received with thanksgiving: for it is sanctified through the ord of God and prayer." (1 Tim. 4:3-5) The only restriction put on the eating of meats in the word of God is a situation as described in Romans 14 and First Corinthians 8. If eating meat that had been offered to an idol caused some weak person to respect, and hence worship, the idol, then leave it off for conscience's sake, that is, the conscience of the weaker brother. (See 1 Cor. 10)

So we see that there is SOMETHING in the subject of NOTHING as we look into the word of God. Indeed, Jesus himself said, "WITHOUT ME YE CAN DO NOTHING." (Jn. 15.)

## MORE ON "NOTHING"

Another interesting item on the subject of NOTHING is found in the Sermon on the Mount. Jesus said, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for NOTHING, but to be cast out and trodden under the foot of men. (Mt. 5:13) The Bible does not take up false doctrines and discuss them as we would in arranging a sermon, but in ways that seem incidental a death blow is struck at some particular error. There can be no doubt that the "salt of the earth" refers to the disciples of Christ. Salt is good. It seasons and makes palatable our food. It preserves our meats and vegetables. But salt can lose its saving power, its preserving power, and so become "GOOD FOR NOTHING". You see, Jesus did not say, Now we are going to dis-

cuss the possibility of apostasy. He just compares us to salt and shows that we can become good for nothing. Then what? We are fit only to be cast out. This same truth is taught in many ways and places. As an unbeliever can hear the gospel and believe and be saved, so also the believer can turn away from the truth and become an unbeliever and be lost, cast out, good for NOTHING. (Luke 8:13, 1 Tim. 4:1)

## WITHOUT ME YE CAN DO NOTHING

Many are trying to prove this to be an error. They feel no need of Christ. They have relegated him to the level of sinful, mortal man rejecting his word by which we are saved and by which we shall be judged. The Modernist, many Evolutionists, the denominationalist and the traditionalist think they have something better than Jesus Christ and his holy word. Human wisdom makes quite a show of itself but cannot save a soul. The philosophies of men puff its victims up with pride but can never equal the gospel in making them God-like. Human traditions invariably lead us away from truth, hence, away from Christ our Savior.

In the metaphor of the vine and the branches Jesus gives emphasis to fruitbearing. In order to bear fruit, good fruit, much fruit — we must abide in Christ. No fruit can be borne out of Christ that will honor him as it would otherwise. "Unto him (God) be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen." (Eph. 3:21) It is in reference to this fruitbearing that Jesus said, "for apart from me ye can do nothing." (Jn. 15:5) Just as salt can lose its savor and be fit for NOTHING, so also a branch, a disciple of the Lord, can fail to bear fruit, or cease bearing fruit, and be good for NOTHING but destruction. (Cf. 2 Thes. 1:7-9) Being "in Christ" is a spiritual relationship. We put on Christ in baptism. (Gal. 3:27) We abide "in him" as we continue in his word. (Jn. 8:31-32) And the fruit we bear or the work we do can never merit salvation, for, salvation from sin is always "by grace through faith." (Eph. 2:8-9) And the works that really count with God are works of faith. So let's take Jesus into all of our affairs, realizing that without HIM we can do NOTHING.

## WITHOUT LOVE WE ARE NOTHING

All our works are as nothing except as they are wrought in Christ in love. "If I speak with the tongues of men and angels — if I have the gift of prophecy, and know all mysteries, and have all knowledge — and all faith — if I bestow all my goods to feed the poor — if I give my body to be burned, but have not love, IT PROFITETH ME NOTHING." (1 Cor. 13:1-3.)

The Lord leaves no room for doubt on this matter of loving him. "If ye love me, ye will keep my commandments." (Jn. 14:15) "Hereby we know that we love the children of God, when we love God and do his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 Jn. 5:2-3) "For in Christ Jesus neither circumcision availeth anything, nor uncircum-

(Continued On Page 4)

## Questions Concerning The Church

(Continued From Page 2)

church. They also pray unto God in sincerity and truth. (Acts 2:42; 12:5.) The Church of Christ also observes the Lord's supper upon the first day of each week. (Acts 20:7; Acts 2:42; 1 Cor. 16:2; 1 Cor. 11:23-34; Mt. 26:26-28. It teaches the doctrine of Christ and the apostles. (Acts 2:42; Acts 11:26.) The same doctrine is for all the churches, or congregations alike. (1 Cor. 4:17; 2 Jn. 9; Mt. 15:9.)

# NOTHING

(Continued From Page 3)

cision; but FAITH — WORKING — THROUGH LOVE." (Gal. 5:6) This is the perfect combination, the perfect arrangement for appropriating the GRACE of God. Our feeblest efforts are appreciated by the Lord, if not by others, when we do what we do in love.

## IN NOTHING BE ANXIOUS

We are often troubled and anxious about many things. Jesus says in the Sermon on the Mount, "Therefore, I say unto you, 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. — But seek ye first the kingdom, and his righteousness; and all these things shall be added unto you." (Matt. 6:25, 33) So there is no need of doubts and anxieties since God has promised us the things that are needful for this life.

Neither is there any real ground for worrying about the sins of the past. Don't worry, do something about it. Worry won't take away sins, but it will put us in the hospital or send us to the Psychiatrist. The gospel is the power of God to save us. (Rom. 1:16) However, as medicine will not help the sick as long as it remains in the medicine cabinet, neither will the gospel save without faith and obedience to its commands. Sinner friend, be assured that when you repent and are baptized for the remission of your sins that God will never bring those sins against you again. You can lie down in perfect peace because your sin stains have been "washed in the blood of the Lamb." And God himself has promised, "Their sins (yours and mine) will I remember no more." (Heb. 8:12) Worry won't take away sin; worry won't bring those same sins upon us again, though we may be susceptible to the same sins.

Directed to those who are already Christians Paul wrote, "In NOTHING be anxious; but in everything with prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4:6-7)

If any thinks that he has accomplished anything by worry and doubt and anxiety it might be helpful for him to just take time to make a list, a written list, of all he ever accomplished by worry.

## WE CAN HAVE HELP FROM THE LORD

Jesus is the great example for us to follow, not in all the details of his life, but the principles by which he lived. He did the things always that pleased the Father. (Jn. 6:29) As Peter said of him, "He went about doing good." (Ac. 10:38) NOTHING is lacking in his life or in his teaching that would be profitable for us. Pilate said of him, "Behold, NOTHING worthy of death hath been done by him." (Lk. 23:15) And even on the cross the same truth was expressed by a dying robber. He said, "This man hath done NOTHING amiss." (Lk. 23:41)

"What can wash away my sins?

NOTHING but the blood of Jesus;

What can make me whole again?

NOTHING but THE BLOOD of Jesus;

O precious is the flow

That makes me white as snow;

No other fount I know,

NOTHING but the blood of Jesus."

Virgil Bradford  
Goodlettsville, Tenn.

## How Much Can We Do?

(Continued From Page 1)

have really been taught and trained to be. Those taught to be communists are what they have been taught to be. Those also who are thoroughly taught and indoctrinated in Christian principles of character will really be Christians. Our young people and their parents are ready to hear and learn these great principles as taught in the great meeting which we are cooperating

to have.

4. HELP TO BRING MANY FROM YOUR CONGREGATION. You can help greatly in this meeting by planning now to bring others every night to hear each of the great lessons adapted to our people, parents and young people alike. There could and should be at least ten car loads of young people from each community of average size attend the meeting every night of the five nights. But some can't come unless you help.

5. PLAN NOW AND HELP AS YOU CAN. Each individual and congregation should begin now and plan to help and start in plenty of time to do an effective work in supporting the meeting. There is much advertising to be done, as well as other planning. Then there is the support of the whole undertaking with our financial means. In the first meeting of brethren to consider the matter, it was suggested and thought good by all that any funds left over from the support of the meeting would go to the Curry Building Fund in the First National Bank. So, let us be liberal and not be afraid of doing too much. No money will be wasted. The expense will be the advertising and the support of the preacher. We do wish to put out some good signs and much literature advertising the meeting. We shall need your help.

6. THE SPEAKER IS BROTHER KENNETH REED. Brother Kenneth Reed needs very little introduction in this area. He has had the richest experience of any one known to us in the Bible Chair Work in the University of Tuscaloosa, Alabama, and in his Student Center work. He knows young people and their problems. He has also had great experience as a lecturer in our Bible colleges in the nation. Those who have heard him agree that his lessons to parents and youth are unsurpassed by any, and equaled by very few speakers.

7. On Monday night, October 16th he will be speaking on the subject of THE GREATEST LOSS TO THE CHURCH IN THE 20th CENTURY.

TUESDAY NIGHT the subject will be: PREPARATION FOR MARRIAGE.

WEDNESDAY NIGHT the subject will be: HARNESSING YOUTH POWER.

THURSDAY NIGHT: THE MORAL GAP.

FRIDAY NIGHT: PUTTING CHRIST IN EDUCATION.

These lessons are unusual and of great importance to our precious young people, and all their friends in this area, as well as a great blessing to all who hear the messages each night. You have never in all your life heard more good things presented to our area in five nights. It will long be remembered as a great season of refreshing to all of our people — all the citizens of this area. Remember the date is October 16 through 20th. at 7:00 p.m. each evening.

## Time For Concern

REUL LEMMONS

(Firm Foundation)

PLEASING MAN OR GOD: The trend today is to magnify quantity rather than quality: to count noses rather than hearts.

It all begins with our efforts to cheapen grace, and to make it apply to anyone, anywhere regardless of whether he has repented. The emphasis is not on conversion but upon church joining. We demand nothing of people in our preaching except that they allow themselves to be counted as one of us. "Hard" preaching is completely out of style.

Our emphasis in the church is upon numbers in the assembly, rather than upon Christ in the heart. Churches are almost devoid of discipline. Our preaching is more concerned with pleasing than in it is with convicting.

We must not allow the desire to become a "prestige church" rob us of the burning desire to save souls. We have not succeeded just be-

cause we have reached large numbers and spend millions on church buildings. We have not succeeded just because we have been noticed by a few international religious orders. We succeed only as we convert honest men and women to Christ. When God measures us he does not put a tape around our heads; he puts it around our hearts.

We aid and abet Satan's take-over of the church sometimes because we are more interested in peace than in righteousness. We are more interested in pleasing than in changing. We want everyone to be happy, to feel comfortable and to be at ease, but we want each to be that way "as is", rather than as a result of having given up the world and accepted Jesus.

Instead of changing the evil signs of our times until they fit the Christian pattern, there is too much changing of the church until it fits the environment. The contrast between the church and the world was produced by the sacrifice of Jesus Christ. That contrast must be maintained at all costs.

It might be better for us to be pared down to Gideon's three hundred faithful souls. We take faith too much for granted. In the first century men died as martyrs for their faith. The arenas were filled with men and women who had rather die than give it up. Here, and now, this faith is so easy to come by, and is nourished at such small cost, that we do not value it highly. It becomes a matter of course with us to grow up in a Christian home, and to obey the gospel at the age of maturity. No wonder so many of us lose it when we go off to college. It didn't cost us anything, and therefore it isn't very valuable.

Men are great in the sight of God only when they submit their lives to the guidance of His word. There can be no such submission except as it is prompted by a great faith. Our morals and our ethics become sound because they spring from eternal verities. Our business and social dealings become honorable — and stay that way — because of Christ living in us. It would be as easy to dethrone God in heaven as to corrupt a righteous man; so long as he is led by the Spirit and is obedient to the word his feet will not stray from the righteous path.

In an age in which it is becoming increasingly difficult to trust brethren in business dealings we need to be alarmed at what is happening to Christian ethics. In an age where preaching is soft and discipline is almost non-existent we should be concerned with crumbling standards. The will of God must be restored as a dynamic in men's lives.

We all need to be less concerned with getting by with people and more concerned with pleasing God.

## THE RUMBLE OF THE GRUMBLE

In every church of any size,  
You'll find the folk who criticize—  
Who bawl and squall and climb the wall  
O'er any little thing at all.

They fuss and fume and fret and find  
Some self-styled fault with every kind  
Of worthwhile effort made by those  
Who daily won their working clothes.

Their motto is one word — "Defeat"  
Unless they're in the driver's seat:  
And if you'll notice, when they are,  
They never even start the car.

Where are they when there's work to do?  
Out "belly-aching" with a few

Disgruntled comrades weak and sick  
Who, likewise, love to pluck and pick.

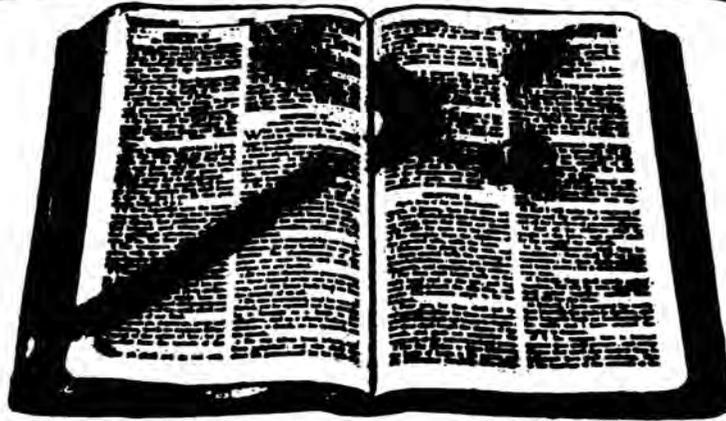
They mock and jeer, condemn and curse  
Things others do. (Though they've done worse)  
They'll quit and sit and throw a fit  
Not caring if they cause a split.

But when it comes their time to go,  
With other grumblers down below;

When Hell, with all of them, is ripe  
They'll really have a cause to gripe.

—Hamilton Herald—

# 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 28:25  
"Grace and truth came by Jesus Christ"  
Jn. 1:17

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NO. 133

## Studies In The Book of James, (IX) Respect of Persons

James 2:1-13  
WILLIAM WOODSON  
James 2:1-13

To the church of his day and ours, James writes a most practical book. Some have spoken of the book as an application of faith to areas of personal and church life. Previous studies have stressed the need of faith in outward trial and harassment (1:1-12), the temptation to do evil (1:13-17), and the stabilizing of life through regard for God, the Bible, and one's religion (1:18-27). In the present section James turns to another problem: respect of persons in the service of God.

### THREE WORDS FROM JAMES

1. PROHIBITION (Verse 1) "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." The expression "have not" is also translated "hold not." (ASV) The verb "hold" or "have" is in the present tense. It may mean they were to stop having respect of persons, implying they were already practicing as a habit. Probably the former idea is correct. Accordingly the church was admonished to stop having respect of persons.

That which was held was the faith of our Lord Jesus Christ. The term refers to one's own faith which is centered in Jesus Christ. Accordingly it means to believe in Jesus Christ as the Lord of glory. The term probably developed from the presence of God in the Tabernacle above the mercy seat, Ex. 24:17, 40:34, Num. 14:10. The expression "Lord of glory" suggests that Christ is the one through whom the glory of God is known today. Christians thus place their faith in Christ through whom they come unto the presence of God.

This faith is not to be held in or with respect of persons. The term "respect of persons" means to receive the face of someone. Thus to give respect to the outward circumstances of man and not to his intrinsic merits, to prefer as the more worthy one who is rich, high born, or powerful as compared to another who is destitute of such gifts. The Old Testament states "Thou shalt not respect the person of the poor nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." (Lev. 19:15 A.S.V.)

The sin prohibited would be practiced in spite of the nature of God who does not practice respect of persons, (Acts 10:34-35), and in spite

of the admonitions of inspired men, Eph. 6:9. Col. 3:25.

2. THE PRACTICES. The situation contemplated is that of the church being gathered together with a rich man and a poor man in attendance. The one with the fine clothing is given a place of honor; the one with poor clothing is given a place of little importance. The term "synagogue" probably reflects the time when Jewish - Christians were rather closely related to the synagogues of the Jews. Notice particularly Acts 19:9. The gold ring and the fine clothing were signs of prosperity. The vile clothing suggests that which is dirty or filthy. The man is poor, needy, thoroughly frightened, cowering about or hiding himself for fear.

The rich man is treated with regard. The term means to fix the eye upon or to pay special attention to; hence, all eyes are on this person. His dress creates the impression he is "somebody." The poor man is told to sit just anywhere or maybe take a place of lowliness by sitting on the floor.

James points out two mistakes made by these brethren. FIRST, they make distinctions in their own mind which God did not make. The term means to hesitate, to doubt whether the poor man should be treated as the rich man is treated or perhaps to discriminate against. The clothing becomes the ground of a distinction that God does not make and does not recognize. SECOND, they became judges of evil thoughts. The word thought refers to that which passes through the mind. It springs from evil, having a bad nature, being of an evil condition. Thus the thoughts in the heart which produce such distinction come from an evil nature.

The practices involved as the outgrowth of a misplacing of value resulting from a perverted heart, Mt. 15:19. Out of this evil heart there come distinctions that God has not made.

3. The PRINCIPLES. James opposes this practice by showing it violates certain fundamental truths.

(1) It is contrary to God's acceptance of the poor as well as the rich (Verse 6.) God chose the poor of this world rich in faith. They are heirs of the kingdom of God which he has promised to those that love him. But instead of accepting God's people the practice of respect of persons

withholds the honor that is due them as God's children. In the reading they are the objects of God's love, they have membership in the kingdom of God, and have the promise of the Lord through they are poor. To accept a man without regard to such qualities of character merely because of fine clothing is an evil action indeed.

(2) Such conduct forgets the general practice of the rich (Verses 6, 7). James points out three transgressions the rich inflict upon God's people. First, they "oppress you." The term means to bring control upon one, to use power against one, thus to take advantage of an ability denied another person. Again, they make trial of you by dragging you before the judgment seats, possibly because of the inability to meet certain obligations due, as will later be seen (Compare 5:1-6). Further, they blaspheme the name called upon the people of God. They have need of nothing and even the name of God is disrespected. The practice, therefore, of the elevation of man merely because of his fine clothing overlooks basic truths of the attitudes of many who are rich.

(3) This practice cannot be defended by appeal to the law of love for one's neighbor (Verses 8-11). One is to love his neighbor as himself, but respect of persons convicts a man of transgression because he has become guilty of failing to love his neighbor as himself. Such a man is guilty of selecting the commandments he desires to obey and refusing to obey others. As such he is a transgressor of the law at heart. He may not choose to violate certain laws but those he keeps are kept not because God teaches him to do so but because he has substituted his will for the will of God.

(4) The practice is opposed to the law of mercy. (Verses 12, 13). The law of liberty sets one free, but it is freedom from guilt, not responsibility. One's words and deeds are regulated by responsibility to the law. The failure to show compassion will eliminate compassion in the judgment received, and judgment is by our own admission needfully tempered by mercy.

A practice which is so contrary to the basic principles of God's service is to be immediately removed from the life of those who try to serve  
(Continued On Page 4)

## WORDS of TRUTH

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## Examples - Bound and Loosed (No. 1)

GUS NICHOLS

A study of examples is important, especially so now, because of so much false teaching which is being done with reference to examples. Some things in the Bible are bound, and others are loosed. Everything in the Bible is not bound upon us today.

While Old Testament examples serve to illustrate great principles of truth common to all dispensations, they are not, as examples, bound upon us under the New Testament law. "The law was given by Moses, but grace and truth came by Jesus Christ." (Jn. 1:17.) "Ye are not under the law, but under grace (Rom. 6:14.) The old covenant, with all its binding examples, ceased to be of authority at the death of Christ. (Col. 2:12; Eph. 2:11-16; Rom. 7:4,6.) This is why the examples of animal sacrifice, circumcision, sabbath keeping, burning of incense, etc. found in the Old Testament are not binding upon us under the new covenant.

There were some examples, even in the Old Testament which were optional, and not bound, even under that covenant. Surely no one now would contend that he should build an ark, or offer his son as a burnt sacrifice, because this was done under the old covenant. No one but Noah has ever been authorized of God to build an ark. (Gen. 6.) And no one but Abraham was authorized to offer his son. (Gen. 22.)

The inspired apostles were given authority to both bind and loose, with the promise that God would bind and loose in heaven accordingly. (Mat. 16:19; 18:18.) The apostles, as we have already seen, by their teaching, loosed God's people from the old covenant itself, and bound any and all principles of the old covenant which were appropriate for Christianity upon us in the New Testament under which we now live. We have the same God they had back there, and must believe his word, obey his will and trust his promises made to us, as was required of others under the old covenant.

However, the commands to be obeyed now, and promises now to be trusted are not always the same as under the old covenant. The old covenant, as such, is taken away, and a new one has been given according to which we must live to be acceptable unto God. (Heb. 10:8-10.) Hence, Old Testament examples, as such, are not binding upon us. Unless the principle or truth illustrated in an Old Testament example is in some way taught and bound upon us in the New Testament, the example is not binding upon us. We should heed the admonition to "Rightly divide the word of truth." (2 Tim. 2:15; Heb. 1:1-2; Rom. 6:14.)

Of course, it is always proper to use Old Testament examples of faith, obedience, loyalty, prayer and devotion, to encourage and strength-

en us in the practice of all our obligations to God under the New Testament (Jas. 5:16-18.) In this way, and for this purpose the Old Testament truth was "Written for our learning, that we through patience and comfort of the scriptures might have hope. (Rom. 15:4.) But the Old Testament religion, as a system, is not bound upon us. A failure to accept this fact is enough to wreck one who otherwise would be a true Christian.

As to our following the details of examples, we are largely confined to examples under the New Covenant given by Christ and bound upon us under the apostles. The Holy Spirit guided them into all truth. (Jn. 14:26; 16:13; 1 Cor. 2:13) Whatever principle of doctrine and practice which they did not bind upon us, but loosed and left behind in the Old Testament, should be left back there by all of us now. We have no right to bring over into the new covenant and bind things not bound by the apostles. (Mt. 16:19; 18:18.) If they left something back under the old law, and did not teach nor practice it under the new, we should leave it where they left it. Somebody said, "Fools rush on where angels fear to tread."

Yes, there are examples of the use of instrumental music in worship under the old covenant, but the apostles left such back there under the old covenant, and did not bring them over and bind such upon Christians.

The new covenant under which we live requires that we sing in our worship in the church. (1 Cor. 14:15; Eph. 5:19; Col. 3:16.) There is no command, approved example nor necessary inference in the New Testament for playing instruments of a mechanical nature in our worship now. The fact that such was used in Old Testament worship nor more authorizes such now than the fact that burning incense in worship back there would be authority for doing so now. Neither the incense nor the mechanical instruments are authorized under the new covenant, as far as worship in the church is concerned. Approved examples of these things in the Old Testament scriptures is no authority for now adding them to the new covenant worship.

Any principle which is the same under the different dispensations, may now be taught and proved by the scriptures of each and all of the dispensations. For instance, an example where people worshipped God, rather than idols, would be a good example under the Patriarchial, or Jewish age, just the same as under the Christian dispensation. This is because God alone is to be worshipped now, the same as under the previous dispensations, and it is wrong now to worship idols, the same as back there under those dispensations.

Murder, theft, adultery, and the like have been condemned in all dispensations, and therefore, we may take even an Old Testament text to preach a sermon now against such sins in our day. Anything which is condemned alike by both the Old and New Testament scriptures may now be condemned by the use of the scriptures of both Testaments. And, anything which is approved by both Testaments, may now be taught from both, provided that we remember that such things are now binding upon us because they are part of the New Testament, under which we live, and not because they were once in the Old Testament made binding.

Since God's law concerning the home did not change from one dispensation to another, we may preach from some old covenant scripture concerning the home and principles upon which good homes are now to be built. Joshua said, "As for me and my house, we will serve the Lord." (Josh. 24:15.) This principle and approved example is just as applicable now as back under the old law. Christ taught that the home is to be governed now by the same principles as at the beginning. (Mat. 5:32; 19:3-9.) Christ endorsed and used the Old Testament scriptures, as they were applicable to the new religion which he

came to establish on the earth. (Jn. 5:44-47.)

Also the inspired apostles often used the Old Testament scriptures when they were applicable to the new covenant doctrine and practice. But they opposed the binding of Judaism, as a system of laws and religion, upon Christians. (Acts 15:1-24; Gal. 2:1-5; 5:1-5.) Whatever the inspired apostles left behind in the Old Testament scriptures and did not bring over and make a part of the New Testament scriptures, is left behind by the will of God and all heaven, and it is a presumptuous sin to bring such over and practice it now in our religion, as though the apostles had by the guidance of the Holy Spirit bound it in the New Testament.

While in some respects the new covenant and the old are very much alike, as a whole they are not alike. God prophesied through his prophet that the New would not be according to the old covenant. (Jer. 31:31-34.)

Yet, many go back to the law, and to Judaism, for doctrines and practices in the church today which the Holy Spirit through the apostles left back in the Old and did not teach, bind nor practice under the new covenant. O' how our generation does need a better knowledge of the Holy Scriptures, and a better understanding of the proper division of the word of truth! (2 Tim. 2:15.)

Some now go back to the Old Testament Scriptures to try to learn what to do to be saved under Christ and the apostles, as though the religion of the Old Testament were Christianity, which it is not. The full and complete plan of salvation in the gospel of Christ under the new covenant cannot be learned from the Old Testament scriptures. (Mk. 16:15-16; Acts 2:38; Lk. 24:46-49; Acts 22:16; Heb. 5:8-9.)

Whosoever would go back to the old law and try to be justified thereby today, has fallen from grace, become obligated to practice the whole law — do everything commanded back there — practice animal sacrifices and all the rest — for such is giving up "grace and truth" which came by Jesus Christ. (Gal. 5:1-4.) Hence, it is a sin to even desire to go back to the old law for authority to practice in Christianity what is not in any way authorized in the New Testament scriptures. (Gal. 4:21; Rom. 6:14; 7:6.)

Or saying the same thing which we have already said, but in other words, we may now follow the details of Old Testament examples only when such examples in detail are bound upon us in the New Testament scriptures, or we may follow only such part of the example as is suited to Christianity and bound in the New Testament upon us.

But that which was only applicable to Judaism, and the old system under the law, and was left back there by Christ and the inspired apostles, we have no right to teach and follow as Christians.

I am sorry to note that many younger preachers are mere lecturers, and not gospel preachers. They are permitting a generation to grow up which knows nothing of the right division of the word of God. They are preparing the church for apostasy. Ignorance of the basic principles of divine truth is the hotbed of apostasy, modernism, radicalism, division and strife. Let so-called gospel preachers either get back to preaching the word, as it is needed by our generation, or else get out of the pulpit and go plough instead of try to preach.

Not one in a dozen preachers today can make a logical and scriptural argument as to when examples are binding. defend his position by the New Testament scriptures, and be consistent while doing it. False teachers are specialists, and technicians and the truth is crying out for friends who know and love it to rise up and defend it. (Phil. 1:17; Jude 3.) Error will no more die out by letting it alone than will grass and weeds in a growing crop. Error and false doctrine are more like a cancer, if you let it alone to die out, you die with it, as well as of it.

## "The Way of God More Perfectly"

KENNETH RANDOLPH

The subjects of our study, taken from Acts 18:24-28, are three Jews, APOLLOS, ACQUILA and PRISCILLA. Their travels range from Egypt to Rome but their paths cross for the first time in Asia, where they meet in a Jewish synagogue in Ephesus.

Apollos, according to our text, was a man of unusual and extraordinary endowments and achievements.

1. He was an ALEXANDRIAN JEW. Alexandria was a city of Egypt founded by Alexander the Great in 332 B. C., and contained 300 thousand free citizens, with as many slaves. The Jews made up a good portion of the populace, and enjoyed all the privileges of the Greeks. Alexandria was the birthplace of the Gnostic leaders Cerinthus, Basilides, and Valentinus, the place where Origen and Clement labored, and was the home of the Septuagint, the Greek version of the Old Testament. This city was the center of Hebrew studies, and the Alexandrian Jews were known for their wealth and learning.

2. Apollos was an ELOQUENT MAN. The word "eloquent", as used here, means 1. "Learned, a man of letters, skilled in literature and the arts; especially versed in history and antiquities; 2. skilled in speech, eloquent" (Thayer). It seems that both depth of learning and able expression were found in Apollos, a rare combination of natural endowment, nurtured and cultured by painstaking study and practice.

3. He was MIGHTY IN THE SCRIPTURES. "Mighty" is applied to Jesus in Lk. 24:19 and to Moses in Acts 7:22, and means "able, strong, excelling and powerful." Applied to Apollos here it means "excelling in knowledge of the Scriptures". McGarvey observes, "In a day when a knowledge of the word of God had to be acquired from manuscripts, and in which the art of reading was acquired by only a few, it was no ordinary endowment to be familiar with the Scriptures. Such an attainment is rare, even in this day of printed Bibles, and among preachers who profess to devote their lives chiefly to the study of the Bible."

4. He was FERVENT IN SPIRIT. This depicts the intense zeal this man of God had for His cause. The word is usually applied to water or metal heated so as to bubble or boil, and is used here to denote intense ardor and zeal. One version has, "burning in spirit". Concerning the fervor of Apollos' spirit.

5. He was INSTRUCTED IN THE WAY OF THE LORD. He was taught concerning Jesus, and he, in turn, taught diligently ("accurately") what he had been taught. In his teaching Apollos "spoke boldly"; he spoke with freedom, frankness and in fearless candor.

This is an impressive list of qualifications, but as we trace these ascending steps to the height of this great man, we are led directly to a glaring flaw — a dangerous break in the warrior's armor: "He knew only the baptism of John the Baptist"! What ever else he lacked about Jesus we can not say, but do know that he did not know about the baptism of the Christ, of the great commission. Apollos did not know, and therefore did not teach or practice, the baptism in the name of Father, Son, and the Holy Spirit. And it was this deficiency that caused Aquila and Priscilla to take him aside and "expound unto him the way of God more perfectly". Whatever else it may involve, we know they taught him the truth about the baptism of Christ.

FROM THIS SACRED HISTORY WE MAY LEARN:

1. The importance of knowing, teaching, and practicing the true baptism.

2. Eloquence, zeal and learning do not guarantee possession of the truth. Boldness and sincerity are essential, but unless coupled with the

truth, they are doubly dangerous.

3. The most cultured or most powerful may be taught by lowly disciples. We are struck with the humility of this Alexandrian Jew who submits to be taken aside by simple tentmakers, and wisely heed their instruction.

4. Whatever one's calling, alertness to opportunity, dedication to truth, eagerness in teaching will be rewarded. One's usefulness is not determined by birth or culture. Aquila and his wife had a part in every Christian plant that "Apollos watered" because they seized each opportunity to teach God's word.

## More, Not Less

BILLY J. WATSON

There was an article in the St. Louis Post recently about an English doctor who was requesting preachers to stop preaching about sin. He stated that doctors, psychologists, etc., spend all week trying to remove fears and frustrations from people's minds and then the preacher destroys their labors on the week-end by preaching about "sin" and "hell"! He requested preachers "to get up-to-date" with their preaching.

What this doctor doesn't realize is that preachers are trying to do what the psychiatrists and psychologists are often failing to do, and more often, cannot do. If in preaching on sin and hell the preacher reveals the "GOOD NEWS" of the sacrifice of Jesus for our sins, then these sinful, frustrated, and burdened people can find rest and peace of mind in Him.

If the gospel preached is received and obeyed from the heart these people will find in Christ what they could never discover on a psychoanalyst's couch. What the world needs is someone to show them The Way to remove their sins and their condemnation to eternal hell, not someone to tell them such things are "old fashioned," "folk lore," or just "imagination of the mind."

Many of their frustrations come from an attempt to justify sin when they know it is wrong; from an attempt to harmonize the modern teachings against the diety of Christ and the existence of God when "the invisible things of Him are clearly seen"; from their looking for a way instead of THE WAY to remove the burden and guilt of sin. What they need is more preaching about the reality of sin and hell and the existence of a God who is loving and merciful and willing to forgive them if they will seek Him.

(FIRM FOUNDATION)

## Just Christians

GILES W. HESTER

Keystone, Ala.

In Matthew, chapter 17, we read where Moses and Elias were speaking with Christ. Peter, like so many of us, was excited at the occasion and suggested that three tabernacles be built, one for Moses, one for Elias and one for Jesus, thus honoring each on an equal bases. But God spoke from heaven and settled the matter. He said, "This is my beloved son, in whom I am well pleased; hear ye Him", Verse 5.

That is what churches of Christ are trying to do: to encourage ALL MEN to HEAR CHRIST?

We have no creed to guide us, EXCEPT THE BIBLE, GOD'S HOLY WORD. We just mean to READ, to STUDY, to UNDERSTAND, to KNOW, to BELIEVE and then to OBEY THE WORD OF GOD, THE BIBLE! Can we do less? Who will step forward and say this is wrong? Who will dare to place the creeds of men before or equal to the word of God? This is VAIN worship. (Matt. 15:7-9.) We LOVE ALL MEN AND WANT THEM TO BE SAVED BY OBEYING THE GOSPEL OF CHRIST, Rom. 1:16. THIS IS OUR HEART'S DESIRE, AND WE WORK DAY AND NIGHT TO TEACH AND ENCOURAGE MEN TO READ AND UNDERSTAND THE BIBLE. Will YOU not be one to

say "AMEN" to this plea?

Did you know that you can take the BIBLE ONLY, and ESTABLISH and GOVERN a congregation of the Lord's church, WITHOUT ANY CREED BOOK WRITTEN BY UNINSPIRED MEN? DID you know that if ALL churches would do this that there would "be ONE fold and ONE SHEPHERD" as Jesus PLANNED IT? John 10:16. Do you believe this to be wrong? Jesus PRAYED for this. (John 17:20-21.) The apostle Paul commanded this, (1 Cor. 1:10-13), and to begin with this was true! ALL BELIEVERS "were together and had all things common." (Acts 2:44.) Jesus WANTS it this way! The churches of Christ TRY HARD to do ALL THINGS JUST AS JESUS WANTS THEM DONE!

We give away hundreds of Bibles to try to get people to OBEY GOD! Faithful members of the churches of Christ will DO GOOD UNTO ALL MEN, NOT just our members. (Gal. 6:10.) We serve the WHOLE community! Is it not reasonable that ALL men can, and should, agree to accept the Bible only?

We have been pleased to find so many people in different churches, who believe that this is the ONLY way, and of course thousands each year are turning to the BIBLE religion. We thank God and take courage that this is true!

## Knowledge Is Not Enough

BASIL OVERTON

The church of Christ ought to be the greatest TEACHING institution in the world; it also ought to be the greatest PRACTICING institution in the world.

Studying the Bible several hours each day for many years can be a very rewarding experience, provided it is accompanied with THE PRACTICING OF WHAT IS LEARNED. Preachers should not become so involved with learning that they never learn the art of personal contact with people whom they can influence with what they learn. We are to learn in order to save ourselves and those that hear us. (1 Tim. 4:16.) We have to make contact with people and gain their respect and confidence before we can expect them to learn from us.

The person who boasts of how much he has read the Bible but has to be begged to be faithful, to the Lord, and still is not faithful, has nothing to boast about, but rather should fear. He may be worse off in the judgment than he who knew little or nothing about the truth.

The Lord Jesus was not just a teacher, he also PRACTICED WHAT HE TAUGHT. "The former treaties have I made, O Theophilus, of all that Jesus began both to do and teach." (Acts 1:1.) The reason Jesus could teach others how to pray was because he often prayed. He could tell others that it is more blessed to give than to receive because he was always giving, and he finally gave himself. He could teach others to love their enemies because he loved his. He loved those who killed him. He loved those whose spit dried on his face while he carried the cross upon which their madness made him die.

We have not restored New Testament Christianity by just restoring the right doctrine; we must also restore THE RIGHT PRACTICE. Let us not think of "the restoration movement" as being something of the distant past, for we are still in it.

Knowledge of God's word not connected with a practice of it is foolishness; the kind of foolishness that would characterize a man who would build a house upon the sand. (Matt. 7:26.)

Just knowing the truth is self-deception. "But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.) Our worst deceivers can be ourselves!

Knowing the truth and not practicing it is sin "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) In

(Continued On Page 4)

## Knowledge Is Not Enough

(Continued From Page 3)

his Analects, Confucius said: "To know what we know, and know what we do not know, that is understanding." But, understanding is not enough! To know that we know the truth and to do what we know, that is Christianity; that is godliness. Anything else will send us to torment!

The story is told of a Korean who walked four days to a mission station and upon his arrival he recited without mistake the sermon on the mount. The missionary who listened but warned the weary pilgrim that reciting was not enough, and that it was necessary to practice what he learned. With broad smile the Korean said: "I tried to memorize it, but it wouldn't stick. So I hit upon this plan: I would memorize a verse and then find a heathen neighbor and practice it on him. Then I found it would stick."

## Have We Neglected Justice?

M. NORVEL YOUNG

"To do justice and judgment is more acceptable to the Lord than sacrifice" (Prov. 21:3.) The Pharisees stressed tithing, mint, anise, and cummin and neglected such weighty matters as justice. They were very careful about washing their hands in a ceremonial fashion before they ate but they overlooked such fundamental matters as honesty. They thought it more important to win an argument with the Sadducees about the nature of life after death than to be fair in their treatment of their employees or merciful to the poor. They often lied and cheated and took advantage of the widows and orphans and thought they could cover this up by being ceremonially proper in worship. Jesus said, "These ought ye to have done, and not to leave the other undone." (Luke 11:42.) Have we who are following Christ in the twentieth century fallen into the devil's trap in failing to stress the elemental principles of honesty and justice? Have we left the impression upon our young people that it is important to attend worship, to refrain from worldliness but unimportant to tell the truth or to pay our debts or to be fair to others? Have we taken honesty and justice for granted and assumed that the general community would teach these virtues and that the task of the church was to stress other virtues?

I'm inclined to think there are signs which point to our negligence in teaching plain honesty. I believe Jesus would say to us, "These things ye ought to have done, and not to leave the others undone." We can no longer take it for granted that the general community will assume the responsibility to teach our children to be honest and fair and ethical. These fundamental principles are over and over again in both the Old and New Testaments. Certainly we must not neglect teaching our children to worship God according to his word and to pray and to sing, making melody in our hearts and to read the Bible and to partake of the Lord's supper and to give as we

have been prospered. But let us be careful that we not leave the impression that the proper observance of these commands relieves us from the obligation to tell the truth, to be just, to pay our debts. Before one is really prepared to be generous, he must be just. May we ever remember that to do justice is more acceptable to the Lord than sacrifice.

God is interested in the way we treat those with whom we do business. He is interested in the way we treat the widow and the orphan who may not be able to protect themselves as well as others. Christians should be known in the community as the most ethical businessmen, as those who excel in keeping their word in doing what is fair. Those of us who preach, those of us who teach in Bible classes, and those of us who teach in homes should never neglect to teach justice.

## Ox In The Ditch!

L. L. GEIGER

**DID YOU PUSH IT?:** Jesus asked those of his generation, "which of you shall have an ass or an oxen fallen into a pit, and will not straightway pull him out on the Sabbath Day?" (Luke 14:5.) This was an adequate answer to his critics who desired to accuse him of wrongdoing because he thought to heal a person on the day of rest. His declaration is simply that they not treat a distressed animal as they were saying he should treat a diseased man: they would care for their livestock but did not want him to care for a person.

That the animal's case was an accident that created an emergency is what seemed to justify their working on the day the Lord had commanded them to do no work. Jesus did not take issue with them on this point: instead, he gives no indication but that he agreed with them. His teaching, though, was that they acknowledged the propriety of work on the Sabbath in case of an emergency that involved an ox but saw no propriety in such on the same day that involved a man. But what would have been their position if the owner had pushed the ox in so he would have had to work on that day? This is not touched in the story Jesus told but is what happens much of the time in our day when one goes to this statement to justify failure to worship on the Lord's Day.

Accidents will happen and will require extraordinary handling but what about the Christian who lives his life on a collision course? May he claim the tragic consequence to be an accident? It is not an accident at all when tragedy occurs after one has planned it and brought it about as coolly and as logically as a chemist adds elements together and produces an explosive, or as a farmer plants his land in the spring, cultivates it during the growing season, and then harvests it in the fall. It is no "ox in the ditch" situation when one carefully fails, week in and week out, to include scriptural worship in his weekly activities.

Just as it is wrong to take no action to prevent what one knows is going to produce harm-

ful effects in the physical realm, so it is sinful to continue without correction, or at least, protest what one knows God condemns. The ox is as much in the ditch after being pushed in as otherwise, but the one who did it to get to pull out is not guiltless. He may salve his conscience with "it was an emergency," but his salve has no healing properties. He would not push him in: and if he continues to fall in he should either fence off the ditch, fill it up, or level its banks.

Your "ox in the ditch" that makes you late for, or miss worship regularly, just might be the death of you.

## Micah, A Great Prophet

Micah, whose name means "Who is like unto Jehovah?" was a prophet whose home was Moresheth, a town on the Philistine border, about 30 miles south of Jerusalem. Micah was preaching there the same thing that Isaiah was preaching in Jerusalem and Hosea in Israel.

Micah, like Amos was a native of the country. He seems to have had but little love for the large cities. He was a man possessed of strong convictions and was a fearless patriot. He was preeminently a prophet of the poor and a friend of the oppressed. He had sincere sympathy for the downtrodden. He stands out in sharp contemporary false prophets who preached for reward. (3:5.)

Micah prophesied "in the days of Jotham, Ahaz, and Hezekiah, Kings of Judah." (1:1.) Jotham was a king which brought splendid luxury. His ambition to build fortresses and palaces in Jerusalem cost many a poor person's life. Ahaz over Judah, forced the people to pay heavy tribute to Assyria. Both the rich and the poor suffered. Greedy and avaricious landlords in Jerusalem used their power to oppress, confiscating the property of the poor, even evicting widows from their houses. All types of economic crimes were perpetrated. The rich devoured the poor. Under Hezekiah, in spite of attempts to reform the state, conditions became even more helpless. Men ceased to trust one another. Men in authority became guilty of the most inexcusable strife and intrigue. Men of the law abused their powers. Nobles fleeced the poor, judges accepted bribes, prophets flattered the rich, and priests taught for hire. At such a crisis, when commercialism, materialism and ungodliness were supplanting almost the last vestige of everything ethical and spiritual, Micah appeared and called the nation back to God.

Micah saw many of his own words come true. In 734 . C. only a few years after he began his work, all the northern part of Israel was carried away by the Assyrians. Thirteen years later in 721, Samaria fell and became ruins. Soon afterward Lachish, near Micah's older years there occurred the deliverance of Jerusalem.

While the country was falling before the Assyrians and it seemed certain that Jerusalem would also fall, Micah says that Jerusalem will be destroyed, not by Assyria, but by Babylon. This was while Assyria was in her glory and 100 years before Babylon came into power. Micah lived to see the deliverance of Jerusalem from Assyria, thus seeing one of his more outstanding prophecies come to pass.

The outstanding feature of Micah's book is that it names Bethlehem as the birthplace of the Messiah. (5:2). It is Micah's contribution to the ever increasing flood of prophetic explanation as to how the Hebrew nation is going to accomplish its Messianic mission of blessing the world, namely by Jesus who was to be born in Bethlehem.

Eastside Bulletin

Oklahoma City, Oklahoma

## Studies In The Book of James, (IX) Respect of Persons

James 2:1-13

(Continued From Page 1)

God.

### APPLICATIONS FOR OUR DAY

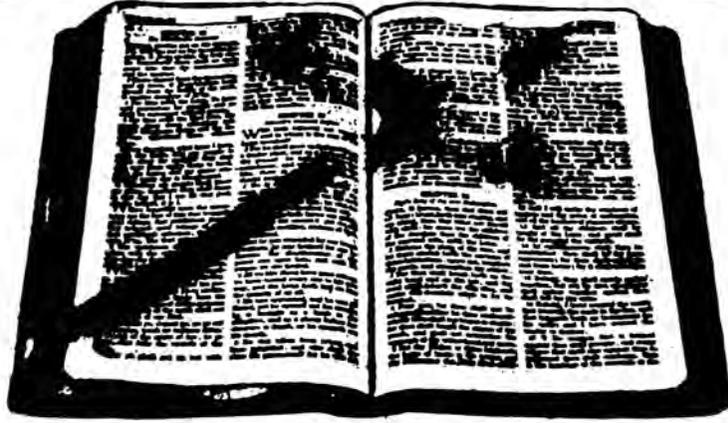
1. All men have equal access to God in Christ and are to be respected as God's people. Numerous passages of scripture testify to this truth, Rom. 1:16, Col. 3:11, Gal. 3:28. Whatever distinctions may be known in social, cultural, and economic areas, equal access to God is a truth of the Bible. All men who have obeyed the

gospel of Jesus Christ are brothers and sisters in the family of God.

2. Self-justification by appealing to what one does which is good while forgetting the evil practiced is of no benefit. James argues the absence of murder does not excuse lying, but instead one should blend together his awareness of responsibility and favor so that he sees the need of mercy in his own life and shows mercy unto others, 1 Jn. 1:7-10.

# WORDS of TRUTH

"Ye shall know the truth  
and truth shall make you free"  
Jn. 8.32  
"Thy word is truth" Jn. 17.17



"But speak forth the words of truth"  
Acts 26.25  
"Grace and truth came by Jesus Christ"  
Jn. 1.17

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## PRIVATE PRAYING

E. CLAUDE GARDNER

Children of God have the duty and privilege of prayer. All holy men everywhere should pray. (1 Tim. 2:8.) It is scriptural for the entire church to pray as did the church of the New Testament. (Acts. 2:42; 12:5.) It is a healthy sign in our time for a congregation to accent prayer. Thank God for elders who are calling the brethren together to pray for a gospel meeting prior to its beginning and for various other serious matters confronting the church. A congregation will have a better, more enthusiastic series of meetings if much praying is done. Try it. Like wise it is proper for prayer to be a part of the life in the home. In family worship, devotions and giving of thanks at meal times we offer prayers to God.

### PRIVATE PRAYING ENJOINED

Not only in the assembly and home should we pray but also in private as well. Jesus enjoined this in his discussion of prayer in the sermon prayest, enter into thy closet, and when thou on the mount. Said he, "But thou, 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. 6:6.) The expression "enter into thy closet" is used to signify private praying in contrast to the public demonstrations of hypocrites referred to in the preceding verses, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." In the house one may lack a special closet or a room dedicated to the use of prayer, but still he must find the time and place for a season of communion with the Father of spirits. One may breathe a prayer as he walks to his work. R. C. Bell, retired Bible teacher of Abilene Christian College, says, "Don't walk without praying and then don't pray without walking."

Jesus prayed secretly. (Luke 5:16; 6:12.) What better example can we emulate? If our perfect Savior found strength and power in prayer, surely we mortal, sinful men can find it of inestimable value in living as Christians. David prayed secretly. In Psalm 55:17 He promised, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." Three times daily will be none too often for us. It is quite rewarding and inspiring to meditate on a prayer psalms of David. One gets the idea the psalmist has expressed more beautifully than he can the deep emotions of his heart. As an illustration of this read the following portion of Psalm 61: "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry

unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings."

In private praying we may often feel the need to pray longer than we do in public which ordinarily would not exceed three minutes. Sometimes Jesus prayed all night. "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." (Luke 6:12.) Our public praying will be smoother and more effective if we have prayed much in secret. "I can tell whether a man prays privately by the way he prays publicly." Is that a true statement? It may be an overstatement but we feel that in many cases it is a true index. Should the tone of voice and selection of words be different in public and private praying? Both are for divine rather than human ears. If we could always realize this, perhaps we could eliminate any hypocrisy in prayer, artificial tones, and special efforts at embellishment of words. We should strive for a sincere outpouring of the desires of a righteous heart.

### WHEN TO PRAY

Opportunities for prayer are unlimited. To name some of the appropriate times to pray the listing below may help us:

1. **WHEN WE ARE SAD.** Dark hours come to all of us. It may be death, disappointment and dismay but heavy hearts can be lifted up through prayer. When your heart is aching and loneliness fills your life, do not forget to pray.

2. **WHEN WE ARE HAPPY.** In adversity of ten men turn to God, but ignore him in times of prosperity and happiness. We should be filled with praise and exalt our good heavenly Father for the perfect gifts that make us happy.

3. **WHEN WE ARE TEMPTED.** None of us lives above sin. Likely all of us have a besetting sin. When we are tempted to exercise ourselves in this sin temper, or cursing, or gossip, or lust, or pride, or drunkenness, or any sin let us think to pray. Jesus taught us to pray, "And lead us not into temptation but deliver us from evil." (Matt. 6:13.) The Lord will help us in the hour of temptation. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13.)

4. **WHEN YOU ARE WORRIED.** Christians should not worry. Some say this is humanly impossible. If this be true God asks of man the impossible, for he commands, "Be careful for noth-

ing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6.) God does not require of us more than we are able to perform. One means of overcoming the worry habit is by prayer.

5. **WHEN WE HAVE A GREAT DECISION TO MAKE OR A PROBLEM TO SOLVE.** Jesus prayed all night and on the following day he selected the twelve. (Luke 6:12,13.) In a time when you are unable to discern the right course, then it is time to talk to God. We have the assurance the Lord will answer our petitions. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

6. **WHEN WE ARE DISCOURAGED IN LIVING THE CHRISTIAN LIFE.** Do not run up the "white flag" and quit. Victory will come (Continued On Page 4)

Area-Wide Youth Meeting At  
Sixth Ave. Church  
Jasper, Alabama, Oct. 16 to 20

From Monday night to Friday night of Oct. 16th through the 20th at 7:00 p. m. Brother Kenneth Reed of Tuscaloosa, minister of the University, will speak for five nights to our Young People in an Area-Wide meeting, and will deliver messages adapted to all parents and their children and young people, and especially for "YOU" and "YOUR" family. Whether married or single, whether or not you are parents or children and young people, all of you need these lessons to be given by Brother Kenneth Reed. Look for the signs on the highways, and carry a large card on your automobile. Use your telephone, go and invite, talk this meeting, and don't miss a single night. Bring the people and "Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land. . ." (Deut. 31:12-13.) This great principle of Divine truth has many of us excited concerning this great meeting offering five big nights of great things from God's word for a ge and youth. Systematize your efforts and bring as many cars, trucks, buses, etc. from your congregation as you possibly can. Nearly all the congregations in Walker County have purposed to attend and bring their "Aged, middle aged, and youth as many as possible."

## WORDS of TRUTH

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## When Are Examples Bound?

(No. 2.)

GUS NICHOLS

In our last study of the foregoing subject we learned that Old Testament approved examples are not always applicable to New Testament doctrine and practice, and are, therefore, not always bound upon us now. Only those Old Testament examples which perfectly fit in with the spirit of Christianity, and are bound upon us in the New Testament are now binding. God does not always approve of the same things under the different covenants.

### SOME EXAMPLES ARE CONDEMNED

The Bible abounds in instances of violations of God's law. Hence, the sins of those living under both the old and new covenants, as recorded in the Bible, become examples of warning to us, and to all who shall ever live upon earth. We should profit by their sins, blunders and mistakes in life. Condemned examples should teach us many great lessons of truth.

#### "THREE WERE KILLED HERE!"

In driving along our highways in some states we sometimes see a little cross by the wayside which says one or more persons were killed there in accident. Now, just why do officials in control of our highways put up such signs and advertise such information? It is because such unnecessary destruction of human life ought to be an example of warning to us that we should "be careful" lest we come to the same disastrous end.

#### CORINTHIANS THUS WARNED

Paul reminded the church at Corinth that many of the Israelites who crossed the Red Sea and were saved from Pharaoh and his hosts, displeased God, "Were overthrown in the wilderness". (1 Cor. 10:1-5.) Then the apostle says, "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written. The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 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. Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:6-12.) Surely the reader can feel the force of the warning based on such examples of sin which were condemned of God, and made to become examples, or ensamples of warning to us.

### SOME EXAMPLES OF UNBELIEF

We are to be taught and warned by the examples of unbelief in the Bible. There are teaching examples in the scriptures. "Let us labor therefore to enter into that rest, lest any man fall after the same EXAMPLE of unbelief." (Heb. 4:11.) Peter speaks of God as, "Turning the cities of Sodom and Gomorrah into ashes and condemneth them with an overthrow, making them an ENSAMPLE unto those that after should live ungodly." (2 Pet. 2:6.) Jude says, likewise, "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an EXAMPLE, suffering the vengeance of eternal fire." (Jude 7.)

### NOT FOLLOW SOME EXAMPLES

Even some approved examples are not to be followed. Under certain circumstances the Prophet Elijah called down fire from heaven and destroyed his enemies. (2 Kings 1:9-18.) At that time this was approved and done by the will of God, for it was needful to confirm the word of God and turn God's people away from idolatry.

But when Peter and John wanted to follow Elijah's example and call down fire from heaven to destroy the Samaritans who would not receive Jesus, such approved example was not fitting for the time and for Christianity. So Jesus reproved the two disciples for wanting to do as Elijah had done. "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them." (Lk. 9:51-56.)

### SUBSTITUTED THEIR OWN SUPPER

The church at Corinth substituted their own supper for the Lord's supper, and Paul condemned their sinful example. (1 Cor. 11:17-34.) However, I remember than an old gospel preacher told me that he went to preach for a congregation once which had "dinner on the ground instead of the Lord's supper." Paul called such, one's "Own supper", and not the Lord's supper. They were eating to satisfy hunger, and Paul said, "If any man hunger, let him eat at home." That is, let him eat before coming to the worship, as they then met at nights for their worship. Of course, it is not scriptural now to follow the example of the church at Corinth in perverting the Lord's supper; for this is a condemned example, and not approved. Paul said, "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? Have ye not houses to eat and to drink in? Or, despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not." (1 Cor. 11:20-22.)

### PETER'S EXAMPLE CONDEMNED

When there were no Jewish brethren present Peter ate with the Gentile brethren, which was in perfect keeping with his inspired teaching on the subject. (Acts 10 & 11.) But when the Jewish brethren came, Peter would not thus fellowship Gentile brethren, fearing the Jewish objections and criticism. Paul withstood Peter to the face and said Peter was to be blamed in this matter, and had dissembled or acted a hypocrite. (Gal. 2:11-16.) Of course, it would not now be scriptural for us to follow Peter's condemned example. Peter as an inspired apostle had taught the truth, but he was not practicing it. Inspired men were as human as we are in their practice of what the Spirit through them revealed and confirmed. All men are imperfect in practice. (1 Jn. 1:8.) Paul had to keep his body under and control it just as uninspired men had to do for their bodies. (1 Cor. 9:27.)

### IT'S WRONG IF CONDEMNED

Whatever God condemned is wrong and sinful. Since the Bible contains a record of the sins of men, as well as of their virtues, God condemned their sins, and approved their virtues. We may

imitate the good, but not the bad — even in a good man's life. We are to follow a good man like Paul, but only as he followed Christ. (1 Cor. 11:1-2.) Even faithful gospel preachers today are not perfect and sinless in their lives and conduct. Neither are they perfect in their teaching, as Inspired men were. But we all have the Bible and are admonished to study it for ourselves, as we are taught of preachers and others. (Acts 17:11-12; 2 Tim. 2:15.)

However, it is a sin to follow after and hear men who are known to be false teachers. It is not right to lend one's influence to a meeting, or a church, which is trying to divide the brotherhood. "Take heed what ye hear." (Mk. 4:26.) It is not wise to allow an enemy to come in and sow your garden down in Johnson grass seed just to show him you can root it up, or prevent it from producing Johnson grass. False doctrine must not be let alone, for it will produce after its kind, just as certainly as this is true of Johnson grass seed. Some say let false doctrine alone and let it die. The solution is not all that simple. The farmer does not let the grass and weeds in his field alone and let them DIE, but he gets an early start and kills them out.

### WHAT IS CONDEMNED

Any spirit or attitude, belief, custom or doctrine, example, or anything else found recorded in the scriptures, which is condemned of the Lord must not be followed or practiced by Christians. The Lord's disapproval must be respected. All things contrary to the Lord's will are wrong and not be practiced by the Saints. This not only takes in those things which God hath forbidden and condemned by saying "Thou shalt not" but whatever He in any sort of way condemned and was not according to his will.

The Lord's way and will must be adopted by us and become ours. We must say, "Thy will be done." (Lk. 22:42; Mt. 6:9-12.) To go contrary to what we know to be the will of God is to sin. A faithful child will do the will of its parents, when it knows their will and wishes, even though they may not have expressed that will by saying "Thou shalt", or "Thou shalt not." Any sort of expression of their good pleasure concerning the child should be respected, and will be by a dutiful child. So of God's children. God does not have to speak and say "Don't miss the worship on Sunday nights, and Wednesday nights, and during the series of gospel meetings", in order for us to know his will in the matter. Knowing that he loves us and wants us to love him supremely, we know his will in such a matter. Opportunity makes a difference. (Gal. 6:10; Phil. 4:10.)

## Homecoming at Childhaven October 14th

On Saturday, October the 14th, 9:30 a. m. to 4:30 p. m. there will be a homecoming at Childhaven. All the friends of the home are invited to come and spend the day, or at least come by during the day for a while and see the home with its new buildings and improvements, and meet the 95 or more children who live there.

At 11:00 a. m. Brother V. P. Black of Mobile will speak and "dedicate" three buildings recently erected. At the last homecoming more than 800 attended during the day, and we are expected more than 1,000 on October 14th this year.

Lunch will be served at the noon hour and every one will be served with plenty. Be sure to come for the day — at least for an hour or two. Many of our friends have been planning for a long time to visit the home. Why not come to our homecoming? October 14th. 9:30 a. m. to 4:30 p. m.

GUS NICHOLS FOR ALL THE TRUSTEES

## Fools Mock At Sin

G. K. WALLACE

"Fools make a mock at sin: but among the righteous there is favour." (Prov. 14:9.) Often boisterous laughter arises from a crowd and we ask why they laugh. On inquiry we find that it is because of sin. The "but" of most jokes today is sin. The burden of most magazines today is sin. The headlines of most papers features sin. That leads us to ask how do we regard sin?

What is our attitude toward sin? Sin, to many, is a great source of pleasure. They are like the people were in the times of Jeremiah. "Thus saith the Lord unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them." (Jer. 14:10.) Sin comes forth out of an evil heart, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. 15:19.)

Often we apologize for sin. We hear people say let the young sow their wild oats. Some seem to think youth is never crowned unless it is crowned with dirt. We try to obliterate and wipe out the stench of sin by verbal perfume. We apologize for it and we tolerate it. We do nothing to hinder, prevent, nor prohibit it. A casual glance at the daily newspapers indicates that sin holds high carnival in our nation. And there are too many public officials who are for sale. The home is disintegrating and the appeal of public amusement is to the base and low.

What kind of a man is he who mocks at sin? The preacher of old said that he is a fool. He is a fool because of what sin is. Sin is a transgression of the law. (1 John 3:4.) Sin is leaving undone that which should be done. (James 4:17.) He who mocks at sin is a fool because of what sin does. Sin separates man from God. Adam and Eve were happily living in the garden until they sinned. They were driven from the garden and shame and fear entered into their lives. They no longer had the fellowship with Jehovah as they once had. Sin separates the father from the son. The story of the prodigal shows that the boy went away from home because of greed and lived a life of sin which separated him from his father. (Luke 15:11-14.) Sin in the guise of pride and envy kept the elder brother from entering into the joy of the home when the prodigal returned. (Luke 15:28-32.) Sin caused David to weep over the loss of his son and he said, "Oh my son Absalom, my son, I would that I had died in thy stead." Sin caused King Saul to lose his kingdom. Saul said unto Samuel, "I have sinned: for I have transgressed the commandments of Jehovah, and thy words, because I feared the people, and obeyed their voice. Now therefore, I pray thee, to pardon my sin, and turn again with me, that I may worship Jehovah. And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel." (1 Sam. 15:24-26.)

Why is a man a fool because he mocks at sin? He is a fool because sin is worse than he thought it was. Moses chose to share ill treatment with the people of God rather than to enjoy the pleasure of sin for a season. (Heb. 11:25.) Moses knew that the pleasures offered by sin are temporal, that a man would be a fool to give himself to sin. If you doubt that sin is worse than you think, ask Cain. Cain slew Abel his brother and because of this he had to go away and hide in the land of Nod. He had to wear a sign upon him so he would not be killed. His conscience was not void of offense and he cried out that his sin was greater than he could bear. He who doubts that a man who mocks at sin is a fool, ask David. Because of lusts and wickedness David brought great suffering upon himself and shame upon his family. If you doubt that a man is a fool who mocks at sin, ask Saul. Because of the stubbornness of his heart he threw away his kingdom. If

you doubt that he who mocks at sin is a fool, ask Judas, who, for thirty pieces of silver, betrayed his Lord.

Is there no cure for sin? Certainly there is balm in Gilead. The prophet Jeremiah said, "Is there no balm in Gilead; is there no physician there?" (Jer. 8:22.) The physician is the "great physician" and the sick need him. (Matt. 9:12.) The remedy for sin is the blood of Jesus Christ, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." (Isa. 53:5.) "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." (1 John 1:7.) "And he said unto me, These are they which came out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb." (Rev. 7:14.)

"What can wash away my sin? Nothing but the blood of Jesus; What can make me whole again? Nothing but the blood of Jesus. O precious is the flow that makes me white as snow; No other fount I know, Nothing but the blood of Jesus." (Song by Robert Lowry.)

(-Gospel Advocate-)

## Christianity Is True

GUS NICHOLS

True religion's a system of faith,  
Built on a foundation, deep and wide.

It rests upon what the scripture saith,  
Is unshaken and will abide.

Christianity is built upon Christ,  
Not on some creed or dogma of men.

It rests on Christ and his sacrifice—  
Upon his blood to atone for sin.

"Other foundation can no man lay,  
Than that is laid, which is Jesus Christ".

He is the tried stone, let us say,  
And his value can not be priced.

When Peter confessed him as God's Son,  
"UPON THIS ROCK I'LL BUILD MY CHURCH"  
Said the Christ whose work had begun,  
As you'll see, if scripture you search.

The church is built on His sonship,  
Virgin birth, works and crucifixion.

Foundation for a great fellowship,  
Tried and proved by his resurrection.

When He descended upon this earth,  
Angels confessed him as Savior and Lord.

This they did at his virgin birth,  
As recorded in God's Holy Word

When He was twelve the Saints and Sages,  
After they had heard him three days,  
Confessed him as greatest of the ages,  
In all his wisdom and his ways.

At his baptism, God confessed,  
Saying: "THIS IS MY BELOVED SON".

Then John bore witness and professed,  
He saw the Spirit on the Holy One.

When he was transfigured in glory,  
Again God confessed his dear Son.

As always in the gospel story,  
Heaven approved him as the Divine One.

He challenged them to kill his body,  
Promised he would rise the third day.

They conjured up lies and excuses shoddy,  
Killed him in a most cruel way.

Then the third day, as he said,  
He came forth from a borrowed grave,  
And he rose again from the dead;  
And now he has the power to save.

He was seen of men forty days,  
By many infallible proofs.

Showed himself alive in many ways,  
They told the good news, gave proofs.

They went out and told the true story,

They preached it to the whole world,  
About the son of God, Lord of glory,  
The gospel banner they unfurled.

The Church was established every where,  
And their word was from heaven confirmed.

They did great miracles here and there:  
Their integrity God thus affirmed.

Their Pentecost was where he arose,  
And not a thousand miles away.

Evidence was fresh, as everyone knows;  
Thousands obeyed on that fiftieth day.

Fires and prisons, punishment and death,  
The gates of hell could not prevail:

They bore witness to their dying breath,  
And of the hundreds, not one failed.

We have the monuments, towering high  
Baptism, Lord's Supper, Lord's Day,

His sonship no one can truly deny  
His doctrine and church are here today.

You can prove Christianity by its fruits  
"Love, joy, peace, and all that's good

Only a good tree bears good fruit.  
Let us bear only good fruit, as all should.

Let us build on the solid rock,  
The rock on which Christ built his church.

Let us be a part of his flock,  
And we'll not be left in the lurch.

Hearing and doing, we build on Christ,  
Hearing, not doing we build on sand.

Faith that obeys accepts his sacrifice.  
If you disobey your house can't stand.

## How Do We See Ourselves?

JAMES W. CLARK

This will be no effort to puff us up with pride.  
If it were, then we would be as the Pharisee in  
Luke 18. The world has enough of these people.  
We just don't need anymore. We have enough to  
go around.

But we all have some kind of picture of ourselves.  
We have some kind of mental images in  
our minds. They might not be all that we would  
want them to be, but they are there none the  
less.

In Numbers the 13th chapter you have the  
children of Israel in the wilderness. They have  
sent out the spies to spy out the land. They are  
gone for 40 days and come back with a report.  
Joshua and Caleb, two of the spies, said they  
were able to go up and take the land. However,  
ten of the twelve had other things to say. "And  
we were in our own sight as GRASSHOPPERS".  
That means that is the way they looked to them-  
selves. Nobody else had said they were such. In  
fact if anybody had said such this would have  
been denied. But that is the way they saw them-  
selves. What they would do and say grew out of  
this idea they had of themselves.

Now were they grasshoppers? Were they  
that weak? Could they take the land? Was  
not God with them? To ask any one of these  
questions is to answer it.

Now this might not be so bad but look at the  
effect it had on other people. They got the same  
impression of themselves. As a result they wast-  
ed away 40 years in the wilderness.

It seems to follow from this that we will  
largely be governed by the mental image that  
we hold of ourselves. We can downgrade our abil-  
ity until we will make no attempt to use the abil-  
ity that we do have. Is this not what happened to  
the one talent man? He had the ability. (Matt.  
25:14-16.) The talent was given to him because  
he did have such ability. But somehow he con-  
vinced himself that he did not have such.

Proverbs 23:7 "As a man thinketh in his  
heart so is he. Proverbs 4:23, "Keep thy heart  
with all diligence, for out of it comes the issues  
of life." If the thinking done in the heart about  
ourselves is wrong, or we spend too much time

(Continued On Page 4)

## PRIVATE PRAYING

(Continued From Page 1)

through prayer. The one who taught us to pray declared that "men ought always to pray, and not to faint." (Luke 18:1.) Paul wrote, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:18.)

7. WHEN WE HAVE EVIL THOUGHTS. These are locked in the mind but the Omniscient knows them. When we repent of evil desires and wicked thoughts we confess them to God who will forgive us. (1 John 1:7,9.) These sins should not be confessed publicly since they were committed privately and can be corrected in this manner.

### CLOSE TO THE LORD

Prayer will draw us closer to the Lord. We should count him as a friend who is our constant companion. We should know that he is with us (Psalm 23) and to him we may go at any time. Also, he is our Father and we are his children. This closeness assures us of wonderful blessings one of which is supplication to him. Not proud but humbled are we at the privilege to being children of God and enjoying the attendant blessings. John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." (1 John 3:1.) We will be stronger in the church, happier in the home, and more spiritual as individuals if we carry out the Lord's charge to pray privately.

Freed - Hardeman College

## How Do We See Ourselves?

(Continued From Page 3)

allowing the wrong thing into the heart then we are bound to go wrong.

II Cor. 3:18 "But we all, with unveiled faces beholding as in a mirror the glory of the Lord, are transformed into the same image from glory unto glory." When Christ is then hung in the gallery of the heart we from day to day are transformed. Then we picture ourselves becoming like Christ. How then do we fail to be lifted up?

Too many people are saying, "I cannot lead a good prayer," I cannot teach a class, I cannot speak to a visitor. No we can't and will not as long as we go on saying this, never trying to do any better. We will do just like these ten did. We will waste forty years doing nothing worthwhile but running around in a circle.

The prodigal got a picture of himself in the far country. Sure he could have stayed in the pig pen. He could have said, "I can't afford to go home now. But he pictured himself better down there. His state was not getting any better where he was. At least he could try. That is more than can be said of some.

## We Teach The Bible To Children Because:

LOGAN BUCHANAN  
(Gospel Minutes)

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6.)

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:4.)

"And Jesus increased in wisdom and stature, and in favor with God and man." (Luke 2:52.)

"From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Timothy 3:15.)

"Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

(Luke 18:16.)

### THE VALUE OF BIBLE STUDY

Abraham Lincoln: "I believe the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this book."

George Washington: "It is impossible to rightly govern the world without God and the Bible."

Charles Dickens: "The New Testament is the very best book that was or ever will be known in the world."

Lord Tennyson: "Bible reading is an education in itself."

Andrew Jackson: "That book, sir, is the foundation on which our republic rests."

Charles Dana: "The grand old book still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the pages of the Sacred Word."

Patrick Henry: "The Bible is worth all other books which have ever been printed."

W. E. Gladstone: "I have known ninety-five of the world's great men of my time, and of these eighty-seven were followers of the Bible."

John Quincy Adams: "I have for many years made it a practice to read the Bible once every year."

Robert E. Lee: "In all my perplexities and distresses, the Bible has never failed to give me light and strength."

George Muller: "I look upon it as a lost-day when I have not had a good time over the word of God."

U. S. Grant: "The Bible is the sheet-anchor of our liberties."

## Alabama Christian College

After three-and-a-half years with Alabama Christian College as speech instructor and Assistant to the President in Public Relations, I have now moved to Athens, Ohio. I shall be teaching at Ohio University while working on my doctorate. I was at Alabama Christian College during its transformation from the old original campus to a new beautiful ultra-modern campus. Alabama Christian College now has an educational plant second to none in the brotherhood in beauty and facilities.

It was my fortune to work very closely with Rex A. Turner, the president of Alabama Christian College, during my tenure with the college. In my capacity as assistant to the president, I had opportunity to measure the man and the job. Brother Turner is a great man. He is doing a great job without the resources that many in similar positions have. Brother Turner is a capable, sound preacher, an able writer and a qualified educator. Some of the credentials which qualify him for the position he holds are, an earned Doctor of Education degree, and earned law degree, and over thirty years of teaching, preaching and writing. He is on the editorial staff of the GOSPEL ADVOCATE and the MINISTER'S MONTHLY and is recognized as an outstanding educator by his peers in the field of education throughout Alabama. Brother Turner has an amazing capacity for work, and is one who can begin a task and see it through even when the going is slow and discouraging.

I was complimented by the fact that President Turner insisted that I remain with Alabama Christian College. He proposed that I change my field of study from speech to public relations and school administration and work toward a doctorate at Auburn University while continuing on the faculty. In time he reluctantly acceded to my desire to continue in the field of speech, but he insisted that I should return to Alabama Christian College when I have completed my program of study.

I, myself, was "in a twist between the two" desiring, on the one hand, to render what service I could to Alabama Christian College during

its period of rapid expansion and, on the other hand, wanting and needing to work on my doctorate. The decision was made when I received an opportunity which I felt that I could not let pass.

In my estimate, Alabama Christian College has an unparalleled opportunity and a great future in Christian education and service to the brotherhood. Its personnel from the Chairman of the Board, the Board, administration, faculty, staff, et al., are of the highest caliber and dedication. Jimmy Faulkner, the Chairman of the Board of Directors, is one of the most respected and capable men in Alabama. V. P. Black, Vice-president in Charge of Development, is rendering invaluable service to the school. The college has a superior faculty. Several of the faculty members will have earned their doctorate degrees within two or three years. Dr. E. R. Brannan, the Dean is a very capable man. I have the highest esteem for Alabama Christian College and all of those associated with it and the most optimistic vision of its future.

Floyd O. Parker, an experienced teacher and educator, will largely assume my duties at Alabama Christian College. I am confident that what little I have been able to accomplish for the college he will continue and extend. My stay at Alabama Christian College has been one of the richest experiences of my life.

## If I Were The Devil

By ELVIS DENNY

If I were the Devil I would do many wonderful things in the name of religion. I would appear before the human family as an angel of light, and by so doing deceive people into thinking that I was really interested in their eternal soul, and that I was a servant of God. "And no marvel; for Satan himself is transformed into an angel of light." (2 Cor. 11:14.)

If I were the Devil I would engage the service of some of the most pious men upon the earth, men that would be used by me to deceive and turn people away from God. I would want ministers that appeared as ministers of righteousness. Men that appeared to be right in the eyes of God, or wolves in sheep's clothing. (Matt. 7:15.) "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. 11:15.)

If I were Satan I would seek to keep people in my kingdom and out of the kingdom of God's dear Son. I would teach (through my ministers) that God's plan of salvation is nonessential to one's salvation, and that the Lord's church is man-made. I would have my own churches to keep people out of the Son of God's church. "Behold, I will make them of the synagogue of Satan..." (Rev. 3:9.)

To all that have rendered obedience to the first principles of the oracles of God I would entice to leave God (or at least put Him) second place in their lives. I would say that Christianity is not for the young and thus try to deceive the hearts of the entire family of believers.

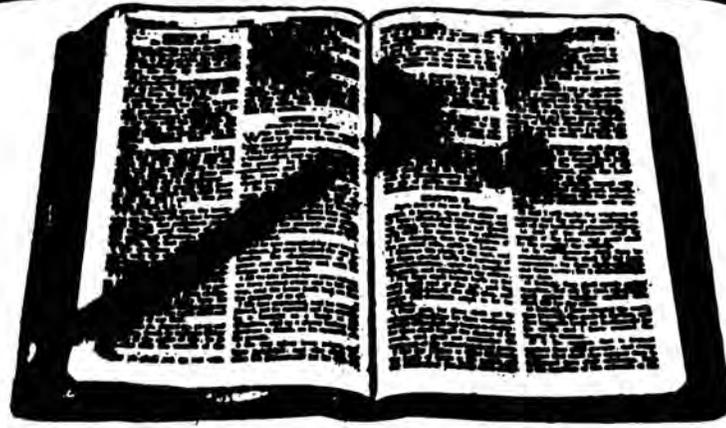
I would tell the young couples with children that it is entirely too much to expect that they get their children ready for Bible study and worship, and that the preacher is old fashioned when he preaches that children are to be brought up in the nurture and admonition of the Lord. (Eph. 6:4.)

I would also teach that one is not to be liberal with his giving to God because I would know where one's treasure is his heart will be also. (Matt. 6:21.)

As the ruler of darkness I would teach long and loud that tomorrow is the best time to do God's will. (James 4:14.) I would also emphasize that all should wait for a more convenient season to do God's will. (Acts 24:25.)

If I were the devil I would walk about deceiving people, in and out of the church, exactly as he is doing now.

# WORDS of TRUTH



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

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

VOL. 2

FRIDAY, OCTOBER 13, 1967

NO. 135

## The World's Greatest Giver

God knows that it is "more blessed to give than to receive." (Acts 20:35.) Many great men have given freely of the things they possessed and have been widely acclaimed for their generosity. But he who gave it all is God.

"The God that made the world and all things therein — giveth to all life, and breath, and all things." (Ac. 17:25.) "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." (Jas. 1:17.) God is able to give gifts that are "good and perfect", that is, suitable and useful, because it all belongs to him. (Ps. 50:10-12; Hag. 2:8.) Every material blessing has come from God. "He sends the sunshine and the rain, he sends the harvest's golden grain," as we used to sing it. He fills our hearts with food and gladness. (Ac. 14:17.) Hence, we are stewards of these manifold blessings; they are ours to use for a while.

### GOD GAVE A PERFECT SAVIOUR

"This man hath done nothing amiss" well describes the whole life of Jesus. "Him who knew no sin he made to be sin (an offering for sin) on our behalf; that we might become the righteousness of God in him." (2 Cor. 5:21.) "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted as we are, yet without sin." (Heb. 4:15.) "—ye were redeemed, not with corruptible things, with silver or gold—but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." (1 Pet. 1:18-19.) "—because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth." (1 Pet. 2:21-22.)

Jesus Christ was perfected as our Saviour through suffering, and has become unto all them that obey him the author of eternal salvation. (Heb. 5:8-9.) He is perfect in wisdom and knowledge and understanding; he stands perfect and complete as the gift of God's love to man.

### GOD GIVES PERFECT SALVATION

The gospel of Christ is perfect, the power of Christ is perfect, the power of God unto salvation. (Rom. 1:16.) Nothing is lacking. Through the goodness of God we are led to repentance. (Rom. 2:4.) We are thus saved from the love and practice of sin. But at this point the guilt of sin remains and the consequences of sin still threaten. The Lord has given us a test of faith in the commandment of baptism, for baptism is "unto the remission of sins." (Acts 2:38, 22:16.) Once those sins are forgiven God will never bring them up again, not even in the day of Judgment. He has promised, "their sins and their iniquities will I remember no more." (Jer. 31:34, Heb. 8:12.) So the

guilt of those past sins is forever gone. This is a "good and perfect gift" which we receive upon the conditions set forth in the gospel. But what of those sins which we commit as God's children? Well, the blood of Jesus Christ takes care of them. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 Jn. 1:7.) This does not exclude the necessity of repentance and prayer, nor for the confession of sins, for this is part of "walking in the light." (1 Jn 1:8-10; Acts 8:22.)

All this would still fall short except for the fact that the penalty for those forgiven sins is, not merely commuted to a lesser punishment, but completely removed. "The wages of sin is death." (Rom. 6:23.) When we "obey from the heart that form of teaching" brought to us in the gospel the death of Jesus is substituted for our death. (Heb. 2:9.) Furthermore, "he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7:25.) So the Lord not only saves, but he continues to save and will do so as long as we walk in the light of his word. This is perfect salvation.

### A PERFECT CHURCH

Yes, God gave, or established, a perfect church. Those who are ignorant of the Scriptures and those who see only what is human will quickly deny this. The human element in Jesus' church can never in this world appear to be perfectly sinless. We rather "go on unto perfection." (Heb. 6:1.) But what the Lord did was perfect. The New Testament church is perfect in organization. With elders, deacons, evangelists and teachers to carry on the work under Christ as head the church needs nothing else. No popes, conferences or super organizations can improve God's arrangement. The church, under its elders, is sufficient to do all the Lord gave it to do. As others have very ably pointed out the church is not sufficient to do the work of civil government. It is not sufficient to do the work of the home, to function as a home. These are separate institutions. But we, as the church, do have the responsibility of preaching the gospel to the whole world, of engaging in works of benevolence and building ourselves up in faith. (Eph. 4:11-12.) Whenever man tampers with God's divine plan the results are always for the worse, not for the better.

### A PERFECT LAW

Yes, the Lord has given us a law, perfect and complete. This has been true in other ages as well. David wrote, "The law of the Lord is perfect, con-

verting the soul." (Ps. 19:7.) The law of Moses served the purpose of God well in that men under that law learned that they could not save themselves by perfect works. But the law that we have is perfect, final and complete. Let us not suppose that we have no law as some have. Men have thought that Romans 6:14 does away with all law. But such is not the case. Please notice these references to law related to us all. "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death." (Rom 8:2.) Paul also affirms in First Corinthians 9:21 that he was "not without law to God, but under law to Christ." Therefore, when he says that we "are not under law, but under grace" he is speaking of the law of Moses, or law of human merit, by which no man could be saved.

Human law is never perfect. The creeds of denominations change regularly. The Bible never changes. Like its giver, it is the same today, yesterday and forever. The epistle of James say it this way: "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." (Jas. 1:25.)

(The so called Ecumenical movements that purport to bring about unity among believers in God are doomed to failure. They want unity on anything, and everything, but the word of God. We wish that we would all become one in Christ in the church, but this can never be as long as men hold to the doctrines and commandments of men.)

### THE ULTIMATE GIFT IS ETERNAL LIFE

"The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." (Rom. 6:23) This is not only life with eternal qualities but also that which is "forever and forever." There is no word in human language to fully express the idea of eternity. The best that we can now do is to read God's word regularly to build up our faith in him who has made the promises. Eternal life will be a state in which there is no death, no crying or sorrow. It will be the "land of fadeless day." It will be perfect. For God is its giver, the world's greatest giver, who does all things well. For these wonderful blessings it behooves us to give ourselves to the Lord, to deny ourselves of that which is our own wills, and take up our cross and follow him. (Lk. 9:23)

- Virgil Bradford

## WORDS of TRUTH

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## "Gather The People Together"

GUS NICHOLS

The assembly of God's people is so richly blessed of God, and so obviously essential to Christian growth, and final and eternal salvation, that it is suicidal to neglect or forsake such assemblies. In the giving of the law of Moses God required that the whole nation of Israel get together for the reading of the law of God and for worship and to do so at regular and stated times.

### "GATHER THE PEOPLE TOGETHER"

God said, "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whether ye go over Jordan to possess it." (Deut. 31:11-13.)

### "AT THE END OF EVERY SEVEN YEARS"

This wonderful arrangement for teaching and instructing all those in Israel capable of being taught was to be, "When all Israel is come to appear before the Lord thy God in the place which he shall choose." (Deut. 31:11.) This was not all of the teaching that could be done in Israel. They could go the second mile and do all other teaching possible. God has not put a limit to the amount of good which we are to do. The giving of a tenth under the law was not a limit of each one to that amount, but that was a floor beneath which one could not come without robbing God. (Mal. 3:8-11.) As this reference says, there was to also be free will offerings above the tithes, or tenth. God has always wanted man to do all in his service that he has faith and love enough to impell him to do, and, thus be rich in good works. (Gal. 6:10; 1 Tim. 6: 5-19.)

This teaching was to be "At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles." (Deut. 31: 10-13.) This would find some children only about seven years of age, born since the previous meeting, together with those younger.

### BUT TEACH MORE THAN THE MINIMUM

But the parents were to teach their children at home in addition to this minimum public instruction. Moses said concerning this, "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 in by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6:5-9.) Certainly, such inten-

sive and daily teaching and instruction is needed by each generation from Moses unto the present. WAS NEEDED IN ALL CITIES AND VILLAGES

A great assembly every seven years was not all public teaching that was needed, and which could be scripturally done under the law. We have seen that they were to teach daily in their homes. (Deut. 6:5-9; 11:18-21.) Though God had chosen Jerusalem as the place for the great assembly to be held every seven years, they could teach in between in all the cities at any time and as often as they had faith to motivate them to thus do good, and to the extent that they would believe in the power of God's word to turn their fellow men from sin.

When Jehoshaphat became king of Judah he enlarged the evangelistic program of teaching in Israel, and instead of gathering the people only once in seven years for teaching and instructing them in the law, he had them taught constantly everywhere. "In the third year of his reign he sent his princes . . . to teach in the cities of Judah. And with them he sent levites. . . and with them Elishama and Jehoram, priests. And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." (2 Chron. 17:7-9.) This was a more extensive program of teaching than the minimum demand of the law. And it was a most rewarding experience. The next verse says, "And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, and so they made no war against Jehosaphat. Also some of the Philistines brought Jehosaphat presents, and tribute silver, and the Arabians brought him flocks, seven thousand and seven hundred he goats. And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store. And he had much business in the cities of Judah: 17:10-13.) From this we see that when they taught all the people everywhere, the word of God, the people not only were blessed spiritually, but their influence reached the neighbor nations, and they enriched God's people in return, and became a blessing to them.

Thus, we see that it pays a nation to know God's word, follow it and serve God. "Righteousness exalteth a nation, but sin is a reproach unto any people." (Prov. 14:34.) And it is no wonder, therefore the prophet said, "Blessed is that nation whose God is the Lord." (Ps. 33:10.)

### OUR WORLD NEEDS GOD'S WORD

In the great commission 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 Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." (Mat. 28:18-20.) This worldwide and age-lasting program of teaching has not been properly carried out, and hence our world is in a moral and spiritual delemma from which it appears to be unable to extricate itself.

There is only one Book in the world which is outlawed from the schools of our nation, and that is the Bible. And, as far as I know the only public place in the nation where prayer is outlawed is in the public schools of the nation. Our nation needs God. Our Nation Needs Christ. OUR NATION NEEDS GOD'S WORD!

### YES, "GATHER THE PEOPLE TOGETHER"

We need to "Gather the people together" and read the Bible unto the people — unto the dear PEOPLE! The people need to come together to be taught and to learn the word of God. Let us give that scripture again, "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whether ye go over Jordan to possess it." (Deut. 31:11-13.)

### DIVINE TEACHING IS THE ONLY HOPE

According to the available history of mankind from the very first, the only safety and progress in the world has been made by following the principles of God's eternal word of truth — the Bi-

ble. In all history, when the world, or even a nation, forsook God and the Bible such people have sunken unto the lowest depths of degeneration and ruin. They have been consumed by their own sins of immorality and neglect. Only when nations, and humanity returned unto God and the Bible have they ever been able to be happy, healthy and prosperous.

### THERE IS ALSO A GREAT DAY COMING

But the gospel of Christ, and the whole of God's word, is not intended of God merely to make man better morally and bless him in this life. But it is to save his lost soul from eternal damnation which awaits man without God in the next life, which the wicked do not believe in, nor recognize. (Jn. 5:28-29; Mt. 25:31-46.) There is a "Great Day Coming" — a great day of universal judgment, and "O" who shall be able to stand?" (Acts 17:30-31; 2 Tim. 4:1-3; 2 Thess. 1:7-9.) There is not, in a mere social gospel, a millionth part of the motivating power necessary to save a nation from itself, and from its own internal rottenness, much less to fit mankind for heaven and immortal glory for billions of ages to come. We need the gospel, miracles therein, virgin birth, resurrection of Christ, his vicarious death, or atoning blood, his ascension, his second coming — the whole gospel — as it is in the BOOK. Nothing short of this can motivate men to be unselfish, generous bring the world away from hate, distrust, and its own depravity. "The gospel of Christ. . . is the power of God unto salvation unto every one that believeth." (Rom. 1:16.) Men are saved "By" the gospel, if ever saved at all. (1 Cor. 15:1-4.) There is no other remedy for sin and its spiritual diseases.

### MONDAY NIGHT THROUGH FRIDAY NIGHT

Beginning Monday night at 7:00 p. m. and each night through Friday night at that same hour, we are having an area-wide meeting in Walker county and surrounding counties, to be conducted at the Sixth Avenue Church of Christ in Jasper, Alabama, doing the speaking. There will be a preparatory service beginning at 6:00 p. m. for all who can come at that time. This half-hour will be especially for young people, and religious activities which they will long remember. The at 7:00 o'clock each evening the subjects discussed will be directly for the benefit of young people and their parents, as well as for all others.

We are trying to "GATHER THE PEOPLE TOGETHER, MEN, AND WOMEN, AND CHILDREN, AND THY STRANGER THAT IS WITHIN THY GATES, THAT THEY MAY HEAR, AND HEAR, AND THEY MAY LEARN, AND FEAR THE LORD." . . . "AND THAT THEIR CHILDREN, WHICH HAVE NOT KNOWN ANYTHING, MAY HEAR, AND LEARN TO FEAR THE LORD." (Deut. 31:11-13.) This is what we are trying to do. WILL YOU PLEASE HELP US TO HAVE AT LEAST 700 PRESENT EVERY EVENING. THERE IS ONLY ONE THING WHICH CAN PREVENT THIS GREAT GATHERING OF THE PEOPLE, AND THAT IS, THE FAILURE OF THOSE WHO PROFESS TO BELIEVE THE BIBLE. THEY MAY FAIL TO DO ALL THEY CAN TO "GATHER THE PEOPLE TOGETHER." BUT THE GOOD PEOPLE ARE WORKING AND TALKING FOR THIS MEETING! GREAT ENTHUSIASM IS IN EVIDENCE IN VARIOUS CONGREGATIONS AND COMMUNITIES. SOME ARE SPENDING EVERY NIGHT IN VISITATION TO INVITE THE PEOPLE AND TO ARRANGE CONVEYANCE, AND IN SYSTEMATIZING THE ARRANGEMENT AND THOSE WHO WILL USE THEIR CARS, AND ARE APPOINTING LEADERS IN THE EFFORT FOR EACH COMMUNITY. NEARLY ALL THE CONGREGATIONS IN THIS AREA HAVE SAID THEY WILL COME IN AS LARGE NUMBERS AS POSSIBLE, AND BRING EVERY ONE WHO WANTS TO COME. DON'T FORGET TO PRAY FOR THE SUCCESS OF THIS MEETING!

STUDY TO SHOW  
THYSELF APPROVED  
GO TO CHURCH  
NEXT SUNDAY.

## A Training Class For A Third Of A Century

For almost a third of a century I have conducted a class for the training of leadership in the church — for the training of preachers, elders and deacons and song leaders, and of all those who would in any way be leaders in the work and worship of the church. This class has been well attended. Some have come from a distance of more than a hundred miles to be in this class. For two years we have substituted a "Saturday Bible School" for the training class.

### CLASS WILL BE REVIVED

Instead of the Saturday Bible School, this winter we will return to the Training for Leadership Class. This class will meet every Friday night, the Lord willing, at 7:00 o'clock for two hours. Of course, there will not be any charges, cost or tuition.

### BEGINNING DATE

The class is scheduled to begin on the first Friday night after the first Sunday in November, November 10, 1967. This will be the next Friday night after the Nichols-Batts Debate at Anniston, Alabama, which will be for five nights — October 30th to Nov. 3rd.

## The Bible

JOHN SIMPSON

Man needs salvation. All accountable persons share this need. Through the transgression of Adam the devil was successful in thrusting sin and death into the world which God had made for man. Every person is born into a world where sin is. Accountable persons, by transgressing God's will, become sinners. All accountable persons become involved in sin. Hence, Paul declares ". . . for all have sinned, and fall short of the glory of God" (Rom. 3:23.) John says, "If we say that we have not sinned, we make him a liar and his word is not in us." (John 1:10.) Man needs salvation!

There are many erroneous views about man's salvation. Some hold that salvation is wholly a matter of God's Grace, and that the individual can do nothing. Others say that salvation requires a miracle—that faith is the result of a direct operation of the Holy Spirit in the human heart. Thousands hold: "It doesn't make any difference what you believe, just so you believe." Many hold that all God requires is sincerity and a good moral life. Numerous 'plans of salvation' are preached by religious leaders. It is little wonder that the world is confused. We must go back to the Bible for its message of salvation.

The Bible plan of salvation is clearly set forth in the Great Commission. In Matthew 28:19 the Lord said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit. . ."

In Mark 16:15,16 we have: 'Go ye into all the world, and preach the gospel to all the creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.' In Luke 24:45-47 we read: "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

A summary of this commission would be as follows: The Lord commanded that the gospel be preached to every creature, and promised that the person who was brought to believe that gospel repent of his sin, and be baptized would have his sins remitted. The Lord stressed that this plan would be preached first in Jerusalem.

According to the terms of the Great Commission the Bible teaches (1) That men must hear the gospel story (Romans 10:17); (2) Believe on the Christ, (Acts 16:31); (3) Repent of their sins (Acts 2:38, 17:30); (4) Confess their faith in Christ, (Matt. 10:32; Romans 10:10); (5) Be baptized for remission of sins, (Acts 2:38; 22:16); (6) And thus by baptism enter into Christ, (Romans 6:3; Galatians 3:27); Where salvation is. (2 Timothy 2:10.)

This is God's plan—the Bible plan—for man's salvation from alien sins. May God help us to respect it, to be in harmony with it, and to proclaim it.

## Wholesome Recreation

RUBEL SHELLY

We live in a land of unparalleled plenty and in an age of unprecedented convenience. Man has invented labor-saving machinery which does the work of a dozen men in a fraction of the time required by manual labor. This leaves us more free time for leisure activities and recreation of our own choosing. This status has been sought by men for centuries. But now that we have achieved it, we seem to be unable to cope with it. It would seem that our achievement of luxury and leisure has crowded out our desire and our need for God. American people are spending many times more money on recreation than they spend on religion. First priority goes to a second automobile, an expensive boat to use on week-ends instead of worshipping God, etc. God is then given what we have left over!

RECREATION IS NOT WRONG. The human mind and body are like batteries that regularly need to be recharged. Legitimate recreation serves this purpose. Recreation is the act of "re-creating" one's self, of making one's self more profitable and useful. The Bible approves recreation and the Lord himself participated in various forms of it. But, as has already been pointed out, there are dangers involved for the person who allows this need and desire for recreation to crowd out his need and desire for God.

OUR INTEREST IS IN WHOLESOME RECREATION—activity which will constructively "re-create" one's self without involving him in moral or spiritual difficulties. Following are four criteria which should be used in determining the fitness of our participation in a given form of recreation.

FIRST, THE AMOUNT OF TIME YOU WILL USE IN IT. Time is very precious and should be used to advantage. How much time does one spend on recreation as compared with the time he spends in worship, reading the Word of God or in helping other people bear their burdens? If a given form of recreation steals too much of our valuable time, it is doing us more harm than good.

SECOND, THE AMOUNT OF MONEY SPENT ON RECREATION. One who spends more money on recreation in a year's time than he spends for the Lord is liable to be accused of loving pleasure more than he loves the Lord. It would be very difficult for that person to disprove the accusation! A man's heart follows his money.

THIRD, ASSOCIATION MUST BE CONSIDERED. If a given type of recreation takes one among ungodly people, his morals are likely to become corrupted. "Evil companionships corrupt good morals" (1 Cor. 15:33). In this situation one would be wise to either find a more wholesome atmosphere for participation in the recreation, or if that were not possible, to learn to find recreation in some other activity.

FOURTH, YOUR INFLUENCE MUST BE CONSIDERED. One might wish to participate in a form of recreation which is questionable in the minds of many good people. If he persists in ignoring their attitude toward what he is doing, he will lose his influence for good among those people and the church will be criticized on his account. It is unlikely that any type of recreation is worth the price of one's influence for good! That which is of less value should certainly be sacrificed for which is more valuable.

All recreation should be planned with one's moral and spiritual interests and responsibilities in mind. There are too many forms of wholesome recreation in which we may rightfully participate for one to foolishly engage in those which are questionable or which might expose him to unnecessary spiritual dangers.

## God's Settlement

A farmer once wrote to an editor:  
"Dear Sir: I have been trying an experiment. I have a field of corn which I plowed on Sunday. I

planted it on Sunday. I cultivated it on Sunday. I cut and hauled it to the barn on Sunday. And I find that I have more corn to the acre than has been gathered by any of my neighbors this October."

The farmer sent the letter, sure that the editor could have no answer to the sneer implied in it; but imagine his feelings when in the next issue of the paper he read his own letter in print, and at the end of it one sentence: "GOD DOES NOT MAKE FULL SETTLEMENT IN OCTOBER."

- Home Missions

## The Christian Race

GUS NICHOLS

All who would enter Heaven by grace,  
Must enter and run the Christian race.  
One must have Heaven as his goal,  
Or, he'll lose his immortal soul.  
(heb. 12:1-2; Mt. 16:26.)

Yes, the way is very rugged and rough,  
But faith can make you strong and tough.  
By all who enter and patiently run,  
The crown of life will surely be won.  
(1 Cor. 9:24-26; 2 Tim. 4:1-8.)

We've never heard of one winning a crown,  
Who spurned the rules and wore a frown.  
Such example one can't defend:  
One must run lawfully onto the end.  
(2 Tim. 2:1-5; 2 Jn. 9; Mt. 24:13.)

To win this race, one must first start,  
Be a Christian and do his part.  
One can't win on faults of others,  
Or, just by criticizing his brothers.  
(2 Cor. 6:2; Phil. 2:12; Jn. 21:20-22.)

So, why do you wait, my dear friend?  
You cannot begin at the end!  
The crown of life you cannot win,  
Unless you first of all begin!  
(Rev. 2:10; Rom. 2:4-11.)

So start right in this very minute.  
You can't win unless you're in it.  
You've already failed unless you try:  
You can't win by just standing by.  
(Prov. 27:1; Heb. 3:7-8; Mk. 16:15-16.)

If you had a hundred years to wait,  
You might still be outside the gate,  
For every day you fail to start,  
You further harden your calloused heart.  
(Heb. 3:7-8; 1 Tim. 4:1-3.)

Why stand here idle, my fellow man?  
You ought to begin, while you can.  
The race you cannot ever win,  
Unless you first of all begin.  
(Mat. 20:1-16; Mt. 25:1-46.)

## A Smile

It costs nothing, but saves much.

It enriches those who receive, without impoverishing those who give.

It happens in a flash, and the memory of it sometimes lasts forever.

None is so rich that he can get along without it; none so poor that he is not enriched by it.

It creates happiness in the home, fosters good will in business and is the countersign of friends.

It is rest to the weary, daylight to the discouraged, sunshine to the sick, and Nature's best antidote for trouble.

Yet, it cannot be bought, borrowed or stolen, for it is something that is of no earthly good to anyone until it is given away.

If you meet one who is too burdened with grief or worry to smile, just give him one of yours -- he needs it.

- Selected

## Our Children

FRANKLIN CAMP

It has never been easy for children to go in the right direction. The frustrations of teenage years are difficult without all the added attractions that have been discovered in our scientific age. We have done little to help our young people face the problems of the present time. Sometimes I think we are about as frustrated in trying to find solutions to their problems as they are with their problems.

The young people of our day are caught up in the stream of an on-rushing flood that can destroy them. It can leave them without a future by destroying the very freedom they think they want, but do not know where it can be found. An honest look at the matter forces us to admit that the plight in which they find themselves is not of their making.

Who is responsible for sending young people out into a world without a chart or compass to guide them? The young people of our day are simply our shadow lengthened. Jesus said to the scribes and Pharisees, "Ye are the children of them which kill the prophets. Fill ye up then the measure of your fathers." (Matt. 23:31,32.)

Again, the adults of today have forgotten that man does not live by bread alone. Too many adults of today act as though man was no more than an animal. Some adults even teach that such is true. When the bulk of our time, thought, energy and effort is given to material things why should we expect our children to regard spiritual things of any value? We cannot expect them to create conviction, that is based on Bible truth, within our children when we are without conviction ourselves.

The higher the attainments of men in the intellectual and material realm the greater the capacity to sin unless there are moral controls. Moral control can only come from God through the revelation that he has provided in the Bible. There is a direct connection between the decline in morality and the neglect and rejection of the Word of God.

The church is not without blame in the sad plight of our young people. Too many congregations have tried to make a game out of religion. The impression given by some congregation is that Christianity is only entertainment. Many think of the church only as a social club. The church has failed to stress what sin is and the need of redemption. The old fashioned gospel is not appreciated by adults, and young people today think old fashioned sin is no longer sin. Why should the Bible be studied or appreciated when adults and young alike do not think they were ever really lost? The Bible will never be revered and searched except by people that are convinced they are lost in sin and in need of redemption.

The church has been guilty of neglecting the things that are the very heart of our faith. There must be a new emphasis on Bible teaching. Let us cease to teach it as we do math or science and begin anew to teach it with the conviction that it is a matter of life or death. We need also to teach the importance of obedience to God's laws. The beginning of respect for authority, begins with respect for GOD'S AUTHORITY. The day is late but we may salvage some if we have the courage to face up to the situation and meet it head on.

The moral and spiritual decay of adults is being reflected in the further departure of our young people. The people of Christ's day would kill the son of God where their fathers had only killed the prophets.

We have left our children without a standard by which we judge their actions and lives. We have given only lip service to the Bible and lived as we pleased. (Matt. 15:8,9.) Many of our young people have gone beyond and do not even offer lip service to the word of God. Thus, they find themselves confronted with problems that they cannot cope with and it is making havoc of their lives.

Fair minded people are ready to admit that we are confronted by a generation with grave moral laxity. Those who deny it are just begging the question. It was not too many months back

that police arrested some college students in a hotel. The police called it a brothel. The police phoned some of the parents to notify them that their children had been arrested. One father was really upset when the police called, until he found out why. According to the paper the father said, "Thank God, I was afraid it was a car wreck." This is but one sample of the feeling of so many parents of our day.

The illustration above indicates that our young people of today have been let down by adults. We have stressed the importance of education. We see that they get their Math, Science and English, homework. Yet many parents never check to see if their children have prepared their lesson for Bible classes. If a child is not doing well in public school the parents will talk to the teacher and try to make correction. How long has it been since you talked with the teacher of your child's Bible class? How many parents have any idea of the progress or lack of it that their children are making in Bible class? Is it any wonder our children do not consider the Bible a worth while book? Should we be surprised that they no longer regard it as a standard for living?

## Tolerance vs Intolerance

PERVIE NICHOLS

Within the last few years much has been said about tolerance, intolerance and bigotry. Many political and religious leaders boast of their tolerance, and hasten to brand as intolerant and prejudiced any who happen to disagree with their views. For the last thirty years the Catholic Church has campaigned to sell the public (along with editors and news commentators) on the idea that any objection to their teaching or practice stems only from intolerance and bigotry. The extent of their success was evidenced in a recent presidential election. No responsible individual can any more raise his voice in public disagreement with any practice or doctrine of the Catholic Church without receiving the brand of intolerance and bigotry. To such people the word "tolerant" means only the endorsement of every position taken by them. Their idea of tolerance is a one-way street. They can oppose a position or idea of others, but let no one disagree with them. If tolerance demands the sanction of every idea espoused by others, then it forces us to endorse intolerance and bigotry, as well as Atheism and Communism. Such is not the meaning of tolerance.

**MEANING OF TOLERANCE AND INTOLERANCE.** "Tolerate": "to allow. . .to permit . . .to recognize and respect (others' beliefs, practices, etc.) without necessarily agreeing or sympathizing. . .to put up with; to bear". "Tolerance": ". . .inability to endure, unwilling to tolerate other's opinions, religious beliefs. . .bigotry." (Webster.)

**OPPOSITION NOT NECESSARILY INTOLERANCE.** Are candidates guilty of intolerance because they oppose each other in an election campaign? Would it be intolerant to kindly point out to the COMMUNITY-DRUNKARD his mistakes and try to convince him of his error? Of course not. One could "tolerate" — "allow", "permit" him to live in the community and treat him with forbearance without condoning or sanctioning his actions. It is wrong to assume that tolerance forbids opposition to error or sin in any form.

Christ and the apostles were uncompromising in their opposition to evil and error. Jesus drove the sinful money-changers from the temple. (Jno. 2:13-15.) He also exposed and condemned the false teachers (Matt. 15:9; 23:1-36,) and declared that there is only one way to heaven. (Matt. 7:13, 14; Jno. 14:6.) Was he thus guilty of bigotry and intolerance? The apostles were as "narrow" as the truth. (Acts 2:1-47.) Stephen's opposition to religious error cost him his life. (Acts 6-7.) Paul opposed and exposed false teachers. (II Cor. 11:12-15; Gal. 1:1-14.) Were these men bigots? Surely not.

**HOW TOLERANT MUST ONE BE?**

A Christian must be tolerant enough to be at peace with all men as much as possible. (Rom. 12:17); tolerant enough to do good to his enemies,

to practice the Golden Rule, (Matt. 5:3; 7:12), enough to be patient toward all, and allow others to have their own way in matters of expediency, (I Thes. 5:14; Rom. 14:1; I Tim. 4:1-3.) He must be tolerant enough to allow or permit every one to have all the freedom and liberty granted him by Civil government. (Rom. 13; I Pet. 2:13.) He should tolerate any doctrine or practice which he cannot correct by Christian teaching and influence.

However, one should not be misled into thinking that tolerance forbids opposition of evil. He must stand for the truth at all costs, (Lk. 12: Matt. 1:28; Jno. 16:2), and oppose all forms of evil. This must not be done by ridicule, misrepresentation or lies, but with truth, kindness and love. (Eph. 4:32; II Tim. 2:24-26; II Tim. 4:1-4.)

## God Is Looking To You!

MACK WAYNE CRAIG

We talk often of what THE CHURCH ought to do for the poor, the lost, and the lonely. Sometimes we are critical of the efforts being made by the congregation, or if much seems to be done, we are a little boastful of what WE are doing. It is important to remember that God makes no demands of "the church" that He does not first make of you as an individual! There is no responsibility given in the New Testament that does not begin with YOU. God will not judge you on the basis of what this congregation has done; He is looking to you for what you have done!

## JESUS SAT OVER AGAINST THE TREASURY

Foy Kirkpatrick

He's still sitting there. It goes without saying that our actions are greatly influenced when we are conscious of the eyes of others watching us. Workers increase their pace when the boss enters the room, pupils become very intent on study as the teacher returns; children stop jumping on the couch as they hear the approaching footsteps of mother. All of us put on our best behavior in the presence of one whose favor we seek. With this in mind, it is very likely that a Christian would be very apt to increase his giving if he were sitting beside Jesus when the collection plate came by. Why? Because we would be ashamed for Jesus to see us give the little amount that we do, in contrast with our standard of living. Because we would be ashamed of what we give in contrast with what Jesus gave.

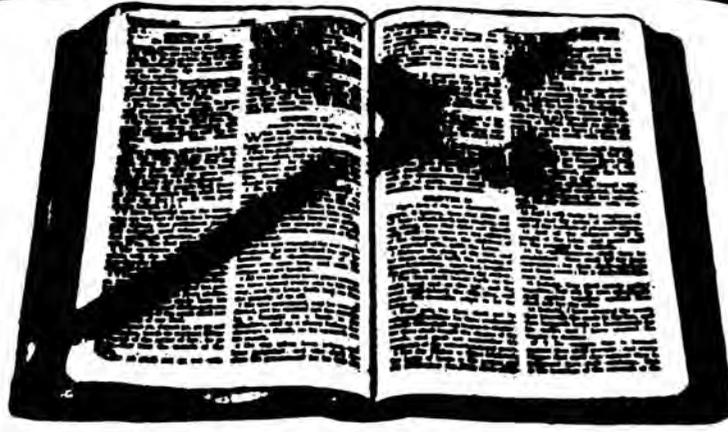
But, while the Lord's presence physically is not in any one building on Sunday morning, yet He is present. "For where two or three are gathered together in my name, there I am in the midst of them" (Matt. 18:20.) If we could recognize that Jesus is present, we would remember, 'And he (Jesus) sat down over against the treasury, and beheld how the multitude cast money into the treasury, And there came a poor widow, and she cast in all that she had, even all her living . . . while others cast in of their superfluity.' (Mark 12:41-44.) Yes, He is still sitting there watching how we give!

## IT IS WORTH REMEMBERING

That you cannot white wash yourself by blackening others.  
That success comes in cans; failure, in can'ts.  
That a day of worry is more exhausting than a week of work.  
That a sign on the door of opportunity reads, "Push."  
That cheerfulness is what greases the axles of the world.  
That a dead fish floats down stream; a live one goes up.  
That luck needs a "p" in front of it to make it worth while.

—The Mountain Presbyterian.

# WORDS of TRUTH



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

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

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## God's Unfailing Word

FRANK L. COX

"Heaven and earth shall pass away, but my words shall not pass away."

A word seems to be such a trifling thing to set in contrast with the mighty universe; yet Jesus declares that his word is more enduring than heaven and earth. We are startled, bewildered at his statement. We are forced to stop and recast our thoughts, to revise our ideas. How can this thing be?

### "HEAVEN AND EARTH"

When we look up to the sun by day and to the stars by night, we are impressed with the idea of their stability. Nothing within the radius of our thinking seems more likely to endure than the sun and the giant planets which revolve around the sun. The beautiful constellations observed by astronomers of ancient days, the Pleiades and Orion celebrated by Job, the heavens which, to Hebrew poet, declared God's glory — all abide and meet the gaze of modern man. Generations have come and generations have gone, but the stars continue to shine. It takes only a few years for man to tell his tale and wind up his affairs, but the sun and the stars have never failed.

The first impression that the earth gives is that of solidity and permanence. The fields, the plains, the giant rocks, the towering mountains—all give us the idea of objects that shall stand forever. From the earth we derive our substance. Upon the earth we build our dwelling houses. Upon the earth we walk with a sense of security. Since the dawn of history, countless millions have lived and passed into the great beyond, but the earth continues to stand.

### "MY WORDS"

Generally speaking, words are about the most trifling of all things. They are spoken, given little or no consideration, then forgotten. Written words are more enduring than spoken words, but written words also perish. Great libraries, like the one in ancient Alexandria, become musty and decay. Each generation has its authors and books; but these authors and books alike are for the most part forgotten. Words — millions upon millions of them — are spoken every hour and most of them die the moment they are spoken.

Jesus of Nazareth, in the language of our text, calmly and deliberately set his words over against the mighty fabric which he calls "heaven and earth." Consider him who gave utterance to this remarkable statement. He came from a peasant's home in an obscure village in the little province of Galilee. The first thirty years of his life

were spent in seclusion. He obtained no education in a college or university. The philosophers of his day did not know him; the great thinkers among the Greeks and Romans never heard of him. He never wrote a book. After a ministry of about three years, most of his disciples deserted him and the leaders of his own nation rejected him. He was put to death as a criminal and buried in a borrowed tomb. He was without wealth, without a home, without prestige, without friends when he faced the crisis. Such a man dared to say, "Heaven and earth shall pass away, but my words shall not pass away." How arrogant and contemptible are such words when they fall from the lips of a mere man! But how fitting the words when they fall from the lips of the Son of God!

### "HEAVEN AND EARTH SHALL PASS AWAY"

Scientists tell us that this is true. Though strong and solid, the universe is in process of change. It had a beginning. It shall have an end. The existing state of things cannot be permanent. That which continues to burn must eventually burn itself out. The sun cannot go on blazing forever. When the sun fails, the stars shall be darkened and the earth as we know it shall come to an end. Neither science nor the Bible tells us when the end shall be, but both assure us that the end of the present state of things is coming.

"Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the works of thy hands: they shall perish; but thou continuest: and they all shall wax old as doth a garment; and as a mantle shalt thou roll them up, as a garment, and they shall be changed: but thou art the same, and thy years shall not fail." (Heb. 1:10-12.)

"The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." (2 Pet. 3:10.)

### "MY WORDS SHALL NOT PASS AWAY"

Countless words are doomed to die because they are unworthy to live. Upon three kinds of words the sentence of death has been written. Let us name them:

1. FALSE WORDS. Some falsehoods soon perish after spoken; others seem to possess an amazing vitality. Taught an error in childhood, a man may cling to his error as long as he lives. Some superstitions and false impressions seem to grip the sons of men from generation to generation. But of this we can be assured: All supersti-

tions and false impressions, of whatever sort they may be, must ultimately perish. Believing in God with all our heart, we cannot believe in the survival of evil in any form.

2. TRIVIAL WORDS. A large portion of our daily conversation is made up not of false words, but of idle words, words without meaning, words without weight. We talk on and on, and say but precious little. Such words serve no purpose; they cannot live, because they have no right to live.

3. WORDS THAT DEAL WITH TEMPORAL MATTERS. It becomes necessary at times to talk about temporal affairs — about war and peace, about adversity and prosperity, about sickness and health. These things have a degree of importance, but they pertain to things temporal and not to things eternal. Words spoken to temporal things are temporal words. They must perish with perishable things.

The Bible is an old, old book. It is centuries old. Yet the words of this Book have not passed away. And what a freshness they hold! The doctrine of the Lord Jesus has never become obsolete. Though hoary with age, his words retain their ancient power and vitality. Words which have weathered the storm of the ages must possess certain marks or well-defined qualities. What are they?

1. JESUS' WORDS ARE TRUE' He made no mistakes. He told no lies. His system of teaching has stood the acid test of the centuries and defied the attacks of relentless foes. No falsehood has been found in his philosophy. Truth is eternal. It is the same yesterday and today, yea, and forever.

2. JESUS' WORDS ARE WEIGHTY. He spoke not of the light, the trivial. Read the Gospels — Matthew, Mark, Luke and John — and judge for yourself. He dealt with vital issues, with things of permanent importance.

3. THE MASTER SPOKE OF THINGS ETERNAL. Concerning temporal affairs, he said very little. On one occasion he refused to adjust a difference between brother and brother concerning an inheritance. (Luke 12.) He paid little or no attention to current issues, political or otherwise. He talked about God, about God's kingdom, about man's mission in the world, about the resurrection and the life abundant.

Living as we do in a disappointing world, in a heartbreaking world, in a world that is doomed, it is comforting to know that something abides, that there is a kingdom that cannot be shaken,

(Continued on 4)

## WORDS of TRUTH

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## Principles of Biblical Interpretation

GUS NICHOLS

It is implied in our subject that the Bible is to be interpreted by those who read it and teach it to others. One can not read intelligently without interpreting what he reads. Neither can one properly teach the truth of the Bible unto others unless he can correctly interpret and understand the meaning of the language of the Bible.

Reading means "2a: to interpret the meaning or significance of." (Webster). When the Israelites returned from Babylonian Captivity, Nehemiah and other readers read the word of God in their hearing and, "Cause the people to understand the law." (Neh. 8:7.) They interpreted what was read, and gave the meaning of it to the people who had not learned the law of God. "And so they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." (Neh. 8:8.)

The apostle Peter says, "Knowing this first that no prophecy of scripture is of any private interpretation." (2 Pet. 1:20.) Catholics have used this verse and interpreted it to mean no individual can read and understand the Bible for himself, and that only the Catholic church can interpret it.

1. If the common man can by reading this reference correctly interpret it to mean we can't under the rest of the scriptures, how is it that he can understand only this one? In other words, if the ordinary man can by reading this passage understand it, may he not also understand other scriptures? And if not, why not? But if it be argued that the common man can not understand or interpret even this passage, then why cite the reference, and why quote the verse to ordinary men, as Catholics often do?

2. Taken in its context, the passage is not concerning all the whole body of the scriptures, but rather is speaking of "PROPHECY of the scripture." (2 Pet. 1:20.) The preceding verse says, "We have also a more sure WORD OF PROPHECY; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Pet. 1:19.)

3. The passage is speaking of how the "PROPHECY" of scripture CAME, and not of our understanding of it after it was revealed by the Holy Spirit through the inspired prophet. Let us carefully note the next verse: "For the prophecy CAME NOT IN OLD TIME by THE WILL OF MAN: but HOLY MEN OF GOD SPAKE as they were MOVED BY THE HOLY GHOST." (2 Pet. 1:21.)

4. The inspired prophet did not by his own will, knowledge and great wisdom examine the obvious facts available round about him, and like Drew Pearson, or some other News Commentator,

produce his prophecy or prediction. Scripture prophecy, as in the Bible, did not come to be, as a result of private interpretation - or one's own interpretation of the trend of the times, but was given by inspired prophets who spoke "As they were moved by the Holy Ghost." (2 Pet. 1:20-21.)

5. Anderson's Translation says, "No prophecy of scripture came from private interpretation." (2 Pet. 1:20.) The American Bible Union Translation says, "No prophecy of the scripture comes of private interpretation; for prophecy was never brought by the will of man; but moved by the Holy Spirit, men spoke from God." Living Oracles "No prophecy of scripture is of private impulse: for never, at any time, was prophecy brought by the will of man; but the holy men of God spoke, being moved by the Holy Spirit."

6. Now that the "PROPHECY OF SCRIPTURE," and all the scriptures, as to that matter, HAVE BEEN GIVEN BY INSPIRATION of the Holy Spirit, and are not man's ideas, or interpretation of the trend of the times, or man's own will expressed, we can understand and interpret these writings. Paul wrote and said, "When ye read ye may understand my knowledge of the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his Holy Apostles and prophets by the Spirit." (Eph. 3:2-5.) Even unbelieving sinners can by searching the scriptures obtain faith and obey the Lord. (Acts 17:11-12.)

The Bible is a revelation of God to man. (Rev. 1:1-3; Eph. 3:2-6.) All scripture is given by inspiration of God. (2 Tim. 3:15-17.) And these scriptures are GIVEN TO MAN and are TO BE UNDERSTOOD BY MAN. They are no revelation to one who does not understand them. Only to the extent that the Bible is understood is it a revelation to us. Therefore, our understanding of revelation is as important as the revelation itself. We might as well have no revelation from God as to have it and not understand it. And we might as well have no revelation from God as to have it and not believe it to be such and go by it, or live by it.

In the main, we should use the same principles in interpreting the scriptures as are used in obtaining an understanding of all other literature. The Bible is to be interpreted or understood by the use of the same principles as are used in the study of any other book.

God addressed the Bible to the intelligence of those addressed therein. Those addressed in the Bible were interpreters of the message delivered to them. An All wise and Good God would not speak unto men in language which he knew they not understand. "God is not the author of confusion." (1 Cor. 14:33.)

Furthermore, the scriptures mean now what they meant when they were written. The scriptures foresaw our needs, and have not changed their meaning since given by the inspiration of God. (Gal. 3:8; 2 Tim. 3:15-17.) We do not need a new revelation of divine truth. We are earnestly contend for the system of divine truth once and for all time to come delivered unto the saints. (Jude 3.) Those who would preach a gospel differing from the gospel preached by the apostles in the first century are to be accursed. (Gal. 1:6-9.) There was a gap and a place left in the Old Testament Scriptures for the New Testament. But there is no place or gap left in the New Testament for some modern revelation, such as the Book of Mormon, and the like. Christ is the finisher of our religion, (of Christianity), just as he is the author of it. (Heb. 12:2.) Till time on earth shall be no more, man is to abide in the doctrine of Christ. (2 Jn. 9-11; 2 Tim. 4:1-3.)

Words are the signs of ideas, or are the vehicles of thought. In some big department stores the clerk will take your bill of money offered in payment of your purchased article, put it into little tray, or cup, pull a lever, and it goes up to the cashier who returns the right change, etc. The same bill that she sent back, is the bill which

reaches the customer. And God wants us to receive the very same thought and idea which left his great heart and mind when he gave us the Bible. He did not send one idea in a word, and expect us to receive an entirely different idea from that same cup or word. The true meaning of Bible words must remain the same through out the ages.

I once was in debate with a premillennialist who took the position that the prophecies when given by inspiration of God, had reference to the kingdom of God. But he argued that when this kingdom turned out to be spiritual in its nature, the prophecies then took on a new meaning and began to refer to what he called the millennium. Of course, the meaning of the scriptures does not change like that.

We must love the truth and value it far above all earthly things, or we will not likely care whether or not we understand it. Without a general appreciation for what is true and right, one will not likely seek the truth, and to him truth will appear as just so much junk or rubbish. Success in life depends upon believing that truth is better than error in every realm of human thought, whether it be in science, or in religion. As one born blind has no appreciation of colors, character who has no sense of the value of truth, will evidence no real interest in it. Of course, if the blind man regains his sight, and the dishonest man becomes honest with his Maker, the results would be different. What we are trying to emphasize is the fact that some where in the process of one's development toward maturity he must come to love the truth regardless of what it is, and what he may find it to be. Man must love the truth or God will send him a delusion, or working of error that he might believe a lie and he damned. (2 Thess. 2:10).

The reception of the truth depends upon one's attitude toward it. A hatred of the truth blinds men's eyes against it. (Mat. 13:15; 2 Cor. 4:1-4.) Some love sin and error rather than the truth because their deeds are evil. (Jn. 3:19-21.) Those who rather believe a pleasant lie than to accept a blunt and painful truth, are always open to deception. Some where down the line, before one can ever be saved, he must come around to the point of falling in love with truth, and begin to seek it regardless of what it may demand of him. He must come to believe that truth is better than error, and that God's way for us to live, and what he would have us believe and do, is a million-fold better than Satan's way. We must learn to love the good and hate the evil - love the truth and hate every false way. (Psa. 119:104; Lk. 8:15; Isa. 5:20.)

Another underlying and basic principle of Biblical interpretation is that one must be prompted by proper motives in searching the scriptures, or in hearing truth proclaimed. Peter and the faithful among the apostles followed Jesus for the sake of the truth which he taught, and so did many others who followed him and heard him gladly. (Mk. 14:37; Jn. 6:67-70.) But some others followed for the loaves and fishes. (Jn. 6:26.) It is not likely that one who studies the scriptures with a determined purpose to array scripture against itself, so as to discredit the word, will find the truth. Mote hunters usually find motes. (Mt. 7:1-5.)

A proper motive for Bible study is to learn whether or not the doctrine of Christ is true, and with a purpose to obey it if true. (Jn. 7:17.) Closely kin to this motive is the one Paul presented to Timothy: "Study to show thyself APPROVED UNTO GOD, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15; Heb. 1:1-2.) Those who study to receive God's approval will be careful to lay aside all prejudice and pre-conceived opinions, and with a determined purpose to accept the truth whatever it may be discovered to be.

It seems that all of those who asked the apostles what to do to be saved were prompted by right motives, and therefore obeyed the gospel of

(Continued on 3)

## Principles of Biblical Interpretation

(Continued from 2)

Christ and became Christians. (Acts 2:37-41; 9:6; 22:16; 16:30-34.) There are such eternal consequences involved in the gospel that all mankind should above all else want the truth of the gospel, and should not prefer what some relative, friend, or preacher may say contrary to the plain statements of scripture. God says, "Be not deceived." (Gal. 6:7.)

## Forgetfulness

J. C. CHOATE

A Christian has a great responsibility. The Christian life has duties and obligations that must be met in order to remain loyal to Christ. The word of God is the source of information that is needed to direct every Christian. (Psa. 119:105; 2 Tim. 3:16, 17.) Without the truth, there are error and blindness. Therefore, a Christian must rely on the word of God at all times. Some people have the idea that the Bible no longer is needed after the gospel has been complied with in obedience. But, this is the wrong conception of the word of God.

Forgetfulness is one of the most terrible things that can come into a Christian life. Many times a Christian has a knowledge of the Bible, but fails or forgets to apply the learning. It is so easy for an individual to forget God, and to allow the cares of this world and the desires for it to deceive the soul. It is so easy for Christians to be concerned about everything else, and thus, forget to pray daily. So many Christians forget to study their Bibles in the quiet of their home. Others neglect to help the poor, the sick, to do personal work, to attend worship, and to live up to the Christian principles. (Heb. 2:3.) Hence, through just plain forgetfulness erring Christians are produced.

The Old Testament has several statements on this particular subject. The people of Israel were told, "Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." (Deut. 6:12; 8:11.) Solomon spoke and said, "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee." (Prov. 3:1,2.) Later Jeremiah writes and tells how the people had been deceived and had forgotten God. "How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams, which they tell every man to his neighbor, as their fathers have forgotten my name for Baal." (Jer. 23:26, 27.) We can see from these statements that people under the Old Testament law were confronted with the sin of forgetfulness.

The New Testament likewise has something to say on this thought. James compares the Bible and the mirror, and from this comparison draws a wonderful lesson. (James 1.) "But be ye doers of the word, and not hearers only, deceiving only your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But who-so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:22-25.) Further, the Hebrew writer says, "Be not forgetful to entertain strangers: for thereby some have entertained angels un-awares." (Heb. 13:2.)

A Christian should forget certain things. For instance Paul says, "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.) The mind should be kept pure and clean. Those things that are bad should be forgotten and kept out of mind and life.

What is forgetfulness anyway? To forget is to show a lack of interest. If you forget to attend a sporting event, you surely do not have very much interest for that particular sport. So, it is simply a lack of interest. Forgetfulness is dangerous to a Christian. It is dangerous because it can cause a soul to so live as to be lost. You may neglect the small things of life; but your salvation may depend on it. (Heb. 2:3.)

So, remember that it is so easy to forget the more important things of life. Be careful not to forget your salvation. Ever be mindful of God and the word of truth.

## Saints Under Attack

JOE T. CLARY

Read: Job. 1:6-22

And the Lord said unto Satan, Behold, all that he hath is in my power . . . Job. 1:12.

Early in human history, the Devil, who is the accuser of the brethren, decided to direct his barbs at one of God's saints. "Job is pious because it pays," said Satan in effect. "Let trouble come upon him, and see how quickly he will rebel and lose his holiness."

The Lord decided to give the evil one the permission he sought to attack Job, for He knew that in the process His child would have his faith strengthened and his soul blessed. The adversary was therefore challenged to do his worst. Though Job endured great sorrow and loss, he did not falter, but triumphed gloriously. Thus, for the moment, Satan was defeated, and God's name exalted.

When troubles and difficulties unexpectedly throng our way, who is to say that the Lord has not also temporarily allowed the evil one inside the hedge of our protection? Oh, may we not fail when we are thus tried, for the Saviour is depending on us to show the world and Satan what His grace can do in the most adverse circumstances.

Once during a preacher's absence, his two young sons died of the plague. His wife, who knew that the Devil had been attacking him from many angles, decided to do her best to prepare him for this new and terrible shock, and so when he arrived home she said to him, "Some time ago a Friend entrusted some jewels to my care. Today He wanted them back. Should I have given them to Him willingly?" Surprised, he replied, "Of course! If they belonged to him he had the right to claim them." Whereupon she led him into the next room to look upon the faces of the two still figures. For a few moments he was speechless with grief. Then, lifting his eyes to Heaven, he repeated triumphantly the words of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" God always stands ready to supply the needed grace to His saints who are under attack!

When Satan, my foe, shall come in like a flood,

To drive my poor soul from the fountain of good,

I'll pray to the Saviour who meekly did die; "Lead me to the Rock that is higher than I."

THOUGHT: The things Satan throws in our path to check us should become stepping-stones to a higher experience!

## What Best-Dressed Women Will Wear:

BILLY NICKS

The annualist of best dressed women raises the question, "best dressed for what?" The purpose for which garments are worn is a matter of

importance. Is the purpose of impress others with one's wealth? Or is it to show reverence for God and a desire to serve His people?

Paul gives a Qualification of the best dressed woman. (1 Timothy 2:9-15.)

1. MODEST APPAREL. This is Paul's way of describing the outward appearance of the well dressed woman. It is opposed to Shabbiness and Slovenliness. The meaning is decent, decorous, in bounds of Christian propriety, becoming a woman whose first concern it is to be a credit to Christ.

We cannot separate the outward consideration from the inner convictions that governs life and conduct. We are convinced that Christian women will combine proper care for their attire with indifference to what people may say. She is not worshipping the fashions and fads of the day, but is concerned with principles of Christ.

2. SHAMEFACEDNESS. This word signifies the "honorable shame that prevents the dishonorable act." Greek customs in Paul's day were transparent fabrics to delicate as to resemble cobwebs which women, we are told, wore for erotic emphasis. Even among pagans then, there were many protests for various reasons. Christians are able to see that immodest dress is accompanied by a consequent loss of shame, virtue, and even courtesy. Women who flout public opinion with a morbid desire to express their bodies, cannot be "shame-faced."

"Modesty, once extinguished, knows not how to return."

3. SOBRIETY. This word means "habitual inner self-government." It is command over impulse and desires which restrains them from exceeding proper bounds. It does not imply a dull and joyless life, nor self-righteous prudishness, but it means a Christian woman keeps herself in check in order to bring honor to her Lord.

4. GOOD WORKS. If anything shows the real inward quality, this will do it. What more gorgeous wardrobe could one have? Not spectacular works, but "good" works. Would you sister be classed by the Holy Spirit of God as a well-dressed woman?

## A Good Thought

### For Daily Living

(CHAPLAIN R. D. GLEWELL.)

One of the most useful pieces of equipment in my office is found in a corner behind my desk. . . it is the wastebasket. . . which is rarely empty. The wise use of the wastebasket is not only the secret of a productive office, but is the clue to successful living, too. Too many lives are heaped with rubbish that should have been discarded and tossed in the wastebasket long ago. Old anxieties, stupid grudges, and smothering resentments, which should have been dispatched or dismissed long before, are frequently planted and watered from day to day as though we are afraid they would dry up and blow away. There is only one place for petty irritations, festering feuds, and burning grudges. **THAT PLACE IS THE WASTEBASKET!!!**

### IT IS WORTH REMEMBERING

That you cannot white wash yourself by blackening others.

That success comes in cans; failure, in can'ts.

That a day of worry is more exhausting than a week of work.

That a sign on the door of opportunity reads, "Push."

That cheerfulness is what greases the axles of the world.

That a dead fish floats down stream; a live one goes up.

That luck needs a "p" in front of it to make it worth while.

## God's Unfailing Word

(Continued from 1)

that there is a foundation that cannot be moved. "Every one therefore that heareth these words of mine," said the Master, "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 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." (Mt. 7:24-26.)

—Selected—

## Why People Sin

ROY H. LANIER

"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed." (James 1:13, 14.)

From these verses we learn that people sin because of their lust, their desire for things unlawful. If one hates whisky and its effects, he cannot be tempted to get drunk; but if one who has been a drunkard in the past, has quit, and is trying to overcome his thirst for drink, is offered a drink, and his old desire is stirred again, he is tempted. Temptations come from within; the occasion to sin comes from persons or situations without. Our only hope is to learn from a study of God's word how to hate everything that is sinful and love everything that is good. (Psa. 119:104; Rom. 12:9.) But to get to practical details, we say people sin because of their desire for—

### MATERIAL GAIN

Paul speaks of people who "are minded to be rich," and who are "reaching after" money, who fall into a temptation and a snare, and are led away from the faith. (1 Tim. 6:9,10.) This is a time when nearly every able bodied man is "reaching after" money. There is no sin in earning money, nor in possessing money; but intense desire to get money leads people to neglect and even forget the church and its services. In this case the desire to make money has caused some to sin. Others will misrepresent an article of trade to make money, and thus cheat and defraud people. Church members often move into cities and communities where there is no church because they can make more money there than where the family has church privileges. As Lot pitched his tents toward Sodom because it was a rich and fertile section where he could make money, so people today take their children to communities where they have no opportunity to attend church because they can make money. Thus they trade the souls of their children, as well as their own, for money. Love of material gain caused their sin.

### DESIRE FOR POWER

There are some people who crave power and are willing to do almost anything to get and enjoy power and position over their fellow men. Some covet social position and are willing to insinuate and suggest hurtful things about those whose position they wish to hold. Mothers sometimes push their daughters into society and encourage them to do things which cause the girls to blush with shame in order that they may be acceptable with the social set of the town. Some mothers teach their girls to dance before they are old enough to suspect that that knowledge may lead them into sinful environment and influences which they will never be able to overcome to live a Christian life.

Men often crave political power and stoop to cheap, dirty schemes to win an election. There is no office worth enough to pay a man to resort to ungodly political schemes to gain; but when one becomes involved in politics, his love for power and his fear of losing an election and his dread of

embarrassment before his friends often blind him and make him incapable of distinguishing between the right and the wrong. Men often crave financial power. Merchants wish to have the biggest concern in town, and be admired for being the biggest — single power and influence in the town. Such desire leads them to criticize their competitors and rejoice in their reverses, rather than sympathize with them and help them back on their feet.

### DESIRE FOR PLEASURE

There are two types of pleasure which lead us to sin. First, there are those things which within themselves are sinful. Second, those that within themselves are not sinful, but because of our use of them and our attitude toward them in allowing

them to become our masters, become sinful to us. There is no sin in playing marbles for pleasure, but one can make sin of such an innocent thing by spending time at the game that should be used visiting the sick, going to church worship, or making a living for the family. All innocent recreation comes in this class, whether it be mental or physical. Visiting kinsfolk in the country is good, but to do it on Sunday instead of going to worship and accepting responsibility according to the ability one has to make the worship what it should be, is a sin.

But, as always, there are a few things close to the border between the things wrong and the things right that give people a lot of worry, especially those who wish to go to heaven when they die, but who wish to enjoy all of the world they can while they are going. When you see one who is much concerned about how much of worldly amusements and recreations can be enjoyed and still get to heaven, you can be rather sure that one is inclined to be worldly; he has not set his affections on heavenly things, and he is not trying to see how heavenly-minded he can be. His love for pleasure is so strong the chances are he will never get to heaven.

### TO COVER PAST SINS

Some people sin because of their desire to cover their past, to keep people from knowing the sins of their past life. David committed adultery. To cover that sin he lied to Uriah; he made Uriah drunk: he murdered Uriah; and disgraced the office of prophet and king. (2 Sam. 11 and 12.) When elders of the church confront one with his sins to save him from his sins, the human thing to do is to deny the sin and try to justify self. Thus one is led to lie in order to cover his sin. Often when we are accused of sin, we try to find sin in the life of our accuser to silence the accusation. And it is not an unusual thing for one accused of sin to invent a charge of similar sin against the accuser to silence him, to justify self. The only way to cover sin so it will never be remembered is to uncover it! When we uncover sin by confession, the blood of Christ will cover it so that it will never be brought to light again.

### SENTENCE DEFERRED

The wise man said: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." (Eccles. 8:11.) Sentence against evil was speedily executed in the case of Ananias and Sapphira. (Acts 5:1-11.) And if the sentence against every sin were as speedily executed, there would be less sinning among us — perhaps a lot less people in the world too. But the fact that the sentence against sin is deferred is no sign that it will never be executed. The sentence is deferred because of God's long-suffering. He loves us and wants us to be saved in spite of our sins, so he defers the penalty in the hope we will see the ugliness and fearful consequences of our sins and turn from them that we might be saved from them.

If you knew you would drop dead when you curse and take the name of the Lord in vain, would you do such things? Surely we would allow no filthy and corrupt communication to proceed out of our mouths. (Eph. 4:25, 29.) If you knew you

would die Sunday morning if you should forsake the assembly for worship, where would you be? Would you go fishing? Would you start on that vacation? Or would you wait until Monday to start? How much more money would you contribute Sunday if you knew you would fall dead for not laying by in store as the Lord has prospered you? No doubt all are guilty of being slack because sentence against evil is not speedily executed; but even so, it is a presumption on the goodness and mercy of God, and is exceedingly dangerous. When God finally calls us to account for those sins, we will suffer if we have been slack. The safe thing to do is to act as if you knew you would fall dead the moment you sin. To do so, I am sure, would improve my life and yours.

## Max Jukes and Jonathan Edwards The Value of Christian Training

JIM BEVIS

We often wonder if the time taken in Bible classes will pay off. Some parents wonder if home Bible study is really necessary. Children and young people wonder why they should attend Bible classes. I believe that most of these questions can be answered in the following excerpt from an unknown source.

"Max Jukes lived in the state of New York. He did not believe in Christian training. He married a girl of like character. From this union they have 1,206 descendants. Three hundred of them died prematurely. One hundred were sent to the penitentiary for an average of 13 years each. One hundred and ninety were public prostitutes. There were 100 drunkards and the family cost the state \$1,200,000. They made no contribution to society."

But . . . "Jonathan Edwards lived in the same state. He believed in Christian training. He married a girl of like character. From this union they have 729 descendants. Out of this family have come 300 preachers, 65 authors of good books, 3 United States congressmen and outside of Aaron Burr, a grandson of Edwards, who married a questionable character, the family has not cost the state a single dollar.

### THE DIFFERENCE IN THE TWO FAMILIES: "CHRISTIAN TRAINING IN YOUTH"

Yes, Christian training is important. Christian education in a family DOES make a difference. Youth can be won to Christ at an early age, if the home and church will work together in this vital teaching ministry.

Parents, support the Bible classes! The best friend you have in the world is your child's Bible school teacher.

## "What Else Could I Do?"

The great Swedish singer, Jenny Lind, retired from the stage at the very height of her career. Refusing all offers to sing professionally, she devoted her energies to being a successful housewife.

One day a reporter found the celebrity sitting by the seaside at Gath, England. An open Bible lay in her lap and she was gazing at the setting sun. During their conversation, the reporter asked: "How could you give up such a marvelous career?" Quickly the answer came back: "When my career made me think little of this (pointing to the sunset) what else could I do?"

Whenever we find anything, no matter how pleasant or how lucrative, keeping us from God and His Word, there is only one decision we can make. Jenny Lind made it. How about YOU?

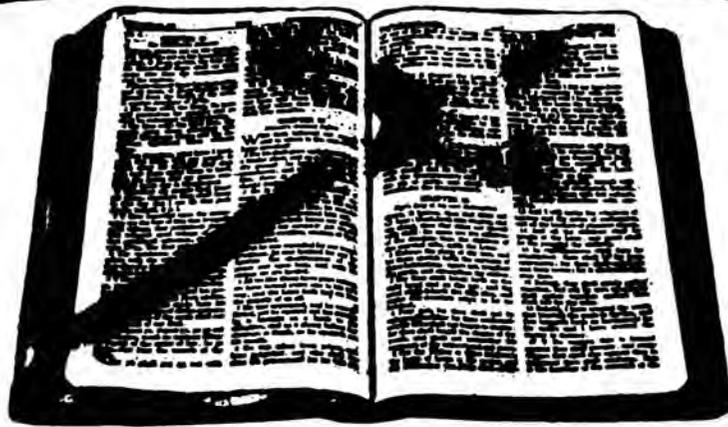
STUDY TO SHOW

THYSELF APPROVED

GO TO CHURCH

NEXT SUNDAY.

# WORDS of TRUTH



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

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

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## Orderly Classes

H. LEO BOLES

The teacher and the class sustain a relation to each other that should bring about the results. The teacher is to instruct the class. The class is to sustain an attitude of reception. This implies that there should be order or behavior on the part of the pupils, so that the best conditions for teaching may be produced. Every member of the class ought to cooperate with the teacher in bringing about this happy state, so that the best teaching may be possible. It is the duty of the teacher to take the lead in bringing about orderly conditions. It is said that "order is the first law of heaven," and it should be the first law of every class.

It matters not how wise the teacher is, nor how well prepared he may be; it matters not how much experience he may have had, but little good can be done if proper order is not maintained in the class. It does not matter how consecrated the teacher may be, there cannot be successful teaching if there is not order in the class. Class order is so important that success depends upon it. Hence, every teacher should study the best methods to maintain proper order in the class.

The pupils come from many different homes. Many of the parents do not have order in the home affairs. The children are disciplined by neither father nor mother. They are sent to the class, and sometimes do not know what really constitutes order in the class. Again, many parents and teachers have a very loose way of studying the Bible; hence, it is difficult to regulate such pupils so that the best order may be had in the class. Sometimes pupils will rebel against discipline in the class when they would not rebel against the regulations of their classwork in the day school. This calls for tact on the part of the teacher to handle the situation in such a way as to retain the respect and love of the pupils, and yet at the same time maintain a firm and strict discipline during the recitation. Disorder in the class by one pupil will soon destroy the order of the others. The teacher should begin at once and get the situation in hand and hold it. Disorder should not be permitted to continue through even one recitation. If let continue through one recitation, it will be difficult — yea, more difficult — to stop the disorder at the next recitation. Disorder is not always the fault of boys and girls. It is the fault of the teacher in many cases.

The recitation should be brought to a close if order cannot be had in the class. Any teacher proves himself inefficient when he cannot command this order. All disorder should be quelled if

possible at the first. Even a little disorder should not be permitted to continue. The teacher should be ready for any disturbance that may come in almost any recitation. He should know how to handle it, and should know that it must be handled with kindness and firmness. The teacher should never become cross with the pupils, nor should he take any act of disorder as a personal offense. Order cannot be restored in the most effective way when the teacher is angry. Crossness will not bring the results which are desired. No one can scold a disorderly class into an orderly one, nor can he whip with sarcasm a disorderly class into an orderly class into an orderly one. Friendliness and the spirit of cooperation will be more effective in restoring order than any other method that can be used.

### THE DISCOURAGED TEACHER

There are many disappointments and discouragements in life. Sometimes disappointments produce discouragement. The work of a teacher of the Bible is no exception. The earnest, conscientious teacher will be disappointed in some of the recitations. However, teachers must learn to let discouragement have as little effect as possible on their teaching. No teacher can do well if he is discouraged. He is not at his best, and the pupils will soon feel the effect of his discouragement. The purpose of the class will soon be destroyed or lost sight of when the teacher and pupils are both discouraged. If the teacher cannot overcome his discouragement, it would be better to give up the work to another teacher, or take another class himself. Every teacher should make it his or her determination to overcome or conquer all discouragements.

Sometimes discouragement comes from ill-prepared lessons. The teacher does not take time to prepare the lesson as it should expect that the class would reflect the same spirit. A sloven preparation on the part of the teacher suggests carelessness and indifference to the members of the class. When the teacher prepares thoroughly the lesson, one source of discouragement has been eliminated. Sometimes teachers are not in full sympathy with the pupils, and the class soon feels this and will not cooperate with the teacher to the best advantage. This is another source of discouragement. The teacher can prevent this by cultivating genuine sympathy for the pupils. Teachers should seek to understand the pupils and try to ap-

proach them with the lesson in such a way that sympathy will be created. Sometimes teachers are not prayerful. They go about their work in a mechanical way. They seek intellectual preparation, but fail to put their heart into the work, and become discouraged. Prayer will help to keep one from being discouraged.

There are enough rewards in faithfully teaching God's work to keep everyone encouraged. If one is teaching for the love of God, seeking the greatest encouragement that can come to one in work of the Lord. There are precious truths that are to be taught; the handling of these truths by the teacher in a reverent way will prove a blessing to the teacher; hence, they become the source of encouragement. Again, the fact that a teacher is teaching for the glory of God is another source of encouragement. A teacher should rise above the plane of duty and do the work with pleasure because it is pleasing to God. Again, he should think of the good that may be done and the lives that are being blessed by the truth of God. This will give sufficient ground for the greatest encouragement. There is no real excuse for discouragement. Bible teaching is the most important work that one can do. There is no greater work in the vineyard of the Lord.

If one becomes discouraged, he should seek to know the source of his discouragement, and should remove that source. If there is anything wrong with the teacher, he should rid himself of it. It may be that there is some favorite method that has been followed which has proved unsuccessful. The teacher should abandon that method and seek other methods. Success may be found in that way. Whatever may be the trouble, when found, the teacher should remove it.

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Forgiveness of sins means that God has given one a new start in life, and a clean record for the past. It also means that God has joined hands with man to help him in order that man may become what he could not become and be by his own wisdom and strength alone.

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It is possible that some have been converted by the power of the gospel, who thought they were converted by a miracle or direct work of the Holy Spirit.

## WORDS of TRUTH

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## Debating A Method of Teaching, and Defending the Truth

GUS NICHOLS

The command to teach in the great commission is a generic command. (Mt. 28:18-20.) The command does not give the details for teaching. God left the method of teaching, the aids and means to human judgment. And, so long as no other scripture is violated, we may do the teaching with visual aids, in classes, by the use of literature, from the pulpit in the public assembly, by means of radio, TV, or in any manner deemed to be expedient. There are many ways of teaching and proclaiming the truth.

### IN PUBLIC CONTROVERSY, OR DEBATES

Jesus and the inspired apostles taught and defended the truth in many ways, some of which we have mentioned. They sometimes defended and taught the truth in controversy. (Jn. 8; Acts 17.) But there are various ways of defending the truth. Public debates are only one way of defending the truth, and teaching it to those willing to learn in that way.

### BUT OUR DEBATES ARE MODERN

The debating done by Christ and the inspired apostles were informal discussions. There were, as far as the record shows, no propositions for discussion agreed upon, written out and signed by both parties to the discussion. There were no moderators, nor certain order of speeches, with time limit, etc. Debates today are not the same as discussions had in New Testament times. They are proper and right for those who have the truth, and properly defend it; but those in error have no divine right to defend their errors in any manner whatsoever. It is a sin to teach false doctrine, either from the pulpit, or in privacy, by radio, TV, or in public debate.

### CHURCHES AND PREACHERS MAY CHOOSE THEIR OWN METHODS

The truth must be defended. (Phil. 1:17, 27.) We must all earnestly contend for the truth, as it is in the Book (Jude 3.) One does not have to do this in any one of the many ways of doing it, just so he defends the truth in the most expedient manner available, and in keeping with his ability, and circumstances. One may fulfill his obligations to defend the truth by doing so in the pulpit, in Bible classes, and in private discussions with those in error. Or, another may do the same thing is by means of the printed page. Still another may defend the truth by means of radio, etc. In a word, the command to defend the truth, as far as the Bible is concerned, is a generic command which leaves the details and methods to human judgment.

### NO FORMAL DEBATES IN N. T.

Though there are no formal debates of the modern kind in the New Testament, who would dare say the New Testament Christians did not defend the truth? Just as they preached the gospel without the modern means of radio and TV., they defended the gospel against all current error. (Phil. 1:17.) Defending the truth is the command, with the way, method, or manner of doing it, left to the option of those under the duty to see that the truth does not suffer for the lack of friends to defend it.

### TRUTH HAS NO VOICE OF ITS OWN

The word of God has no voice of its own with which to defend itself when it is attacked and labeled as heresy, and when it is opposed and blasphemed. It must depend upon us for its defense. We are to do this in the most effective manner available. This may demand public debating. It may require in some cases public, modern and formal discussion.

### NICHOLS - BATTS DEBATE HUDSON NICHOLS

Here is an announcement of the Nichols-Batts Debate to be held in Anniston, Alabama, beginning Oct. 30, 1967 and to continue for five nights. Now read this announcement of it by Hudson Nichols who lives and preaches for a nearby Church of Christ. (Editor.)

There will be a religious discussion at the City Auditorium in Anniston, Alabama, October 30th through November 3rd. The elders of the Colvin Street Church of Christ have selected Mr. Gus Nichols, of Jasper, Alabama, to represent them and Mr. Albert Batts has been selected by the Church of God in West Anniston to represent them.

### THE PROPOSITIONS FOR DISCUSSION ARE AS FOLLOWS:

Proposition Number One: (Two nights)  
"The Holy Scriptures teach that water baptism to a penitent believer of the gospel is for or in order to the remission or forgiveness of alien sins." Mr. Nichols will affirm and Mr. Batts will deny.

Propositions Number Two: (Two nights)  
"The Holy Scriptures teach that the baptism of the Holy Ghost is for all believers today as it was for the apostles and others in the days of the apostles." Mr. Batts will affirm and Mr. Nichols will deny.

Proposition Number Three: (One night)  
"The Holy Scriptures authorize the use of mechanical instrumental music in the worship of the church today." Mr. Batts will affirm and Mr. Nichols will deny.

In the agreement signed by the two debaters "It is further agreed that each speech shall be presented in the order of affirmative followed by a negative, and that each session shall include two hours of speeches consisting of 15 minutes each."

A room will be provided for those who wish to make recordings of the debate. It is suggested that those so desiring to record the debate bring with them the necessary equipment.

The members of the church in this area will provide rooms, as far as possible, for those who desire to stay for the debate. If you desire to stay during the debate and would desire a room please contact Elbert Lewis, minister of the Colvin Street Church of Christ in Anniston, Alabama. Zip Code 36201. The City Auditorium in Anniston will seat 1500 and the debate is of area-wide interest. The services will begin each night at 7:00 o'clock. Make your plans now to attend this debate.

## Support of Preachers

FLAVIL NICHOLS

That preachers of the gospel must have income from some source, is self-evident. Those with families need more than unmarried ministers, for "two" cannot "live as cheap as one." It is scriptural for preachers to earn their own livelihood

where they preach, for Paul made tents while preaching at Ephesus. (Acts 18:3; 20:33-35.) However, secular employment consumes much of the time ministers can wisely use in study. (2 Tim. 2:15.) The apostles said, "We will continue steadfastly in (AV: "give ourselves continually to") prayer, and in the ministry of the word." (Acts 6:4.) The Holy Spirit instructed Timothy, a young preacher, to "give heed to reading, to exhortation, to teaching. . . Be diligent in these things; give thyself wholly unto them." (1 Tim. 4:13-15.)

Where preachers give themselves entirely or "wholly" (1 Tim. 4:15) to prayer and the ministry of the word, they usually must be supported by others. (1) A Christian household or family may "constrain" preachers to live with them, as did Lydia. (Acts 16:15.) (2) Congregations may support preachers in other regions, for Paul wrote: "I robbed other churches, taking wages of them that I might minister unto you. (2 Cor. 11:8; cf. Phil. 4:15,16.) (3) It is also right for the church where one preaches to provide his support. That Paul was entitled to support from the Corinthians while among them, is established by this passage: "What is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong." (2 Cor. 12:13.)

It is scriptural for a preacher to receive a stipulated salary, for Paul used the Greek word *opsonion* ("wages", 2 Cor. 11:8.) to describe his income; and this Greek word is descriptive of a soldier's pay. (Expository Dictionary of New Testament Words, by W. E. Vine, p. 193.) If the soldier has a right to know what his pay will be, so does the gospel preacher! All of God's children must guard against covetousness and the love of money. (1 Tim. 6:6-19.) Is it wrong for a preacher to move for his work, yet right for a Christian clerk to switch from one employer to another for higher salary? Preachers and all others should heed this admonition: "But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth." (Deut. 8:18.)

Paul wrote: "Did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? I robbed the other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept my self from being burdensome unto you, and so will I keep myself." (2 Cor. 11:7-12.)

Although he did not accept support from them, Paul was entitled to it, even as the other apostles. He wrote: "For in nothing was I behind the very chiefest apostles, though I am nothing. Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works. For what is it wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? Forgive me this is wrong. Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? But be it so, I did not burden you; but, being crafty, I caught you with guile. Did I take advantage of you by any one of them whom I have sent unto you? I exhorted Titus, and I sent the brother with him. Did Titus take advantage of you? walked we not in the same spirit? walked we not in the same steps?" (2 Cor. 12:11-18.)

Due to false teachers at Corinth it was expedient for Paul and others not to receive their support from the Corinthians; yet Paul emphasized that he (and they) were entitled to such support (Continued On Page 3)

## Support of Preachers

(Continued From Page 2)

from them. Paul was entitled to enough support from the church to maintain a wife and family, although he chose not to exercise that right. (1 Cor. 9:5.) The "rest of the apostles, and the brethren of the Lord, and Cephas" (Simon Peter) were married; but Paul and Barnabas did not exercise their right to marry.

Every soldier is entitled to a salary from the government he serves. One who plants a vineyard is expected to eat the fruit of the vineyard. A shepherd is sustained by the flock he cares for. The working ox was not to be muzzled; and the priest took part of the animal sacrifice for his food. Similarly, the Lord has ordained "that they that proclaim the gospel should live of the gospel." (1 Cor. 9:14.) This means more than that they should live on the holy plane of the gospel, with holy thoughts and desires; it includes their salaries for preaching the gospel. The laborer is worthy of his hire. (1 Tim. 5:17.)

As a class, perhaps preachers are among the most liberal givers in the church. I know one who gives weekly 28 percent of his salary, plus many other free-will offerings; and few give less than 10 percent to the church. This general liberality may stem from the following: (1.) A more thorough knowledge of the will of God on the subject of giving. (2.) Undaunted faith in God's promise and ability to reward the giver. (Acts 20:35.) (3.) Awareness that inward selfishness is both dangerous and damnable. (Col. 3:5.)

Soon after I began preaching, an older minister advised me on these three points: (1) If you preach, you must study your Bible — for you can't preach what you don't know; (2) live right if you expect to reach others — especially safeguard your attitudes and conduct with relation to the opposite sex; and (3) live within your income — pay your debts. At the time, I thought that anyone should know that a preacher must study, behave himself, and pay his debts! But almost thirty years of observation have demonstrated the wisdom of this counsel, and I pass it on to other young preachers today. Some in the church (including some preachers) have woefully hindered the cause of Christ by their failures on one or more of these points. Some fail to study, others have left in their wake a trail of "bad debts," while "female trouble" has killed the influence of others. The preacher's manner of life should be "worthy of the gospel of Christ" (Phil. 1:27), and he should use his support "to the glory of God." (1 Cor. 10:31.)

## The Sin of Worry

J. M. POWELL

Worry is a needless and worthless sin. What were you worrying about yesterday? Do you remember? There is the story of the woman who lay awake at night. She simply could not go to sleep. Her husband asked what the trouble was. The wife answered, "I can't think of anything to worry about."

Some years ago the University of Wisconsin made an extensive study of worry. It was a scientific study, using the questionnaire method. The different kinds of worry were placed in four categories. (1) "WORRY OVER THINGS THAT NEVER HAPPEN." these constitute about forty percent of the people's worries. Mark Twain said: "I have worried over a great many things in my life, the most of which never happened." Worry is crossing bridges before you get to them. There is a great deal of sense in the words: "Don't trouble trouble, until trouble troubles you." (2) "WORRY OVER THINGS THAT HAPPENED IN THE PAST." These are the things about which nothing can be done now. Jesus said: "Sufficient unto the day is the evil thereof." Or, as the Revised Standard Version puts it, "let the day's own troubles

be sufficient for the day." Yet the experts found that thirty percent of our worries concern things of the past. (3) "LITTLE PETTY AND NEEDLESS WORRIES." In this list the experts put twenty-two percent. The three lists mentioned make up ninety-two percent of our worries. This leaves but eight percent. (4) "Legitimate worries." These are the things which we must try to think through to a proper conclusion. People, even Christians must have some care. Things can happen to us and our loved ones. If one has a tendency to worry, something can always be found to worry about. People perhaps worry more about money matters than anything else. Are they going to be able to get along? Will they be able to make the payment on the house or the furniture? Is their business going to go well? Perhaps they work on a commission basis, and a few bad weeks come along, and it worries them sick. Will they get laid off their jobs. The wife spends money too freely, and they cannot keep their heads above water, and the poor man worries himself nearly to death. Rich men worry, too. Will their investments pay? Will there be a strike in the factory? They lost money on the stock market, etc. Then there are a score of other things. Perhaps a little pain in the stomach or a flutter of the heart. "Have I got cancer?" "Maybe I will drop dead with heart failure." And so they fret and stew about it until they are out of harmony with everybody and everything. Then perhaps the wife is ill, or one of the children. It is so easy to worry, but remember it is a sin.

Just here we raise the question as to why worry is sinful. For one thing, it impairs health. There are people who worry themselves sick. Hospitals are crowded with people who are there because of worry. The field of psychiatry is flourishing as never before because of worry. Worry sometimes drives people insane and to suicide. In the second place worry is wrong because it is a robber and a thief. It robs people of peace of mind and happiness which belong to normal people. It steals joys which rightfully belong to us. Thirdly, worry is sinful because it borrows troubles. It borrows troubles which rarely ever happen. Fourthly, it is wrong, because it ill-fits us for trouble when it does come. If we fret and worry about things which might happen, we are not prepared when the real thing comes along. Finally, it is unbelief of the most iniquitous kind. Faith is the very opposite of worry. People who worry have little or no faith; people who have faith do not worry.

Jesus teaches that the cure for worry is trust in God. The Lord's teaching against worry is found in Matt. 6:25-34. We should like to touch on a few things mentioned in these verses. Notice twice the Lord calls his Father, "Your heavenly Father." With such a father, need we worry? We have the expression "take no thought" often. At the time the King James Version was written this meant, "be not anxious." The Revised Version has it so. It is a plain command of the Lord, and should be obeyed. He gives the example of the birds, how the Lord feeds and clothes them. Will he not also feed us? Then he says, "Consider the lilies of the field, how they grow," and how beautiful they are, and without worry. "Shall he not much more clothe you, O ye of little faith?" Worry absolutely does not help the situation one bit. "Which of you by taking thought (being anxious) can add one cubit unto his stature." It is heathenish to worry. "For after all these things do the Gentiles seek." Finally, "Be not therefore anxious, for the tomorrow: for the tomorrow will be anxious for itself." Someone has said it well in this lovely poem:

Said the robin, to the sparrow,  
"I should really like to know  
Why these restless human beings  
Rush about and worry so?"

Said the sparrow to the robin,  
"I know not, unless it be  
That they know not the heavenly Father,  
Such as cares for you and me."

## What Is Involved In A Gospel Meeting?

H. CURTIS HICKEY

I. GOD IS INVOLVED. Without God's love we would have to take "gospel" out of the meeting, because there would be no gospel. Gospel is good news. It is the good news of God's great love for all mankind that prompted Him to send Jesus to a lost and dying world. In gratitude for that love we can echo Paul's great statement: "Thanks be unto God for His unspeakable gift." This gospel is called "the gospel of the grace of God". Man did nothing to earn God's sending of His son into the world. It was pure grace on God's part to send His precious Son into a world of sin and shame. Paul said: "By the grace of God I am what I am."

II. THE PREACHER IS INVOLVED. Although God made the gospel, man must proclaim it. Jesus commanded: "Go ye into all the world and preach the gospel to every creature." Though this does not apply exclusively to those we call evangelists, it certainly does apply to them. Paul says: "Woe unto me if I preach not the gospel". Again he says that he preached "night and day with tears", that he "kept back nothing that was profitable", and that he had not shunned to declare "the whole counsel of God". It is the duty of the evangelist to faithfully proclaim the word of the Lord as kindly, as firmly, and as powerfully as he is able.

III. THE CONGREGATION IS INVOLVED. No gospel meeting can be a success without the support of the local congregation. How can we expect the world to get EXCITED over a message that the local church is not EXCITED about? We owe our meetings our fervent prayers. Without God's aid they are doomed to failure. We owe our meetings our very best effort. Bring the unsaved with you to hear the gospel. The finest service you can render a friend is to share with him the gospel of Christ. By all means attend every service. Your presence speaks volumes with regard to your interest, enthusiasm, and involvement in the Lord's work. Let's be on time: bring our friends; be reverent; and greet our visitors. Any member who deliberately fails to become involved in such a vital effort as a gospel meeting ought to confess fault publicly or recognize that he is in danger of hell fire eternally. "To him that knoweth to do good and doeth it not, to him it is sin." (Jas. 4:17.)

IV. THE SINNER IS INVOLVED. Since the gospel is provided by the grace of God; when it is faithfully proclaimed by a capable evangelist; and when it is zealously supported by the local congregation; the sinner is without excuse; the grace of God is for all, but not all will be saved. Grace is God's action; faith and obedience must be man's reaction. Man must believe (Heb. 11:6.) he must be baptized (1 Pet. 3:21); and he must be faithful (Rev. 2:10.) A loving God, a faithful preacher, a zealous congregation, and obedient hearers will assure us of a successful gospel meeting. We will study with you privately in your homes or at the church office at any time of day or night. We are simply trying to be servants of God who wear the name Christian, love the Lord, and strictly obey his will as expressed in the Bible.

(Adapted)

"Hypocrites are whitewashed instead of washed white."

\* \* \*

"Mature Christians have the ability to do the best they can, whether or not they have a supervisor."

## "Early In The Morning" Worship

DILLARD THURMAN

Punctuality should be a peculiar characteristic of the child of God. The whole world should note promptness of arrival of worshippers at all of our appointments and assemblies. Never should the world observe the tardiness and absenteeism on the part of God's own! "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Eph. 5:14-16.) Never should we while-away the hours when there are opportunities for worship!

An adage learned by children at an early age is, "Early to bed, early to rise, makes a man healthy, wealthy and wise." Another that is also commonly used is, "It's the early bird that gets the worm." Habits of early rising and punctuality go hand in hand with thrift, industry and success.

The spiritual garden of memories bloom with the fragrance of early-worship and service. In Gen. 19:27, we read, "And Abraham got up early in the morning to the place where he stood before the Lord." From that vantage point he beheld God's destruction of the cities of Sodom and Gomorrah. Later, when God demanded the supreme sacrifice of Abraham, the offering of Isaac, it was recorded, "And Abraham rose up early in the morning . . . and went into the place of which God had told him." (Gen. 22:3.) Early morning provided Abraham the opportunity to worship and serve his God!

After Jacob had had a vision of a ladder reaching to heaven, it is recorded of him: "And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon it." Here Jacob offered his oblation and his vow to God early in the morning.

When Moses prepared to lead Israel to deliverance, he was charged by the Lord: "Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to water: and say unto him, Thus saith the Lord, Let my people go, that they may serve me." (Exo. 8:20.) Moses was to learn that the Lord desired worship and service at early hours; for later it is recorded: "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar." (Exo. 24:4.)

"And Joshua rose up early in the morning", when he gave directions for Israel to pass over Jordan into the Promised Land. (Josh. 3:1.) And when Israel began to encompass Jericho "Joshua rose up early in the morning, and the priests took up the ark of the Lord." (Josh. 6:12.) Then after repeating this each day for six days, they were ready for circling the city seven times on the seventh day; "And it came to pass on the seventh day, that they rose up early about the dawning of the day." (Josh. 6:15.) When the sin of Achan was to be revealed and punished, it is recorded: "So Joshua rose up early in the morning and brought Israel by their tribes." (Josh. 7:16.) Too, we read, "And Joshua rose up early in the morning and numbered the people." (Josh. 8:10.)

Surely we should not overlook the splendid example of the parents of Samuel: "And they rose up in the morning early, and worshipped before the Lord." (1 Sam. 1:19.) David "rose up early in the morning", to face the challenge of Goliath (1 Sam. 17:20.) The righteous Job, "rose up early in the morning, and offered burnt offerings." (Job. 1:5.)

The Lord Jesus left us a shining example: "And in the morning, a great while before it was day, he rose up and went out, and departed into a desert place, and there prayed." (Mark 1:35.) "And early in the morning he came again into the temple, and all the people came unto him, and he sat down, and taught them." (Jno. 8:2.) "And all

the people came early in the morning to him in the temple, for to hear him." (Luke 21:38.) Even when He arose from the dead, it was again that He "arose early in the morning," for it was "early on the first day of the week" that the women came to anoint the body, and found He had arisen from the dead. (Mark 16:2.)

All of this sets a pattern which was followed by His disciples, for "they entered into the temple early in the morning and taught." (Acts 5:21.) Had you previously meditated upon how often the Lord's worship and service is clocked with "EARLY IN THE MORNING"? It is the time of day when the mind is fresh and alert. The very best of our thinking can be devoted to the Lord! I don't have any proof that Jesus will come again "early in the morning", but it is a splendid time to soberly consider His coming, and worship our God! Never bicker and complain about the earliness of an appointed assembly! Especially, if we customarily punch a time clock through the week at an even earlier hour!

(Gospel Minutes.)

## Sing or Play?

KENNETH RANDOLPH

Jesus said in John 4:24, "God is a Spirit: and they that worship Him must worship him in spirit and in truth." We must not overlook in our worship the importance of ATTITUDE toward God and our fellowman; we cannot overestimate the value of PARTICIPATION in worship. But if our worship is acceptable to the Father, it must also be done according to TRUTH. It is upon the basis of "worship governed by truth" that we as churches of the Lord have rejected instrumental music in our worship. The New Testament says "sing", and in an effort not to go beyond what is written, we only sing.

But some very learned man says, that the word "sing" means also to "play on an instrument". He concludes, therefore that inherent within the word is a justification for an organ or piano in worship. One man, a member of the Lord's church, says: "I freely admit that it is my humble human opinion that 'psallo', by all rules of language, could and should have been translated 'play', in Rom. 15:9, and Eph. 15:19, and perhaps in other instances (3)".

What is the answer? What proof have we that he is not right? Can it be that we have been mistaken on the meaning of the word? WE HAVE NOT BEEN WRONG! I maintain that one of the strongest proofs of the rightness of the position of "sing only" is that which the humblest English reader may recognize: THE PROOF FROM TRANSLATIONS.

In the following translations, note the passages where "Psallo" is found, the way it is rendered, and the comments about the translations.

KING JAMES VER: Romans 15:9 "sing", 1 Cor. 14:15, "sing" (twice) Eph. 5:19, "making melody" Jas. 5:13, "sing psalms"

(NOTE: These forty seven learned men in 1611 were not influenced by the practice of instrumental music of their day and even in the churches where they worshipped.)

AMERICAN STANDARD VERSION: "SING" (twice) "making melody" "sing praise"

Note: In the preface to this 1963 edition are these words: "Passing time with myriads of inventions and innovations automatically renders obsolete and inexpressive words that once were in acceptable usage.

THE EVER - PRESENT DANGER OF STRIPPING DIVINE TRUTH OF ITS DIGNITY AND ORIGINAL INTENT WAS PREEMINENTLY BEFORE THE MINDS OF THE PRODUCERS AT ALL TIMES.

AMERICAN BIBLE UNION REVISED TESTAMENT (Passage translated, same as American Standard Ver.)

(Note: This is a translation by Dr. H. B.

Hackett, Dr. A. C. Kendrick, and Dr. J. C. Conant in 1864. The two rules by which they were guided in their translation are:

(1) "The common English version must be the basis of the revision, and ONLY SUCH ALTERATION MUST BE MADE AS THE EXACT MEANING OF THE TEXT AND THE EXISTING STATE OF LANGUAGE MAY REQUIRE."

(2) "The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were written, must be given in corresponding words and phrases, so far as they can be found in the English language . . ." That these men followed these rules is exemplified in the fact that in every place where "baptism" is found in the K. J. V., they have translated it "immersion": (cf. "John the Immerser", "Repent and be each of you immersed", etc.) AND YET, THEY DID IN NO PLACE WHERE "PSALLO" IS FOUND CHANGE IT TO "PLAY"!

NEW TESTAMENT IN MODERN ENGLISH (Translated the five passages, same as A.S.V. except Eph. 5:19 is rendered, instead of "making melody in the heart", "singing and dancing in the heart")

Note: This translation made in 1905 in London, England by Ferrar Fenton, has this Preface by the author: "The Translator believes he can claim for his Version of the Scriptures both of the Old and New Testaments, that it is the only one ever made into our language absolutely direct from the original Hebrew and Greek of the sacred writers without any intermediate translation, whether ancient or modern, intervening between the English and the original languages used by the Biblical writers. To attain this end, for nearly forty years he never read the New Testament except in the Greek, and for several years the Old in the Hebrew and Chaldee, so as to arrive at their meaning from the ancient writers themselves alone. He also had before him no theological or historic theories to assail or support; his one aim having to show the import of the Scriptures. . ."

It concluding the translations, it might be of interest to note how these passages are translated in the "INTERLINEAR GREEK-ENGLISH NEW TESTAMENT", which uses the 21st edition of Nestle's Greek Text, and gives a literal English translation. The translation is by Dr. Alfred Marshall, and the Foreword is written by J. B. Phillips, in which he says:

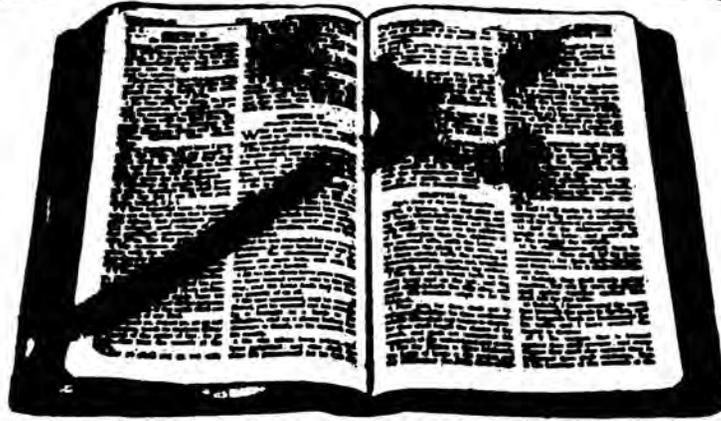
"In this book we have THE GREEK TEXT IN ITS MOST MODERN REVISED FORM; it is the fruit of many years of diligent scholarship and, to my mind, should be accepted with the respect it deserves. A lot has been learned and a good deal of fresh material has been discovered since the Authorized Version (K. J. V.) was made in 1611 and indeed, since the issue of the Revised Version in 1881. Here interlined with PROBABLY THE MOST ACCURATE GREEK THAT WE CAN ARRIVE AT, is a literal English version. Dr. Marshall has obviously done this work of putting the nearest English equivalent to the Greek words with great care and skill, and his work should prove of the highest value to any student of the New Testament."

And how does he translate our passages? Note the absence of "Play" Romans 15:9 "sing praise", 1 Cor. 14:15 "I will sing", Eph. 5:19 "psalming", Jas. 5:13 "sing a psalm".

Finally then, let us maintain our well grounded position, and not allow some "scholar" (?) in the church or out, to shake our faith. The house that stands in the storm is the one built by him who hears the "Word" and builds on it.

Mother to preacher: "I think I shall have to keep my baby at home, as he cries so much in the nursery that he disturbs others." Said the preacher, "It is better to have crying babies in the nursery than to have crying parents at the judgment." (Matt. 25:31-46.)

# WORDS of TRUTH



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

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

VOL. 2

FRIDAY, NOVEMBER 10, 1967

NO. 138

## Nichols – Batts Discussion

FLAVIL NICHOLS  
Winchester, Tennessee

### A UNIQUE FEATURE OF THE DEBATE

A very noticeable and unique feature of the debate was that each speech was only fifteen minutes in length. This allowed each speaker four speeches each night, and it also brought the issue quickly into discussion, and more effectively kept it before the audience at all times. Another advantage of this arrangement was that the audience did not become restless because of listening to one side too long at a time. All seemed to be pleased with this feature of the discussion.

Before closing this introduction to a report of the discussion, may I add that Mr. Batts is a representative man among his people. He is also well experienced in debating with our people, having met W. Curtis Porter, Guy N. Woods, W. A. Black, and others of our debaters.

### THREE EXTRA SERVICES

Our brethren rented the city auditorium, that Gus Nichols might speak Saturday night, Sunday afternoon, and Sunday night. Because of bad weather, the attendance Saturday night was considerably off, but it is thought that some six or eight hundred people attended the services Lord's day afternoon, and a like number Lord's day night.

### OUR PEOPLE HIGHLY PLEASED

Our people were highly pleased with the defense of the truth made by Gus Nichols. Having the truth and the Bible on his side, he was master of the situation from the very first speech to the last one. That this jubilant feeling of deep appreciation was shared by our people is evidenced by the fact that our brethren from various congregations expressed a desire to have the debate in print and in book form. This was accepted as an opportunity to share the good fruits of the discussion with thousands of others who could not hear the oral discussion.

### ONE THOUSAND SOLD ON PROMISE

By the last night of the series in the city hall, one thousand copies of the debate were sold among our brethren alone. That is, names and addresses of those were obtained who would take a certain number of copies when the book comes off the press. I understand that some congregations are purchasing copies to be used in effort to indoctrinate young preachers who need further training for the important task of defending the gospel of Christ against mystical error presented in the garb of piety and reverence.

### HIGHLIGHTS OF THE DISCUSSION

Beginning next week, in "WORDS OF

TRUTH," if the Lord wills, I shall present some highlights of the debate. These articles will continue for several weeks, and as long as it is thought that such a presentation will do good. Of course, we have a tape recording of all the debate.

## Congregational Responsibility

FLOYDE E. MERRITT

"And when he was come to Jerusalem, he essayed to join himself to the disciples. . . ." Acts 9:26.

The Lord appeared to Saul (Paul) on the road to Damascus resulting in his ultimate conversion and complete obedience to the gospel in Damascus. Paul remained in Damascus and proclaimed in the synagogues that Jesus was the Son of God. Because of persecution he found it necessary to leave Damascus. He, thus, returned to Jerusalem.

The passage of scripture cited above shows that immediately upon returning to Jerusalem Paul sought out the disciples and attempted to identify himself with them. He was a Christian, a member of the body of Christ; therefore, upon returning to Jerusalem his first objective was to join himself to the local congregation of Christians. When a Christian moves from one place to another the first duty he has before God, and the one that should be preeminent in his mind, is to find the local church and identify himself with it. This is a critical point in a Christian's life. If he fails to attend to this Christian duty immediately, he is apt to become indifferent and disinterested.

When moving to a place where he is unknown it is wise to ask the church he is leaving to write a letter of introduction and recommendation to the congregation he is moving to. (Rom. 16:1,2.) This is merely to "introduce and recommend". If a person has lived at one place for fifteen years but his "membership letter" is back at his "home congregation," he has just been unfaithful and out of duty for fifteen years.

When a Christian moves to a new location the church should not have to look him up. He should assume the initiative, find the church and identify himself with it immediately so that there will be no break in his worship and service to God. (Heb-10:25.)

All hatred should be rooted up, or it will sprout despite strong opposition and bear evil fruit.

On Monday night, Nov. 30th, and for five nights, Gus Nichols, of Jasper, Alabama, my father, engaged Mr. Albert Batts, of Chattanooga, Tennessee, in a religious debate. The discussion was conducted in the city auditorium in Anniston, Alabama, with Churches of Christ in that area cooperating in the discussion. The "Churches of God" well cooperated in backing Mr. Batts, and also cooperated in supporting their side of the debate, and bore their share of the expenses for the rent of the large auditorium which seats about fifteen hundred.

I was moderator for Gus Nichols, and a Mr. Sides was moderator for Mr. Batts. Good order was characteristic of all services throughout the five nights. An announcement was made near the closing of the discussion that the order was about the same as may be seen in our assemblies for worship on Lord's days. About all the moderators had to do regarding the discussion was to plan the services and keep the time for the speakers.

There were twelve hundred chairs placed in the auditorium, and it was estimated that from 600 to 800 people were present each night to reverently listen to the discussion, and with the desire to profit thereby.

### THE PROPOSITIONS DISCUSSED

The propositions were well worded. They expressed the precise issue between the two debaters and their brethren on each side. Two nights were given to the first proposition, two the the second, and one night to the proposition for the fifth night. The propositions were as follows:

#### PROPOSITION NO. ONE

"The Holy Scriptures teach that water baptism to a penitent believer of the gospel is for, or in order to, the remission or forgiveness of alien sins."

AFFIRMATIVE: Gus Nichols. NEGATIVE: Albert Batts.

#### PROPOSITION NO. TWO

"The Holy Scriptures teach that the baptism of the Holy Ghost is for all believers today, as it was for the apostles and others in the days of the apostles."

AFFIRMATIVE: Albert Batts. NEGATIVE: Gus Nichols.

#### PROPOSITION NO. THREE

"The Holy Scriptures authorize the use of mechanical instrumental music in the worship of the church today."

AFFIRMATIVE: Albert Batts. NEGATIVE: Gus Nichols.

## WORDS of TRUTH

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## What About Debating?

GUS NICHOLS

Some time ago we presented to our readers some things concerning debating. There is a need for some further observations concerning the matter. In this issue, you will find a report of my discussion last week with a representative man of the "Church of God", Mr. Albert Batts, of Chattanooga, Tennessee. This discussion was conducted for five nights in the city auditorium in Anniston, Alabama, for two hours each night. Be sure to read Flavil's report of the discussion each week for some weeks, beginning with this week's issue.

### TWO MEANINGS OF THE WORD

In one sense of the word, it is right, even one's bounden duty to debate. Solomon said, "Debate thy cause with thy neighbor himself; and discover not a secret to another." (Prov. 25:9.) This means that we should discuss our cause, our complaint against another, with him, the man thought to be in the wrong, and not backbite him, or discuss the matter with others. This being true, it cannot be wrong to do this kind of debating.

And it cannot be wrong to discuss religious differences with those whom we believe to be in error. Any interpretation of scriptures which would make Jesus a sinner, and the apostles sinners, certainly could not be the right interpretation. Jesus debated with his adversaries and opponents. He even had an argument with Satan himself. (Mat. 4:1-11.) He often argued his doctrine with the Scribes and Pharisees. (Mt. 23; Jn. 8.) Paul often was found engaged in argument with those in error. He disputed with the Jews publicly at times. Luke 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." (Acts 17:17.) His opponets were not always nice men, and often said ugly things about him, but that did not keep him from discussing the truth of Christianity with them. "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." (Acts 17:18.) Later Paul charged them with being too "superstitious." (v.22.) He called upon them to "Repent." (v. 30-31.)

Then Paul said, "I am set for the defense of the gospel." (Phil. 1:17.) Remember, the gospel has no voice of its own with which to cry out in its own defense. It must depend upon us for its defense. The Bible can't preach itself. It cannot go out and hunt up lost souls and win by some sort of a direct appeal unto them, independent of human agency. It is our duty to defend the truth, even if it be unpleasant from the view point of the flesh. Paul argued and disputed, even with brethren in error, when the contention was sharp, and did it

that the truth might remain or continue with us. (Gal. 2:1-5.) He refused to give over to error, even for an hour.

We are living in a time when the masses of the people have no faith, and therefore, live after the flesh. They do not love the truth. (2nd. Thess. 2:1-10.) They do not esteem truth as worth a contention, or discussion, of any kind. Jude says, "Earnestly contend for the faith once delivered unto the saints." (Jude 3.) And it is wrong and sinful to contend for anything else, other than the faith once for all time to come delivered to the New Testament saints, as it is now revealed to us in the New Testament. We are to contend for this faith, or body of religious truth, and do it "earnestly."

One of the marks of apostasy of the church is that it will not, in the best manner possible, defend the truth. This may be done from the pulpit, or even by means of the printed page, or by radio, or even in the modern sort of formal debate, when it is expedient to do it in the modern way. But the job must be done. The truth must be preached and defended. It must be taught, be believed and practiced in order freedom from sin. (Jn. 8:32; 2 Thess. 2:13-14; 1 Pet. 1:22-23.) There is no promise of salvation unto a world left in ignorance of the truth. (Jn. 8:32.)

The religious world has compromised principle after principle of divine truth until it no longer stands for anything but an empty profession. They have given up God and are living for a mere social gospel, or social system striped of a future and eternal life. The world has largely given up Christ and Christianity. It no longer believes and teaches the virgin birth of the Son of God. It rejects his atoning blood. It rejects the Bible and thinks it is the mere words of men who gave a history of things as they saw them through their ignorant and unenlightened eyes.

Every inch of ground which we hold today has been gained and won by those who bore the burden and heat of the day. Through "Sweat and tears and blood" they, with the sword of the Spirit, "Which is the word of God" attacked error and sin, and held high the banner of divine truth. We, the heirs of all this great heritage, must not fail to hold the torch high in the religious darkness of our day, and give the people light that they may find the strait and narrow way which leads to heaven and home, and to God.

And just as our present possession of truth has been won and bequeathed unto us by our ancestors who believed and defended the truth, even when there were no modern means of defense, such as the printed page, and radio and TV, we must remember that every inch of ground lying out before us and stretching out and on toward the eternal city must be contested.

The enemies of truth, and those who are against it, but think they are not, deserve to be shown the light. There is no better way to be lost in a devil's hell than to oppose the preaching and defense of the truth. (Acts 13:10.)

All passages condemning "Debates" are concerning more strife, and are translated thus in the American Standard Version of the scriptures. (Isa. 27:8; 58:4; Rom. 1:29; 2 Cor. 12:20.) In the sense of mere fussing and fighting and striving with others about anything, just for the sake of envy, malice, hatred, or just to be contentious, the whole thing is wrong. Hence, the modern translations put instead of "Debate" in those passages against debating the word "strife" or "striving". In this bad sense of the word, "The Servant of the Lord must not strive, but be gentle unto all, apt to teach, patient instructing those who oppose themselves, if peradventure God may give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil." (2 Tim. 2:24-26.)

But remember, the Lord commands one to debate, in the good sense of the word; that is to contend for the truth without fussing, wrangling,

fighting, etc. (Jude 3; Phil. 1:17; Acts 17:17-18.)

While the modern way of debating may, or may not be used, my point is the truth must be preached and defended. Error must be attacked, and the sword of the Spirit must be used against all error and ungodliness of men who hold the truth in unrighteousness, restrain and hold it back by false doctrines and by the perversion of the gospel. (Rom. 1:16-18.)

Let us not slacken, nor let up nor let down, nor lag nor fag in our defense of the gospel. It is getting away from many—they are being robbed of their faith. The truth is worth a life of contention. (Jude 3.) We must buy it, and sell it now—not depart from it for any price. (Prov. 23:23.)

## Living - One Day At A Time

Did you know that there are at least two days in every week that we should never worry about, two days that should always be kept free from fear and apprehension.

One of these days is YESTERDAY, with its mistakes and cares, its faults and blunders, its aches and pains. Why worry about YESTERDAY since it has already passed beyond our control forever. Only God could turn back the shadow on the sun dial and reverse the process of time. There is no blessing or benefit to be obtained through needless worry over the mistakes of a day that has gone into eternity.

All the money in the world cannot bring back YESTERDAY. We cannot undo a single act once performed; we cannot erase a single word that was written or spoken; YESTERDAY is gone.

The other day that we should not worry about is TOMORROW, with its possible adversaries, its burdens, its greater problems and its increased dangers. It is a settled fact that most of those things pertaining to TOMORROW are beyond our immediate control anyway.

TOMORROW'S sun will rise, either in splendor or behind a mask of clouds—but it will rise, if God so wills. Therefore, until it does, we have no stake in TOMORROW, for it is yet unborn.

This leaves only one day—TODAY, any man can fight the battles of just one day. It is only when you and I had the burdens of those two awful eternities—YESTERDAY and TOMORROW—that we break down.

It is not the experience of TODAY that drives men mad—it is remorse or bitterness for something which happened YESTERDAY and the dread of what TOMORROW may bring.

Let us, therefore, live but one day at a time—TODAY. Let us live each TODAY so there will be no regrets for what happened YESTERDAY nor fears of what may come TOMORROW. TODAY is the day we must live for Christ.

Selected and Adapted by J. A. McNutt  
The Reminder Bulletin

## Our Training Class

GUS NICHOLS

For a hundred miles round about Jasper, Alabama, many are wanting to know when we will start our Friday night training class. It will begin this Friday night, at 7:00 o'clock. Come and bring others. No cost, no charge, nothing to buy. Just come and bring as many with you as you can. The class will be for the special purpose of training leaders in the church, but will be so much like a regular preaching service that all members, and even non-members of the church will be profited alike by attending this class. Christians must be trained for the Lord's work, or they pay the cost in failure. (2 Tim 2:2; Heb. 5:12.)

A mirror can shine and reflect light without talking. However, some church members do much talking without reflection and imparting any light. (Ps. 119:130; Matt. 5:16.)

## 'Why Beholdest Thou The Mate?'

By CLABRON SMITH

In Matthew, chapter seven, we have a wonderful lesson taught on finding fault with our fellow man. Many times we are too hasty to point out the error or sin in our brothers life when we are not what we ought to be ourselves. The lesson Jesus taught in John 8, concerning the adulterous woman and her accusers reminds us that we must be worthy of making corrections. It is hard for one to point out to another his sins if one is guilty of sin himself. So, Jesus said, "Let him that is without sin cast the first stone." Those accusers were convicted of their own consciences and drifted silently away without casting a stone.

Jesus is not teaching in Matthew 7, that one must be sinless and absolutely perfect in order to correct the faults of others. If so, then no correction could ever be made as man is sinful at his very best. (See 1 John 1:6-10.) Neither is Jesus forbidding us to decided as to those needing help. If so, we could not obey the command in Matthew 7:6, which requires us to reach a conclusion as to who the dogs and swine are.

Jesus aimed the lesson at the hypocritical fault finders. He used the figure of a man with a log in his eye attempting to remove a tiny speck of a chip from his neighbor's eye. Jesus called the fault finder a hypocrite. (Matt. 7:5.) His behavior is hypocritical for a number of reasons:

1. He is not as good as he thinks.
2. His self-righteousness has blinded him to his own faults.
3. His vision is poor, he can see his neighbor's faults at a distance but cannot discern his own at close range. He needs bifocals.

The hypocritical fault finder, if he is not careful, will destroy the reputation of others. Shakespeare said, "He who steals my purse steals trash, but he that filches from me my good name robs me of that which enriches him not and makes me poor."

The fault finder hurts himself more than any one else. So let us look at that which is good and lovely, and try to say something that will encourage and help our fellow man. This can be done if we look at self first. When we look at self honestly we usually find so much wrong that it takes the joy out of being critical of others. When the time comes that we must make an honest judgment of another, it would help us if we would remember Jesus' teaching in John 7:24, "Judge not according to appearance, but judge righteous judgment."

— Gospel Defender — 1965

## What Is Wrong With Dancing?

M. NORVEL YOUNG

Since the origin of the dance, devout men and women have opposed it as a form of recreation. There must be some good reasons why so many devout people, even of widely differing faiths, have come to this conclusion. Jesus taught us that we should know a tree by its fruits and the fruits of the social dance have brought about this opposition. Those who have observed the fruit of the dance hall have seen that the dance has not produced more love of God, more devotion to the church, more respect for those of the opposite sex, more Bible reading, more prayer or a keener interest in worship, more unselfish service in the kingdom.

More specifically, the primary thing that is wrong with dancing is that it encourages a familiarity between the sexes, and breaking down of the natural reserves of modesty, and frequently leads to intimacies and petting after the dance. Dr. Leta S. Hollingsworth, Professor of Education at Columbia University, stresses this point in an article in defense of the modern dance. She writes: "Dancing is an exciting and pleasurable recreation

as it affords a partial satisfaction to the sex impulse." This is not to say that all who dance are conscious of this, but it is to say that the general influence upon those who dance is such that Christians should abstain for their own good and for the sake of their influence upon others who may be more susceptible to the temptations of the dance.

In Gal. 5:19 Paul lists the works of the flesh as "fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies . . . revelings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God." Webster's New International Dictionary defines "revel" as entertainment provided for feasts, etc., as dances, pageants, masques (festive dances where all wear masks, hence, a revel.) The Century Dictionary uses this sentence to illustrate its meaning: "We use always to have revels, which indeed is dancing." Liddell and Scott's Greek-English Lexicon describes it in these words: "A jovial festivity with music and dancing, a revel, carousal, merry-making." For consecrated Christians whose first aim is to please the Lord and advance his kingdom this one scripture should answer this question.

### OUR RELATIONSHIP TO THE WORLD

When one is deciding this matter he should always consider it from the standpoint of what a Christian is to be in relation to the world. Jesus taught us that we were not in the world to simply enjoy ourselves or amuse ourselves, but to glorify God and serve our fellowman. Any form of recreation which does not contribute to our spiritual well-being is wrong. The line of distinction between Christians and the world is sharp. Paul says for Christians not to be "fashioned according to this world" but to be transformed by the renewing of their minds. (Rom. 12:1-2.) James defines pure religion as helping the widows and orphans and keeping oneself unspotted from the world. Jesus said, "My kingdom is not of this world," (Jn. 18:36.) and again he said, "I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world." (John 17:14.) Christians by their virtuous life should gain the respect of honorable citizens of the world, but they must never compromise their loyalty to Christ to gain popularity with the world. We are pilgrims here on our journey to the eternal land. (Heb. 11:13-16.)

### OTHERS SPEAK

Devout men of various faiths have spoken out against the modern dance. A Jewish Rabbi writes, "Modern dancing is popular, not because of its grace, but because of its appeal to our lower nature." A Methodist Bishop writes: "I deem the modern dance an unmitigated evil, because in most of its forms it is vulgar and wars directly against the claims of the spiritual life." A Presbyterian preacher says: "Dancing, balls, and parties lead to forgetfulness of God." Clovis Chappel, noted Methodist evangelist, states that "60,000 girls enter the underworld every year and three-fourths of them by the dance floor." Notice that it is not music that is objected to nor the movement of the body to music such as we do in marching or playing children's games. It is the fact that the fruits of the dance floor show that it "wars directly against the claims of the spiritual life," that it leads to "forgetfulness of God."

A prominent physician in Lubbock, a leader in civic affairs, made this statement: "As far as I am concerned, the children can stay home and twiddle their thumbs rather than go to dances, and others would feel the same way, too, if they could be in my office and see mothers come in with tears streaming down their faces, with their little girls begging for help and advice."

### WHY NOT WHOLESOME

### RECREATION INSTEAD?

But it is not necessary to leave the children at home to twiddle their thumbs. Christian

parents and Christian young people can devise innumerable means of wholesome recreation through outings, hikes, picnics, hobbies, hunting and fishing, athletic games, good reading and good music, and a host of other activities. The Christian home should not be contented to oppose the forms of recreation which are harmful, but should provide through cooperation with other Christian homes the helpful types of recreation.

But some will ask if it is not possible to clean up the dance and place it under responsible supervision and thus make it better. Yes, it is undoubtedly possible to improve on the roadhouses, taverns, commercial dance halls, honky-tonks, etc., where dancing is accompanied by drinking (legal or illegal), gambling, profanity, and often by organized vice. But in the home or under good supervision it still remains the objectionable feature of encouraging familiarity between the sexes and breaking down natural reserves of modesty. And what assurance does the Christian parent have that once he has taught his children to dance in the modern manner that they will not seek the same amusement in the roadhouse? Supervisors of college and high school dances report that one of their main problems is what happens after the students leave the supervised dance to stop at roadhouses, night clubs, etc. The Mormon Church has attempted to solve the problem by building a dance hall beside the church house, but Otis Gatewood reports that he talked with hundreds of young people and they said that soon the supervised dances were not different from the unsupervised. Where the supervision is strict the young people resort to the roadhouses.

### THE HIGHEST CALL

The Christian has answered the highest call in the world, the call of the Master to consecrated service. He is a saint, a disciple of the perfect Man, the Son of God. He is to be the salt of the earth, the light of the world. He is to abstain from the very appearance of evil and "not to eat flesh nor drink wine, nor to do anything whereby thy brother stumbleth." (Rom. 14:21.) Even if one felt that he or she suffered no spiritual injury from dancing, the concern that he has for the welfare of others should cause him to abstain for the sake of his influence. (Mt. 5:16; 13:33.)

There is so much work to be done for Christ. God can do wonders with us if we will only surrender completely to him. May God fill our lives so full with his love that we shall crowd out all fleshly desires and become more like Jesus every day. Let us find our joy in work and worship for him.

Gospel Advocate  
Aug. 12, 1954

## Why "Go To Church?"

Every child of God should be able to answer this question in an intelligent way, for inspiration has said, Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." (1 Pet. 3:15.) The world does not have a true conception of the church; it does not know the holy mission of the church nor the mighty influence for righteousness that it has had on our civilization. When people understand what the Bible teaches the church is, then they will appreciate it more and will be moved to support it more liberally with hand and heart, money and mind, and Spirit and soul.

First, people should "go to church" because in so doing, they are supporting the spiritual "body of Christ," the Holy Spirit says, "He put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1:22,23.) Christians, all Christians, are members of the body of Christ," and cannot function as faithful members without helping the

(Continued On Page 4)

## Why "Go To Church?"

(Continued From Page 3)

church fill its mission in the world and this cannot be done without attending the services of the church.

Second, the church is the kingdom of God on earth. Jesus said to Peter, "Upon this rock I will build my church. . . I will give unto thee the keys of the kingdom of heaven." Christians have been delivered out of the power of darkness, the world, and have been "translated into the kingdom of the Son of his love" (Col. 1:13); they have been made a "kingdom of priests" in the church. All Christians are citizens of the kingdom of God on earth. The church with its principles, its spirit, its precepts, and spiritual life is God's highest conception of God and man, sin and righteousness, time and eternity, in the church. A Christian citizen is the highest type of citizenship; this may be maintained only by a consecrated life to the church.

Third, the church is heaven's institution for promoting and supporting the truth. Paul wrote to Timothy instructing him how "men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." The church is in harmony with all truth, scientific, philosophical, moral, and spiritual. All truth in all fields harmonize; God is the source and author of all truth. God is the founder of his church; he is the lawgiver of all the laws that govern his church, and has so organized it that each member, when faithfully functioning, is searching for, loving, and supporting the truth. God does not ask anyone to accept error or support anything but the truth. The church of God, the body of Christ, the kingdom of God on earth does not stand for anything that is false or wrong; it stands for "the truth, the whole truth, and nothing but the truth." In supporting all the truth that pertains to the redemption of the human race, in being loyal to the church one is loyal to all for which the church stands. No one can be true and loyal to God, Christ, Holy Spirit, and heaven without supporting the church. The church stands for God, Christ, Holy Spirit, the Bible, and the redemption of man, and the sanctity of truth.

## "More Precious Than Gold"

C. D. PLUM

What is more precious than gold? To many people there is not anything more precious than gold. To those who believe God's word there are a number of things more precious than gold.

The salvation of a soul is more precious than gold Jesus thought so, and said so. His challenging questions have never been successfully answered by those who disagree with his idea about the matter. "For what is a man profited," says Jesus, "if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? (Matt. 16:26.) There is no satisfying profit, either earthly or spiritual, in accumulating the wealth of the world, and losing one's soul. "The love of money is a root of all kinds of evil." Even if one lives to a ripe old age, sooner or later he must relinquish his hold upon his great fortune. And when the hair grows white, the step grows feeble, the breath grows short, and the eyes grow dim, what profit is there to "gain the whole world, and lose his own soul?" At this moment of time, when one is about ready to say good-bye to time forever, and is about ready to take that journey into the unknown regions beyond this life, one will realize when it is too late that a saved soul is more precious than gold. At this time, when it is too late, one would gladly give all he possessed; he would exchange his gold for a crown of righteousness. Wealth does not seem so highly important when the feet begin to enter the valley of the shadows. At that time, one who has believed in God, Jesus, and the word of God, and one who has repented of his sins, confessed Jesus

to be God's Son, and has been buried with his Lord in baptism, and lived as a Christian should live—these are the only things that count. Everything else is as dross. Beloved reader, I wish above all things that you might believe and hear the truths expressed in the above exhortation.

But a good name is better than great riches. Says the wise man: "A good name is rather to be chosen than great riches." (Prov. 22:1.) Dear reader, do you think this is so? If you had your choice, would you take the good name or great riches? Your riches can be taken from you. But no one can steal your good name from you. The only one that can ruin your good name is you. People may cast doubt upon you to others, and they may for a time cause a shadow to come over your life in the lives of some, but you can live down any such reflection. I repeat it: no one can ruin your name but you. If you have a good name, you have good credit. You may not have money with a good name, but with a good name you can get money.

And here is something else that is more precious than gold. "The trial of your faith, being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Pet. 1:7.) We are not likely to think of our "trials" as being "much more precious than of gold" are we? But the Holy Spirit says they are more precious. Even our "fiery trials" are better for us than much gold. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (1 Pet. 4:12.) Let us as children of God think of this earth as a proving ground. Let us also think of our trials as tests of our faith. Instead of complaining, let us thank God and take courage. Let us fight on. "Receiving the end of your faith, even the salvation of your souls." How we endure our trials, how we suffer our persecutions, will in a great measure determine our destiny.

A tender conscience is better than gold. While I realize that the conscience is not a true guide, unless the conscience is trained by the truth of God's word, when we have such a conscience it is worth more to us than gold. A conscience that is educated by false teaching may be a tender conscience, but not a safe conscience. The apostle Paul, before his conversion, has a good conscience, but it led him astray. This is what he said about it: "I have lived in all good conscience before God until this day." (Acts 23:1.) Yet he persecuted Christians by consenting even unto their death. His conscience was wrongly taught. Thus, when he opposed the church of our Lord, his conscience did not rebuke him. But when he was taught better, and obeyed the Lord, his conscience received a New Testament education.

If our conscience has been New Testament trained, and accuses us when we do wrong, it is a mighty power for good. But if our conscience has been "seared with a hot iron," as the Holy Spirit declares is possible, it is then a power for evil. If our flesh is seared with a hot iron, there is very little feeling left. And if our conscience is thus seared we can steal, lie, drink, gamble, and what sin have you, and do so without a remorseful feeling. In view of this, we should be very careful to keep our conscience alive.

A tender conscience is much like bare feet in the springtime. The feet housed all winter in shoes are very tender, and the first few barefoot days every little rough pressure hurts them. But after we go this way for a few days, the bottom of our feet become callused so we do not feel the pain of uneven surfaces. And so it is with our conscience. When one with a tender conscience takes the first drink, or swears the first time, the pain is terrible. But let such a one go on drinking or swearing, and after a time the conscience becomes callused or seared over, and the sin does not cause a feeling of pain. Yes, a tender conscience is worth more to one than great wealth.

And by no means do we wish to overlook this truth. Obedience is more precious than gold. Do you remember Achan who took the wedge of gold? (Josh. 7:21.) God had told Israel not to partake of the spoils of the battle, Achan had a covetous heart. He disobeyed God. Israel was defeated in battle because Achan disobeyed for gold. And do you not remember also that God said he would not help Israel as long as there was sin in the camp? Maybe there is sin in the church today. Not necessarily because someone covets gold, but sin nevertheless, whatever shade or grade. The only way we can purchase a favor with God in by obedience. Obedience is even better than sacrifice.

After all, it is not what we accumulate here that counts, but what we accumulate on the other side. The poorest Christian may be rich in the love of God, and have treasures galore in heaven. And to have our name recorded in heaven means more than to be able to write a check for the wealth of the world.

### CONSIDER THIS

It is said that a Communist wrote the following letter a number of years ago. As a Christian, what would be your answer to his accusation?

"The Christian gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy. All the same, it is WE who will finally beat YOU. We are only a handful and you Christians are numbered by the millions. . . but we are realists; we are determined. Of our salaries and wages we keep only what is strictly necessary and give up the rest for propaganda purposes. To this propaganda we also consecrate ALL our free time and PART of our holidays. You, however, give only a LITTLE TIME and HARDLY ANY MONEY for the spreading of the gospel of Christ. How can anyone believe it? If you do not spread it? Believe me, it is WE who will win for we believe the Communist message and we are ready to sacrifice everything, even our life, in order that social justice may triumph."

Evidently the belief of Communists in their message is as stated above, for from 17 members little more than a half century ago, they have grown to control more than a billion souls of this earth's population. Faith is a thing that will do wonders whether it is Truth or Error. This should cause us to hang our heads in shame, and determine to do something about it.

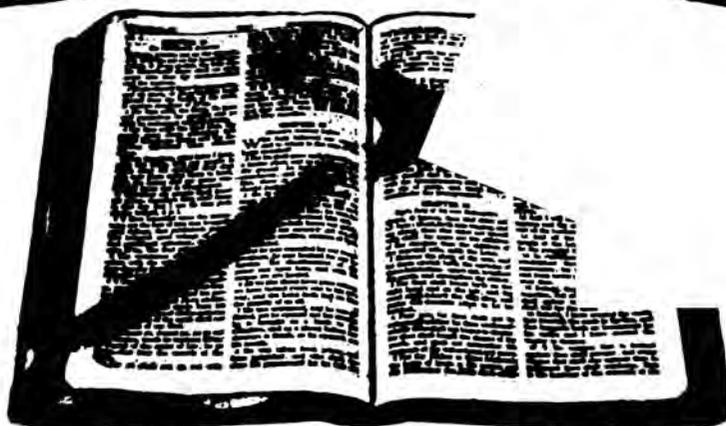
(Hamilton Herald.)

### "A LIVING FAITH"

I'VE DREAMED many dreams that never came true,  
I've seen them vanish at dawn,  
But I've realized enough of my dreams,  
thank God,  
TO MAKE ME WANT TO DREAM ON.  
I'VE PRAYED many prayers when no answer came  
Though I waited patient and long,  
But answers have come to enough of my prayers  
TO MAKE ME KEEP PRAYING ON.  
I'VE TRUSTED many a friend that failed,  
And left me to weep alone,  
But I've found enough of my friends true blue,  
TO MAKE ME KEEP TRUSTING ON.  
I'VE SOWN many seed that fell by the way  
For the birds to feed upon,  
But I've held enough golden sheaves in my hands  
TO MAKE ME KEEP SOWING ON.  
I'VE DRAINED the cup of disappointment and pain  
And gone many days without song,  
But I've sipped enough nectar from the roses of life  
TO MAKE ME WANT TO LIVE ON.

# WORDS of TRUTH

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



"Forth the words of truth"  
Acts 26:25  
"Truth came by Jesus Christ"  
Jn. 1:17

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## Nichols - Batts Debate

FLAVIL NICHOLS

In the last week's issue of Words Of Truth a brief report of the Nichols-Batts debate was given and a promise made to give some further report of the discussion each week for some weeks in this paper.

The first night Gus Nichols, the editor of WORDS OF TRUTH, affirmed and Mr. Batts denied that "The Holy Scriptures teach that water baptism to a penitent believer of the gospel is for or in order to the remission or forgiveness of alien sins."

### NICHOLS' FIRST ARGUMENT

Having defined his proposition very clearly so there could be no misunderstanding of the terms thereof, Gus Nichols made the following argument.

In all places where both baptism and salvation, or like blessing, are mentioned together, baptism is always mentioned first, then salvation, or like blessing, such as remission of sins, mentioned after baptism. He contended that if Mr. Batts failed to refute this argument he would lose the debate on this proposition. Nichols contended that if this argument is sustained in the New Testament his proposition is true that baptism to a penitent believer of the gospel is "For or in order to the remission or forgiveness of alien sins." He then used the following passages to prove that baptism is "for or in order to" remission, or forgiveness, because stated in that order. Mk. 1:4 "John did BAPTIZE in the wilderness, and preach the BAPTISM of repentance for the REMISSION OF SINS." Here is "Baptize" and "baptism" mentioned before "The remission of sins", in the passage. It is not remission of sins mentioned first and then baptism, as Mr. Batts contends for it. It is "Baptize" and "Baptism" (No. 1) and then "Remission of sins", (No. 2.)

Lk. 3:3. was the next passage, a parallel one to the other. It says, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." As in the other passage, and always in the New Testament, when both baptism and salvation, or like blessing are mentioned in the same passage, "baptism" is mentioned first, and after it salvation, or like blessing, such as remission of sins.

Mk. 16:16 also has baptism first and then salvation. He said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is BAPTIZED shall BE SAVED; but he that believeth not shall be damned." ("BAPTIZED", (No. 1) and then after it "SAVED", (No. 2.)

Acts 2:38 "Then Peter said unto them, Re-

pent, 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." As always, when both baptism and salvation, or like blessings, are mentioned in the same passage, we have "Be BAPTIZED", (No. 1) and after this is "REMISSION OF SINS", and the gift of the Holy Spirit, (NO. 2.) It is not remission first and then baptism, as Mr. Batts perverts the gospel and teaches it.

Acts 22:16. Jesus appeared to Saul who said, "Lord, what wilt thou have me to do?" And Jesus told him to go into the city, and said "It shall be told thee what thou must do." (Acts 9:6.) Ananias was sent by the Lord to tell him, and he said unto Saul, "And now why tarriest thou? Arise, and be BAPTIZED, and WASH AWAY THY SINS, calling on the name of the Lord." As is always true, here is "BE BAPTIZED", (No. 1), and then is mentioned his salvation, or like blessing, wash "AWAY THY SINS", (No. 2.)

1 Pet. 3:21 "Even BAPTISM doth also now SAVE US." "BAPTISM" (No. 1) and then salvation mentioned, (NO. 2.) Peter did not say something else saved us first, and then after that we were baptized as a mere Christian duty.

Rom. 6:3 Paul said, "Know ye not, that so many of us as were BAPTIZED into JESUS CHRIST, WERE BAPTIZED into HIS DEATH?" Here we have "BAPTIZED", (No. 1), and then after that they were in "CHRIST" (NO. 2.) And Paul says we are new creatures in Christ. (2 Cor. 5:17.) And says salvation is in Christ, and we are "BAPTIZED INTO JESUS CHRIST." (2 Tim. 2:10; Acts 4:12.)

Rom. 6:4 Again, Paul said, "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." Here we have "Buried with him by BAPTISM", (NO. 1), and then rise to "Walk in newness of life", (No. 2.) IT IS NOT the New life first, and then buried in baptism.

Furthermore, verse 4 says, as does verse 3, that we were "BAPTIZED INTO HIS DEATH", "Buried with him by BAPTISM INTO DEATH." Before baptism one had no connection with the death of Christ, had not received the benefits of his death. But after baptism we were in union with his death, we had come where the blood for us was shed.

1 Cor. 12:13 "For by one Spirit are we all baptized into one body." This means it is by the Holy Spirit - by his teaching, direction and guidance, through inspired men, in the gospel, that we

are baptized in water "Into one body" - the church. (Col. 1:18, 24; Eph. 1:22-23.) And reconciliation, or salvation, is in this one body. (Eph. 2:16.) So we have here "BAPTIZED", (No. 1), and then in the "One body", the "church", (No. 2.) Then reconciled unto God and saved. (Eph. 2:16.)

Nichols contended that these scriptures prove by the order of mention of baptism before salvation, or like blessing, WHEN BOTH ARE MENTIONED TOGETHER IN THE SAME PASSAGE, that baptism is for "or in order to the remission or forgiveness of alien sins", as affirmed in his proposition. He challenged Mr. Batts to find an exception to this rule.

### NO MENTION OF THIS RULE

Mr. Batts made no proper mention of this argument, based upon about a dozen passages of scripture, much less to try to state it and try to answer the arguments made on the various passages thus offered by the affirmative. It was thought by some that he was alluding to this argument when he said he could show cases of salvation where no baptism is mentioned, during the personal ministry of Christ, and all the way back into the Old Testament.

The affirmative explained that the negative had not met the argument and the issue. It is not a question of whether or not salvation, and like blessings, are not sometimes mentioned without any mention of faith, or repentance, or baptism, but where is the case where both BAPTISM and SALVATION, OR LIKE BLESSINGS, are mentioned TOGETHER, IN THE SAME PASSAGE, IN THE SAME VERSE OR PLACE, AND SALVATION OR LIKE BLESSING IS MENTIONED BEFORE BAPTISM? Nichols argued that this is the argument, and the challenge. And Mr. Batts never did meet the argument. He never did even directly refer to it.

### "LOST HIS PUNCH"

Near the close of the week, Mr. Batts said in one of his speeches that one of our preachers, had told him that "Nichols was too old to debate, and that he had "Lost his punch." (It was later revealed by the preacher referred to that he said this when they were talking about who to get on our side to do the debating, and not after hearing Nichols.) However, in his reply Nichols mentioned the matter and said he must have a great deal of punch left as he had knocked his opponent out the first round on his argument on the order of mention, or that in all passages where both baptism and salvation or like blessing are mentioned together, baptism is always mentioned first, and the negative

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## WORDS of TRUTH

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## Did The Church Give The Bible To The World?

GUS NICHOLS

Our Catholic friends argue that the Catholic Church gave the Bible unto the world. But is this true? Of course not. There was no Catholic church until hundreds of years after the Bible was all written. How could the Catholic Church give us the Bible when we had the Bible by the close of the apostolic days, when the last Book of the New Testament was written? This was hundreds of years before there was any Catholic Church, as far as the Romish Church is concerned. The fact that not one word is said in the New Testament about the "Catholic Church" is proof such a church did not exist when that Book was written. The Catholic church is given to propaganda, and is expert in advertising itself. And if they had written the New Testament they would have gotten their name, faith and doctrine into the Inspired New Testament, or compassed sea and land trying to do so.

### DID ANY CHURCH DO IT?

In fact, did any church give us the New Testament? Did even the New Testament church give us the gospel and the New Testament? Were New Testament congregations inspired churches? As churches, they were not. The apostles and New Testament prophets were inspired. (Eph. 3:5; 1 Cor. 2:13; Jn. 16:13.) They wrote by the inspiration of the Holy Spirit. (1 Cor. 14:37; 2 Tim. 3:16; Rev. 1:1-3.) They preached the gospel "with the Holy Ghost sent down from heaven. (1 Pet. 1:12.) The inspired word was at first in the inspired men, to whom Christ gave the great commission previously. They had the new covenant before it was written. They were able ministers of the New Testament, before it was written. (2 Cor. 3:6.) Christ was the mediator of the New Testament, before it was written. (Heb. 9:15-17.) This testament went in force after the death of Christ, its mediator. (Heb. 9:15-17.)

### A PRODUCT OF THE WORD

Instead of THE CHURCHES of Christ in the New Testament giving us the New Testament, INSPIRED MEN in the church of the New Testament gave us the New Testament. By their death they sealed their testimony, and inspiration ceased. (Jn. 16:2; 1 Cor. 13:8-13.) The church never has been inspired, as such. Its members have always, more or less, been cursed with ignorance. Instead of the church giving the Bible to the world, in the sense of revealing or producing it for the world, the inspired apostles and prophets of the New Testament gave the churches the letters beginning with the Book or letter to the Romans to instruct and teach an uninformed church. This was true of the letters to the Corinthian church, and others on down to the last book of the New Testament. These churches were themselves a pro-

duct of the new covenant, or of the gospel of Christ. The word was then, as it is now, the seed of the kingdom. (Lk. 8:11; Mk. 4:14; Mat. 13:19.) Even the charter members of the church on Pentecost were prepared material, made ready by the preaching and teaching of the word through John, Jesus and the apostles. (Lk. 1:16-17.) After Pentecost the inspired apostles, and others, had the word of God, given as it was needed, in oral form, before any of it was written.

### WHO THEN DID GIVE US THE BIBLE?

If you ask "Who then did give us the Bible?" We answer as follows:

1. God gave us the Bible — not some church. God is infallible, but no church is infallible. God would not have given the letters to New Testament churches if they had been infallible. "God who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1:1-2.)

2. The Son, whom God sent, spoke "The words of God, for God giveth not the Spirit by measure unto him." (Jn. 3:34.) Christ said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (Jn. 12:39-40.)

3. Then the Son of God, said of the apostles, "I have given unto them the word which thou gavest me," (Jn. 17:8.) And "I have given them thy word." (Jn. 17:14.) He sent them to teach all nations, (Mt. 28:18-20), and to "Preach the gospel to every creature" in "All the world." (Mk. 16:15-16.) Speaking of such inspired men, Peter said, "Holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) They were guided by the Holy Spirit into all truth — even before it was written. (Jn. 14:26; Jn. 16:13.) They spoke "As the Spirit gave them utterance" (Acts 2:4.) This was God's way of giving the world his truth. It was done through his inspired men, and not through an UNinspired church.

4. The truth came from God through Christ, through the apostles, unto the saints; and we are to "Earnestly contend for the faith once delivered unto the saints." (Jude 3.) It was not delivered by the whole body of the saints, but delivered by certain saints called "Apostles and prophets." (Eph. 3:2-5; Eph. 4:8-12; 1 Cor. 12:28-30.) These prophets seems to have been qualified and made by the laying on of the apostles' hands. (Acts 19:6; 2 Tim 1:5-6; Acts 8:18.)

5. By the word of God, whether orally delivered by an inspired apostle, or now read from the pages of an inspired writer of the New Testament, in the days of the apostles, — we are to examine ourselves as to whether we are in the faith of that same gospel thus delivered back there (Jude 3; 1 Cor. 16:13; Phil. 1:27; 2 Cor. 13:5.) Any gospel which originated this side of the apostles is a false gospel. (Gal. 1:6-9.) Catholics, Mormons, and no others have any divine right to change one word of the doctrine of God, the doctrine of Christ, or of the apostles, as it is now in the New Testament. (Rom. 16:17-18.)

6. This doctrine is now in the scriptures of the New Testament, and is all-sufficient and is an infallible guide in all matters of faith and revelation. (2 Tim. 3:15-17; 2 Pet. 1:3.) We must continue in this doctrine, and abide therein, or be lost. (2 Jn. 9.) That is how serious the matter is really.

7. To go off after human creeds, and the commandments of men is to be vain worshippers, and maintain vain religion. (Mt. 15:9; Mk. 7:7-13.) We are calling for all men to come, and let us all go back to the Bible which came from God, through Christ, and his inspired apostles and prophets, and not from some church. The question should be what does God say? What did Christ teach? What did inspired men say about it? And not: what does some church say and believe?

Many new Testament congregations believe and taught error, but inspired men tried to correct them. Let us teach and follow the Bible rightly divided.

## Do You Love The Lost?

ROY H. LANIER

"For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." (Rom 9:3.)

"Being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us." (1 Thess. 2:8.)

These passages suggest the love Paul had for the lost. He was so interested in the salvation of his Jewish brethren that he would have been willing to be anathema from Christ, devoted to eternal destruction, if such a sacrifice on his part would have saved them. This seems to be the nearest approach a human being can make to the example set by our Lord who gave up his existence in the form of God and took upon himself our nature that he might save us. No one can measure or appreciate the extent of the condescension the Lord made when he became a human being subject to temptation to sin. The second passage expresses a deep affection and a Christ-like concern on the part of Paul for the people to whom he preached the gospel and among whom he worked. The immeasurable good which Paul accomplished on his extensive missionary journeys can be accounted for only on the ground that Paul loved the lost and wished to save them. Do we love lost souls? Do we really desire to see them saved? Are we truly anxious for them to enjoy heaven? And do we actually wish to save them from hell?

### LOVE WILL MAKE PREPARATION

So many people say they love the lost and wish they could do something to save them, but they do not know enough to teach them and they do not know how to approach them on the subject. Certainly these are big and important problems and should not be overlooked or lightly considered. But one who loves lost souls will do all he can to make preparation to save them. This will involve a study of the Bible as well as a study of the best methods of approach and procedure. People who do not know enough to teach others and are satisfied to live and die in such ignorance are not going to heaven. There is no reward promised for ignorance! Yet some people talk as if they think ignorance excuses them and gives them a passport into heaven without any work on their part. Such people have a rude awakening awaiting them when they meet their Lord. Elders of churches have been slow to instruct and encourage brethren to do this type of work. In many churches there has been no teaching at all in this field. Hence, there are many among us who have never been taught to love the lost and to show that love by trying to save them. And many who have taken a look at the great amount of work required to do the work effectively and they have given up without making an effort. One of the greatest needs in the church today is to teach people to love the lost.

### LOVE WILL SEEK OPPORTUNITIES

Many church members excuse themselves from the work of saving the lost on the ground that they have no opportunities. Love will seek and make opportunities. Insurance salesmen cannot afford to wait until people come to them to buy insurance; they seek prospects and cultivate their acquaintance and good will. They approach them carefully and intelligently. They know that blunt and inconsiderate approaches will mean the loss of business. The Lord tells us to be as wise as serpents and as harmless as doves, but often in our efforts to bring people to Christ we are as wise as doves and as harmless as serpents. Yes, it takes time to study the Bible and it takes time to culti-

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## Do You Love The Lost?

(Continued from Page 2)

vate the acquaintance and good will of people, but one soul saved is worth more than one can sacrifice in a lifetime. People sinfully say they do not have the time to use in such work when they have time for things not half so important and worthwhile. It is simply a matter of what we love. If we love lost souls, we will find the time to work at saving them; but if we love the things of the world more than we love lost souls, we will use our time doing worldly things. Love will find both the time and the way.

### LOVE WILL PRAY ABOUT THE LOST

Jesus told his disciples to pray for the Lord to send forth laborers into the harvest. (Matt. 9:38.) Too many church members do not know the need of laborers in the mission fields; they never read any of the appeals for help from the workers on the fields. Jesus said, "Lift up your eyes, and look on the fields, that they are white already unto harvest." (John 4:35.) This suggests that we acquaint ourselves with the condition of the various fields of the world. Only in this way can we pray intelligently for the workers and the people among whom they work. If elders were awake to their responsibilities and opportunities as they should be, they would see that every member of their congregation is informed on the missionary activities. This information is necessary in order to get people to pray for and give to missions as they should. How many church members pray daily for workers in these various nations? How many Christian parents teach their children to include certain missionaries, and preachers at home, in their prayers? Love for the lost will lead us to pray about them.

### LOVE WILL GO OR SEND PREACHERS

Paul's love for the lost led him to go where the gospel had never been preached so that those who had never heard might understand. (Rom. 15:20, 21.) Many have left comfortable homes and lucrative incomes in the South to go into the Northern states because they love the lost. People who preach and pray about missions will do one of two things: (1) they will go or help send laborers into the fields; or (2) they will quit preaching and praying about missions. Not everyone can go, or should go; but everyone can have a part in sending one who can and should go. It is not the duty of all who go to go to a foreign nation. Not all who should go to mission fields should try to preach publicly. Preachers need helpers on the field. They get hungry for Christian association and fellowship; they need encouragement and counsel. Christian mechanics, postmen, school teachers, etc., should go with the preachers, especially in these fields in the States. If you love lost souls enough to pray and give money for their salvation, you will not find it difficult or unreasonable to leave your home in the South and go with a preacher to establish churches where none exist today.

## Certainties In Life

G. K. WALLACE

There are many certainties in life. In fact, about the only place where we find the things that are really certain are revealed to us in the Bible. Those who are inclined to doubt will do well to weigh what we are about to say. This consideration is not true because we say it but because it is a reality and a certainty of which all should have knowledge. We simply repeat some things that have been proven in times past.

### CONFLICT OF NATURE

One of the first certainties we mention is the eternal conflict of our natures. We have a nature that is a compound of certainties and uncertainties. There is a nature without and a nature within that are at war. Thus our lives are an enigma to all except fellow members of the body of Christ. Every heart is a battle ground between

right and wrong. This experience is not alone ours. It was a reality with Paul, the author of the Book of Romans. For, said he, "For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. (Rom. 7:15:20.) Paul speaks of himself and of his fight to live the right kind of life. In 1 Cor. 9:27 he says, "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." Temptations will always be around us. "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you." This conflict is neither strange nor uncertain. It is only through Christ we are able to overcome these trials. Christ will not suffer us to be tempted above that which we are able to bear. "There hath no temptation taken you but such as man can bear: but God is faithful; who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 10:13.)

### THE CERTAINTY OF GOD

The second certainty we mention is God. God is a certainty. The Bible tells us of God. If the Bible is inspired, and it is, then God is a certainty. To prove the inspiration of the scripture is to prove the existence of God. A brief word about the inspiration of the Scriptures is now in order. Only an outline can be suggested.

THE UNITY OF THE BIBLE PROVES THAT IT IS DIVINE. It was written by about forty different writers stretching over a period of fifteen hundred years and yet when these sixty-six books are brought together in one complete volume, there is not a single contradiction nor discrepancy found in the entire collection. The Bible begins with God and ends with God. "In the beginning God" is the first phrase in the Bible and "God shall take away his part from the tree of life" is almost the last statement of the Bible. The Bible having been written by different men in different ages and on one great subject without a single contradiction proves that one great mind was back of it all.

THE INFLUENCE OF THE BIBLE PROVES THAT IT IS DIVINE. It is the world's greatest standard of determining right and wrong. All progress in civilization, philanthropy and religion is due to the Bible. It is a historic fact that every nation has had to go back, despite the claims and progress of humanity, to the law given by Jehovah to Moses. In the special relationship of man to man the sermon on the mount cannot be improved upon.

The fact that every word in the Bible is dependable and absolutely reliable proves it is inspired. The Bible was not written as a book of science but when it speaks on science it speaks accurately. There is not a real scientific principle known that is in violation of the word of God. Science is yet in its infancy and the accepted theories of yesterday are contradicted by those of today. Due to a failure to understand both, the Bible and science have been considered by many contradictory. An understanding of the Bible and true science will show this harmony. The Bible does not agree with every theory advanced but it does not contradict a single known scientific fact.

Too, the existence of God is proven by the process of induction, independent of revelation. If we had no Bibles we would be certain that God exists. If you were to lose your guide book of the

United States, the United States would exist nevertheless. This nation existed before a guide book of it was made. God existed long before there was a Bible. God is not a creation of the Bible. The Bible is a creation of God. The Bible is an expression of the mind of God. It shows God's plan for the human family. It has a complete design extending from Genesis to Revelation. The design is perfect. There cannot be a design without a designer. You cannot have a "here" without a "there," a "down" without an "up," an "in" without an "out," a "top" without a "bottom," a "thought" without a "thinker." A thinker implies a person. Too, the design implies thought and thought implies a thinker. The radio is a great modern invention. Suppose I say to you, "Your radio was not designed, it only happened." It came into existence by mere chance." You are now ready to say, "Preacher, you are a fool. My radio was made by a great mind." Yes, "You are right, neighbor" and now take a look at the world with all of its wonders and ask yourself this question, "Did the world come into existence by chance or was it fashioned by the hand of God?" "The fool hath said in his heart, There is no God." (Psalm 14:1.)

THE FUNCTION OF A THING INDICATES ITS PLAN. My hand bends forward naturally. The function of my hand indicates the plan of it. Suppose we find a machine that we have never seen. We may experiment with it until we cause it to function. When it functions with the least amount of friction, we have discovered the plan of the maker. The natural function of the soul is to worship. That natural desire indicates a higher power. For the soul we have an instruction book, and by following it, the soul functions rightly. The guide book is the Bible. This fact alone proves the existence of God and the inspiration of the Bible.

### THE CERTAINTY OF DEATH

The last certainty in life I shall mention is death. Demosthenes used to say that every speech should begin with an incontrovertible proposition. He may have been right. Nevertheless, we shall close this article with a fact that cannot be denied. "It is appointed unto men once to die." A little while ago, we were not in the world and in a little while we shall be out of the world. This is arithmetic. This is the clock. Death is a certainty. It is impossible to make men religious who have no thought of dying. Many scoff at death until they face it. They strut with a great deal of bravado until it is time to die. The old must die. The young may die. Yes, death is a certainty. Are you ready to meet your maker? If you will believe in him, repent of your sins, confess your faith and be baptized in "the name of the Father, and of the Son and of the Holy Spirit" your past sins will be pardoned. Then as a member of the body of Christ serve him faithfully all the days of your life.

### YOU

You are the fellow that has to decide Whether you'll do it or toss it aside.

You are the fellow who makes up your mind

Whether you'll lead or linger behind;

Whether you'll try for the goal that's far, Or just be contented to stay where you are.

Take it or leave it, here's something to do! Just think it over -- It's all up to you.

What do you wish? To be known as a shirk,

Or known as a good man who's willing to work?

Scorned as a loafer, or praised by your chief.

Rich man or poor man or beggar or thief? Eager and earnest or dull through the day?

Honest or crooked? It's you must say.

You must decide in the fact of the test Whether you'll shirk or live at your best?

—Edgar A. Guest.

## Nichols - Batts Debate

(Continued from Page 1)

was so completely knocked out in the first round that he had not even yet, four or five nights later, tried to reply to the argument based on about a dozen passages of Scripture. The argument stood untouched, and not even referred to through the whole five nights of the debate. Since Mr. Batts, with all his experience as a debater, could not meet the argument, it was the talk of our preachers that no man living can refute the argument in the presence of one qualified to examine his efforts at reply.

Mr. Batts began early in the debate to refer to my father's age, and continued to make mention of the matter nightly. Finally my father stated that he was not sensitive about his age, and that Paul called himself "Paul the aged", (Phile. 9.) But said no other Christian ever tried to intimidate him by thus referring to his age. Nichols urged his opponent to cease wasting his time talking about "age", and other things having nothing to do with the proposition and use the time trying to meet arguments with which the "Old man" had had "punch" enough to knock him out the first speech of the first night of the debate.

(Remember the debate will be published in book form, and that individuals wanted it published, and 1,000 copies were bought ahead of time by our people, by the closing service in the Anniston City auditorium, on Sunday night.)

Next week, we shall give some of Mr. Batts' arguments, and the reply to them, by my father, Gus Nichols.

## What Must I Do To Be Saved?

REX A. TURNER

The question, "What must I do to be saved?" is the most important question ever propounded by mortal man. The very asking of the question implies that the one is lost.

Salvation is deliverance from some impending danger, calamity or catastrophe. One cannot be saved from drowning if he is in no danger of drowning; and one cannot be saved from sin if he is not lost.

The danger from which one seeks deliverance is the danger of the hell fire. Hell is just as certain. Evidence of the existence of sin is everywhere. The marble shaft in the cemetery, the penal institutions, the houses of crime and ill-fame, the roar of the cannon, the whiz of the bullet, the bullet, the shrieks of the wounded and dying — all of these and more too — are evidence of the existence of sin.

Hell is just as certain as sin is certain because the very existence of sin presupposes law — "sin is the transgression of the law." (1 John 3:4.) Law presupposes penalty. Where there is no penalty, there is in reality no law. The penalty for the violation of God's law is the hell of fire. (Matt. 25:46; Rev. 20:14.)

Should one contend that there is no hell, he would by such a contention also be contending that there is no law because hell is the penalty for the violation of God's law. He would further be contending that there is no sin because "sin is the transgression of law," and if there is no law, there is no sin. He would also be contending that there is no moral responsibility because if there is no sin there can be no moral responsibility. One could do no wrong under any circumstances if there is no sin.

Since "all have sinned, and fall short of the glory of God," (Rom. 3:23) the finding of the answer to the question, "What must I do to be saved?" is most imperative. The eternal destiny of every lost soul depends upon his finding the correct answer to the question and also upon his humble obedience thereto.

In the book of Acts the question is asked

on three different occasions, and the answers are given. The question was asked for the first time by the Pentecostians of the second chapter of Acts. Having heard Peter's sermon, the import of which was terrific, and being sorely pricked in their hearts, they asked, "Brethren, what shall we do?" Peter replied, "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."

The second recorded time the question was asked is found in the ninth and twenty-second chapters of Acts. The record here tells about the threatenings and persecutions inflicted upon the church by one named Saul. As this man Saul was on his way to Damascus to bind and persecute the Christians, a light above the brightness of the noon-day sun shone about him. He fell upon the earth, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" Saul asked, "Who art thou, Lord?" On learning that this person calling to him was Jesus, Saul said, "What shall I do, Lord?" Jesus the Christ instructed Saul to enter into the city, and "it shall be told thee what thou must do." Three days later, a man by the name of Ananias came and said to Saul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16.)

The third recorded time the question was asked is found in the sixteenth chapter of Acts. Paul and his companions — Silas, Timothy and Luke — were in Philippi. Paul and Silas had been thrown into prison for casting a spirit of divination out of a certain maid. They were beaten, placed in an inner-prison, and their feet were placed in stocks. At midnight they sang hymns and praises unto God, and suddenly there came an earthquake that burst the doors of the jail open and set the prisoners free from their stocks. When the jailer awoke and found the jail doors open, he supposed the prisoners to have escaped; and he started to fall upon his sword and kill himself; but Paul seeing him cried with a loud voice, "Do thyself no harm: for we are all here." The jailer called for a light, and, trembling for fear, fell down before Paul and Silas, and brought them out and said, "Sirs, what must I do to be saved?" Paul and Silas answered: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." (Acts 16:30-34.)

If one becomes confused and reasons that three different answers were given to the same question, let that one be informed that a maxim of interpretation is that God's instructions always begin where the individual's obedience is lacking. In the case of the jailer, he was an unbeliever. Paul and Silas instructed him to "believe on the Lord," but they did not wait for him to inquire "Who is the Lord?" Rather, they took the jailer and "spake the work of the Lord unto him, with all that were in his house." And the jailer "took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately." Paul and Silas' instructions to the jailer began with belief because he was an unbeliever.

In the case of the Pentecostians, Peter did not in answer, tell them to believe as Paul and Silas instructed the jailer to believe. Why? The Pentecostians were already believers. In the beginning of his sermon, Peter had announced Jesus to be the risen Lord; and he called upon the Pentecostians "to know assuredly," or believe confidently, that this same Jesus whom they had crucified had become both Christ and Lord. The Pentecostians believe Peter's preaching. Being pricked in their hearts, they said, "Brethren, what shall we do?" Peter's instructions to them began where their obedience had ceased. He told them to "repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2:38.)

In the case of Saul, Ananias did not tell him to believe. Why? Saul was already a believer. He had seen Jesus face to face when he was enroute

to Damascus. If Ananias had told Saul to believe on the Lord, Saul would have informed Ananias that he was already a believer. Furthermore, Ananias did not tell Saul to repent as Peter had previously instructed the Pentecostians to repent. Why? Saul had been in Damascus on the street called "Straight" in a prayerful penitent attitude for the three days. Why should Ananias tell Saul to that which he had already done? Ananias' instructions to Saul began when Saul's obedience had ceased. Ananias told Saul to "Arise, and be baptized, and wash away thy sins." (Acts 22:16.)

From these three cases of conversions, one can readily understand that for an alien sinner to be saved:

1. He must believe on the Lord Jesus Christ.
2. He must repent of his sins.
3. He must be baptized in the name of Jesus Christ — and that upon a confession of his faith in Christ — for the remission of his sins.

Procrastination is a thief of time. Let every unsaved person submit himself in numble obedience to the terms of salvation as has been herein set forth.

(President of Alabama Christian College.)

### THE BIBLE:

"This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given to you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents."

"Blessed are they that keep his testimonies, and that seek him with the whole heart." (Psalm 119:2.)

### TAKE TIME

TAKE TIME TO LAUGH — It is the music of the soul.

TAKE TIME TO THINK — It is the source of power.

TAKE TIME TO PLAY — It is the source of perpetual youth.

TAKE TIME TO READ — It is the fountain of wisdom.

TAKE TIME TO PRAY — It is the greatest power on earth.

TAKE TIME TO LOVE AND BE LOVED — It is a god-given privilege.

TAKE TIME TO BE FRIENDLY — It is the road to happiness.

TAKE TIME TO GIVE — It is too short a day to be selfish.

TAKE TIME TO WORK — It is the price of success.

Perhaps we might add a line:

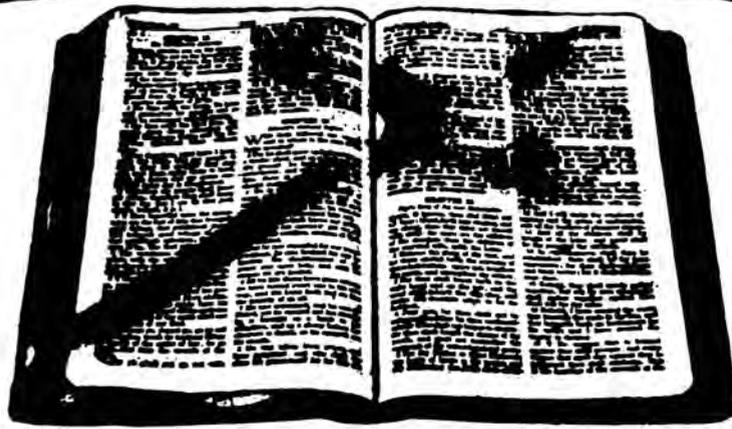
TAKE TIME FOR GOD — It is the way to health of body, mind and soul.

(The ten lines above entitled "Take Time" are the things that will make you enjoy living and life.)

Copied from Gloster Messenger, Tupelo, Miss.

A woman said to a cop who was giving her a ticket for wreckless driving. "I just realized that the word "radar" spelled backward" is the same as spelled forward," "yes," Said the cop, "and sin will catch up with sinners going and coming."

# WORDS of TRUTH



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

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

VOL. 2

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## Delight In God's Will

ROY H. LANIER

"I delight to do thy will, O my God;  
Yea, thy law is within my heart." (Psalm  
40:8.)

We find it difficult to do the things in which we find no pleasure, while it is easy to do the things we enjoy, those things in which we delight. Blessed is the man who enjoys doing right, is not one of the beatitudes in the Sermon on the Mount, but the statement expresses a great truth. Not many of us are willing to continue month after month and year after year doing the things we dislike, because we do not have that much perseverance. If doing God's will is distasteful and requires a lot of courage, determination and steadfastness over a long period of time, the average person just will not succeed. Hence, it is very important that we learn the value of finding delight in doing God's will and how we may cultivate that delight.

### DELIGHT WILL CAUSE ONE TO SEARCH THE SCRIPTURES

The will of God for men today cannot be learned from science, philosophy, or nature; it can be learned only from the Bible. Those who delight in doing the will of God will go constantly and continually to the Bible to learn more of that in which they find delight. People who are interested in banking, farming, mechanics, etc., and expect to find their pleasure and welfare in such fields, search books and authorities in such fields. And the greater their delight in such activities, the more time and effort they put into their search. So the people who delight in God's will will put time and effort into studying the Bible to learn what is God's will and how to do it. And the greater their delight in God's will, the more time and effort they will put into their search for information on what is his will and how they may do it. Too many people look upon their church relationship as the serious solemn side of life which must be accepted as cheerfully as possible. They realize that certain time, effort and money must be expended in that direction; but they look to other fields of activity for their delights, their pleasures. The fields of recreation, entertainment and annual vacations afford them their chief delights and greatest thrills. Our text pictures a man who finds his chief delights in doing the will of God. He thrills to find some new avenue through which he may serve God, or some new opportunity to honor and glorify his holy name.

### DELIGHT WILL REMOVE DISTRACTIONS

The world and the devil will surround us with distracting elements to keep us from doing God's will. Only a genuine delight in doing the will

of God can guard us safely from these distracting influences. A sense of duty may hold one for a while, but man will not always resist the temptations of Satan and the world solely from a sense of duty. Delight in doing God's will does something more than enable a man to meet his temptations; it removes those temptations. A sense of duty leaves the tempting element there and helps us fight it for a while, but a genuine delight in doing the will of God does away with the distraction. A man's business may become a distracting element to keep him from obeying the Lord. He may think he must keep open Sunday, or must miss worship Sunday morning to do his book work. A great delight in doing God's will is the only thing that can make him rearrange his time and activities so as to obey the Lord. Some women have social clubs which hinder them and often they find greater delight in their clubs than they find in the church. Young people have social functions and school duties which interfere with their obedience to God. A sense of duty is not enough to hold them year after year, but a great delight in doing the will of God can do it. We find it easy to find time to do the things in which we delight, but we are prone to excuse ourselves from doing the things in which we find no pleasure. So if we delight in doing the will of God, we will not allow these distracting things to get in our way.

### DELIGHT WILL INSURE CONSISTENCY

Humanity seems prone to be inconsistent, to be hot today and cold tomorrow. The church at Laodicea was once fervent, but was lukewarm when John wrote, and the church at Ephesus had left its first love. Love of the world and the things of the world have a tendency to take us away from God and cause us to become attached to the world. A sense of duty may help us rally our forces for another stand for the right and keep us in line for a time, but the constant pull toward the world will have us wavering again. Delight in doing the will of God cuts the connections between us and the world so that we do not feel a pull in its direction; we feel only the constant urge to do that in which we find our greatest pleasure. Finding our pleasure in doing the will of God, we will be consistent in doing his will.

### DELIGHT WILL INSURE ABUNDANT SERVICE

People who delight in doing God's will can be found regularly at the house of worship. It is God's will that we forsake not such assemblies. (Heb. 10:25.) Those who do not delight in God's will go once a week from a sense of duty. They think they must go once a week to keep out of

hell, so they go and feel secure. But those whose greatest delight is to worship God and enjoy the fellowship of kindred spirits will attend church as often as they have the opportunity. Again, delight in doing the will of God will cause one to give liberally of his money for gospel purposes. A sense of duty will compel us to give what we think the Lord demands, an amount sufficient to keep us out of hell; but delight in doing the will of God will lead us to give all we can to accomplish all the good possible. And when one who delights in doing the will of God is called on to accept a place of responsibility in the church, he does not wonder if refusal will cause him to be lost; he grasps the opportunity to do that in which he delights.

### DELIGHT CAN BE CULTIVATED

Since delight in doing the will of God is so essential and will contribute so much to us, we must learn how we may come to possess it. We are not born with it. Nor is it miraculously supplied in our spiritual birth. (a) This delight is obtained by reading the Bible, thinking the thoughts of God. Listening to the radio and viewing the television will lead us to think the thoughts of Hollywood and New York, thoughts that are not very high and holy; but reading the Bible will lead us to think the thoughts of God. When we think his thoughts, we cultivate his attitudes. (b) Frequent fervent prayer is necessary to cultivation of a delight in God's will. David prayed God to give him a clean heart and renew a right spirit, disposition, within him. (Psalm 51:10.) God is working in us to will and to work his good pleasure. (Phil. 2:13.) We must pay for wisdom that we may not hinder him in forming the will in us to obey him. We should pray that our affection may be set on heavenly things and that our love for such may abound. (c) to cultivate this delight we must start doing the will of God. We do not learn to delight in doing his will simply by watching others do it. We learn to love to do by doing. We learn to enjoy eating certain foods, not by watching others eat them, but by eating them ourselves. So our moral and spiritual sense of delight is cultivated by our personal activities in those matters. We may have to start doing from a sense of duty, but we can grow into a genuine love for and appreciation of those things and finally be able to say truthfully that we find our greatest delight in them.

When you advertise the faults of others, you may be advertising one of your own. (Matt. 7:12.)

## WORDS of TRUTH

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## Who Did Not Write The Bible? GUS NICHOLS

In our last week's article we pointed out the fact that the Catholic Church did not write the Bible. WE also proved by the scriptures that they claim to have been written by inspired men, and not by some church, and that God gave us the Bible. (2 Tim. 3:16-17.) It seems to us now in order to further ask who did not write the Bible.

### DID SATAN WRITE THE BIBLE?

We know that Satan did not write the Bible, for it strikes at the very tap-root of all of Satan's doctrines and all of his wicked ways. Satan hates the Bible and what it says and teaches, and opposes it with all his Satanic power. His kingdom is against the Lord's kingdom. (Mt. 12:25-26; Col. 1:13; Heb. 12:28-29.) Satan has his children. "Ye are of your father the devil, and the lust of your father ye will do." said Jesus. (Jn 8:44.) "In this the children of God are manifest, and the children of the devil." (1 Jn. 3:10.) Paul said unto old Elymas, the sorcerer, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, will thou not cease to pervert the right ways of the Lord?" (Acts 13:10.)

Satan also has his false teachers, even his false apostles, and like Satan they are hypocrites and deceivers. Paul says of such, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. 11:13-15.)

Satan has his own doctrines, contrary to the word of God, and his man-made laws to restrain God's people. Paul said, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." (1 Tim. 4:1-3.) Yes, Satan has "Doctrines of devils" for "His ministers" to preach, in order to try to destroy the kingdom of Christ.

Satan has his churches, his meetings and assemblies. We read of "The synagogue of Satan." (Rev. 3:9.) All of this, and much more, proves Satan did not write the Bible. He is against the Bible and all who stand for it, and propose to abide in its teaching. Satan is against the true church, and the true people of God. He is against the preaching of the word, the sowing of the seed of the kingdom. "Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." (Lk. 8:11.) If Satan had written the

Bible, and it had been a lie and deception, Satan would not thus be against himself, and his own works. He would have desired that the word - his work - abide in the hearts of those who hear and receive it, so as to deceive them. But, not, He did not write the Bible! He knows the Bible is the one Book which is from God and is calculated to put him and his forces out of business. Therefore, he attends our services to take "Away the word out of their hearts, lest they should believe and be saved." (Lk. 8:11.)

Satan knows there is power in the word of God, and so he fears the simple preaching thereof, the sowing of the seed of the kingdom. He knows the seed has the germ of life in it, that it is not rotten doctrine, and that it will produce faith, and lead those who believe it whole heartedly into obedience to the truth and to salvation. So he comes and takes it away, and out of their hearts, to prevent their faith and salvation.

Therefore, Satan did not write the Bible. It is the one Book in all the world that Satan most opposes, and against which he has all his forces arrayed. He does not want the word preached, and is against our believing the Bible. Neither does he want anyone to obey the commandments of God and of Christ in the Bible. By the time Satan and his ministers get through with all these, the Bible is a nonessential, and its facts are not to be believed, nor its commandments to be obeyed, and, of course, its promises not to be trusted.

### DENOMINATIONS DID NOT

Last week we pointed out the fact that inspired men wrote the Bible. (2 Pet. 1:20-21; 2 Tim. 3:16.) And while these inspired men were members of the church of the Lord in the New Testament; the church, as such, was not inspired, and did not give us the Bible. God gave us the Bible through inspired writers. The Catholic church did not give us the Bible, for, as we have seen, such a church did not exist until hundreds of years after the Bible was written. And, of course, none of the several hundred denominational churches in existence wrote the Bible.

If any denominational church had written the Bible, it would have gotten its name, its organization, its creed and its doctrine into the Bible. But such is not the case. No denominational church is scriptural in origin, name, worship, doctrine and practice. The denominational churches contradict each other in origin, name, worship, doctrine and practice. It is easy to see that if the Bible had taught all these different and contradictory doctrines it would have contradicted itself, and could not be a Book of truth. Truth does not contradict itself. Being an inspired Book, the Bible teaches a harmonious system of truth, and is not a denominational Book. God is not a denominational God, and Christ is not a denominational Saviour. Neither is the Holy Spirit a denominational teacher, leader and guide, through the inspired apostles. The New Testament is, therefore, not a denominational Creed Book.

The New Testament as clearly identifies the Church of Christ in the days of the apostles, and will as easily help one to find that church today, as any denominational creed-book will help one to find a church of the denomination for which the creed was written.

If Christ had wanted believers to be divided into sects and denominations he never would have prayed that all believers be united, or one, as he and His Father were one. (Jn. 17:20-22.) But he would have started various denominations and then thanked God for them, so every man could find the church of his choice.

But all denominations exist as a result of false doctrines, all of which are contrary to the doctrine of Christ and of the apostles, as in the New Testament. (Rom. 16:17-18.) Let us follow the New Testament and be Christians only.

## The Sin of Slander

FRANK L. COX

"Whoso provily slandereth his neighbor, him will I destroy: him that hath a high look and a proud heart will I not suffer." (Psalm 101:5.)

A sin of sins is slander, which is falsehood or unproven rumor maliciously told for the purpose of injuring the influence or reputation of another. In the verse quoted above, the slander is associated with the person "that hath a high look" and "a proud heart." Slander is a double sin: it consists of hatred in the heart and an untruth on the tongue. It is a great sin because it violates a great commandment—"Thou shalt love thy neighbor as thyself." Slander "is called the 'third tongue' because it 'slays three people—the speaker, the spoken-to, and the spoken of.' It is considered worse than money robbery, because it can never be made good while money can be returned.

I

A man's name is in the keeping, held in sacred trust; it is, therefore at the mercy of men who know him. Men of honor will supremely value a good name, valiantly defend a fine reputation, and scornfully silence all unproved rumors. The ear as well as the tongue is involved. There would be fewer talebearers if there were fewer eager listeners.

A man's reputation may be savagely shattered by an evil tongue. Listeners—some of them, are eager to entertain slanderous reports. Like the buzzard, they hunger for a carcass. Those who are eager to hear are just as eager to talk. Aspersions thrive on the inventiveness of malice; and is most inventive. It is the fertile soil whence spring hurtful lies. Hatred (envy and jealousy) in the heart gives birth to lies on the lips.

II

Let it be remembered that reputation is a most valuable thing, also a most delicate thing. It is so easily damaged. That which takes a lifetime to build may be destroyed in a few hours. A man's good name is so precious that the person who slanders it should be loathed. We should shun a slanderer or a gossip-monger as we do a rattlesnake, or a deadly pestilence. He who destroys the reputation of another is not too good to destroy your reputation. When you listen to his evil words, you encourage his wicked trade and invite him to slay you. The slanderer, you know, must have new victims. Put to shame, therefore, all such assassins with ruthless severity, when he comes to you with an evil report, casting a shadow upon the fair name of a neighbor, ask him for the testimony of witnesses—two or more of them. This is the law and the gospel. (Deut. 19:15; John 9:17; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28.) If testimony of witnesses cannot be produced, then call upon him to repent. God has taught us to "speak evil of no man." (Tit. 3:1, 2.)

III

Someone has said, "Slander is perhaps, the only vice which no circumstances can palliate as well as being one which we are most congenial in concealing from ourselves." Another has said, "Slander is a poison which extinguishes virtue, both in the slanderer and in the person who listens to it; so that a single calumny may prove fatal to an indefinite number of souls; since it not only kills those who circulate it, but also those who do not reject it." Said Baster, "Close thine ears against him that would open his mouth secretly against another. If thou receivest not his words they fly back and wound the reporter; if thou dost receive them they fly forward and wound the receiver." When a malicious man cannot vie with another in virtue or in accomplishments, out of a heart of hate he begins to slander. But the slanderer receives no noble reward for his slander. His sin recoils upon him and destroys him. God will destroy the slanderer. All liars shall have their part "in the

(Continued on Page 3)

## The Sin of Slander

(Continued from Page 2)

lake that burneth with fire and brimstone; which is the second death." (Rev. 21:8.)

IV

Is there not enough woe already in our world? Why add to the sum of it by talebearing, by the sin of slander? Let us not increase it by listening to a talebearer, or by repeating his foul words. Seeing that all stand in need of divine mercy, let us hide with a mantle of love the sins of others. Only the merciful shall obtain mercy. Has a brother fallen into sin? Our duty is to lift him, to save him, not to crush him. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6: 1, 2.)

Dishonor not your own good name by stooping to the dishonorable trade of talebearing, or slandering. Is adultery, or fornication, or stealing, or robbery, or murder a disgraceful thing? So is slander. In fact the sin of slander, originating as it does in a heart of hate, is murder in its essence. (1 John 3: 14, 15.) Why shun one sin and embrace another? Why not shun all sins? Many who are free from sexual sins have never learned to hold their tongue in check. Is it not as sinful to misuse one member of the body as another? Where in the Bible are we told that it is less sinful to use one member of the body in talebearing than to use another member in fornication, or less sinful to use one member in slander than it is to use another in stealing or in robbery? Every member of the body, including the tongue, should be brought into subjection to the Father's will. "As ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification." (The apostle Paul)

## Walking In Truth

G. K. WALLACE

What is truth? In order to walk in truth one must know what it is. Jesus said in John 14:6, "I am the way, and the truth." Too, Paul said in 2 Tim. 2:15, that we are to "handle aright the word of truth." Since Jesus is the truth and we are to handle aright the word of truth, we must handle aright the word of Christ.

The attitude of man toward Christ determines his attitude toward the word of Christ. No man has a greater respect for Christ than he has for his word. No one has any more respect for our government than he has for the Constitution. No one has any more respect for his mother than he does for her word. There can be no respect of Christ without genuine regard for the word of God.

It is true that many deceivers who have gone forth into the world confess that Jesus came in the flesh. Having the wrong attitude toward him, however, they disrespect what Jesus taught. To them the Bible is just a book of principles to be respected in a general way. They do not regard the Bible as a specific guide, but only as general instructions. They maintain that the Bible is a guide only if sanctified with common sense. To them faith in Christ is the only essential in the Bible and all other matters are in the realm of indifference. That is the reason that they can overlook the plain commandments of the Bible with a clear conscience.

It is almost two thousand years since Jesus lived, and the vast majority of the religious world has not even grasped the fundamentals of the gospel of Christ.

The fundamental thought in walking in truth is the subordination of the human will to the "word of truth." The human will must at all times be in subjection to the will of God. The will of

God is revealed in the word of God.

Men who disregard the Bible and manify "sanctified common sense" seem to think they disregard walking in truth by an attitude of piety. However, the subordination of the will of man to the will of God is the true essence of piety. A man is not pious who disregards the law of God.

If we walk in truth as we are told, we must follow what God has chosen for us to do. If one pretends that all he needs to do is to love Christ, we would suggest that John said, "For this is the love of God, that we keep his commandments." True service to God is founded upon the will and commandments of God. A false way is founded upon the doctrines and commandments of men. A self-chosen service leads one away from truth. Real piety and true love to God induce one to trust in Jehovah.

The will of Christ is expressed in his commandments. For a man to set up a commandment and honor it as a law of God is treason. This is true regardless of how specious it may be.

Jesus taught in Matt. 7:21, that the will of his Father was important. He said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." In view of this statement, it is hard to understand how men can affirm that a clear conscience and a pious attitude will take the place of the will of God. It would be well to remember that a loud profession will not set aside what Jesus said about the will of his Father. Too, a sanctimonious countenance will not cancel the will of Christ. Just because one works himself up into religious frenzy and maybe shouts all over the place, he has not set aside the will of Christ. No zeal apart from truth will admit one into the kingdom of heaven. The condition is a simple one. Jesus says that one who enters the kingdom must do the will of "my Father who is in heaven."

John says, "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." Here John teaches that if one ignores the teaching of Christ, he is rejected by both himself and the Father. It is strange how men today labor to separate the revealed will of Christ from Christ himself. Of course the word of God is not Christ, but it is a revelation of the wish of Christ. He who disregards the wishes of Christ disregards Christ and God.

We are told, "If anyone cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." We realize from this that we are to have no religious connection with a man who tries to substitute "sanctified common sense" for the will of God. At no time should we act toward this false teacher so as to induce others to believe we acknowledge him as a Christian. If and when teachers come to our services and we bid them Godspeed by asking them to lead our prayer, we would cause people in the world and even brethren in the church to believe that we endorse their attitude toward the word of truth. He who thus acts toward a false teacher, as if he were sound in the faith, puts in the false teacher a power to deceive others by thus apparently accrediting his ministry. A gospel preacher should never countenance one who preaches false doctrine. He who does so is bidding him Godspeed.

This does not mean, of course that one should not be gracious and charitable to any person. We are duty bound to be kind, merciful, and gracious to all, regardless of who they are or what they teach. A man ought to be a gentleman even if he is not a Christian.

To walk in the truth then is to walk by the revealed will of God. To truly love Christ is to walk in his commandments. The deceiver then is the one who tries to make others believe that he can follow Christ without carefully following the

word of Christ. Following the exact word of Christ is so important that we are warned that one who does not so follow him has neither the approbation of Christ or his Father. Too, we should never at any time act in such way as to cause others to believe that we endorse the false doctrine of false teacher. Such attitude is criminal in the sight of God.

## Do You Love God?

ROY H. LANIER

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." (Matt. 22:37,28.)

The statement above is our Lord's answer to the question of a lawyer who wished to know, "Which is the great commandment in the law?" There has never been a time when God did not demand that people love him; it has always been man's first duty. Moses made the same demand of God's people, and commanded them to teach their children diligently to do the same thing. (Deut. 6: 3-5.) To love God with all one's heart, soul and mind, is to love God with our whole being. All the affection, intellect and will power of our being are to be directed toward him and will find complete rest and satisfaction only when so directed.

### PRACTICAL TEST OF LOVE

Just about everyone who believes there is a God claims to love God. Failing to love such a wonderful Being as God is truly a reflection upon one's character. And certainly all religious people claim to love God. The very fact that one professes to be religious means that he claims to love God. But are the claims of all these people true? Can they prove they love God? At this point someone says that love is an inward invisible emotion and, since we cannot read man's heart, we cannot determine who loves and who does not love God. Certainly we cannot look into a man's heart and determine instantly whether he loves God; but the Lord has given us a practical test which never fails. "For this is the love of God, that we keep his commandments." (1 John 5:3a.) Jesus said, "If ye love me, ye will keep my commandments. . . If a man love me, he will keep my word." (John 14:15,23.) All who love God keep his commandments; those who do not keep his commandments do not love him. One might go through the form of obeying the commandments without love in his heart, and deceive us; but there is no such thing as loving God without keeping his commandments. One may keep the forms without love, but one cannot love without keeping the forms. Hence when we see one refusing to keep the commandments, we know that one does not love the Lord. Let us notice:

1. Love will overcome negligence. All people are prone to be negligent about doing their duty. We have good intentions, but we procrastinate. Love furnishes the motive for doing our duty when it should be done. When God's people are failing to do their work, the most probable reason is that they have left their first love. (Rev. 2: 4.) The cure for a cold inactive church is to stir them up to love the Lord.

2. Love for God will overcome worldliness. John tells us, "If any man love the world, the love of the Father is not in him." (1 Jno. 2:15b.) Jesus says we cannot serve God and mammon. (Matt. 6: 24.) So if we truly love God, we will not love the world. Our task is to cultivate love for God so we will not serve mammon. And since we cannot love both God and the world at the same time, we know that love for God will overcome and drive out of our hearts all our love for the world.

3. Love for God will overcome persecution. When Jesus said that we will keep his commandments if we love him, he did not mean to make an exception of those who are persecuted. If we love him, we will keep his commandments in spite of

(Continued on Page 4)

## Do You Love God?

(Continued from Page 3)

persecution.

### LOVE MAKES OBEEDIENCE A PLEASURE

John tells us, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (1 John 5:3.) The word grievous does not mean difficult, for some of God's commandments are very difficult. Repentance and confession of our sins are difficult. When John said God's commandments are not grievous, he meant that they are not "burdensome," according to one literal translation. Keeping God's commandments is not a galling experience, if we love him. When people murmur and complain because they have to refrain from certain worldly activities, or because they have to engage in certain spiritual activities, we may be sure their love for God is weak. Men who love their families get satisfaction and pleasure out of working to provide for the welfare of their families. Love makes their work a pleasure. But men who do not love their families get no pleasure out of working to provide for their welfare. So there are people who go through the forms of worship, but get no pleasure from it. They go to church because they are afraid they will go to hell if they don't. They complain if they are expected to go twice on Sunday, and they refuse to go Wednesday night. If the congregation meets every night for two weeks to try to save the lost, they take no part in it on the ground that there is no one verse in the Bible which says we must do it to get to heaven. Such people do not love God. If they loved God with all their heart, soul and mind, they would get a great pleasure out of doing the things which please God. Love for God makes worship a pleasure, not a burdensome duty. Love will make one enjoy a period of worship more than going to see a movie or a ball game. Love will even make people enjoy giving their money. To one who does not love, giving is not more blessed than receiving. (Acts 20:35.) It is love for God that makes giving such a pleasure and a blessing.

### GOD SHOWED US HOW TO LOVE

Paul says, "For ye yourselves are taught of God to love one another." (1 Thess. 4:9b.) Again, "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.) God so loved us that he gave his only begotten Son to die for us. (John 3:16.) In this way God taught us to love. "We love, because he first loved us." (1 John 4:19.) From this let us learn:

1. Love manifests itself in action. God so loved that he gave; he did something to show his love. "Hereby know we love, because he laid down his life for us . . . My little children, let us not love in word, neither with the tongue; but in deed and truth." (1 John 3:16-18.) Love is like smallpox; it will break out, it will manifest itself. If we love, we will keep God's commandments.

2. Love makes a practical beneficent demonstration. God could have arranged the stars each night to express a new thought revealing his love for us. His infinite wisdom is capable of endless expressions of his great love. Only the gift of his Son to die for us would make it possible for us to be saved, so his love prompted him to do the practical, die for us would make it possible for us to be saved, so his love prompted him to do the practical thing. If we love him, we will do more than sing love songs to him; we will make practical demonstrations of our love.

3. Love makes a full adequate expression. God so loved that he gave his Son. There was no possible way for him to make a greater demonstration of his love for us; he did the best and biggest thing he could do to prove his love for us. If we love God as we should, we will do the biggest and best thing we can to prove our love for him. We can do no more than give ourselves unreservedly in

sacrifice and service, and we can afford to do no less.

After giving consideration to these thoughts, what is your answer to the question, Do you really and truly love God with all your heart, and soul, and mind? (Mt. 22:37-41.)

## The Certainty of Death

WILLARD COLLINS

Death is as natural as birth, but the individual is seldom ready to give up his loved ones.

This experience is certain for each class and nation. A New Testament writer said, "It is appointed unto men once to die, and after this cometh judgment." (Heb. 9:27.)

### WARNINGS OF DEATH

God has arranged certain specific warnings in order that all of us might prepare for death. The first of these is found in the Bible. Lives of hundreds are described, but with rare exceptions all died natural deaths. Joseph is held up by parents as an example for their children, but this good man had to die like Abraham, Moses, and Joshua.

The passing of relatives and friends is another warning that death is sure. Every time one attends a funeral or reads an obituary in the newspaper he should realize that these are ways that the Almighty has of informing us that we must die.

Even nature, another creation of Jehovah, teaches that it is natural for a person to grow old and pass away. The flowers of springtime must fade, and the varied-colored leaves of autumn must drop to the earth. The time of planting is followed by a season of harvesting. The physical body, strong in youth, later begins to decay, is gradually weakened, and then taken in death.

### ATTITUDES TOWARD DEATH

Since the individual must die, there are two attitudes men may take toward this experience. Some consider death as a calamity. Jesus described one such person when he said, "Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day." (Luke 16:19.)

However, this man died, and the event changed his entire manner of life. Before death he was blessed in material resources and was independent, but after this experience he was poor and dependent, and he cried from Hades, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." (Luke 16:24.) Death in such a case is something to dread, because it takes away so much and offers only suffering and sorrow in return.

The experience of dying is to the Christian a doorway that leads to a crown of life. Beyond death the disciple of Christ experiences greater happiness and more abundant living. Paul outlined the proper attitude when he said, "The time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." (2 Tim. 4:6-8.)

Paul did not think of death as something to fear but as an event to anticipate, for he wrote, "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake." (Phil. 1:23,24.) This apostle looked forward to death, and his only reason for remaining alive upon the earth was the hope that he might do good for his associates.

The attitude a person has toward death depends upon his preparation in life. The rich man had lived only for self; Paul had lived for Christ, and this reason for living made all the difference in the hour of departure. "Death for the Christian is the doorway through which we pass from an earthly to a heavenly existence, where our minds

will no longer be subject to the laws we know here but will be privileged to sweep the universe in unlimited freedom."

### COMFORT IN DEATH

When the late T. B. Larimore, of Florence, Alabama, was a boy, he was very poor, and it was necessary for him to help support his mother. The young man secured a job on a farm near Dunlap, Tenn., but he would always walk several miles on Saturday after work to spend the week-end with his mother.

Often it would be almost dark when he started to walk toward home. There was one place along the way where darkness came earlier because the road led through a big forest. Mrs. Larimore knew about this place, and she would arrange her work so that she might be on the other side of the woods about the time her tired little son would reach this place of darkness.

Each Saturday at dusk during the busy farming season the lad would come to the end of the shadows and inquire, "Mother, are you there?" The mother's voice would resound through the trees as she called back, "Yes son, I am here, and I will meet you in the valley of the forest." The brave child would enter the darkness without fear, because he knew his mother had come to meet him.

The individual who daily lives with Christ can approach the valley of death with the assurance that the Savior will come to meet him, and together they can go home for eternity.

### TEEN KORNER

#### Teenage Commandments

1. Stop and think and you will not drink.
2. Don't let your parents down, they brought you up.
3. Be humble enough to obey. You will be giving orders yourself someday.
4. At the first moment turn away from unclean thinking.
5. Don't show off when driving. If you want to race go to Indianapolis.
6. Choose a date who would make a good mate.
7. Go to church faithfully. The Creator gives us a week. Give him back much of your time.
8. Choose your companions carefully. You will be what they are.
9. Avoid following the crowd. Be an engine, not a caboose.
10. Recall the original ten commandments.

### WHEN YOU COME TO WORSHIP

Remember that God is worthy of your honor and praise; he is the audience, you are the participant.

Remember you should sing praises to his name, even with what you consider a feeble voice.

Remember to follow carefully the prayer that is led so that it may become yours.

Remember to listen to God's Word as it is read and discussed, for your rapt attention will encourage the preacher and benefit your soul.

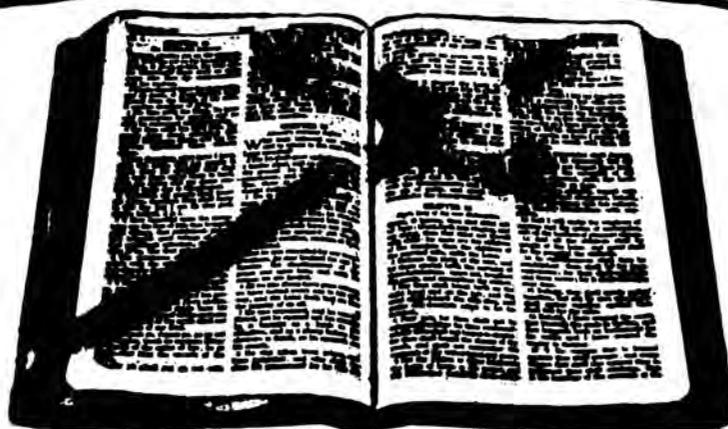
Remember the sacredness and solemnness of the Lord's Supper, thus causing you to think of the one represented.

Remember to be prepared to give of your means cheerfully, liberally, and purposefully.

Remember that you have come to worship, not to disturb others from worshipping by any action that would show rudeness to them or disrespect to God.

—Via The Christian Light

# WORDS of TRUTH



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

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

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## Nichols - Batts Debate

(No. 5)

By FLAVIL H. NICHOLS

At this time I wish to give some further consideration to other arguments made in the Gus Nichols-Albert Batts Debate. Gus Nichols, Editor of Words Of Truth, affirmed, and Mr. Batts denied that "The scriptures teach that water baptism to a penitent believer of the gospel is for or in order to the remission or forgiveness of alien sins."

### GREEK PREPOSITION EIS

When Mr. Batts introduced the Greek preposition "eis" in Acts 2:38 he argued that it meant "because of", that is, they were to "Be baptized for ("eis", because of) remission of sins." Nichols showed that the preposition "eis" referred to both verbs "repent and be baptized", which were in the imperative, and both were "eis" or "for" the remission of sins, and if the preposition looked backward to remission already received, then the repentance was also because of remission received before and without it, the same as baptism, because both are joined together by the conjunction "AND", hence, both are for remission. If they both looked backward, then salvation is before both repentance and baptism. But if they both look forward to remission to be received, then baptism is in order to remission or forgiveness of sins, and Nichols' preposition is proved true.

### MANY TRANSLATIONS PRESENTED

Gus Nichols presented a number of translations of the New Testament showing Acts 2:38 looked forward, and not backward, with reference to remission of sins. We shall now reproduce some of the translations presented.

### ANDERSON'S TRANSLATION

"And Peter said to them: Repent, and be immersed, every one of you, in the name of Jesus Christ, in order to the remission of sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) This is what Nichols' proposition affirmed. "Eis" is here translated "in order to", not because of.

### AMERICAN BIBLE UNION

"And Peter said to them: Repent, and be each of you immersed, upon the name of Jesus Christ, unto remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38.) "Eis" is here translated "Unto".

### TODAY'S ENGLISH VERSION

### NEW ENGLISH BIBLE

"Repent and be baptized, every one of you, in the name of Jesus the Messiah for the forgiveness of your sins, and you will receive the gift of the Holy Spirit." (Acts 2:38.)

"Peter said to them: Turn away from your sins, each one of you, and be baptized in the name of Jesus Christ, so that your sins will be forgiven"; and you will receive God's gift, the Holy Spirit." (Acts 2:38.)

### THE EMPHASIZED NEW TESTAMENT

"And Peter said unto them - Repent ye, and let each one of you be immersed, in the name of Jesus Christ, into the remission of your sins, and ye shall receive the free gift of the Holy Spirit." (Acts 2:38.)

### WILSON'S TRANSLATION

"And Peter said to them, Reform, and let each of you be immersed in the name of Jesus Christ, for the Forgiveness of your sins; and you will receive the gift of the Holy Spirit." (Acts 2:38.)

### REVISED STANDARD VERSION

"And Peter said to them, Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." (Acts 2:38.)

### REVISED STANDARD VERSION

"And Peter said to them, Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." (Acts 2:38.)

### TWENTIETH CENTURY TRANSLATION

"You must repent, Peter answered, and must every one of you be baptized in Jesus Christ's name for the forgiveness of your sins; and then you will receive the gift of the Holy Spirit." (Acts 2:38.)

### WILLIAMS' TRANSLATION

"Peter said to them, You must repent - and, as an expression of it, let everyone of you be baptized in the name of Jesus Christ - that you may have your sins forgiven; and then you will receive the gift of the Holy Spirit." (Acts 2:38.)

### NEW AMERICAN STD. BIBLE

"And Peter said to them, Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit." (Acts 2:38.)

### GOODSPEEDS TRANSLATION

"Peter said to them, You must repent, and every one of you be baptized in the name of Jesus Christ, in order to have your sins forgiven; then

you will receive the gift of the Holy Spirit." (Acts 2:38.)

### LIVING ORACLES TRANSLATION

"And Peter said to them, Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit." (Acts 2:38.)

### PHILLIPS' TRANSLATION

"Peter told them, You must repent and every one of you must be baptized in the name of Jesus Christ, so that you may have your sins forgiven and receive the gift of the Holy Spirit." (Acts 2:38.)

Nichols contended that these translations, made by Greek Scholars, denied Mr. Batts' contention that the Greek "eis" looked backward to remission already received. Nichols challenged Mr. Batts to present a single translation which translated the Greek preposition in Acts 2:38 "BECAUSE OF", as he would have translated it. (More later.)

## Growing In Love

FRANK L. COX

"As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving." (Col. 2:6,7.)

Of all the gifts or graces known to men or to angels, love is supreme. It is superior to eloquence, superior to the gift of prophecy, superior to knowledge, superior to miracle-working power, even superior to mountain-moving faith. The great apostle Paul makes this clear. Hear him. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." (1 Cor. 13:1,2.) We are brought face to face with the fact that all things in the moral and spiritual realm are not of equal importance. Some things are greater than other things. God says so. (Mic. 6:6-8; Matt. 23:23.)

In the light of the Bible, let us learn to evaluate. Let us learn to lay the emphasis where it belongs. If God says that love is supreme, let us say that it is supreme, then go on to make a supreme effort to attain it. May we never be found guilty of lifting a matter of minor importance to a posi-

(Continued on Page 4)

## WORDS of TRUTH

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## Courtship And Marriage

GUS NICHOLS

Back of all scriptural homes lies the foundation of love, courtship and marriage. In the glad morning of creation, when God formed the first man of the dust of the ground, he said it was not good for man to be alone, even in paradise. (Gen. 2:7, 18.) So He formed and gave unto him woman, to be his helper and to share with him the joys and sorrows of life. (Gen. 2:20-22.) When God introduced Eve unto Adam, the man said, "This is now bone of my bones, and flesh of my flesh." (Gen. 2:23.) God pronounced them husband and wife, as it were, and said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife and they shall be one flesh." (Gen. 2:24.) This was the first home upon earth. (Gen. 15:45; Gen. 3:20.) Our Saviour endorsed this beautiful story and said, "Have ye not read, that he which made them at the beginning made them male and female, and said, 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. . . . And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whose marrieth her which is put away doth commit adultery." Matt. (19:4-9.)

### A LIFE LONG CONTRACT

No one can fail to see from such scriptures that marriage is a life long contract to be entered prayerfully, and with due discretion. Except the decision to become a Christian, marriage is the most important turning point in life. Whether one sinks or rides the waves depends upon the sort of companion to which one is tied for life. The idea of a trial marriage, in which one or both parties experiment with the purpose of separating if the union is not a happy one, is contrary to the scriptures. Once entered, the marriage must be made a success. Except for the awful sin of fornication, even an innocent and suffering companion who is tied to an undesirable partner can never be so released as to marry another. (Matt. 5:32; 19:9.)

### LOVE THE MAIN PILLAR

Love is the main pillar supporting the home. Without love there can be no happy marriage. And unless the contracting parties are loveable characters, there will hardly be enough love to secure the permanent existence of the home. Jacob so loved Rachael that he worked seven years for her, and time seemed as but a few days for the love which he had for her. (Gen. 29:20.) Such love sweetens the toils and cares of life, and makes the heaviest of burdens light. A happy home cannot be built upon hate, distrust and jealousy. Happiness depends more upon our ability to love than upon

any other faculty of our nature. However, the power of love is not determined by its outward profession, but rather by its demonstrated ability to live and labor together in sweet accord. Not once in a thousand instances may two people be brought side by side which are identical in their desires, aspirations and temper of mind.

### COURTSHIP

It is the duty of love and courtship to find the companion for which one's heart is suited and so weld the two hearts into one that they may live and work together as being "One flesh," or as though each had lost his own will and become a part of a higher mind made of the two by which the untied pair is to be governed and directed in all matters. It is in the heat of love that the two are to be welded into "One". Yet each is a separate and distinct human being, with the responsibility of working out his own salvation, and of thinking and acting of his own free will and accord. Neither is a slave to the other. While the wife is to obey the husband in all things right, the husband is to love his wife as Christ loved the church and gave himself for it. (Eph. 5:22-33.) Each is to sacrifice in the interest of the other, and all because of their consuming interest in each other's happiness and wellbeing.

### DUTY OF COURTSHIP

Courtship is, then, a sort of court of inquiry, a voyage of discovery, the purpose of which is to seek out one with a nature, temper of mind, tastes, aspirations and ambition, likes and dislikes, similar to one's own. Love is the greatest thing in the world, but even love cannot work miracles. It should not be given the task of harmonizing two characters and natures wholly unlike each other. A saint and a sinner cannot well be united in a happy home, any more than one can weld iron and clay. Christ and Satan, light and darkness, purity and evil can have no real unity and fellowship. (2 Cor. 6:14-18.)

### MARRY IN THE LORD

Christians have been moulded in the same form of doctrine and are very much like each other in sentiments, emotions, interests, likes and dislikes. Hence, Christians should marry "Only in the Lord". (1 Cor. 7:39; Gen. 6:1-2; Deut. 7:3-5; 1 Ki. 11:1-13; 2 Cor. 6:14.) As Christians, they will have the same standard by which each is striving to adjust his thoughts, affections, purposes, words and deeds. This criterion, or measure of conduct, is the Bible. (2 Tim. 3:16-17; 2 Pet. 1:3; Num. 22:18.) This wonderful Book moulds Christian companions more and more into the "Image" and likeness of Christ. (2 Cor. 3:18; Col 3:10; 1 Pet. 2:21-23.) And as such a couple is fashioned more like the Master, they automatically become more and more like each other. They have more in common, have similar tastes, likes and dislikes, and love does its work of making them "one" without a jar, or the sound of discord in the home.

### A FURTHER CHOICE

But even among Christians a choice must be made. The young should not marry the old and infirm. The races should not be mixed in marriage. The rich and poor do not have enough in common for a successful marriage, at least this is usually true. The educated and the illiterate already have a great chasm between them. A faithful member of the true church should not marry a backslider, as such an one would be about as far from the true principles of character as an alien. The ideal situation is for both to be Christians and build the home upon the word of God. Courtship should be able to select a proper companion, especially if a large number of fine people of the opposite sex is known, and proper contacts are made. Christians will be found at church services, and there is no better place to make acquaintances, and contacts. In Christian schools, and Bible colleges, many fine young people are found, and acquaintances made which lead to Christian marriages. In the church of Christ there is not one divorce in a

hundred marriages, whereas the average is one divorce out of every four marriages in the world in general. The dance halls and places of worldliness are not fit places in which to look for a Christian companion.

### WHAT TO LOOK FOR

Good common sense must be used. Nothing should be left to blind chance. To marry one known to be unsuited for happy companionship is to gamble with fate. A couple cannot walk together unless they be agreed. (Amos. 3:3.) Their sentiments and ideals should be alike in the main. What is to be sought is a companion in all senses of the word: one who is congenial in spirit, one who would approve what you would approve, and condemn what you would condemn, not merely for the sake of agreeing with you, but of his or her own free will and accord. Such character is more charming than physical beauty, costly array, or anything which may be seen in a mirror. Soul culture and beauty is the most attractive thing in world. It holds its charms when the body is bent with the weight of the passing years, and the head covered with the frost of time. Such people are the most loveable people to be found. They have the ornaments of a meek and quiet spirit which is in the sight of God of great price. (1 Pet. 3:1-4.) So in seeking a companion if you yourself be worthy, look for a kind heart and a sympathetic understanding. Look for gentleness and those little courtesies which beautify and adorn the soul and life of the best people of earth. Look for one who is unselfish and genuinely interested in other people. It will be your fault if you are not happy with such a companion. And if you do your part your home will be a paradise of peace and happiness with such a companion.

## Time Marches On

It was a little pasteboard clock. On the front of it was printed a face of a clock with numerals from one to twelve for the hours, which was not unusual, but the odd thing was that between each hour starting at twelve O'clock noon were printed little figures from one to sixty-five. Attached to the face of the clock were two little black hands.

It aroused my curiosity and when I read at the bottom the line, "Turn it over and see how to use it," "I turned it over and it said, "set the hands at your age and see what time of day it is for you."

There was a young fellow working in the office, barely twenty years old, and I set it at this age, and it was seven o'clock in the morning. Another man in the office was thirty-five years old. I set it at his age and it was twelve o'clock noon. Yet another man was forty-four years old. It was a quarter to five in the afternoon for him. His remark was, "I am going to have to hustle. I haven't many hours left before I reach age sixty-five-twelve o'clock midnight on the clock and also midnight in the business world."

So, whatever age you have reached, whatever time of life it is for you, set the little hands on the clock and see how many hours you have left to accomplish all the things that you want to accomplish in life.

Organize your time, and not only your time but your very life itself. My philosophy is that every man is entitled to get out of life all that life holds for him according to the equipment that he possesses and his willingness and ability to use that equipment.

It may be later than you think. Time marches on.

— Selected

"Love one another with pure hearts fervently". (1 Pet. 1:22.) If We cannot love one unless he is perfect and without faults, then it will be impossible for us to obey the Lord and love one another as Christians.

## The Dignity of Labor

G. K. WALLACE

Christ is our perfect example. He shows us not only how to live an upright, honorable and clean life but demonstrated also the dignity of labor. He was for many years a carpenter; however, he looked upon serving his Father as a business. When his parents questioned him about his absence from them while in Jerusalem, he replied, "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49.) In this we see that our Lord did not separate principles of Christianity from what we call business.

In Acts 6:1-3 we have the record of the apostles making provision for the care of the neglected Grecian widows. They said, "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." We here learn that the apostles regarded serving the Lord as a part of business.

When Paul wrote to the church at Thessalonica, he said, "And that ye study to be quiet, and to do your own business, and to work with your hands, even as we charge you." (1 Thess. 4:11.) We can readily see that Christ should be a partner with us in business. Christianity must prove its worth in the practical affairs of a man's life. The law of life demands applied Christianity.

Christianity demands that both the employer and the employee recognize the rights of each other. No man has a right to PRAY for a man on Sunday and "PREY" on him all the week. The employer must treat his help fair and the employee must be fair to management. Management has no right to take advantage of labor and pile up a fortune while at the same time starving those who work for him. Management cannot neglect to treat his employees right and expect to be saved by giving conscience money to some non-profit organization. Both management and labor should practice the golden rule.

Christianity must be real and not pretended. Often in the business world we see a sign advertising some product that says, "accept no substitute." There is no substitute for practical Christian living. You may find a substitute for almost any product that is sold on the market but there is no substitute for almost any product that is sold on the market but there is no substitute for Christianity. We cannot win the world simply by fair speeches. The world measures us by our deeds and not by our creeds.

We should be careful not to make too fine a distinction between the secular and the sacred. Each profession should be a part of God's business. Jesus was a carpenter and a preacher. He regarded both activities as the will of his Father. An individual doing a work, not specifically a work of the church, should not leave Christian principles out of his endeavors. Honesty and truthfulness should characterize all that he does. Paul said, "Provide things honest in the sight of all men." (Rom. 12:17.) Too, the divine writer said, "Thou shalt not bear false witness." (Rom. 13:9.) He who is not truthful and honest is not a true Christian regardless of his pretend piety and perhaps liberal contributions. A baker living in a certain town, we are told, bought his butter from a neighboring farmer. The baker became suspicious and for several days weighed the butter himself and found that the rolls of butter did not weigh a pound. The baker had the farmer arrested. When the court convened, the judge said to the farmer, "I presume that you have weights." "No Sir," replied the farmer. "How, then, do you manage to weigh the butter you sell?" "Your honor," said the farmer, "that is easily explained. When the baker commenced buying my butter, I started buying his bread and I have been using his one pound loaf of bread to measure the pound of butter I sell." If the baker

had been using honest weights, he would have received fair treatment from the farmer.

Work is honorable. It is the first law that God gave to man. "The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed . . . And the Lord God took the man, and put him in the garden of Eden to dress it and to keep it." Young people should be taught not only how to live but how to make a living. Most Americans want to draw a pension and ride on a pass. He who does not work has no right to eat. "For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busy-bodies. Now them that are such we command and exhorting the Lord Jesus Christ, that with quietness they work, and eat their own bread." (2 Thess. 3:10-12.)

## Whom Shall I Date?

MACK CRAIG

There is no way to emphasize too much the importance of exercising great care in the choice of a person to date. We very easily drift into the habit of accepting dates, or making dates, without much thought of the future, and then wonder why it is that we wind up either with a broken heart or married to the wrong person. Because the choice which we make is so very important, and because we dare not make a mistake, it is important to think seriously about the question, Whom shall I date?

We have attempted to emphasize already that we ought not to date anyone whom we would not consider marrying, that we should date someone who is acceptable to our family and to whose family we are acceptable, and that we ought to select someone whose interests and activities we can share enthusiastically.

In addition to these truths, we need to add to our answer the fact that we should always date someone whom we would be proud to have as the father or mother of our children. One of the great joys of the establishment of the home is the opportunity to bring children into the world. No two people are ready to marry until they are ready to accept this responsibility, regardless of what else may be true. This is one of the reasons why marriage is for adults, and not for children or even young teen-agers. The many times that you have seen young people marry too soon, have children before they are mature enough emotionally and spiritually to be responsible for their rearing, and the many problems which have resulted from these times, should be enough to make this truth obvious to you. All the while that you are dating, therefore, you ought to ask yourself, Is this the kind of person whom I would be proud to have as the father or mother of my children? If you know that there are habits or actions in the life of someone that you cannot admire, or that you would be heartbroken to find in the lives of your children, you would certainly be foolish to choose such a person for a marriage partner. Do not ever forget that children reproduce the habits of their parents, whether they actually observe those habits or simply have heard about them from others. There is no way by which your children can be protected from knowing about the things which you have done while you are growing up. Be sure, therefore, that you behave in such way as you will want them to behave some day, and that you choose such a person to be their father or mother.

In addition to these factors, you ought always to date someone who encourages you to think high, to live pure, and to be better. If dating a particular person involves you in constant struggle to try to maintain your decency and integrity, to fight against temptation to sin, to strive all the while to be faithful enough to what you know is right to overcome the influence of that person, you have simply chosen the wrong person to date.

It does not matter how strongly you may be attracted, nor how deeply you may think you are in love, but by its very nature, true love is uplifting and ennobling. The trash which you read in some magazines which would define love in terms of the physical relationship, and cause you to suppose that love is actually a matter of doing those things that are forbidden by decent people and refused to us by the Lord, is tragically in error. Any person who does not encourage you to think high, to live pure, and to be better, is unworthy of your choice whether to date or to marry.

Finally, always date someone whose interest in God is first, above all else. More than anything else, your home will be a spiritual institution, for this was the purpose for which God ordained it. The home which is not centered in God and which does not draw its strength from his service is a home that is on a poor foundation. If you want to guarantee that you will have a successful marriage, you must first be the kind of person that God wants you to be, and second marry such a person. When two people who are devoted to God first then devote their lives to each other, it is not possible for problems to arise which they cannot solve. There is never any excuse for dating someone whose ideals or habits spiritually are such that God is not in first place in his life. If you object that there is no such person whom you know, or that where you live there are not any young people whom you might want to date, the answer remains the same: it is better by far never to date or marry than to date and marry the wrong person. If you are not privileged while you are growing up to know other Christian young people, by all means take advantage of the opportunity to attend a Christian college where you can associate with other young people who love the Lord. But remember that whatever the price, God must be first in your life and in your home, or you are doomed to failure.

## The Golden Rule At Work

IT WORKS IN LOVE:

"But I say unto you, love your enemies and do good to them that hate you." (Luke 6:27)

IT WORKS IN PRAYER:

"Bless them that curse you, pray for them that spitefully use you." (Luke 6:28)

IT WORKS IN PATIENCE:

"To him that smiteth thee on the one cheek, offer also the other; and from him that taketh away the cloak with hold not thy coat also." (Luke 6:29)

IT WORKS IN PHILANTHROPY:

"As ye would that men should do to you, do ye also to them likewise." (Luke 6:31)

IT WORKS IN CHARACTER:

"And if you love them that love you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? Even sinners lend to sinners, to receive again as much. But love your enemies and do them good, and lend, never despairing, and your reward shall be great, and ye shall be called the sons of the Most High; for he is kind toward the unthankful and evil." (Luke 6:32-35)

IT WORKS IN JUDGMENT:

"And judge not and ye shall not be judged, and condemn not and ye shall not be condemned; release and ye shall be released." (Luke 6:37)

The Golden Rule works! It is practical and is a key to well-being and happiness in this world and in that to come. Selected

While Christians are always striving to be of good character, this is not the deciding factor concerning those who are Christians, and those who are not. Many are of good character who are not Christians, not even believers in Jesus Christ as the Son of the Living God. Cornelius was of good character, was even a religious man before he became a Christian. (Acts 10: 1-3, 22; Acts 11: 13-14.)

## Do You Love The Church?

ROY H. LANIER

Paul tells us that Christ loved the church so much that he gave himself up for it. (Eph. 5:25.) Peter tells us that Christ suffered for us, leaving us an example, that we should follow in his steps. (1 Pet. 2:21.) From this we learn that we should love the church enough to give ourselves in humble service and sacrifice to the growth and progress of the church. Love for the church will cause us to do just that.

### LOVE AND CHURCH ATTENDANCE

Regular church attendance is quite a problem with many people. Some are not convinced that they should attend every service conducted by the church. People who love the church and are interested in its growth and progress will attend when it is possible for them to do so. If men are interested in the growth and success of their civic clubs and fraternal orders, they attend all meetings of that club or lodge. So church members who are interested in the growth and success of the church will just naturally attend the meetings of the church.

The excuses people give for non-attendance are trivial and sometimes silly. A threat of rain will keep them from worship, but not from going to their work or to a movie. A hot building will keep them from worship, but they can sit on a sun-baked bleacher and watch a ball game. If the church building is not kept warm in winter they cannot go, but they can sit on the sideline wrapped in a blanket to watch their son play a football game. A woman once told the writer she could not walk eight blocks from home to the church house and had a crippled limb to prove her statement. But she walked two miles to march through town with the Ku Klux Klan. The trouble with all such people is they simply do not love the church: they are not interested in the church as much as they are in other things. They are not following the example of our Lord, who loved the church so much that he gave himself up for it.

Attendance on Sunday and Wednesday nights will be assured if we can get people to love the church. If people enjoy worshipping God more than they enjoy anything else, and if they are interested in the growth of the church more than they are interested in their own pleasure, there is no reason under heaven for not going to church Sunday and Wednesday nights, unless providentially hindered. In large city congregations less than one-third of the membership attends every night service during a meeting. If it were not for the few faithful people in other congregations attending, the crowd would be pitifully small in most places. Sunday morning and night the house will be filled with home forces, but two-thirds of them will not be back until next Sunday. Those who can attend but do not, simply do not love the church.

### LOVE AND RESPONSIBILITY

People who love the church will accept places of responsibility in the work and worship of the church. In many congregations it is difficult to find people who are willing to teach classes. Some say they do not know enough. In many cases they are telling the truth. And the worst thing about it is that they are not doing anything to remedy the situation; they refuse to study and prepare themselves to teach others. Others say they do not wish to teach because such work requires too much of their time. They have time for movies, club meetings, social activities, and recreation, but no time for the work of the church. Others do not wish to be tied down to one place every Sunday in the year; they wish to be free to visit with other congregations when they have meetings; while some wish to be free to spend the week end in the mountains or by the sea. If every member of the church felt this way about teaching a class, the church would die in a short while. But there are people who would see the church

dwindle and die before they would accept such regular responsibilities. They do not love the church.

The church needs personal workers — men and women who will go personally to see the sick and minister to their needs in the name of the church; people who will call on all the newcomers in the community to invite them to attend church services. The church needs a group of people who are naturally good mixers to train for special evangelistic work. Of course it is the duty of all to lead as many people to Christ as possible. But that all should try to give special time to it and go out regularly in the name of the church is neither scriptural nor wise. One might as well say that every man in the church should try to preach the gospel publicly. There is no need to try to turn the whole body into the eye or a mouth. So some people are not qualified by nature to be regular trained workers in evangelism. But there are people who can meet and influence others effectively. The Lord has given them this ability, and they should use it for him. But they need to be taught and trained in the use of this ability. Much time, study, and practice are required before they can become efficient. If they love the church and wish to see it grow, they will be willing to give this time and effort.

### LOVE AND GOOD INFLUENCE

If we love the church, we will live in such way as to protect the good name of the church in the community. We will not do anything to bring reproach on the church, but will do all we can to make it a power for good in the community. Some young people think they cannot have fun at a party unless they turn it into a dance. People who dance bring reproach upon the church of which they are members. They lose their influence for good with the pious people, and with many who are worldly when they dance. As long as this is true, young people who love the church will refuse to dance. If you think dancing does not hurt you or the church, answer the following questions as if you stood before the bar of God. Who established the church where you worship, the dancing crowd or people who refrained from it? Who keeps the Sunday night worship and the prayer meeting on Wednesday night alive? Who attends the training classes to prepare for better work in the church? On whom do the sick and dying call for spiritual comfort and encouragement, the dancing crowd or those who refrain from it? Young people, love for the church and interest in its growth, as well as interest in your eternal welfare, will lead you to refrain from any act which brings reproach upon the church.

Some brethren think they can drink beer, whiskey, wine, etc., since the law allows them to do so. Is it possible that they might do so WITHOUT ANY physical or moral effects to themselves? But what of their influence in the community? and how will this course of action affect the church where they worship? All know that the church suffers reproach when its members, especially active leaders, have the drinking habit. Love for the church will lead us to refrain from such habits that we may protect the good name of the church.

Another habit some brethren have which brings some reproach upon the church is so much smoking in and around the church building. Some brethren are such slaves to the cigarette that they have to smoke between Bible study and the regular period of worship which follows. And on cold or rainy days they gather in the vestibule to do their smoking. To many pious, but unconverted, people that is irreverent and ungodly. The writer knows of honest pious people who refuse to give our message any consideration because of such conditions. Brethren, if you love the church you will be more careful and considerate about such things. Let us all cultivate greater love for the church so that we may do nothing which will bring reproach upon its good name.

## Growing In Love

(Continued from Page 1)

tion of prime importance. This will work havoc with Christian character.

Do you desire to be respected by all men? Grow in love; for love is an adornment. It purifies life, beautifies life. It gives attraction to the people who put it on. (Rom. 13: 8-10.)

Do you desire to be more tolerant and more forbearing toward the people among whom you live and move? Grow in love: for love is the gracious mantle that covers a multitude of sins. (1 Pet. 4:8.) Love is not picayunish. It is not forever ferreting out the faults of men. It gives not itself to the task of straining out the gnat.

Do you crave the power to forgive people their trespasses? Grow in love: for "love taketh not account of evil." It holds no malice. It entertains no evil intention toward a fellow man.

Do you desire to believe the best, not the worst, about people? Grow in love for "love believeth all things, hopeth all things, endureth all things." (1 Cor. 13.) It believes all that it can, with good conscience, believe to the credit of others. Love lends not itself to "evil surmisings." (1 Tim. 6:4.)

Do you desire to attain the fine art of adjusting your personality to life's perpetual changes? Grow in love: for love will empower you to find your position in society, to adjust yourself to adversities, to advancements, to new places, to new people. Oh, the wreck and the ruin that is wrought in society — often in churches — because people have not learned the secret of self-adjustment!

In order to grow in love, the heart of man must be rooted in the proper soil — the soil that is fertile, the soil that will nourish. And that soil is the Christ—his teaching, his character, his wonderful personality. Being the Son of God, he is the very embodiment of divine love. By looking at him through the four little New Testament books — we learn how love walks, how love talks; we learn how love lives, moves and has its being. By taking spiritual nourishment from him, we grow into his likeness.

It is by faith that our heart becomes rooted in him, built up in him. This is an adoring faith, an active faith, an unwavering faith — a faith that holds him in constant admiration. We grow into the image of that person in whose presence we are most often found, in whose presence we find the fullness of delight. Let us study. Let us work. Let us worship.

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." (2 Cor. 3: 18.)

## Cowards

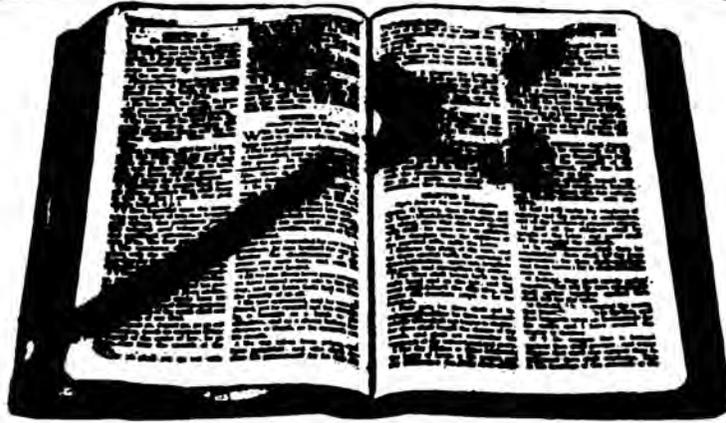
A man who regards reputation as worth more than character is unwise. Reputation is what the world says of us; character is what God knows us to be. Many guard well their reputations, but care little for their characters, while the former we leave behind us at death and the latter goes with us to the judgment bar of God. If one's character is right, it will not matter in the judgment day what his reputation was.

Since, then, it is not reputation, but character, that goes with us, a man who strives to build reputation, to the neglect of character, is a foolish man.

—J. T. Poe—

While some of our readers may have been absent from the worship services of the church last Lord's day, Jesus was present. (Mat. 18:20.) And you may not believe it, but Satan is always present in our assemblies where the truth is preached. (Lk. 8:11-12.)

# WORDS of TRUTH



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

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

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## "Be Not Anxious"

G. E. WOODS

It is a sin to worry, yet ours is a generation of worriers. Living as we do under the daily threat of total war, with all the resultant problems, our days are filled with anxiety. The student of the Bible knows full well that it is rebellion to divine authority to be unduly concerned and despondent about the future. We shall engage to show that worry is senseless, useless, and harmful. It does no good whatever to worry about the things over which we have no control and greatly impairs our usefulness in performing the tasks that are our responsibilities. Most of the things we worry about never happen anyway. It is doubtful if many of us even remember the things we were worrying about two years ago and the things we are so anxious about at the moment will likely be forgotten some months hence.

Anxiety shows a lack of trust in the heavenly Father as though he either cannot or will not care for us. Complete reliance upon God will drive all anxieties away, and the widespread unrest and insecurity in the world today would disappear if men would only study and apply the teaching of our Lord. In his sermon on the mount (Matt. 6:25-34.) he gives abundant reasons why we should rid ourselves of anxiety. He charged his disciples, "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." He had just pointed out the impossibility of serving God and mammon at the same time, and that it is wrong to serve mammon, therefore, one should not be anxious about food and raiment.

"Is not the life more than the food, and the body than the raiment?" This is the first reason Jesus gave his disciples why they should not be anxious. They should not be unduly concerned about food and clothing, God would grant these lesser things, he had given life and created the body. The Lord could be relied upon to confer the smaller blessing of providing food and clothing after conferring the greater blessing of life and body. They should not worry and be anxious about the future but do their duty, be honest, economical, and industrious. "Be not anxious" is not merely a prohibition against an excessive degree of thinking and industry about temporal things but the life is more important than the food and the body than the clothing. To have undue anxiety about what we are to eat and wear is not right.

"Behold the birds of the heaven . . . are not ye of much more value than they?" The second reason against anxiety is the care that God takes

of the fowls of the air. He has provided for their wants in the laws of nature. They neither sow, reap, nor gather into barns; yet God feeds them, and they are free of worry and have no gloomy forebodings of the future. We never knew of an earthly father who cared for his fowls and neglected his children, why should we fear this from the loving heavenly Father? We are of more value than the birds and God will all the more make provision for us. Let us sow and reap and gather into barns, without anxiety.

"And which of you by being anxious can add one cubit unto his stature," is the third reason against anxiety, showing that it is unavailing. There is some question about the proper translation of this passage. Whether it means that anxiety will not add to the height of one's body, or that anxiety will not add to the length of one's life, the lesson is the same. The idea then, is, what is the use of anxiety? Uneasiness and worry may shorten life, but certainly they will not prolong it. Since God has ordered the circumstances of our lives, such as height and span of life, and beyond his appointments we cannot pass, we ought not to view with distracting anxiety the means of sustaining life.

"Consider the lilies of the field," is the fourth reason presented to show that man may learn from nature to depend upon God's ample provision for material things. The lilies neither toil nor spin yet God clothes them more beautifully than the glory that was Solomon's. Since he clothes the lily, so soon to perish, will he be unmindful of his children? Shall we in vain trust the God who decks the lily of the valley? Not to have complete confidence in God's manner of providing for our needs is to be of "little faith." Surely God's care of the grass which lasts but for a day and then is cast into the oven will ever sustain his people all the more abundantly.

"For after all these things do the Gentiles seek." Christians must live on a higher plane than people of the world. Jesus taught that to show anxiety about food, drink, and clothing would be to imitate the Gentile races who had no knowledge about God and therefore trusted only in themselves. If God's people allow themselves to be disturbed by anxiety over temporal things, they are no better than the nations of the world. But being the peculiar people of God (1 Pet. 2: 9,10) we trust God's provisions for our welfare. This is the fifth reason why anxious care is wrong.

"Your heavenly Father knoweth that ye have need of all these things." The sixth reason

advanced against anxiety is that we have a heavenly Father who knows our every need and is able to supply all our needs, and certainly will provide what is best for us, hence we should not worry. God is a wise and tender Father and to doubt that he will amply provide is to deprive ourselves of the comfort and satisfaction that should attend every child of God. Complete confidence that God knows best is the panacea for anxiety, and unflinching reliance in the promise that "all things work together for good to them that love God" (Rom. 8:28) is the road to happiness what ever may be our lot in life.

"But seek ye first his kingdom, and his righteousness." The seventh reason against anxious thought about temporal things is that it is our duty to make his kingdom and righteousness our first consideration. When we allow spiritual things their proper place in our thoughts we will not have the time nor inclination to be driven to distraction by the fleeting things of this life. The main business of salvation ought to be the dominant thing in our lives instead of material necessities. So many in our time major in minor things and minor in major things. If we will but seek the kingdom first, fulfilling our responsibilities therein, live righteously before God, "all these things shall be added unto you." These things refer to food, drink and clothing. Living in obedience to God includes useful endeavor, economy, industry, and the proper use of all God-appointed means. God has control over all things and he can give us what we need and he will give the things that in his wisdom he deems best for us.

"Be not therefore anxious for the morrow: for the morrow will be anxious for itself." The eighth and final reason advanced by our Lord against worldly cares and fears of the future is that each day has its own difficulties, burdens, and troubles. We should not perplex the mind with what may happen tomorrow when we have no assurance that we shall live to see tomorrow. We may be certain that whatever the future brings that God will be the same living Father that he is today, and will make them, as he does now, proper provision for our needs. We must not increase the burdens of the present by borrowing trouble respecting the future, but do our duties faithfully now and trust the mercy of God for divine help to bear the troubles yet to come. "Sufficient unto the day is the evil thereof."

In faith and with true Christian courage we should perform our daily tasks and follow the course laid down by our Lord.

## WORDS of TRUTH

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## Better Living Through Better Thinking

GUS NICHOLS

"As he thinketh in his heart, so is he." (Prov. 23:7.) All men are what they are by the kind of thinking they have been doing. If a person gives himself over to evil thoughts, his acts and deeds become evil, and he becomes an evil man. While those who think good thoughts practice good works and good deeds.

Jesus said "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 his heart bringeth forth good things and an evil man out of the evil treasure bringeth forth evil things." (Mt. 12:34-35.)

The heart is the inward man, the mind, or the soil which produces what ever is sowed as seed thoughts in the heart. In the parable of the sower, the seed is the Word of God. (Lk. 8:11; Mk. 4:14.) Wheat produces wheat and tare seed produces tares. (Mt. 13:24-30.) The seed-thoughts of truth and purity produce good fruit, and good deeds. But evil thoughts, and error produce evil fruit and bad conduct.

Every man's life and conduct is, therefore, in keeping with his thinking and his philosophy of life. If he permits himself to think evil thoughts they will produce evil conduct. Good thoughts will produce good conduct, while a mixture of good and evil thoughts will produce a mixed harvest of wheat and tares. (Mt. 13:24-30.)

Jesus always did right because he always thought right. He accepted no seed-thoughts into the soil of his heart except the truth, and, hence, he did no sin. (Heb. 4:15.)

Our teen-agers cannot fill their minds with anarchy and lawlessness, and behave themselves and be good Citizens. They can not accept the teaching of organic evolution and the "New morality" and not become "Juvenile delinquents", and lawless characters - "As he thinketh in his heart so is he." (Prov. 23:7; 4:23.)

They cannot read volumes of worldly matter and literature, and be spiritually minded and Christians. Unless they fill their hearts with truth, and sow their minds down in good seed, all efforts to help them will be futile.

No intelligent person can hope to reap wheat from the sowing of tares. Tell us what a person is reading and thinking and we can tell you what that person will soon become and be in his character. If young people read sex magazines, and vile literature, harbor and revel in poronography, or vulgar pictures, they will soon be petting and committing adultery, regardless of what the Bible teaches.

Furthermore, if they sow wild oats in their hearts and lives, they must reap wild oats. "Be not

deceived. God is not mocked. Whatsoever a man soweth, that shall he also reap. He that soweth to the Spirit, shall of the spirit reap life everlasting." (Gal. 6:7-9.)

If young people choose the bad on TV and give themselves to watching scenes of crime, drinking, cursing, gambling, robbing, stealing, nudness, dancing, doping, fighting, killing, quarelling and wrangling, they are as sure to be evilly affected thereby as tare seed will produce tares.

When a person once gives himself over to the wilful sin of choosing bad for his listening pleasure he will soon be so depraved in heart and life that things good true, and pure will not appeal to him at all - will, infact, "bore him to death."

A city boy is said to have visited his grandfather in the country, and near a small village. On Wednesday night the family took Johnnie with them to prayer meeting. On their way back they passed the theatre and Johnnie said "Grandfather, did you ever go to the theatre?" His grandfather said, "No, my son, I always go to church and read my Bible, and don't want to waste my time and my life seeing and thinking of things impure, vulgar and unclean." Whereupon Johnnie said, "Grandpa if you would just go to the theatre one time, you never would want to go to church again."

The mental appetite must be cultivated so it will desire that which is good and wholesome. We must make a choice between the pure and the vile and unclean. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure: but even their mind and councience is defiled." (Tit. 1:15.) "Blessed are the pure in heart, for they will see God." (Mt. 5:8.)

There is enough evil in the world to consume every walking minute of your time and life. The same is true of the good, that which is pure and wholesome-what have you chosen? Your life is already answering for you, and speaking in thundering tones.

### BUT WHO IS WISEST, AND HAPPIEST?

Pleasure is only what one has trained himself to like and enjoy, whether it be good or evil.

Christians have, in their conversion, made the general, overall, rainbow-chose of that which is true and pure as long as they live-Then when some single instance or occasion for choice comes up, we remember we are christians and choose accordingly. While the unsaved person is a wilful sinner and has decision to sin and he naturally chooses the evil and enjoys it, because he is a sinner and not converted; or is at least a backslider.

To think right is to think God's thoughts, be converted and be a Christian. Those who say "NO" to God, think the devils thoughts, follow the flesh, die in sin and are lost. Better living comes from better thinking.

### WHY SO MANY ARE UNHAPPY

Happiness is not a silly laughter at nothing. It is not a wild and wreckless abandon of all true principles of decency and good taste. It is not getting drunk and committing adultery, and the like.

But true happiness is a permanent sense of well being and satisfaction growing out of self-respect for others. It is an inward feeling of deep appreciation for all the achievements and blessings of life, It is not a matter of thrills and screams and hilarious excitement. It is not a "killer diller" sort of a thing. Neither is it limited to fun, play, athletics and the like.

1. Many are unhappy because they are too selfish and hard to please. They are nearly always displeased and upset about something which was not just to their self-centered taste and liking. If they can't call the games they wont play at all. All others must play their way, or they will take their little red wagon and go home. Instead of working hard and rejoicing with others, they are nearly always in "a stew" over some real or imaginary slight, neglect or insult. The world is not good enough for them to be happy in it.

2. Another reason some are unhappy is they

try to make themselves happy by ministering to themselves, by seeing that they have an abundance for their needs. If they can have food, raiment, good health, etc., they will be happy. But they are too hard to make happy. It takes too much to make them happy. But it would be easy for them to catch happiness, like catching measles. The way to do this is to entirely change their attitude and forget themselves, and try to make others happy. Then they can catch it. Some of it will rub off on them and they will catch the spirit of it.

## Doctrine of Last Things

First and last things are often most vividly remembered. The last of the year, the last words of a loved one, the last sayings of Jesus, the last words of Paul or the last words of the Bible, - these things have a prominent place in our thinking. Here it is the last of the year. Let us think on some of the last things, or ends, that we find in God's word.

### WE ARE IN THE LAST DAYS

There is no doubt about it, we are in the last days. When that great day of Pentecost came, in which the Spirit descended upon the apostles, they began preaching the gospel of Jesus Christ with great power. Peter's explanation of the things that occurred is found in Acts 2:16-21. He said, "This is that which was spoken through the prophet Joel: And it shall come to pass in THE LAST DAYS, saith God, I will pour forth of my Spirit upon all flesh." This is the inspired interpretation and application of Joel's prophecy found in Joel chapter 2.

As we are in the LAST DAYS we may never expect another change of law. We are living under, and are subject to, the everlasting gospel. (Rev. 14:6) (Rom. 2:16) The gospel dispensation in which we live will end and the everlasting kingdom will begin at some point in time now future. (2 Pet. 1:5-11) We should all spend much time in the study of the "last will and testament" of Jesus Christ, the last of God's revelation to man.

### "BITETH LIKE A SERPENT, STINGETH LIKE AN ADDER"

Not at the first, but at the last. This is the end of the drunkard as his eyes behold strange things, or as he is beaten and feels it not. See Proverbs 23:29-35. The deceptive ads in newspapers and magazines, on radio and television, hold before their prospects what appears to be the finest things of this life. Social prestige, sex appeal, financial advantage, power for accomplishment, - all these things are made to appeal to the prospective social drinker. But what the cleverly worded advertising fails to show is the destitute family, the drunkard rolling in the filthy excretions of his own body or an early grave brought on by their product. But God's word shows the end stated in our caption above. What is the end of liquor drinking? "AT THE LAST it biteth like a serpent, and stingeth like an adder." It is the part of wisdom to let it alone.

### THE LAST STATE WORSE THAN THE FIRST

Those who hold to the impossibility of apostacy should read about the last condition of the man out of whom an unclean spirit has gone. The unclean spirit, says Jesus, goes here and there seeking rest but finds it not. "Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and THE LAST STATE OF THAT MAN BECOMETH WORSE THAN THE FIRST." (Matt. 12:43-45) Please notice, it is the last state of the MAN, not the evil spirit, that becomes worse than the first.

The apostle Peter also describes the last state of some who have known the way of righteousness and escaped the pollutions of the world through Christ and the gospel, saying, "It has hap-

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## Doctrine of Last Things

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pened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire." (2 Pet. 2:20-22)

Those today who have deserted the church and ceased serving the Lord may say in the day of Judgment, "We didn't aim to do it." Maybe not, but this LAST STATE is always a possibility to the indifferent slovenly church member who puts the things of the world first and the Lord last.

### THE LAST ADAM SHALL DESTROY THE LAST ENEMY

When Jesus comes again, then comes THE LAST DAY. (This is to be distinguished from the last days) "The day of God" or "the day of the Lord" is the last day. It is on this LAST DAY the dead shall be raised. (John 6:45) But we also learn that we shall be judged on the LAST DAY. (John 12:48) Therefore, the resurrection day and the Judgment day are the same day, the last. We conclude, therefore, that there will be no thousand years between the resurrection of the body and the Judgment. As Paul states it, Christ is the LAST ADAM. (1 Cor. 15:46) As already shown the dead will be raised on the last day. Then "the last enemy that shall be abolished is death." (1 Cor. 15:26) This foretells the final and complete victory of Christ over Satan. It will be in that last great day. Then the righteous will all be gathered into their everlasting home. But the wicked will have heaped upon them wrath, indignation, tribulation and anguish. (Rom. 2:8-9)

Concerning this last great day Jesus says, "So shall it be IN THE END OF THE WORLD: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth." (Matt. 13:49-50)

The Psalmist writes, "Mark the perfect man, and behold the upright; for there is A HAPPY END to the man of peace." (Ps. 37:37)

Let us seek the kingdom that has no end, (Lk. 1:33), by faithful obedience to the word of God which lives and abides forever. (1 Pet. 1:25)

Next: "Doctrine of First Things".  
Virgil Bradford

## The Need of Parental Authority

H. LEO BOLES  
(Deceased)

Perhaps few subjects need to be stressed more than this one. Parents have lost sight of their responsibilities to their children, and children are growing up to disregard all restraints and parental authority. In the general decline of respect for authority, both human and divine, which prevails to an alarming extent at the present time, and which threatens to involve in social anarchy and confusion all of the elements of society, it is woe-ful to observe an almost total failure on the part of parents to exercise their authority in controlling their children. One of the great causes of disrespect for all authority by young people today is the failure of parents to exercise authority over their children. The parents stands to the child, in the formation of its character and habits, in the place of God and of all other authority. God has enjoined upon parents that they exercise his authority over the child while it is young and tender. Children are most impressionable in youth, and the parent should not neglect the opportunity for training them.

If a child is not taught to respect the authority of a parent in its early years of life, or if it is al-

lowed to follow its own will and to gratify its own desires and passions, that child will seldom, in after life, respect any law, human or divine. If the

child is not restrained, it will seldom be able to deny self and will be the slave of selfish passions and habits that will be destructive to good order in society and subversive of the divine law. In the human heart, as in the sinned soil, the briars, thistles, and thorns grow of themselves and choke out the tender plants that are desirable to promote the well-being here and hereafter. Parents should seek to restrain their children from all evil and selfish habits of life. The growth of obnoxious weeds in the human heart must be checked and destroyed, or tender plants of truth and kindness will be choked out. No parent would plant a garden with vegetables or flowers and let the weeds and grass grow and choke out the tender plants.

No farmer will plant the seed in the soil and let all sorts of weeds and briars grow and destroy the tender plants. Yet many parents do this very thing with their children. They are more careful in cultivating their gardens and fields than they are in cultivating the hearts and lives of their children. No parent can train the children as God would have them trained without exercising prayerful care and authority over them. Only the just and prayerful exercise of parental authority over children can keep down the selfishness and evil habits and passions of childhood. Parents must exercise constant and watchful care over their children. The tender hand of parental affection alone can nurture to their proper development and strength the plants of virtue and piety in the hearts of their children. Parents who fail to do this disobey God when he says: "Ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord." (Eph. 6:4.) Not only do parents disobey God in failing to exercise proper authority over their children, but they also commit a crime against their children.

The parent that neglects to exercise proper authority and care over his children during the formative period is the most cruel enemy to the child that it will ever meet during life. Sometimes parents persuade themselves that they are good and kind to their children by not restraining them and punishing them as the child needs discipline. This is a mistake, and the day will come when the parent and the child will be made to realize that it was a mistake and heartless cruelty to let the child grow up unrestrained and develop evil habits which make it a menace to society. Thousands of young people are now in the jails and penitentiaries because parents failed to do their duty to their children. In many instances these young criminals can point to an overindulgent parent as being largely to blame for the shame and suffering that now must be endured. Many of these young criminals have a just cause for blaming the parent for not exercising parental authority over them while they were forming their youthful habits of life.

Parents are responsible for the life and oftentimes the destiny of their children. Parents certainly are responsible oftentimes for the success in society of their children. Children should be kept under the home influence of their parents. This argues that the home influence must be directed by the wisdom of God as revealed in the Bible. Parents should keep their children under their own influence. This means that the influence of parents must be that of Christians. Parents should be anxious about the company their children keep. They should firmly restrain their children from all evil influence and exercise with carefulness the parental authority by controlling the child. This should be done with gentleness and affection. Parents should nurture in the hearts of their children a feeling of respect and love that will guide them safely and innocently through childhood and which will clothe their youth with sobriety, chastity, and honor, and which will crown their manhood or womanhood with integrity and uprightness. Parents are responsible if they do not give worth and respectability to their children.

"Train up a child in the way he should go, and even when he is old he will not depart from it," (Prov. 22:6.) is the law of God, as certain and sure as any other law of heaven. To bring up a child "in the nurture and admonition of the Lord" is to teach it the precepts of the Lord. It means to inspire in the heart of the child a holy reverence for God; it means to teach the child honesty, truthfulness, kindness, and mercy; and it means to teach the child self-denial, in simplicity of diet and dress, in habits of industry and economy. To "nurture them in the chastening and admonition of the Lord" is to train the children to be gentle, forbearing, and forgiving. It means to teach the children to find pleasure in denying self for the benefit of others; it includes teaching them reverence toward God and respect for age; and it means to teach them humility, gratefulness, and prayerfulness. By looking at the full content of this Scripture we see the great responsibility of parents toward their children.

## The God of Pleasure

W. L. TOTTY

The apostle Paul said, "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.) Brother G. C. Brewer said many, many years ago that "the Baptists teach that a child of God can't fall from grace, and it seems that some members of the church are trying to prove that one can, by falling away. Of course, he was trying to impress upon the members of the church the fact that some had no interest in the welfare of the church, and therefore had fallen, and not that they were purposely and actually falling in order to prove the Baptists wrong.

The apostle Peter said, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." And he concluded that by saying, "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (II Pet. 1:5-9.)

We are living in a period when the god of pleasure has blinded the eyes of many church members. Too many of us want to have a "GOOD TIME" even if it means putting the church second or maybe third. Our highways are filled with "church members", pulling their boats to lakes and rivers, etc., for the weekend. Some may stop their pleasure long enough to run away to some church just to soothe their consciences and then hasten back to worship the god of pleasure. Many never think of the congregation at home where their obligation is. They spend money that ought to go to the Lord on pleasure instead of leaving it at home where they have left their obligation.

Some denominations have tried to cope with the problem by having preachers go to the pleasure resorts to preach to the people. Others have tried "drive-in" churches where the people drive in for a few minutes without any preparation or much delay.

A preacher of the church of Christ said not too long ago that where he preached they had to have an early morning service on Sundays or many of their members wouldn't come, even though the auditorium wasn't more than one-third filled at either service. They wanted to get the Lord's worship over early in the morning so they could have the rest of the day to spend at the rivers and lakes, etc. Such mockery is equal to nothing!

People should have pleasure, and every family ought to take a vacation away from home if possible once a year, but they should not forget their obligation to God.

Jesus spoke a parable about a man who did nothing. He had one talent, but did not use it.  
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## The God of Pleasure

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When judgment day comes, he will be standing on the left side of Jesus and will hear Jesus say that he is a wicked and slothful servant and that he will be cast into outer darkness. If someone were at that time to ask him: What did you do that was so wicked; did you steal, lie, get drunk, etc.? The man would obviously answer: No. And if the querist were to ask further: What then did you do? The one talent man's answer would obviously be: Nothing. There, no doubt, will be many church members standing on the left hand of Jesus who will be there for the same reason -- they did nothing.

Jesus told us, "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."

The ones who are the least interested in serving the Lord, who do practically nothing, are the ones most prone to criticize those who work. They usually speak of the church in the third person and wonder why "they" don't do more, but never ask the question: Why don't we do more? Jesus said to get the beam out of your own eye before undertaking to get the mote out of your brother's eye. And again, "Seek ye first the kingdom of God, and his righteousness."

### GOD

G. K. WALLACE

A little boy said to his newly arrived sister, "Tell me about God before you forget." This little boy expressed a desire that is age old and is not confined to the young. Everyone wants to know about God. "What is God like?" is the question asked by the rogue and the saint, by the rich and by the poor. The personality of God is a challenging study to all mankind. This was a question that prompted a disciple of the Lord to say, "Show us the Father." Phillip was troubled at the thought of being left alone in the world. The Lord said, "I go unto my Father," and Phillip said, "Show us the Father." Job of old said, "Oh that I knew where I might come to his seat! I would set my cause in order before him, and fill my mouth with arguments." It has been the longing of all men of all ages to see God and know God.

#### THE SEVERITY OF GOD

Many think of God only as a frowning ruler. They feel that God is angry with everybody and stands ready to destroy at the slightest provocation. They think of God as a blood thirsty character requiring blood to appease his wrath. Every storm and flood is attributed to an angry God. The death of an innocent child is often pointed out as a death required to appease the wrath of God toward the parent.

To deny that God is severe would be to deny the Bible. One only needs to read the record of Genesis and see how God destroyed the world by water, thousands upon thousands met a tragic death because God saw that the "wickedness of man was great." Only eight souls out of the millions of people on the earth at the time of the flood were saved. Yes, indeed, Jehovah is a jealous God and will certainly destroy the wicked of the earth. God is to be feared. "So shall they fear the name of Jehovah," says Isaiah, "from the west, and his glory from the rising of the sun; for he will come as a rushing stream, which the breath of Jehovah driveth." Paul represents God as a "consuming fire." "We may offer," says Paul, "service well-pleasing to God with reverence and awe: for our God is a consuming fire." Again, it is said of Jehovah that we should fear him. "For if we sin wilfully," says the writer of the Hebrew letter, "after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversar-

ies. A man that hath set at nought Moses' Law dieth without compassion on the word of two or three witnesses: of how much sorer punishment, think ye shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" Now watch what the writer says, "For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

#### THE GOODNESS OF GOD

However, if I tell you about God and tell only of the severity of God, I have not told you the whole truth about God. God is severe. God hates every false way. Yet God loves man and he loves every man. God loves the saint and God loves the sinner. Any character that can love can hate. God hates sin and God loves man. The extent of God's love is as broad as the world itself. John says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him". God loved the world. All kinds of people are in the world. Yet God loved the world and he still loves the world. If God should come down and ask you to go with him to all he loves, you would have to visit the rich man in his palace and the poor man in his hovel. You would have to go down into the vicious brothel where all hell seems to be spending by rickety tenant stairs; behind the prisons bars and into every penal institution. If you go with God to everyone he loves, you would have to travel across the fields to every village and farm; across the frozen waters and into the snowcovered huts of Greenland's icy mountains; over the sea to China's teeming millions; and down into India's coral strands across the burning sands and into the pathless jungles of Africa. Yes, the love of God would take you to the islands of the Pacific and to every nook and corner of the universe. Surely the extent of the love of God gives us an insight into the nature and personality of God.

#### WHAT IS GOD LIKE?

When Philip asked to see God, the Lord replied, "He that hath seen me hath seen the Father." Jesus was just like his father. It is not uncommon in this world to see a boy who is just like his father. Jesus said, "I look like my father. If you have seen me you have seen the Father." The books of Matthew, Mark, Luke and John give us a picture of our God. If you desire to see God then study the life of Christ.

For a fine picture of our God just view Jesus as he weeps over the city of David, the city that he loved. In tears our Lord pleads for the beloved city and said, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." The wickedness of the city of David moved him to tears. He desired to help and protect those wicked people. They would not turn to Christ for help. He said, because you will not come, you will be left desolate. Christ was both tender and severe.

On one occasion a filthy rag of human wreckage was thrown at the feet of the master. The accusers said, "The law requires her to be stoned, what sayest thou?" Jesus said, "He that is without sin among you, let him first cast a stone at her." When the men who accused her had fled, Jesus asked her, "Did no man condemn thee?" She replied, "No man, Lord." And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more." He desired to save this poor woman and not destroy her. He did require of her that she

live the right kind of life. "Sin no more," said Jesus.

As we see Jesus in the presence of death we see a picture of our God. Jesus went to comfort Mary and Martha in the loss of their brother. He knew Lazarus was sick and stayed away that Lazarus might die. When he came to the place where Lazarus was buried he knew that in a moment's time he would raise him from the dead. Yet "Jesus wept." Those tears were tears of sympathy. He was moved by the sorrow of Mary and Martha. Jesus loves them today. It matters not whether you are a saint or a sinner, Jesus loves you. He wants you to be saved but he cannot save you in your sins. God loves you and wants you to be saved but God cannot save you unless you are washed in "the fountain filled with blood." God and Christ are one -- one in purpose and plan. Only by accepting Christ can one be saved. He that hath seen the Son of God hath seen the Father also.

In Jesus we see God manifested in the flesh. Jesus was unselfish. He had no interests, as a man would view them, that were peculiarly his own. He lived, he thought, he acted and he died for the world. His interests and desires were as universal as the race. As he approached the cross he prayed for the disciples and all that believe on him through the word. Helping others was his only concern and human redemption his only passion. He had no earthly interest, such as men pursue. He had no desire to engage in work that involved less than the world. He was not concerned with earthly possession. Jesus made no effort to acquire earthly goods, create an estate nor make a reputation. In this life he owned not so much as a pillow upon which he might rest his head while he slept. In death he had to be placed in a borrowed tomb. His interest was not in the material and temporal but in the spiritual and eternal.

God and Christ agree in one. We must think of God as one who is interested in our eternal welfare. This is true because God is eternal. God is, eternal. God is, "without beginning of days or end of life." We call upon you, in our parting word to "trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths."

#### THE JOB OF A MAN

It isn't the work we intended to do,  
Nor the work we've just begun  
That puts us right on the ledger sheet;  
It's the work we've really done.

Our credit is built on the things we do,  
Our debts on things we shirk;  
The man who totals the biggest plus  
Is the one who completes his work.

Good intentions do not pay bills,  
It's not enough to plan,  
To wish is the play of an office boy,  
To do is the job of a man.

—Selected—

#### JESUS NEVER GRUMBLED GAYLE E. OLER

COMPLAINING: Never once did Christ have a path free of trouble. When he went into the wilderness, he was tempted by the devil. When he tried to rest, the multitude followed him. When he taught in the synagogue, the hearers became angry and sought to throw him off the brow of a hill. When he gave others rest for their souls, he had no place to lay his head. When he sought peace in the garden, they came with swords and staves and led him away to the halls of Judgment. When he did his best to be kind and loving in the face of mockery, they took him as a sheep to the slaughter, and drenched the hill of Calvary with his blood.

And yet, in spite of all, he never grumbled about his burdens. Jesus did not complain at all. Do you?