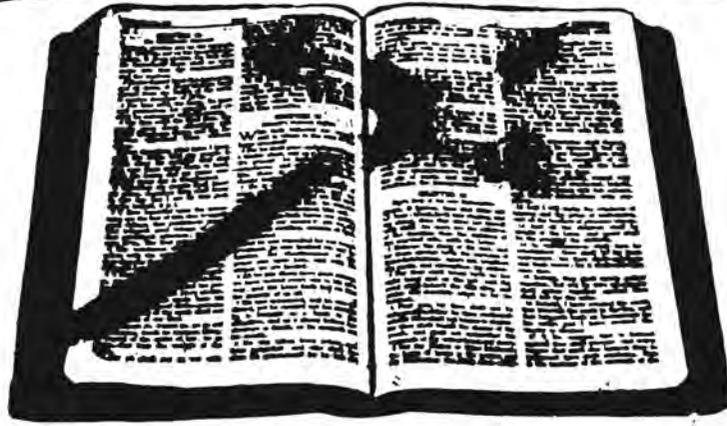


# WORDS of TRUTH



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

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

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NUMBER 1

## "New Year's Resolutions"

GUS NICHOLS

Concerning some handfuls of seed intentionally dropped for the lovely young widow, Ruth; they were called, "Handfuls of PURPOSE." (Ruth 2:16.) A man without purpose is like a ship at sea without chart or compass—he is lost. To PURPOSE is to RESOLVE to do something, or to be something, etc.

Solomon said, "Every PURPOSE is established with counsel: and with good advice make war." (Prov. 20:18.) We hereby offer unto those who may need it, some "COUNSEL" or "GOOD ADVICE" as to how to make war against sin and evil during the year 1970.

It cannot be successfully denied that we are surrounded by much evil. We are living in a wicked world. Neither can it be denied that man is very largely a product of his environment. The world largely drifts with the tide. "A dead fish can float down stream, but it takes a live one to go up stream, and against the current." (Sam Jones.) Sinners are sinners, because they wish to be like the world around them, and not by sincere conviction.

When Barnabas arrived at Antioch, and came unto the newly planted church, he, "Exhorted them all, that with PURPOSE OF HEART they would cleave unto the Lord." (Acts 11:23.) A Christian cannot be mere accident and chance remain a Christian. He must "with PURPOSE OF HEART . . . cleave unto the Lord."

We are a fickle and unstable generation. Having rejected God's plan for their lives, the world of men are beating their brains out against the mountain of their sins, and are drinking bitterly the cup of God's wrath poured out against a spineless, unbelieving, and degenerate race.

The Son of God was always governed by "PURPOSE", and not by circumstances around him. Because of his PURPOSE, he rose up mountain high above the little mole hills of men of his day, and did this because of the fact that he was, and is, the Son of God. "For THIS PURPOSE the Son of God was manifested that he might destroy the works of the devil." (1 Jn. 3:8.)

No great thing is ever accomplished without PURPOSE. God PURPOSED our salvation, and the New Testament church. 2 Tim. 1:8-9; Eph. 3:10-11.) Our Lord saw the world and all the sin



and wickedness in it, and then hurled the church against all forces of evil. The Lord requires us to help him "Destroy the works of the devil." (Eph. 6:10-17.)

All transformation of life and character must come by a "RENEWING OF YOUR MINDS"—BY PURPOSE OF HEART. (Rom. 12:1-2.) All SINFUL PURPOSES must be forsaken and then there must be a complete returning unto the Lord. (Isa. 55:6-7.) Then with GREAT RESOLVES OF HEART we can serve the Lord acceptably. (Heb. 12:28-29; Dan. 1:8.)

While any time is a good time to make good resolutions, or purposes for the future; perhaps the most effective time is at the passing of some great mile stone along the way of life. When we observe the passing of time, we can resolve to redeem the time, seeing the days are evil. (Eph. 5:16.)

The following are some great resolutions which many could well make for the coming year—1970.

1. Many need to resolve to immediately give up all doubts and accept the Bible as the inspired and all-sufficient word of God. (2 Tim. 3:15-17; Psa. 119:105, 130.)

2. They should then believe in Jesus Christ as the Son of the living God, virgin born, Miracle worker, crucified and raised the third day, according to the scriptures of the prophets, and all for our sins, and that he has gone to heaven, and is ruling at God's right hand over his kingdom and will come again some day to judge the world in righteousness, and to take the faithful home to heaven, where he has gone to prepare for them. (Isa. 7:14; Mic. 5:2; Isa. 9:6-7; Isa. 53; Mt. 26; 27, 28; Acts 17:30-31; (Jn. 14:1-3.) They should resolve to do this immediately.

3. Many need to resolve right now that they will obey the gospel of Christ and live for Christ in the New Year—1970. (1 Pet. 4:17; Rom. 10:16; 2 Thes. 1:7-9.)

4. They should resolve that in doing this they will become and be only Christians, members of the church of Christ, the Lord, to which he adds such as obey him, so as to be saved. (Acts 2:36-47; Mk. 16:15-16; Mt. 16:18; Rom. 16:16.)

5. They should resolve that they will wear the name of Christ, the name Christian, and not some sectarian name. (Isa. 56:5; 62:2; Acts 11:26; 26:28; 1 Pet. 4:14-16; Jas. 2:7.)

6. They should resolve that in making such a start, they will never give up, nor grow weary in well doing; that they will be faithful unto death, that is, if it costs them their lives, whether or not they ever reach any degree of sinless perfection—that they will spend every moment of the rest of earthly life striving hard to do the will of God as it is done in heaven. (Mt. 7:21; Lk. 6:46; Lk. 11:1-4.)

7. All those who have fallen and left their first love should RESOLVE at once to repent and renew their allegiance to God, and be restored—forgiven and made white again in the blood of Christ. (Rev. 2:1-5; Gal. 6:1; Jas. 5:19-20; Prov. 28:13; 1 Jn. 1:7-10.) The fact that they have fallen in —69 is no reason why they cannot be great Christians in —70. However, sin hardens the heart and sears the conscience, making it harder and harder to repent and come back to the Lord. (Heb. 3:7-8; 1 Tim. 4:1-3.) Those who fall away from the faith itself, after having been enlightening, etc. cannot be renewed or restored unto repentance. (Heb. 6:4-6.) And every day you continue in sin is sure to bring you closer and closer to the point of falling away—closer to the point of no return.

8. Many need to RESOLVE that they will repent of being "lukewarm" in the Church—neither cold nor hot, and about to be spued out of the Lord's mouth, as tepid water. (Rev. 3:14-20.)

9. Many could well RESOLVE to attend all the services of the church in 1970—and as long as they live, and the Lord permits. (Heb. 10:25; Jas. 4:17; Heb. 2:3; Acts 2:42; 11:26; 20:7; 1 Cor. 16:2; Rev. 1:10.)

10. Many have not been giving liberally unto the church and thus to the support of the great work being done and by faith undertaken for the glory of God. That they might thus lay up treasurers in heaven, let all such covetous members of the church make a GREAT RESOLVE that they will begin at once to give every Lord's day as prospered. (1 Cor. 16:2; 2 Cor. 9:7; Prov. 3:9-10; Mal. 3:8-10; Col. 3:5.)

11. Some members of the church have acquired the bad and sinful habit of drinking strong drink. Knowing they are living in wilful sin, they are slowly but surely losing all faith and love and are going headlong back into the world. Often such a sin as the sin of drinking strong drink can lead one away from all good works and into all other kinds of sin. Let all such RESOLVE not to give up strong drink, before they lose all their faith, all their good influence, good name, and lose their souls in a devil's hell. For "No drunkard" can inherit the kingdom of God. (1 Cor. 6:9-11; Gal. 5:19-21; Prov. 20:1; Prov. 23:29-35; Lk. 1:15.)

12. It is now an established fact that cigarette smoking is harmful to all who smoke and is actually killing many smokers. "One out of every 10 heavy smokers dies of lung cancer." While only "One out of every 272 Nonsmokers dies of lung cancer." Besides all this, smoking causes thousands of deaths of heart failure, and many other deadly

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## WORDS of TRUTH

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## "The Signs of the End of the World" .. A Review

ROBERT R. TAYLOR JR.

Billy Graham's Southern California Crusade is currently in progress as we pen this review in two installments. In addition to the multiplied thousands who will hear him at Anaheim Stadium tens of millions will hear him by means of television. Prime evening time has been secured at astronomical cost for the greatest possible type of coverage throughout the week. Our newspaper carried a large advertisement yesterday announcing his topic which was to be aired last night at 6:30 from a Memphis television station. Since the announced topic was "The Signs Of The End Of The World" was made it a point to be home and listen. We had read errors taught by Graham on this theme and desired to see if he had learned any more truth about the "Bible Doctrine of Final Things." We now present a review of the message he gave.

Mr. Graham began his message with the announcement that the greatest crowd ever assembled in that beautiful stadium was present for that evangelistic service. The thought occurred to us as to how wonderfully filled with opportunities such an occasion might be if properly used. What if the old Jerusalem gospel could be sounded throughout this magnificent stadium filled with eternity-bound-souls. What if the spiritual songs of Zion could ring out without mechanical accompaniment. What if at the conclusion people would be told what the complete plan of salvation is for alien sinners. If only these people could hear the story of Christianity told in all its ancient purity and simplicity instead of a perverted message. Such thoughts crowded into my mind as Mr. Graham arose to speak.

Mr. Graham began his message by suggesting the great prominence with which the Bible sets forth the Lord's second coming. In this he is most correct. There are over three hundred passages in the New Testament which deal with this marvelous theme. One out of every twenty-five verses in the New Testament mentions Christ's second advent, or some one or more of the events connected therewith. Mr. Graham had a Biblical subject if only he would remain true to the Bible in its presentation.

Mr. Graham seems to be under the impression that the kingdom of God will appear when Jesus comes the second time. It is true that the saved will receive an abundant entrance into the kingdom of glory or the heavenly kingdom at the second coming. (2 Pet. 1:11.) However, God's kingdom on earth has been here since Pentecost. (Acts 2; Col. 1:13-14; Heb. 10:28-29; Rev. 1:9; Mk. 9:1.) The kingdom was to come with power. (Mark 9:1.) The power was to come when the

Spirit was given. (Acts 1:8.) Hence the kingdom arrived when power was received by the Spirit's coming. The Spirit came on the first Pentecost after Christ's resurrection and heavenly ascension. (Acts. 2;1-4.) Hence that is when the apostles received the promised power and when God's kingdom became an established reality on this earth. At the second coming Christ will deliver the kingdom to God the Father (1 Cor. 15:24-28.)

### "WHAT WILL END WHEN HE COMES"

This was the next question with which Mr. Graham dealt. According to him suffering, poverty and death will end. Suffering, poverty and death will end for God's faithful saints but real suffering, absolute poverty and eternal death will just be beginning for the disobedient and unjust. He said peace will be established. There will be real peace for the saved but total anguish and unrelieved misery for those lost in eternal Gehenna. He contends that social institutions will be reconstructed. According to the inspired Peter there will be no place for these reconstructed social institutions to operate since this world is to be destroyed at the Lord's second coming. (2 Pet. 3:10-15.) Will not all social institutions be a part of that which will be removed? (Heb. 12:27.) We wonder just who will be around to administer these social institutions and who will be the recipients of their services? There will be no revamping of Communism, Socialism, Capitalism or any other humanistic "ism" beyond Christ's second advent. Mr. Graham needs to become a better student of the "The Bible Doctrine of Final Things." (2 Thes. 1:6-10; Mt. 25:31-46.)

### "IS CHRIST COMING SOON?"

In answer to this query the internationally known preacher said it was his private opinion that Christ is coming soon. We fail to see how this can be very private when he has voiced this thought so publicly and so frequently. Has not Graham read that certain in Paul's day thought he was coming soon? They were wrong in their opinions and Paul set the record straight in 2 Thessalonians. 2:1-12. Has he not read that some religious leaders thought he was coming soon way back around 1,000 A.D? We know that soon is a relative term but there is not that much relative elasticity therein. These date-setters of 970 years ago were wrong. Has he not read of date-setters like Miller, Russell, Rutherford and others who thought he was coming soon and even set specific dates for his arrival? Graham even read the passage where Jesus said in Matthew 24:36 that no one knows but the Father only and then spent his time in telling his audience that we can sense when he will come by observing well defined signs pointing to the end of the world. A man who would set a definite time or a relatively definite time such as soon does NOT believe Matthew 24:36; Mark 13:32; 1 Thessalonians 5:2 or 2 Peter 3:10. If one is going to project a date for the Lord's coming and the end of the world, he does not need to worry about reading or quoting such passages.

## The New Testament Church

JAMES A. HORTON

Following a recent service at the East Cullman congregation in Cullman, Alabama. I had the opportunity to talk with Brother Guy N. Woods, the speaker in their gospel meeting. During the course of the conversation, Brother Woods made a statement which has been voiced many times by those who are concerned about the coming generations of young people "growing up" in the church. He said, "The church is only one generation away from apostasy." I have heard this statement so often that it has almost become trite: its meaning becoming less impressive because of much use. After serious thought of what this statement implies, I have realized that I have looked upon it too lightly.

The truth of Brother Woods' statement did not originate with him, nor with any of the eloquent speakers, philosophers or theologians of our day. The same principle was uttered by the man of God hundreds of years ago. In Judges 2:10 it was said of a generation of Israel, "And also all that generation were gathered together unto their fathers, and there arose another generation after them, which knew not the Lord, nor yet the works

he had done for Israel." The entire book of Judges records the continual falling away and restoration of the Children of Israel. The fact that generations of people fell away from God hundreds of years ago, because of their lack of knowledge of the ways of God, is evidence that the same can happen to our children and our children's children, if they too, are not taught the truth of God's Word.

In view of the need of teaching the "first principles of the oracles of God" (Heb. 5:12), I turn the reader's attention to the origin and establishment of the New Testament church.

### THE CHURCH IS IMPORTANT

The church is important because Christ gave himself for it. Paul said, "Husbands, love your wives, even as Christ also loved the church and gave himself for it." (Eph. 5:25.) The Lord would not have given his life for that which is of no importance.

The church is important because Christ shed his blood for it. In Acts 20:28, Paul instructed the elders of the church at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." Christ would not have shed his blood for an institution which was of no importance.

The church is important because Christ would not be the head of an institution which is non-essential. "And he is the head of the body, the church; who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence." (Col. 1:18.) Christ being the head of the church verifies the importance of it.

The church is important because Christ would not add the saved to an institution of no significance. In their obedience to the gospel, "The Lord added to the church daily, such as should be saved" (Acts 2:47.)

One can determine, by the scriptures cited, that the church is of great importance and is therefore, worthy of our serious study.

The church did not suddenly appear. It first existed in the mind of God (Eph. 3:10-11), and later existed in prophecy, in preparation, in promise, and then in fact. It is as Jesus said, in reference to the Kingdom of God, "Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seed that be in the earth: But when it is sown, it groweth up and becometh greater than all the herbs, and shooteth out great branches so that the fowls of the air may lodge under the shadow of it." (Mk. 4:30-32.) Just as the mustard seed is small when planted, the kingdom of God was small in its beginning as a conception in the mind of God, and when established, Acts 2. But it has grown to include millions. The church can be traced from its conception in the mind of God to its existence in fact and history. (Mt. 16:18-19; Col. 1:13-14.) It shall be our purpose in articles following to trace the origin and establishment of the New Testament church.

A scrub, or razor-back pig, well fed and cared for will make a better and bigger meat hog than a thorough bred pig starved and neglected. Yes, Sir; and a backwoodsey, country boy, with a shameful family tree, can hear and believe, love and obey the truth, make a total commitment to Christ, and make a far greater and more useful man and Christian gentleman, than some well-bred son born in wealth and education, pampered and spoiled, spiritually neglected and religiously starved. Heredity is not everything. Bringing one up in the nurture and admonition of the Lord can make a world of difference. (Prov. 22:6; Eph. 6:4.)

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Johnny was not afraid of Dynamite caps. Now, one of his hands is missing. Later he was not afraid of alcohol. Now, his reputation and character are missing - he is an alcoholic - a drunkard. Johnny can't ever get his hand back; but he could become a Christian and, by the grace of God, get his good name and character back. The gospel is the power. (Rom. 1:16.)

# The Lord's Supper

FRANK D. YOUNG

The prominence of the Lord's Supper in New Testament worship is seen in such passages as Acts 2:42, where Luke says, "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Also Acts 20:7 says, "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them..." Then Paul later wrote in 1 Corinthians 11:23-25, "For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he broke it, and said, This is my body, which is for you; this do in remembrance of me." It is difficult to see how we who believe the New Testament can be so UNconcerned about the communion service of our Lord. Redeemed by his blood, yet fail to proclaim it! Redeemed in Christ, yet we do not esteem his worship of first importance.

The Lord's supper is a positive command. It isn't a moral command—it isn't one in which we might see the reason. It isn't a command as, "Thou shalt not steal", or "Thou shalt not kill." One sees a reason in these commands. But the Lord's supper is a positive ordinance, such as was the command to offer animal sacrifices under Moses' law, or "remember the sabbath day to keep it holy", or the keeping of the pass over, or under the New Testament, baptism. A positive command is one given by Jehovah, and is observed solely because he command which tests one's faith. It is one which bars unbelievers.

The Lord's supper is not an Old Testament institution. It was given by the Christ at the last passover supper, which he kept. In Matt. 26:26-29 it is said, "And as they were eating, Jesus took bread, and blessed, and broke it; and he gave to the disciples, and said, Take eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

This institution is never called, in the Bible, "the sacrament." The word "sacrament" means "oath." Some have what they call, "seven sacraments." Others have less. But why call the Lord's supper a "sacrament"? Is it any more a sacrament, than any other part of God's worship? Is not singing as much an oath as the supper? In the Bible, the supper is not called the "eucharist." The word "eucharist" has to do with the giving of thanks. Is thanksgiving limited to the Lord's supper? In fact, the reason people came to call the supper "the eucharist" is because of the hymns and psalms which were had with it. (McClintock and Strong). The Lord's supper is never called a "mass" in the Bible. The Lord's supper in not a means to obtain our forgiveness. Jesus said, when he instituted the supper, "the BLOOD of the COVENANT" is "unto the remission of sins." His BLOOD was shed for our remission. The supper was not instituted, nor is it to be observed, in order to secure the remission of ones sins. In the Bible, this institution is called the "Lord's supper." When Paul was correcting abuses in the Corinthian church, he said to them, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper." Here he calls it the "Lord's supper." In 1 Corinthians 10:21 he calls it "the Lord's table," when he says, "Ye cannot drink the cup of the Lord, and the cup of demons; ye cannot partake of the table of the Lord, and the cup of demons; ye cannot partake of the table of the Lord, and of the table of demons." In Acts 2:42 and Acts 20:7 it is called "the breaking of bread." And in 1 Corinthians 10:16 Paul says, "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" Here Paul says, the supper is "a communion."

The Lord's supper is a memorial service. In 1 Corinthians 11:24-25 Paul quotes Jesus, and says, "And when he had given thanks, he brake it, and said, 'This is my body, which is for you; this do in remembrance of me.'" In like manner, also the cup, after supper, saying, 'This cup is the new covenant in my blood; this do as often as ye drink it, in remembrance of me.'" It is common for men to celebrate the birthdays of people. But the supper is in memory of the death of Jesus. We don't even know on what day he was born. The Lord's supper commemorates the sacrifice Christ made for our sins.

When he instituted the supper, he said, "Take eat, this is my body." When he took the cup, he said, "Drink ye all of it, for this is my blood of the covenant, which is poured out for many unto remission of sins." "This is my body", and "This is my blood." But he was bodily present, and when he said, "this is my body," he didn't vanish from their presence. He said, "this is my blood," but he wasn't crucified at that time. He said, "this is my blood of the covenant"—the new testament. But not literally a testament or a covenant. His blood represented the new testament. The cup represented his blood—his death. The bread represented his body. When Christians ate the supper they ate bread and drank the fruit of the vine. They did not eat the actual fleshly body of Christ, nor did they drink the actual, literal blood of Jesus. In 1 Corinthians 11 again we read where Paul says, (Verses 26-28), "For as often as ye eat this BREAD, and drink the CUP, ye proclaim the Lord's death till he come. Wherefore whosoever shall EAT THE BREAD or DRINK THE CUP of the Lord in an unworthy manner shall be guilty of the body and blood of the Lord. But let a man prove himself, and so let him EAT OF THE BREAD, and DRINK OF THE CUP." Folks, it was bread and not flesh which was eaten. 1 Corinthians 10:16 says, "The BREAD which we break, is it not a communion of the body of Christ?" When Mark records the institution of the supper, in Mark 14:25, he quotes Jesus, "Verily I say unto you, I shall not more drink of the FRUIT OF THE VINE, until that day when I drink it new in the kingdom of God" Jesus said he drank "the fruit of the vine."

In eating the supper we need to see Christ dying for our sins. It is said, "this do in remembrance of me." Then verse 25 says, "this do as often as ye drink it, in remembrance of me." Verses 27-29 say, "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man examine himself and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." In eating the supper, the Christian has fellowship in Christ's sufferings and death. In eating the supper the Christian proclaims his belief in the death of Christ, and his hope in his second coming. The Lord's supper should implant the Christ's death firmly in the hearts of those who eat it.

But the Lord's supper can be perverted. The Corinthians did so when they made it into a common meal. When the supper became a feast for the body, rather than a memorial service in which Christians discern the body of Christ, then Paul said to them, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper." The Lord's supper means more than simply eating bread and drinking the fruit of the vine. The Corinthians were reminded that its purpose is not to satisfy hunger of the body. 1 Corinthians 11:33-34 says, "Wherefore my brethren, when ye come together to eat, wait one for another. If any man is hungry, let him eat at home; that your coming together be not unto judgment." "at home" was apart from the assembly. "At home" meant not in the worship. Eating at home was in contrast with eating in the worship. Eating at home was not in contrast with eating in some place owned by the church. The church owned no meeting place. 1 Cor. 11:20-22

says, "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper; for in your eating each 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 put them to shame that have not?" With the Corinthians, in this feast the poor were neglected, and left hungry. Others were drunken. Let me quote Brother David Lipscomb on this verse. He said, "If they had a feast in public, brotherly love for each other would have suggested a common table at which all would have fared alike, and as a consequence those without food at home, would have had their wants supplied. The course pursued caused shame to the poor and left them hungry." When Paul says "If any man is hungry, let him eat at home", Brother Lipscomb says, "He should take that in his own house which is necessary for the support of the body before he comes to the assembly, where he should, have the feeding of the spiritual man alone in view." Paul isn't saying it is wrong for a Christian to eat away from home, when he says, "let him eat at home." Neither is he saying it is wrong for him to eat in another's home. He does not say it is wrong for a group of people to eat together. Nor is there any reference to eating in what some might call a "church building." No church-owned a "church building" in New Testament times. But he is saying it is wrong for anyone to turn God's worship into a physical feast. In the New Testament era Christians met for worship in their homes. Yet this passage was just as applicable then—and of course was written then, and to them. In 1 Cor. 16:19 and Romans 16:5 Paul refers to the church in the house of Aquila and Priscilla. Yet to them, when the church met in their house, this passage was just as applicable. In Col. 4:15 Paul salutes the church in the house of Nymphas. In Philemon 2 Paul refers to the church in the house of Philemon. To the church in the house of Nymphas, or in the house of Philemon, Paul's charge to the Corinthians was just as binding. Had the church in their houses so perverted the supper as to make a revelous feast of it, he would have said to them as he did to the Corinthians, "If any man is hungry, let him eat at home." Yet, had Paul said to Philemon, "if you're hungry, eat at home", he would have eaten in the same building in which he would have had the Lord's supper. Paul's contrast is between the worship of God, and any other place when one may eat.

The apostle's warning is against our destroying the true spirit of true worship. He says, "But let a man prove (examine) himself, and so let him eat of the bread, and drink of the cup." One needs to examine his manner of worship. He can be disapproved. Paul says, "Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord." Why? His answer is, "For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." Christians are to discern Christ's death when we eat the supper. The apostle also teaches us, the supper is to be eaten in the peace and harmony of Christian fellowship. In 1 Cor. 10:16-17 he says, "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread." The bread picturing to all the body of Christ, emphasizes the oneness of the body. It cannot be divided into sects and factions. When so, one cannot truly worship God. The sectarian spirit in Corinth caused Paul to say, "it is not possible to eat the Lord's supper."

The Bible says, "And upon the first day of the week, when we were gathered together to break bread. . . ." or as the King James says, "And upon the first day of the week, when the disciples came together to break bread. Paul preached unto them. . . ." The early Christians assembled on the first  
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## "Thou Shalt Be Missed"

FLAVIL H. NICHOLS,  
Winchester, Tennessee

Jonathan knew David could not stay away from King Saul's feast without being missed. He said, "Thou shalt be missed." (1 Sam. 20:18.) King Saul would note David's absence.

This principle is now true in the church. If you can be absent from service mid-week, Sunday night, or Lord's day morning without being "missed" by those who are present, it is a reflection on YOU more than on them!

### WHY ALL SHOULD ATTEND

1. Wilful absenteeism violates God's directions: "Not forsaking the assembling of ourselves together. . . ." (Heb. 10:25.) Deserters of the church ignore the approved example of God's people at Troas: "Upon the first day of the week. . . the disciples came together to break bread." (Acts 20:7.) Absentees disobey an apostolic "order" (1 Cor. 16:1-2.) which necessitates an assembly. Those not present are unlike the Jerusalem saints, for "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.)

Each member needs to be present at each service if possible. We need the Lord's presence, and he is in the assemblies: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) By what authority can this be restricted to Sunday morning worship? And does it not apply to each service in a revival? I believe it does.

We are commanded to "grow in grace and in the knowledge of the Lord and Savior Jesus Christ." (2 Pet. 3:18.) The very sermon preached, or the class lesson taught, may be the exact truth we need in order to "grow" to maturity. (Heb. 5:12-14.) We are directed "as newborn babes, desire the sincere milk of the word that ye may grow thereby." (1 Pet. 2:2.) Even mature Christians need the encouragement and admonition of one another: "Let us consider one another, to provoke one another to love and good works, . . . exhorting one another." (Heb. 10:24-25.) Our services and Bible classes are designed to provide such holy exhortations to help us all remain faithful to Christ. (Rev. 2:10.) Even those who are habitually absent need those admonitions.

### "THY SEAT WILL BE EMPTY"

2. Jonathan knew Saul would notice David's empty seat: "Thou shalt be missed, because thy seat will be empty." (1 Sam. 20:18.) This is true regarding the church services. Your empty seat attracts attention to your absence.

Empty pews never improve the singing. They never encourage the ones who read the Bible, lead the prayers, direct the songs, teach the Bible class, or preach. Vacant seats never respond to the invitation, never go out and practice the lesson taught, and they never help financially to meet the church budget. Let us fill up all empty pews in our meetinghouses!

Some vacant seats speak very distinctly; what does YOURS declare? It may say: "He must be sick, or away from home." "She may be preparing dinner for guests." "He is probably fishing, hunting, or playing golf." "This is her night to bowl." "They slept too late to come this morning." "They are on vacation, but before leaving they located a place to worship." "She has gone back into the world." "He has erred from the faith, and is backsliding." Eventually your empty pew will announce: "He no longer loves Jesus, and has quit the church."

### NOT THE ONLY REASON BE MISSED

3. There are other reasons (beside vacant chairs) why "Thou shalt be missed." When absent, your voice does not help praise God in songs (Heb. 2:12), nor does your tongue help teach his word. (2 Tim. 2:2.) The ears of "good" listeners are missed. Busy hands become idle. Generous purses are closed. It is discouraging to lose an optimistic outlook. By absenteeism the church loses tremendous influence for good.

## Lord's Supper

(Continued From Page 3)

day of the week to remember Christ's resurrection. 1 Cor. 16:2 shows they met on the first day of the week. When Paul gave a command concerning the collection, he said, "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him. . . ." Why specify "the first day of the week?" Their regular assembly was then. Evidently most religious people agree. I noticed they too met on the first day of the week. Isn't it peculiar, when one considers what the New Testament says, that we hear some talk of eating the supper on other days of the week? I wonder why claim New Testament precedent for the Lord's day assembly, yet be unconcerned about commemorating Christ's death.

But one says, "The Bible doesn't say 'every first day of the week' ". Then when shall we eat the supper? Which day shall it be? When God said, "Remember the sabbath day to keep it holy", the Jews understood him to mean every sabbath day. When one says, "July 4 is Independence Day", one doesn't ask, "What July 4?" Not many people celebrate Independence Day. July 4 has lost its meaning to most Americans. Many don't celebrate the Lord's resurrection. This day means little to so many.

Jesus said, "This do ye, as oft as ye drink it, in remembrance of me." "As often as". In Heb. 10:25 we are commanded not to forsake the assembly. In 1 Cor. 11:33 Paul says, "When ye come together to eat . . ." Christians when they assembled, did so that they might eat the supper. And Acts 20:7 says they assembled and ate the supper on the first day of the week.

## Sirens And Opportunity

ROBERT K. OLIVER

The sirens Monday morning were different from those usually passing our house; they stopped next door. A police cruiser, rescue squad, and ambulance arrived almost together. I thought it is good to live in a place where such facilities are so readily available. I remember wondering what had happened. The people next door are about 70, but both seem in good health. Who needed the rescue squad and an ambulance?

We have lived side by side for over three years, and have been good "neighbors". That is, we have had no quarrels, and we have friendly visits: when we happen to be in the yard at the same time. Bonnie has shared the fruit of her busy oven with them. I had learned about his occupation, his family, his politics. They know I am a preacher and where I preach. We exchanged small favors and small talk; but we share nothing of any consequence.

As I sat in the house waiting and wondering about the dimensions of the emergency next door, my conscience smote me for this situation. Three and a half year I had known this family, a length of time equal to the whole earthly ministry of Christ, and I had made no serious effort to win them for Him. I had made a point of telling him how I got rid of the aphids on my roses; of offering to help him re-set his mailbox post; why had I not made a point of telling him of the way of salvation? I was all sick inside at the realization of what I had done, but even as I asked God's forgiveness I promised that this emergency would be used as an opening, that I would talk to them about salvation. By the time I saw that it was the man who was carried to the ambulance, my good intentions were already having their effect and I was feeling better. As soon as this emergency had quieted, I would begin!

But I was not to have this opportunity; my good intentions have become a nagging memory. My neighbor was not sick; he was dead. A heart attack had killed him almost instantly. My first words to them about salvation were his funeral which I conducted Thursday. Three and a half years of neglected opportunities make a very heavy burden; how we need the grace of God!

I suspect I am typical of this congregation in this respect, and this is one of our real problems. We are not telling the story of Jesus to the people

of our town. We will send our money to Japan, Italy, Africa, or Brazil, which is good, but we won't take ourselves next door, which is bad. I hope it is Christ I face in the judgment at the last day; He might understand. I know my neighbor won't.

I still have a neighbor on the other side. How about you??

## Resolutions

(Continued From Page 1)

diseases and failures are caused by tobacco smoke. It does no one any good, and is a great waste of billions of dollars taken away from needy children and worthy causes and good works. Smoking causes billions of dollars of loss of property by fires started by the smoking habit.

It makes smokers rude and impolite. They will smoke in public places, on buses, planes, in waiting rooms, shops, offices—everywhere—and thus force their foul smoke into the lungs of others, even into the lungs of little children.

The average smoker will spend from one hundred to two hundred dollars per year for his poison, the national bill totalling up to many billions of dollars per year in the nation. Brother, if you are not too far gone to have any respect and reverence for the world of God left in your heart, remember, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:13-14.) "If any man have not the Spirit of Christ, he is none of his." (V.9.) "They that are Christ's have crucified the flesh with its affections and lusts." (Gal. 5:24.)

Unless you think Christ would smoke, give it up! YOU can do it. 90,000 DOCTORS HAVE QUIT! They knew the danger of it! In giving up this bad and sinful habit, you have all to gain, and nothing of value to lose. Why not RESOLVE to give it up now? Then tell your friends you have quit. Multiplied thousands have quit—JUST BEFORE DYING OF CANCER—they did quit after it was too late! However, it may have been in time to obtain forgiveness of their sin. (Prov. 28:13.)

## "What Man Can Forgive Sins?"

An over-zealous priest once visited an old woman on her deathbed. She had been converted from Roman Catholicism more than fifty years before, but her relatives were sure that the priest would "bring her back to the church" and have her accept the last sacraments so that she could be buried in a Roman Catholic cemetery.

The priest, too, was confident that he would be able to absolve her before she died. "I have come to forgive you of your sins and to anoint you before you die." "Let me look at your hands," she demanded. Puzzled, the priest held out his hands which she examined closely back and front. Then she shook her head and said: "Sir, you are an imposter!" "Imposter" he exclaimed. "Yes Sir, you are an imposter. The only man who can forgive my sins has the imprint of the nails of His crucifixion in the palms of His hands."

Selected

"There are two kinds of people who never say anything: Those who never talk, and those who talk all the time."

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"Some folks talk to express their thoughts; while others talk to conceal their thoughts: but most people talk to keep from thinking."

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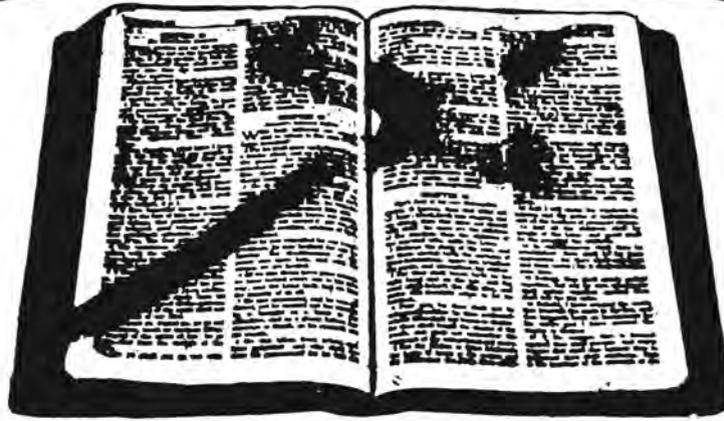
A bit of gossip and falsehood concerning some one may spread from person to person and so get scattered as to be like a bag of downy feathers emptied into a whirlwind—impossible to ever bring them back, or to correct the mistake.

\*\*\*\*

Is it meanness, or what? What is it that would cause an otherwise fine person to close his eyes to keep from seeing beautiful flowers and great riches offered to him? What about prejudice? It causes millions to close their eyes against the truth, which is more precious than gold. (Mt. 13:15.)

# WORDS of TRUTH

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



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

VOLUME 7

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NUMBER 2

## A Tribute To Brother H.A. Dixon

When the valiant Abner breathed his last mortal breath David nobly expressed the following sentiment toward his courageous contemporary, "Know ye not that there is a prince and a great man fallen this day in Isreal." (2 Sam. 3:38.) When Lincoln was felled by an assassin's bullet in the 1860's, the gifted Markham remarked that his passing had left a "vast lonesome place across the sky."



ROBERT R. TAYLOR, JR.

Death laid claim to a valiant soldier of Jesus Christ on November 8, 1969, as the body of the beloved Brother H.A. Dixon was stilled by the cold hand of "nature's last debt". A stunned brotherhood and the world of Christian education realized that a true prince among men and a great man in many realms had fallen in spiritual Israel. Like the majestic peak he towered above the valleys of men he served and loves. When he fell there was a "vast lonesome place" left in the hearts of a brotherhood whom he loved and who fully reciprocated that holy affection. In beautiful tribute one of his students said that he "belonged to a vanishing breed of men."

### THE MAN

Brother Dixon was a real man among men. He was the personification of a Christian gentleman at its expressive best. The weeping prophet Jeremiah was called upon by Jehovah to engage in a thorough search of Jerusalem to see "if ye can find A MAN, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." (Jer. 5:1 Emphasis added.) Diogenes, the cynic philosopher of ancient Athens, is reported to have once appeared upon the streets of this Grecian city with a lighted lantern in broad open daylight. When questioned as to the why of this most unusual action he replied that he was searching Athens for an honest man. People in our generation who were fortunate enough to know H.A. Dixon knew him to be a man—an honest man. Rugged honesty, kindness in word and deed, deep spirituality and a constant readiness to befriend any good work were outstanding qualities which radiated from this good man's useful pilgrimage. When one met H.A. Dixon, he met a

real man. He was an honor to humanity. He filled a beautiful chapter in the universal book of human actions. The pages of this chapter were filled with the very eminent fruits of "faith, hope and love."

Like Noah and Enoch he sought to walk daily with the God of heaven. Like Abraham he recognized how imperative faith is to a well ordered life. Like the patient patriarch of Uz he knew the value of endurance and steadfastness. Like Daniel he dared to stand for right against any and all opposition. Like Nehemiah he was a builder.. Compromise on the plain of Ono held no attraction to him who spent his life doing a great work. (Neh. 6:2-3.) Like Peter and Paul he was a great gospel preacher, a "master of assemblies". Like Timothy he had a good report among the brethren. Like Barnabas he was a good man, full of the Spirit's fruits and many people were added to the Lord through his efforts. Like the Master whom he loved and served he went about doing good. He sought to live each day in the Lord that he might one day fall asleep in Jesus. The world is better because he lived. Each of us who knew him is nearer heaven because he made us want to live closer to the Lord.

### THE PREACHER

Nature was especially kind to Brother Dixon. He possessed a voice that was highly expressive and deeply pleasing to the human ear. Biblical penmen remembered John the Baptist as the "voice" of one crying in the Judean wilderness. His voice is the first memory this scribe has of Brother Dixon. The writer lived as a boy in West Tennessee when Brother Dixon preached for the Highland congregation in Jackson, Tennessee. My family seldom ever missed his Sunday morning radio sermons. As a boy we remember that deep, beautiful and resonant voice as it preached so eloquently the gospel of Christ. Whether preaching, teaching or leading singing Brother Dixon had what Brother W. Claude Hall would have called "a million dollar voice". It was a tremendous asset to him in the work he did for the cause of Jesus Christ. Brother Dixon was a gifted speaker. The Dixon diction was almost without flaw. His words were enunciated with the perfection of a master with the King's English. His choice of words was superb. In chapel addresses, special lectures, sermons, funerals or announcements relative to college affairs he possessed the rare gift of saying just what should be said. There were no superfluous words. No doubt many of us after hearing him have often voiced the wish silently, "I wish I could have said it that well." This was not an envious response but an admiring appraisal of real greatness coming

from those who genuinely appreciated his true worth. Nature blessed the subject of this sketch with a keen mind. By wise cultivation and exacting training he climbed to the summits among the mental giants of our brotherhood. He would have been a respected leader in the brotherhood regardless of the age in which he lived.

Brother Dixon was a great preacher in every sense of the term. He was true to the Book. He knew error and opposed it. People did not depart from his sermons or classes wondering which side of the issue contained his presence. The truth was always safe in his hands. He was a stalwart advocate of remaining true to the "old paths".

### THE TEACHER

Brother Dixon came to Freed-Hardeman during this writer's second year as a student. We had the wonderful privilege of studying Acts, Hebrews, Revelation and Christian Evidence under him. We have regretted for years that we missed his class on Romans. Brother Dixon was at home in the classroom. He lived and loved the truth he conveyed and genuinely respected the student toward whom it was directed. His classes came alive with this type of vibrant leadership. He was diligent in his preparation, masterful in his presentation and thoroughly exacting in his demands from his students. Students who sat at his feet were enriched with a greater understanding of truth and left his classes with a deeper love for God's Book. For years educators have dealt with whether teaching should be pupil centered or subject centered. We like to remember that Brother Dixon's teaching was God-centered. Deity occupied the primary object with him and he sought for a similar response from the thousands who studied under him. In the writer's list of great teachers under whom he studied Brethren N. B. Hardeman and H. A. Dixon stand on the top rung of teaching greatness and instructional aptness.

### THE CHRISTIAN EDUCATOR

As singer, preacher and lecturer Brother Dixon already occupied an eminent position in the brotherhood by the year of 1950. However, the most fruitful years of his eventful life were spent as the President of Freed-Hardeman College. During these twenty years his spiritual stature among men came into its own right. He stepped into the school's history during a critical period. As a returning student to the FHC campus in the fall of 1950 this writer breathed many prayers that the Dixon administration might be blessed of God in leading the school through this difficult period. With great leadership he led the school into writing some of its most illustrious chapters of growth, expansion and dedication. Under his dynamic wisdom the school continued to walk in the "old paths". The dreams of its illustrious founders,

(CONTINUED ON PAGE 4)

## WORDS of TRUTH

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## "Let Us" Do It

As we now look back over the year 1969, (which, with all its opportunities, is gone forever), we feel that we, in many respects made it our best year in modern times for the Lord's truth and his church. The great majority of churches of Christ in this part of the south made much progress along many lines.

But let us not look back, other than to profit by our mistakes, and to resolve to do better in the NEW YEAR, 1970. We can't actually live in the past. To try to do so, is to fail in our present opportunities and responsibilities. Instead of looking back, we need to look ahead and face the future with confidence and courage. Past achievements should make better things possible.

All of us should be bigger, better Christians throughout the NEW YEAR, than we were in 1969. We have had that year in which to grow for this one. Our faith should have grown exceedingly. (2 Thess. 1:3.) We should have become far more like Jesus while following him another year. Our strength should have greatly increased. Our interest in good works should have grown into a consuming passion. We should be able to see the need of more work challenging us this year, as we now stand on the shoulders of the old year. We have had three hundred and sixty-five days more practice in living the Christian life. We are poor students in the school of the Master Teacher, if we have not learned very much.

As faithful Christians, we have passed another milestone, up the strait and narrow way which leads to heaven, and home, and God. We can never pass that way again. If, like Paul we fought a good fight and kept the faith, we are ready for the future, whatever it may be. However, if we made no progress in 1969, we have the sweet "NOW" in which to repent of lukewarmness and indifference, and in which to get right with God and man. So, let us go on and leave 1969. It has gone into the past and left us.

The burden of the Hebrew Letter was to keep the Jewish Christians from going back to the old law, and to get them to comply with gospel conditions and stand on its promises for the future.

### "LET US THEREFORE FEAR"

Having pointed out the fact that ancient Israel fell and failed, the writer said, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.) A reckless and indifferent attitude



GUS NICHOLS

could spoil for us the year 1970. We have not entered into our rest yet, and every inch of ground between us and that beautiful home of the soul is still to be contested. So, "LET US THEREFORE FEAR."

### "LET US LABOR THEREFORE"

While that heavenly rest remaineth to the people of God, (v. 9), he says, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:9-11.) Israel sinned, disbelieved, and disobeyed and failed to enter into their promised rest in the land of Canaan. (Heb. 3:7-19.) The writer had reminded the Jewish Christians of ancient Israel's hardness of heart, and how they refused to obey the Lord, and had said unto the brethren, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the Living God." (Heb. 3:12.)

### "LET US HOLD FAST OUR PROFESSION"

Israel first believed God's word. (Psa. 106:12.) Then in the wilderness, "They believed not his word." (Psa. 106:24.) We, too, have believed the gospel and traveled a long way in the church. We are also surrounded with many trials and temptations. Unbelief and doubts, even professed atheism, permeate the spiritual air that we breathe. So, the writer says to the Hebrew Christians, and to us, "Let us hold fast our profession." (Heb. 4:14.) This is our confession that Jesus Christ is the Son of God. Acts 8:35-39; Rom. 10:8-10. Instead of going back, we should pray for help to nobly perform our duty in the future in 1970.

### YES, LET US PRAY

"LET US therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16.) So, rather than listen to the voice of apostasy, these Christians were exhorted to go on to maturity in Christian living.

## A Correction And A Point

(THE EDITOR)

In the last issue of WORDS OF TRUTH an error was made which made me teach a terrible falsehood. It was just a change of one word in a statement—even a change of only one letter in a word, and it was a little word of only three letters. But the last one of these three letters was so important that it made the difference in the truth and a falsehood.

Let me give you the statement. In discussing the subject of strong drink, and drunkenness, I said, "Often such a sin as the sin of drinking strong drink can lead one away from all good works and into all other kinds of sin. Let all such RESOLVE now to give up strong drink, before they lose all their faith, all their good influences, good name, and lose their souls in a devil's hell."

But a change of only one little letter changed the word "now", into the word "not", and made me say, "Let all such RESOLVE not to give up strong drink", etc. This changed "now to give up", into "not to give up", etc. The change of the little letter "w" into "t" did the trick, and as Paul said, "Changed the truth of God into a lie". (Rom. 1:25.)

Jesus must have had this sort of thing in mind when he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Mt. 5:18.) "Jot" is for the Hebrew letter "jod", which is the smallest letter in the Hebrew alphabet. And the word "Tittle" is the little bend or point which serves to distinguish certain Hebrew letters of similar appearance. A change in these little letters or parts of letters would alter the meaning of scripture.

Another point which this little incident may illustrate is that we should read in the light of all obvious facts, and with charity, ready to put the best construction that is possible on the words of another, and his deeds as well. A preacher who has condemned the liquor business for fifty-three years of preaching and teaching should be understood in the light of his life of preaching and teaching, and not let a little "t" for a "w" change the real meaning of a fact into a falsehood. We should read with the background understanding that neither preachers nor printers are infallible and perfect.

And the same is true in the life of good men. "There is no man that sinneth not." (1 Ki. 8:46.) "There is not a just man on earth that doeth good and sinneth not." (Eccl. 7:20.) "If we say that we have no sin we deceive ourselves, and the truth is not in us." (1 Jn. 1:8.) And there are no perfect writers nor type setters.

However, all alterations or changes of the wording of the scripture does not change the meaning. One translation says, "He that believeth and is baptized shall be saved." (Mk. 16:16.) Another says, "He that believeth and is immersed shall be saved." One translation says that baptism is, "For the remission of sins", while another says it is, "Unto the remission of sins", while another says it is, "That your sins may be forgiven". (Acts 2:38.) None of these is a perversion of the truth. But to say, "He that believeth and is not baptized shall be saved", would be perverting the gospel by adding a word which does change the meaning of scripture. To say baptism is, "Because of the remission of sins", (Acts 2:38), would pervert the passage, for it would change the preposition from looking forward to remission of sins to be received, and make it look backward to remission already received before and without either repentance or baptism. The apostle, as guided by the Holy Spirit, joined the two verbs, "Repent and be baptized" by the conjunction "And" and by the preposition made them both look forward toward the remission of sins to be received upon these conditions, which were to be performed as moved by faith to thus obey. (Acts 2:36-41.)

Another point we wish to make is this: as a little letter of our alphabet is very important, so much so that if changed it ruins everything said, so every faithful child of God is important. Not one of them is a nonessential in the church. Each must do his work, though he be a small-of-talent individual. To say, "Let George do it" and shift our work off to some one else is to thwart the purpose of God concerning the work of the church.

## "A Peculiar People"

R. W. GRIMSLEY

The apostle Paul in writing to Titus with reference to the death of Christ said, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good words." (Titus 2:14.) And then the apostle Peter said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (1 Peter 2:9.)

The word peculiar simply means that God's people are different, distinct and separate from the world. Or they are not Christians. This does not mean that they are a bunch of "odd balls", who will not practice something just because others do, but that their teachings and their way of life are peculiar and distinct from the ways of the world. When Christians cease to teach and practice those things which make them different from the world, they become a part of the world. At that time the church loses its identity and becomes another denomination to curse the world. We are just what we are taught to be.

All Bible teachers, elders and preachers should know what they believe and why they believe it, and should have faith enough to preach a full gospel. They should teach men how to become Christians. If men have not been taught, they cannot come to Christ (John 6:44; Romans 10:13-17.) Remember, if one is to live a Christian life, he must know how to start.

Anyone who pretends to teach people the truth, must first know it himself, regardless of how much else he may know. Nothing will take the place of the gospel. (Romans 1:16.) If he fails to preach a full and complete gospel, he is unfaithful both to God and man, regardless of how pious he may appear to be. We may make great claims for our love for God, and our love for our fellowman. Yet if we do not try to show people the right way, we fail to manifest our love either for God or man.

To preach a full gospel means to preach

(CONTINUED ON PAGE 4)

# East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

JANUARY 9, 1970

I'm writing this letter in the middle of boxes and suitcases as we prepare to leave tomorrow morning (Jan. 7, 1970). We will fly from Birmingham at 10:30 a.m. and will arrive in New York at 1:30 p.m. There we will wait until 6:30 for our all night flight to Rome. We will arrive in Rome at 8:30 in the morning. After this first hop we will rest for a few days in Rome and visit with the Brethren there. We will then leave Sunday night at 9:30 and arrive in Nairobi, Kenya at 9:40 the next morning. These all night flights will be hard on our restless three-year-old.



BERKELEY HACKETT

Once in Nairobi we will be met by Hilton Merritt and his wife, who are coming from Kakamega in western Kenya. We will be moving right into the Mennonite Guest House where we plan to stay for about four months until we get acclimated. During this time we will, also, be attending a Swahili language school. A knowledge of this language will be useful, although most of our work will be done in English.

We are looking forward to arriving in Kenya. The prospect of work there is very exciting. We are sure that we will be happy though far from home. True happiness comes from service and giving one's self. Surely, there is no greater service to the Lord and our fellow men than spreading the gospel.

Pray for us in this effort that we may garner many for the Lord.

The following is the final list of those congregations who are monthly supporters. Those marked with an asterick are new this month.

Sixth Avenue; Jasper, Ala. ....	\$200.00
Clarksville, Arkansas .....	150.00
New Hope; Marion Co., Ala. ....	100.00
Hoover, Birmingham, Ala. ....	100.00
Midway; Jasper, Ala. ....	70.00*
Cottondale; Tuscaloosa, Ala. ....	50.00
Central; Tuscaloosa, Ala. ....	50.00
Millport; Lamar Co., Ala. ....	50.00
Walled Lake, Michigan .....	40.00*
Cordova, Alabama .....	25.00
Robinwood, Jefferson Co., Ala. ....	25.00
Dillworth, Jefferson Co., Ala. ....	25.00
Goodsprings, Walker Co., Ala. ....	25.00
Dora, Walker Co., Ala. ....	25.00
Adamsville, Alabama .....	25.00
Macedonia, Townley, Ala. ....	25.00*
Oakman, Walker Co., Ala. ....	20.00
Townley, Walker Co., Ala. ....	20.00
Brookside, Jefferson Co., Ala. ....	20.00
Parrish, Walker Co., Ala. ....	20.00
Dovertown, Walker Co., Ala. ....	15.00
Zion, Walker Co., Ala. ....	15.00
Pea Ridge, Fayette Co., Ala. ....	15.00*
Aldridge, Walker Co., Ala. ....	10.00*
Eldridge, Walker Co., Ala. ....	10.00
Pleasantfield, Walker Co., Ala. ....	10.00
Argo, Walker Co., Ala. ....	5.00
<b>Total</b> .....	<b>\$1,145.00</b>

As you can see we have exceeded our goal of congregational support by \$145.00 (original goal \$1,000.00). THIS MEANS THAT WE CAN EXPAND OUR WORK FUND. Another factor that has allowed us to expand our work fund is the help that individual Christians have determined to give in a personal way. The following is a list of all individuals from whom we have received monthly cards.

Max and LaNell Barker, Nauvoo, Ala. ....	\$40.00
Robert Lee Williams, Jasper, Ala. ....	25.00
Woody Latham Jr., Tuscaloosa, Ala. ....	15.00
Howell Kennedy, Birmingham, Ala. ....	12.00
Pete McDow, Jasper, Ala. ....	10.00

Donald W. Jackson, Birmingham, Ala. ....	10.00
Edgar Terry, Jasper, Ala. ....	10.00
Spurgen Deavours, Jasper, Ala. ....	10.00
Grady Barker, Nauvoo, Ala. ....	10.00
Clyde and Marie Welch, Eldridge, Ala. ....	5.00
Jim Brumley, Hamilton, Ala. ....	5.00
William Hyder, Lake Orion, Michigan .....	5.00
Elsie Millstead, Pontiac, Michigan .....	5.00
Mrs. Roy Ott Jr., Tuscaloosa, Ala. ....	5.00
Paul Davis, Tuscaloosa, Ala. ....	5.00
Mrs. Sterling Pate, Winfield, Ala. ....	5.00
Harold and Wilma Smith, Jasper, Ala. ....	5.00
Bruce Odom, Nauvoo, Ala. ....	5.00
Mrs. James L. Jones, Birmingham, Ala. ....	5.00
Mr. and Mrs. Glen Terry, Adamsville, Ala. ....	5.00
Diane Wheeler, Cottondale, Alabama .....	5.00
Farley E. and Joyce Geddie, Tuscaloosa, Ala. ....	5.00
Mrs. Corda Webb, Graysville, Ala. ....	5.00
Herman King, Cordova, Ala. ....	5.00
Gus Nichols, Jasper, Ala. ....	5.00
Alfred Akers, Tuscaloosa, Ala. ....	3.00
Mr. and Mrs. Leon B. Swanger .....	3.00
A. R. Bearden, Birmingham, Ala. ....	2.50
Edith Yerley, Hamilton, Ala. ....	2.00
Danny Blackburn, Bankston, Ala. ....	2.00
Mrs. Thomas Short, Tuscaloosa, Ala. ....	2.00
Mrs. Connie Knight, Alden, Ala. ....	2.00
H. L. Holley, Empire, Ala. ....	1.00
Lee H. Holder, Birmingham, Ala. ....	1.00
Mrs. Mildred Herron, Cottondale .....	1.00
Larry R. Phillips, Fayette, Ala. ....	1.00
J. W. Bradford, Tuscaloosa, ...	No definite amount
Murray Best, Jasper, Ala. ....	No definite amount
Ollie Boyd, Jasper, Ala. ....	No definite amount
Samuel R. Cotham, B'ham, ...	No definite amount
J. C. Brooks, Hartselle, Ala. ...	No definite amount
<b>Total</b> .....	<b>\$235.00</b>

There are certain individuals who have contributed so heavily to our travel fund and have stood by us so long that we wish to thank them publicly. They are Mr. and Mrs. Bruce Myers, Mr. and Mrs. Grady Barker, Mr. and Mrs. Roscoe Kirkpatrick, Mrs. John R. Bruce (This fine lady is 83 years old!!), Mr. Sterling Pate, Mr. and Mrs. Ronald Davis.

When you are reading this letter we will be new arrivals in Kenya.

The Hacketts

## HACKETTS TO EAST AFRICA GUS NICHOLS

Brother Berkeley Hackett, his lovely wife and child will be leaving Jan. 7, 1970, for Kenya, in East Africa where they will be heralding abroad the gospel of Christ, the world's most wonderful and matchless good news. They will be preaching the glad tidings and good news of salvation from sin and death through the Lord Jesus Christ, as by Him offered unto all people. (Lk. 2:8-12.) They will be living in Nairobi, a city as large as Birmingham, Alabama, where they will be the only missionaries teaching the ancient gospel of Christ as it is in the New Testament scriptures. And there will be no other missionaries located in many, many miles of them in a surrounding area which includes hundreds of thousands of people.

These people have more right to hear the gospel a first time, than we in Walker and surrounding counties have to hear it thousands of times. Yes, it is true that those who know the gospel story best, "Love to hear it like the rest". But God has not left the matter of preaching the gospel to our likes and dislikes; but His will is to be the deciding factor in the problem of world evangelism.

While preaching the gospel at home and in our own nation, we must remember that Jesus said, "Go ye therefore, and teach ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Mt. 28:19-20.) He introduced this great commission by reminding the disciples, and all men for all time, that He had been given "All power, (authority), in heaven and in earth." (v. 18.)

He later said the church is "The pillar and

ground of the truth." (I Tim. 3:14-15; Eph. 3:9-11.) The church is, therefore, God's divine missionary society, for the evangelization of the world. By its members, as individuals, and congregations cooperating with each other, (where this is needed), we could take and send the gospel to all nations in our generation.

There is an unscriptural and false doctrine being taught, (and believed by some), which is that we must, as congregations, only do what we can with our own money and means by ourselves, that congregations cannot cooperate and aid another congregation to send out the gospel, regardless of its golden opportunity. Their doctrine is that no church can aid another church in putting on a radio program, or in sending out a missionary to preach the gospel.

In the midst of our building program in 1969, Brother Berkeley Hackett and wife offered to go as missionaries to East Africa. Knowing him to be well educated and trained, well indoctrinated and grounded in the faith, and capable of doing a good work, the Sixth Avenue church of Christ in Jasper, Alabama, considered the matter seriously.

But there was the matter of "counting the cost." But we remembered that "Those do nothing but count the cost, never evangelize to save the lost." However the facts totaled up to a need for \$16,000 for the first year, a travel and moving fund of \$4,000, (round trip), and \$1,000 per month for living costs and for a good working fund. This working fund part of the \$1,000 will enable the outlay for correspondence courses, free literature, distribution of some Bibles, travel expense, etc.

The Sixth Avenue church was not, (under our present budget and commitment to other good works), able to undertake this obligation alone. But with the encouragement of other congregations, which promised to assist what they could, and might be able, we undertook the responsibility of overseeing Brother Hackett and his work, and to raise our own contribution so as to give \$200 per month to the support of the work.

Like Paul, Brother Hackett will receive his main support from "other churches", mostly in this area, in order to do this great work. Some of these funds will be sent unto the Sixth Avenue church of Christ, in care of Wayne Primm, an elder and treasurer of the church, who will keep the books and report on funds received. Brother Primm will mail proper funds directly to Brother Hackett on the first of each month in East Africa. This will be at quite a saving in cost of sending, over the idea of some who may wish to send directly to Brother Hackett themselves. This would also save Brother Hackett the time and extra expense of individually acknowledging by mail each individual contribution each month. Funds sent to Brother Wayne Primm here will be acknowledged in a general letter from Brother Hackett, like unto the NEWS LETTER of which this is a part.

The Jerusalem church sent Barnabas to do mission work in Antioch. (Acts 11:19-26.) Here the Jerusalem church sent an evangelist to aid a new congregation in another part of the country, and in another land, and one church did aid another in evangelism, and that with God's divine approval.

Later the Jerusalem church sent four evangelists and teachers unto Antioch to aid the church there in evangelism. (Acts 15:22-35.) The details of the support in these cases, apart from what Antioch could do, are not revealed. Again, we have here the approved example of one church aiding another in evangelization.

Brother Wayne Primm's address as treasurer of the Sixth Avenue church of Christ is as follows:

Mr. Wayne Primm  
Post Office Drawer 1488  
Jasper, Alabama 35501



## "Their Voice Is Not Heard"

FLAVIL H. NICHOLS,  
Winchester, Tennessee

Johnathan knew King Saul would notice David's empty seat: "Thou shalt be missed, because thy seat will be empty." (1 Sam. 20:18.) But there are other reasons why some are "missed" when they are absent from church services.

### BECAUSE VOICE IS SILENT

God put the tongue in a 'box' (mouth) with stout hinges (jaws) and lids (lips) that fit tight; and then he tied one end of it—and still some people let theirs run loose!

There is "a time to keep silence, and a time to speak." (Eccl. 3:7.) "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." (Prov. 10:19.) The book of James has been called the "Gospel of Common Sense." In it appears this admonition: "Let every man be . . . slow to speak." (Jas. 1:19.) "Seest thou a man hasty in his words? There is more hope of a fool than of him." (Prov. 29:20.) "Blessed is the man who, having nothing to say, abstains from giving us wordy evidence of the fact." (Eliot.)

Vulgar, filthy conversation is repulsive to the regenerated person. The Holy Spirit forbids (Eph. 4:29) all dirty yarns, filthy jokes, all dirty insinuations, and hints of evil thoughts. Other sins of the tongue include lying, cursing, and swearing, along with 'bywords' (which are euphemisms), flattery, gossiping, and backbiting. Misuse of the tongue has wrecked homes, embroiled communities in wrangles, and has contributed to national strife and international wars.

Some keep the church so agitated that they will be "missed" (pleasantly) like you would MISS a sore toe! When their tongues are silenced by their disertion, removal, or death, we feel 'good riddance'—although we may be too polite to express it. An old song voiced this sentiment: "I'll be gald when you're dead, you rascal you!" Like the workers of iniquity long ago, some now "whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words." (Ps. 64:2-3.) Our Lord's brother James emphasized how important the tongue is by comparing it to the rudder which guides the great ship, the bits in the horse's mouth, and to a small fire which can become a holocaust or blazing inferno. (Jas. 3.)

To the physician, the tongue can reveal much; hence he often asks, "Let me see your tongue." Likewise in everyday living your "tongue" (speech) reveals much about you to those who listen; for "out of the abundance of the heart, the mouth speaketh." (Matt. 12:34-37.)

Do you control your tongue? Do you 'jab' back with a sharp barb that 'cuts down' another? A nagging wife told her husband he was as stubborn as an old mule—just as they rode by some mules in a pasture. Indicating the mules, she jibed: "Some of your relatives?" With equal sarcasm he responded: "Just by marriage! Just by marriage!" As she recovered from that, they met a wagon, and she soberly remarked that they (as husband and wife) ought to work together like the team of horses pulling the wagon. He: "We could if there were just one TONGUE between US!" Such derision, railing, or sarcastic banter violates 1 Pet. 3:8-10: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

While we must avoid the sins of blasphemy, slander, and gossip, we should also bear in mind these passages of divine truth: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (Eph. 4:29.) "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6.) And don't ever forget that "A soft answer turneth away wrath; but grievous words stir up anger." (Prov. 15:1.)

Truly "a word fitly spoken is like apples of gold in pictures of silver." (Prov. 25:11.) Woe be to

that person who is "missed" because his VILE tongue has been SILENCED!

(Next: Good Listeners!)

## The Church In God's Eternal Purpose

JAMES A. HORTON

Last week, in an article under the title of The New Testament Church, I discussed the importance of the church and the fact that the church did not suddenly appear. (Mk. 4:30-32.)

The church existed in the mind of God. Paul said, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the ETERNAL PURPOSE which he purposed in Christ Jesus our Lord." (Eph. 3:10-11.) The Bible teaches that the eternal purpose of God was formed "before the foundation of the world." (Eph. 1:4.) God has purposed and planned the salvation of man through and in Christ. This fact is supported by the following scriptures: "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love." (Eph. 1:4.) Peter was speaking of Christ when he said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." (Acts 2:23.) Peter, again speaking of Christ, said, "Who verily was foreordained before the foundation of the world but was manifest in these last times for you." (1 Peter 1:20.) Paul referred to the eternal purpose of God in 2 Tim. 1:9 by saying, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began."

In considering the eternal purpose of God, the reader must remember that the Bible does NOT teach the doctrine of unconditional salvation and predestination. The purpose which God has in Christ does not mean that man is an actor following a script in which is recorded his eternal fate. Let it be understood that the doctrine of divine purpose and foreordination is not a Calvinistic dogma by which God has arbitrarily fixed the eternal fate of man and leaving him no choice in the matter. It is God's eternal purpose to "gather together in one all things IN Christ." (Eph. 1:10.) He chose us IN him. (Eph. 1:4.) Therefore this is not forcing one to be eternally saved while forcing another to be eternally lost. God has left man to decide for himself if he will obey or disobey him. He said to Adam and Eve, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16-17.) However Adam and Eve did eat of the fruit of the tree of the knowledge of good and evil and as the result, not only did Adam and Eve die, (Gen. 5:5.), but because of their sin "death passed upon all men." (Rom. 5:12.) They did the very thing God told them not to do. WHY? Because they, as we, were created as free moral agents. This means that man can choose to be a servant of God or a servant of Satan. To Israel God said, "Behold I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God which I command you this day. And a curse if ye will not obey the commandments of the Lord your God." (Deut. 11:26-28.) Therefore God, in his eternal purpose, has made provision in Christ and in his body, (which is the church: Eph. 1:22-23; Col. 1:18; Rom. 12:5; 1 Cor. 12:20.), for human redemption and left the salvation or condemnation of one's soul strictly to the individual based upon his acceptance or rejection of Christ.

Thanks be unto God that he has purposed from the foundation of the world that man can be saved eternally in Christ and in his church so that we may say with Paul, "Blessed be the God and father of our Lord Jesus Christ who hath blessed us with every spiritual blessing in heavenly places in Christ." (Eph. 1:3.) Furthermore, believers are said to be, "baptized into Christ". (Gal. 3:26-27; Rom. 6:3-4.)

## "No Deposit, No Return"

DORICE E. MITCHELL

We live in marvelous days of "shake and bake", "heat and eat", "chill and serve", "wash and wear", "no deposit, no return" conveniences. We have paper plates, T.V. dinners, disposable diapers and an infinite number of gadgets that are welcomed into our hurried way of living. Fortunately, I have no particular objection to these contrivances and I must admit that occasionally I find that some fellow named "Morton" has has a large part in preparing my evening meal.

While these handy, time-saving short-cuts may be alright in common place things, I wonder how much of the same philosophy crept into our religious thinking. Time and experience have taught us that we get out of things in direct proportion to what we put into them. We can draw money out of the bank only after we have put money into the bank. If we make no deposit, we can have no return. Our religion will not pay dividends unless we first make an installment. Our lives will receive the greatest blessing only after making the greatest sacrifice. The church is calling for people who are willing to put their lives on the altar of God's service—people who are genuinely, really and truly converted to doing the Lord's will—people who have backbone and courage to stand for the truth regardless of public sentiment. We speak where the Bible speaks, now let's do where the Bible says do!

The church should be a force for evangelism, not a field of evangelism; a body of saved souls, not souls needing to be saved; a taught people and not people needing to be taught even the first principles.

The early Church put their notions into motion, they expected to work in order to receive payment. They "filled Jerusalem with their doctrine" (Acts 5:28), they "turned the world upside down" (Acts 17:6), verily "their sound went into all the world" (Col. 1:23). They taught "from house to house" (Acts 5:42), they went "everywhere preaching the word" (Acts 8:4), they ceased not to declare the "whole council of God" and "to warn every one night and day with tears" (Acts 20:31). Every saint this side of heaven ought to be interested in every sinner this side of hell. We, however, will not have more conversions until we have more convictions—until we make deposits there will be no returns.

David once said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." (2 Sam. 24:24) He would not expect a favor from God without first doing his part. David would not worship God without making a costly personal sacrifice, neither will Christians try to worship God without cost to themselves. There is free cheese in the mouse trap, but you never saw a happy mouse there. Woe is unto me, to the church and to the world, if we have a ready-mix, drip-dry, no deposit no return, religion.

## "Just A Christian"

CHARLES CHUMLEY

"Do you know that you can be a Christian, a member of the church of the Lord, forgiven of your sin and assured of the promise of eternal life—all without ever joining any denomination, being bound by any human creed, or submitting to any final human authority in religion? Not only CAN you be, the Lord WANTS you to be.

Throughout the world, many people are studying their New Testaments with the thrilling awareness that the way to Christ and the salvation He offers is clearly revealed. These people are learning that the word of God is the "seed", (Luke 8:11.), and that just as the seed produced Christians when preached and received into "good and honest" hearts in the first century, so it will produce Christians in the twentieth century. They are seeing, too, far from authorizing a great number of different, competing groups the Lord established one church and that he guides that church, even today, by His own word.

## Strange , But Not New!

Many are expressing concern for what they call "Strange, new sounds in Zion." These strange sounds are gaining wider acceptance with the passing of time. Some who read this paper will be shocked at some of the following statements; not because they have never heard them before, but because of their source. Such statements, as will be observed, have been heard among us for many years, but they have come heretofore from avowed enemies of Christ's Church. Each statement and allegation that follows is as nearly verbatim as memory is capable of recalling, and all of them represent the intent of the speaker. And each of them were spoken by a man who has preached among churches of Christ for fifteen years:



R. W. GRAY

(1) "The Church of Christ is bound by a human creed. Our people, and especially our preachers, have no love for truth."

(2) "There are Christians in all the denominations, and I mean just as much a Christian as anybody in the church of Christ."

(3) "I have never met a so-called gospel preacher who would preach the Word as it is."

(4) "If Alexander Campbell had taught foot washing as a church ordinance all so-called gospel preachers would wax eloquent on the point . . . 'ye ought to wash one another's feet.'"

(5) "Yes, I believe that miracles continue—why not? And, how do we know that God is not using Oral Roberts to glorify His name?"

(6) "I feel more at home at the First Baptist service than among my so-called brethren."

(7) "Yes, I believe that Christians are led by the Holy Spirit, separate and apart from the word. My God is bigger than ANY book!"

(8) "A tuning fork is as much an instrument of music as an organ."

(9) "Churches of Christ have their own vocabulary and are, therefore, a 'sect'."

(10) "I think there might be (?) Christians among the Catholics, too."

It is sincerely hoped, and personally suspected, that the foregoing represents, in the main, the thinking of a radical minority. But one Judas is enough to cause the Lord's heart to bleed anew, and will bring untold sorrow into the lives of untold numbers of God's people. The sentiment, however, of the foregoing is being voiced in somewhat milder form by a growing number of malcontents in our midst. And our younger men are not alone in leading this rebellion. They have much encouragement from those who know better.

None who love Christ and His cause derive any degree of satisfaction from exposing the denominational error that has invaded the church. No task is more unpleasant, and no thought more heart rending. But hiding our faces in the sand, refusing to admit that this insidious monster is bent upon destruction of the flock (Acts 20:28-29), is as wrong as outright abdication of the restoration plea to these enemies of the cross. Thank God for papers like the Words of Truth! This instrument needs a much wider circulation in these trying times. Some of the more timid in our midst will find the boldness of the editor a real boon to their fainting hearts, and the forthright, down to earth exposure of every error will go far in saving our congregations from wolves who seek to devour.

We should exercise extreme care that no innocent party be harmed in our desire to counteract these serious errors. But no stone should be left unturned in examination of all who pose as ministers of Christ. A few lessons by one disposed as the preacher quoted in this article is enough to destroy the effectiveness of truth in the lives of the hearers. Good elders must be impressed

with the seriousness of these matters. They must come to realize that men like these exposed in the foregoing are far more dangerous than minds of the same bent in sectarian churches. Our people, and especially the young, are likely to be swayed by these men, whereas an avowed denominationalist would not receive a respectful hearing among us.

(EDITORIAL NOTE: Brother Gray is right in emphasizing the fact that even a few rotten apples in a barrel of good apples is something to be concerned about. Such people are either ill-informed, or have lost faith in the truth of the gospel of Christ, and should in either case be taught, and corrected, or else be disciplined by the church. (Rom. 16:17-18.)

## "Let Us Go On Unto Perfection"

### "LET US GO ON UNTO PERFECTION"

Having charged that the Hebrew disciples were still only babes in Christ, and needed to be bottle fed, while they had had time in which to become teachers, the writer said, "Let us go on unto perfection." (Heb. 6:1; 5:12-14) Let us perfect our faith and our character by fully and whole heartedly accepting the opportunities which lie ahead. The Christian life is a life of spiritual development and growth—a life of progress. It is somewhat like riding a bicycle—we must keep going forward, or we fall.

### "LET US DRAW NEAR."

Instead of drawing back unto perdition, (Heb. 10:38-39), let us live closer unto the Lord. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:22) The blood of Christ through the gospel was sprinkled on our hearts, and our bodies were "Washed in pure water", the water of baptism. "Arise, and be baptized, and wash away thy sins". (Acts 22:16.) God saved us "by the washing of water, by the word" . . . by such a washing of water as is by the word, or commanded of us in the word. (Tit. 3:4-5; Eph. 5:26) Now, as those "born of water and of the Spirit, (Jn. 3:5), we should draw near in full assurance of faith. The writer says "Let us" do this.

### "LET US HOLD FAST THE PROFESSION OF OUR FAITH WITHOUT WAVERING"

This is a further exhortation to hold on to the faith and assurance of the gospel (Heb. 10:23) The writer is pleading with them not to give up Christ and Christianity: not to return unto the old law, the old covenant which had been abolished at the death of Christ. (Eph. 2:14-16). And, it is an exhortation unto us not to go back unto anything properly left behind.

### "LET US CONSIDER ONE ANOTHER"

Instead of falling from grace, they are here exhorted to "Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:24-25). Then the writer gives a long list of those who were faithful in Old Testament times, those who are witnesses to the fact that man can live right under any trials by the help of the Lord, and by great faith. Heb. 11:1-40.

### "LET US RUN" THE RACE.

Then the writer says, "Wherefore seeing we also are compassed about with so great cloud of witnesses, LET US LAY ASIDE every weight, and the sin which doth so easily beset us, and LET US RUN with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12:1-2.)

### "LET US GO FORTH UNTO HIM"

Since Christ suffered outside the city-gate, or walls, the writer says, "Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come." (Heb. 13:14) This world is not our home, and therefore we should be other-world-minded, set our minds on heavenly things.

"BY HIM THEREFORE 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.)

The writer closes the Hebrew Letter by begging them to "Suffer the word of exhortation." (Heb. 13:22.)

And now, we offer unto our brethren the same exhortations in view of the challenging year of our Lord 1970. "LET US"—yes, "LET US" DO THE THINGS IN THE DIVINE WORD OF EXHORTATION IN THE HEBREW LETTER.

## "A Peculiar People"

(CONTINUED FROM PAGE 2)

everything taught in the Bible concerning God, Christ and the way of life set forth in the New Testament.

God has provided the way of salvation for all men, without which none could be saved, but since He has provided for us this great salvation, it now depends upon us to save ourselves. But some one might say, "Man cannot save himself." The apostle Peter said we can. After he had preached to those Jews who had crucified the Lord, and had convinced many of them, the Bible says, "And with many other words did he testify and exhort, saying: Save yourselves from this untoward generation." (Acts 2:40.) God has provided the way, and now it all depends upon us. The apostle again said, "Of a truth I perceive That God is no respecter of persons, But in every nation he that feareth him and worketh righteousness is accepted of him." (Acts 10:34-35.)

After one becomes a Christian, he cannot live like the people of the world. He has died a sin, he is a new creature in Christ and must live a new and different life. (Romans 6:4.)

The Bible says, "If ye than be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; For which things sake the wrath of God cometh on the children of disobedience." (Colossians 3:1-6.) And then in his letter to the Romans this same apostle said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God." (Romans 12:1-2.)

Christians are different, because they have a different faith and live a different life from those of the world.

## A Tribute To Brother H.A. Dixon

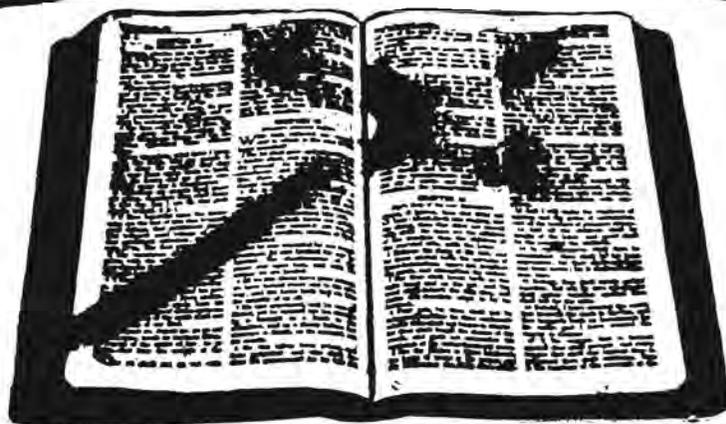
(CONTINUED FROM PAGE 1)

Brethren Freed and Hardeman, became the daily guidelines this noted educator pursued from 1950 to 1969. Like Brother Hardeman's we believe his stature and true worth will continue to grow in the years ahead.

The gigantic shadow of greatness which this noble man left across the campus of the beloved FHC will continue to be felt throughout the school's future. Within the hearts of the faculty, staff and two decades of coming and going students Brother Dixon left an imperishable monument—the memory of a great man, a towering gospel preacher, a master teacher and a Christian educator of unexcelled proportions. We shall not soon see his like again.

The week of his funeral this writer talked with Sister B.C. Goodpasture on the FHC campus. Sister Goodpasture realed the response her daughter gave upon hearing of Brother Dixon's death. Marky remarked that Brother Dixon never did get to take that trip to the Holy Land which he had been offered but, according to her feelings, he was now in a much better place than the Holy Land. Such was the impression he left upon both young and old. May God bless the memory of this man among men. (Amen, and amen! Editor.)

# WORDS of TRUTH



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

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

VOLUME 2

FRIDAY, JANUARY 16, 1970

NO. 3

## Spiritual Challenges For The Seventies

Within recent days we have bidden good-bye to an old year and the entire decade of the sixties. The new year and a brand new decade now lie before us. This is an excellent time to take spiritual inventory. "Examine yourselves, whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5.)



ROBERT R. TAYLOR, JR.

Though it is good to look back and take stock, like Paul, we need to look ahead and form bold and courageous plans for the future advancement of the great cause. "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.) Though not any of us knows what the new year of 1970 holds or what the new decade will reveal, but an undaunted faith we know WHO holds the future. We now place before the esteemed readers of WORDS OF TRUTH the following challenges for the '70's.

### THE CHALLENGE OF GREATER BIBLE KNOWLEDGE

The eight century prophet Hosea faced an ignorant generation of citizens in the Northern Kingdom. There was a great void of scriptural knowledge in the land. (Hos. 4:1.) However, evils of various kinds abounded to an alarming degree. (Hos. 4:2.) Hosea's generation was "destroyed for lack of knowledge." (Hos. 4:6.) The Sadducees of the first century gravely erred because they lacked knowledge and denied Jehovah's power. (Matt. 22:29.) Paul classed Corinthian ignorance as shameful. (1 Cor. 15:34.) Ignorance was one of the contributing sins which nailed God's Son of Calvary. (Acts 3:17; 1 Cor. 2:8.) Saul of Tarsus persecuted the church because he once lived in a framework of ignorance. (1 Tim. 1:13.)

Israel's sweet singer prefaced the book of Psalms with a blessing to be conferred upon the daily student of sacred scripture. (Psalm 1:1-3.) Daily and diligent searching of the holy scriptures prompted Luke to class the Bereans as a noble group indeed. (Acts 17:11.) Paul counseled the youthful Timothy to study. (1 Tim. 4:13; 2 Tim. 2:15.) Paul was a student to the very end of his life. (2 Tim. 4:13.) Peter urged his readers to grow

in useful and saving knowledge. (1 Pet. 2:2; 2 Pet. 3:18.) Readers of Revelation are promised a blessing. (Rev. 1:3.)

Be a daily student of God's Word. Read great gospel papers such as WORDS OF TRUTH, GOSPEL ADVOCATE, FIRM FOUNDATION, FIRST CENTURY CHRISTIAN, THE MINISTER'S MONTHLY, etc. Study good books. Feed your mind with worthwhile reading. You are not just what you think you are but in reality you are what you THINK. Thinking of course is vitally connected with reading. Never miss a Bible class conducted by your home congregation. These are designed by wise elders toward increasing your Biblical knowledge. Hear all of the good gospel preaching that you can. Talk about the Bible when with others. Satan has already convinced millions that Bible talk is not polite talk in the social circles.

To be knowledgeable toward the Good Book demands that we pay the price. The price is a lifetime of labor. The mental giants of Bible knowledge have not arrived on this pinnacle by simply wishing to ascend there. A laborious lifetime of Bible study has permitted men like our beloved editor to become "walking Bibles" among us.

### THE CHALLENGE OF A GREATER FAITH

Christianity is a walk by faith not by sight. (2 Cor. 5:7.) Without faith no man can please God. (Heb. 11:16.) Jesus placed faith in the Greath Commission. (Mark 16:16.) Only those who believe on Christ are given the power to become God's children. (John 1:11-12.) We are granted the right to come to Jesus, to become Christians and to remain children of the living God as the result of an active faith. Faith is an imperative from the

beginning of Christianity to its end. Jesus called upon the sad apostles to believe in the Father, thy Son and the heavenly hereafter. (John 14:1-3.) The beloved John tells us that faith is the victory which overcomes the world. (1 John 5:4-5.) Through faith in Christ and the love of God we can become more than conquerors. (Rom. 8:37.) We need greater faith in God as Father, in Christ as Saviour, in the Spirit as Comforter, in the Bible as God's will, in the church as constituting heaven's only scheme of redemption and in heaven as the final abode for all righteous spirits. Let's face the seventies with a victorious and vibrant faith. With it success can be ours; without it failure will be final and certain.

### THE CHALLENGE OF WORSHIP FAITHFULNESS

According to a recent Gallup poll church attendance dropped several percentage points in America during the sixties. As our society becomes

more secular-minded and geared to greater materialism, spiritual realities become less important to our people. Unlike Paul too many today have only eyes for the things which can be seen and are blind to eternal interests. (2 Cor. 4:18.) Spiritual realities only will withstand the crash of worlds at time's end. We must not become more interested in the gospel of gadgets than in the gospel of God's Son. We must not show more love for things which are made than we do for the Maker. We must not replace the Redeemer for fleeting riches.

Jesus said worshipping God was more important than gaining the whole world. (Matt. 4:10.) Many of his professed disciples today do not agree however. Jesus emphasized the three essentials of true worship in John 4:23-24. The early disciples continued steadfastly (not haphazardly) in worship. (Acts 2:42.) The Hebrew scribe tells us not to forsake worship. (Heb. 10:25.) Great chapters like Revelation 4, 5 and 15 tell us that heaven is filled with worship. Those who detest worshipping God on earth are not making proper preparation to reach heaven. Such people would be miserable were they to make it to heaven.

Would you attend every worship period conducted by your home congregation if a twenty dollar bill would be handed you at the close of each services? Would you be on time if an extra five were added to the twenty? Would you have a family devotional if each member were paid \$5.00 for each 15 minute devotional? People who would do these for money and yet do not do them out of love for God love money more than the Master. If not, why not?

Because God loves you, because Christ died for you, because heaven awaits your eternal presence, because you profess to love God and because you are a child of God, why not resolve to be faithful with your public and private worship for this entire decade? In eternity you will be glad you did. If you choose not to, you may well regret such an unwise choice throughout eternity.

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What about a man who spends \$3 per week for cigarettes, to ruin his health, maybe bring him to a cancerous death, then argues that he is too poor to spend \$3 a year for a weekly religious paper, like WORDS OF TRUTH, which could only do him good, and, by an acceptance of its gospel truth, save his soul?

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A woman misunderstood the scripture, took the scissors and gouged, or plucked out her right eye. Sin gouges out the conscience of millions of people every year. (1 Tim. 4:1-4.)

## WORDS of TRUTH

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## What About Old Age?

"Old Age" is an interesting subject unto all who think of the entire span of life on earth. Even young people need to think about the future, even their own future. All of us need a vision of what awaits us in the future. The young know they must eventually die, that sooner or later every one must "Go the way of all the earth." As some one has said, "We must get old or die." In fact, some "must get old AND DIE." "It is appointed unto man once to die." (Gen. 9:27.) "In Adam all die." (I Cor. 15:22.)



GUS NICHOLS

### THE BIBLE AND OLD AGE

It should do good for young and old to know what the Bible says and teaches about "Old Age." God said unto Abram, "And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age." (Gen. 15:15.) Here, "Old Age" was promised to be something "good" and a period of "peace." Old age should be the best part of one's whole life, as the ripened fruit is better than the bud and blossom, or even the green fruit. It is the harvest which is most valuable to the farmer. All the rest of the year looks forward to harvest time. It is not in keeping with Christian faith and hope for older people to think of "Old Age" as an anti-climax in life. Old people can develop a false philosophy for life the same as young people.

Too many people have a pessimistic attitude toward "old age", as did Jacob, who said, "Few and evil have the days of the years of my life been." (Gen. 47:9.) Yet he had lived to be one hundred and thirty years of age.

The writer is seventy-eight years of age today. Jan. 12, 1970. I have enjoyed my 78 years, and do not consider them either "Few" or "evil." I think Christians should be happy, regardless of their circumstances. It does no good to fret and worry about one's circumstances, as worry could do nothing but harm. I have enjoyed living, and I am still happy—as happy as I ever was in all my life—even happier than in the past. Each year brings new experience, and an opportunity for further growth in spiritual graces, such as wisdom and knowledge.

If one is normal in mind, he should be happy as long as he lives. Of course, if the hardening of the arteries cuts off the blood from the brain until it is damaged, then he is no longer normal, nor tully responsible for mental power which he does not possess, any more than he would be for the use of an arm or leg, which had been lost.

The Bible says of David, "And he died in a GOOD old age, full of days, riches, and honor; and Solomon his son reigned in his stead." (I Chron. 29:28.)

"Old age" is likened unto the shock of corn--the mature fruit. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season." (Job. 5:26.) Accordingly, all normal old people should grow old gracefully and with more wisdom and knowledge which any generation always needs.

"Thine age shall be clearer than the noonday, thou shalt shine forth, thou shalt be as the morning." (Job. 11:17.) Again, "With the ancient is wisdom; and in length of days understanding." (Job. 12:12.) This is true of all who grow old normally, and righteously. But men who grow old without study, and observation and wisdom, are not either wise or good. "Days should speak, and multitude of years should teach wisdom. . . . Great men are not always wise: neither do the aged understand judgment." (Job. 32:4-9.) However, they should, if normal and well, and will if also studious and righteous.

Here is a plea from away down deep in the heart of one who has forebodings concerning old age. "Cast me not off in the time of old age: forsake me not when my strength faileth. Now also when I am old and greyheaded, O God, forsake me not: until I have showed thy strength unto this generation, and thy power to every one that is to come." (Psa. 71:9,18.) This was a most beautiful prayer!

As compared in the light of all eternity, and all the joys and glories of heaven, the following is a good estimate of even a long life: "The days of our years are threescore years and ten: and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away." (Psa. 90:10.)

However, both old and young, should be happy and thankful, and praise the Lord for whatever they do have. The Psalmist says, "Both young men, and maidens: old men, and children: let them praise the name of the Lord." (Psa. 148:12,13.) All this depends upon whether or not the old person is righteous.

The wise man said, "The hoary head is a crown of glory, if it be found in the way of righteousness." (Prov. 16:31.) Again Solomon said, "If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he. Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?" (Eccl. 6:3, 6.) Yes, it would have been better never to have been born than to grow old and not use one's opportunities, nor do good, but waste one's life.

The average man has no pleasure in old age, but all such should have, by starting life with God in the days of youth. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccl. 12:1.)

God has made great promises unto those of righteous old age. "Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear: even I will carry, and will deliver you." (Isa. 46:4.)

God's goodness is the same for righteous old ladies. "And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day." (Lk. 2:37.) Yes, "Anna" a "Prophetess", was 84 years of age; yet she was not too old to serve the Lord in a public way, "Night and day." We may be sure that she was very happy, and accomplished a great amount of good.

Paul had Titus to preach "That the aged men be sober, grave, temperate, sound in faith, in charity, (or love), in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things." (Tit. 2:2, 3.)

Paul did not get on the shelf when he got old, but went on teaching and preaching and suffering as a Christian. He wrote, "Yet for love's sake I rather beseech thee, being such an one as Paul the

aged, and now also a prisoner of Jesus Christ." (Phile. v.9.)

Paul did not fall from grace when he became "Paul the aged," like some old people. God requires old people to be Christians and serve him as long as they are able, and not get on the shelf way ahead of time. Our senior Christians sanctify our assemblies, and by being faithful to the church unto the end, if possible, they present a most beautiful picture of our religion.

If shut in, aged Christians can still either read the Bible, or hear the gospel by means of radio and TV, or from tape recordings, and the like. In a word, no one can scripturally retire from the Lord's service at 65, 75, or even at 90, if he is able to in any way serve the Lord, or continue to find strength in serving. (II Cor. 4:16-18.) If aged people are able to go to town, or to the doctor's office, they could go to the Lord's place of worship. We have one brother who had a stroke some years ago, and he comes in a wheel chair. His very presence and example does good.

No, I am not saying that all those in "Old Age" are able to attend the worship regularly, or at all.

## The Church Existed In Prophecy

JAMES A. HORTON

About 600 years before Christ, during the lifetime of Daniel, Nebuchadnezzar ruled as king over Babylon. In a dream, God made known unto him certain national changes which were going to take place. The destruction of his own government, as well as the three following it, and the establishment of the kingdom of God, which was never to be destroyed, were revealed to him in the dream. Having not the ability to remember nor interpret the dream (Dan. 2:5), Nebuchadnezzar called his magicians, astrologers, sorcerers and the Chaldeans so that they would tell him, not only what he had dreamed, but the interpretation of it. The King offered gifts, rewards and honor to the one who could interpret his dream and death to those who could not interpret it. They were in quite a delima for they could not possibly give the interpretation to a dream which the king could not even remember. The magicians replied, "There is not a man upon the earth that can show the king's matter." (Dan. 2:10.)

Upon hearing that the wise men of Babylon were to be killed for failure to interpret the dream of the king, Daniel asked for permission to appear before Nebuchadnezzar. The permission being granted, Daniel appeared before the king to give the interpretation of the dream. Daniel made known unto the king that he had seen a great image which stood before him "and the form thereof was terrible." (2:31.) The head was of gold, the breast and arms were of silver, the belly and thighs were of brass, the legs were of iron, and the feet and toes were part iron and part clay. Then Daniel preceded to give the interpretation of the dream. The head of gold represented Nebuchadnezzar himself or the Babylonian empire. After his reign would come another represented by the arms and chest. This was the Medo-Persian empire. After that would come the rule of Alexander the Great, represented by the belly of brass. After seven years, his kingdom was divided among his four generals for a short time. Then it merged into the Egyptian and Syrian, represented by the thighs of the great image. The Romans took power over all the earth and ruled from her city of seven hills. Daniel said in verse 44 of Daniel 2, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Therefore, according to chronology, according to the history of the rise and fall of the nations mentioned, God's government was established upon the earth, while the Roman held sway over the civilized world.

Christ promised that he would build his church (Matt. 16:18.) The recorded of its establishment is in Acts 2, the events of which occurred during the rule of the kings, or caesar of Rome.

## "Let Every Man Be Swift To Hear"

FLAVIL H. NICHOLS,  
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An "EMPTY SEAT" calls attention to the absence of some today, just as it did to David's absence. (1 Sam. 20:18.)

**OTHERS ARE "MISSED" FOR VARIOUS REASONS.** A good singer, excellent class teacher, fine preacher, etc., will be sadly missed because his voice is silenced; while the foul, profane, suggestive, repulsive language of others makes their **ABSENCE** more pleasant than their **PRESENCE!**  
**EARS MISSED**

Some will "BE MISSED" because their ears no longer hear us. A sympathetic listener endears himself, and encourages many to "talk out" their problems. It should be easy for every Christian to "Rejoice with them that do rejoice, and weep with them that weep." (Rom. 12:15.) Some are gifted listeners to the problems of others, and shed tears of compassion with them. Always there has been a 'gap' between parents and children; but now, as in every period of human history, parents must learn to span the "generation gap" by taking the time to listen to the problems of the young. If we would possess that "wisdom that is from above" we must be "peaceable, gentle, easy to be entreated, full of mercy and good fruits"—as well as keep the doctrine of Christ "pure." (Jas. 3:17.)

It has been said that God gave man only **ONE** tongue, but **TWO** ears—and therefore man should do twice as much listening as he does talking! "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." (Jas. 1:19.)

May I share with you Bro. Texas H. Stevens' article on.

### "THE ART OF LISTENING"

"Multiply the Sunday morning attendance by the number of minutes used by the preacher, and be staggered at the immense number of man-hours consumed in listening.

"Yet much of this time is **WASTED** because there are so few people who know this art of listening. Studies prove that the average workers listen at only 25% proficiency. In industry 40% of the white-collar worker's time is spent in listening.

"Some of our largest corporations have had training courses for their employees on "HOW TO LISTEN." The courses paid off! Listening is not an inherent ability; it is an art which, like other arts, must be learned and continually developed.

1. "Here are some suggestions to help us all to get more out of the preaching:

#### "Accept Your Responsibility

"A pitcher is no good without a catcher; a writer, without a reader; nor a preacher, without a hearer. This is a two-way proposition and God expects both speaker and hearer to do his part to the best of his ability.

2.

#### "Use Your Speed

"The average preacher speaks 100 words a minute; the average listener can think 500 words a minute. Should this time-gain be used to think of something else, you will find it hard to get back on the same track with the preacher. Rather, use this extra time to evaluate his arguments or read the meaning of his movements, facial expressions, and voice inflections.

3.

#### "Be Interested

"The preacher is not a salesman, trying to test your sales' resistance. You are interested in the same thing—the salvation of souls—yours, and others. He is trying to feed you. If all you get is crumbs, be thankful you do not go away empty. You can always find **SOMETHING** in the message which will apply to yourself. Make the time useful.

4.

#### "Judge Content—Not Delivery

"The silver-tongued orator may be parroting empty phrases and vain repetitions. The dry speaker with an unbearable nasal twang may be furnishing you with priceless gems, dug laboriously from the Bible through many hours of study, reflection, and prayer.

5.

#### "Be Fair

"Don't tune out when something touches your favorite prejudice. At least be able to understand why the speaker differs from you. Some people are ready to "tune out" at the mention of a mere word: the word "Gentile" sparked a Jewish mob to frenzy in Acts 22:21-22.

6.

#### "Be 'Undistractable'

"I don't know whether that's a good word, but surely it is a good idea! In these days of fire engines, motorcycles, and sonic booms, we must steel our nerves against thought interruptions. If a baby cries, or a mother must remove him from the auditorium—leave them alone. They can make it without a bunch of 'swivel-necks!'

"Since God has ordained preaching, we must necessarily conclude that he has also ordained listening, for the former cannot occur without the latter. He holds each of us responsible for his part. May we all give diligence to improve." (Via The Admonisher, XVI, 27.)

7.

#### Really "TRY" To Be A Good Listener

Many have attracted the preacher's attention in various ways; but few do so by the eager attention they give. "He that hath ears to hear, let him hear." (Matt. 11:15.) Strive to be the best listener you are capable of being, and receive divine blessings: "Blessed are your ears, for they hear." (Matt. 13:16.) Then, "Be ye doers of the word, and not hearers only, deceiving your own souls." (Jas. 1:22.)

## Sabbath Law and Principle

By CHARLES R. BREWER

1. The Lord made no provision for exceptions to the law of the sabbath. "In it thou shalt not do any work, thou, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gate." (Ex. 20:10.)

2. Yet we learn through the authority of Jesus that it was lawful to do some work on the sabbath—to do good, to heal, to get the ox or sheep out of the pit, to receive, such as the priests did. (Lk. 6:9; 15:5; Jn. 7:23; Mt. 12:5.)

3. No exhaustive particularizing list of good works is given in the Bible. But we know that the scriptures furnish us to every good work. (2 Tim. 3:16-17.) This is not done by naming or giving in detail every acceptable act, but by building into the heart of Christians an attitude of kindness and mercy that should make us "zealous" of good works. (Tit. 2:14.)

4. Hence, we conclude that God credits man with the ability to recognize a good work—such as helping the sick and needy, caring for orphans, widows and such like deeds of kindness and mercy, and he expects us to use our ability to meet these needs as we have the means of meeting them. It is impossible for man not to have some conception of good and bad. It is innate. Note that Abraham had some idea of what was right in destroying a wicked city, though he had never been confronted with such a situation before. He set a standard by which he himself was, in a way, measuring God! He said, "Shall not the God of all the earth do right?" (Gen. 18:25.) No one had taught him what was right or wrong in destroying a wicked city, yet his own conviction was so strong that he would have been surprised if God had not been willing to do as he thought was right.

This truth is further illustrated in the golden rule. That rule implies that man has implanted in him a sense of ethical values. Because of that we can see the great wisdom of the golden rule. However, man may advance in his conception of ethics he can never outgrow this rule. God allows him to be governed by the standard within himself, "In all things whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Mt. 7:12.)

No instruction is needed to make us feel compassion for the unfortunate. That is born in us. But God does condemn us if we do not follow that impulse of pity and do something about it. "If a brother or sister be naked and in lack of daily food, and one of you say unto them, 'Go ye in peace, be thou warmed and filled; and yet ye give

them not the things needful for the body; what doth it profit?" (Jas. 2:15-16.) "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 Jn. 3:17.)

5. Those who condemned Jesus gauged their ideas of right not by their hearts but by their prejudices. They stuck to the letter of the law in such a way as to rule out doing good on the sabbath. Jesus called such men hypocrites.

6. Jesus showed that doing good took precedence over the letter of the law. And that mercy was more important than a ritualistic order of worship. They were hypocrites because they were putting the emphasis on certain specific acts and were neglecting weightier matters"—matters which cannot be wholly comprehended in defensive phrases.

7. Those who make laws now where God has not, and rule out good works by an over strict adherence to the letter of the law, are perhaps we should say, by their overstrict interpretation of the law, are in danger of being, in the same class as those condemned by Jesus. God still gives us intelligence enough to recognize a good moral work when we see it. And by study and "use" we can have our "senses exercised to discern good and evil." (Heb. 5:14.) And we are commanded to "do good toward all men." (Gal. 6:10; 2 Cor. 9:12-13.)

## "Why Should We Give"

There is hardly a subject that is misunderstood so much and so badly neglected as the matter of using our wealth in the church. God has a reason for all that he does. When he commands us to lay by in store on the first day of the week as we have been prospered and as we purpose in our heart, he has a nobler motive than merely raising money to finance his church (1 Cor. 16:1, 2; II Cor. 9:7). When the real purpose of giving is understood, Christians will give cheerfully and liberally. Many preachers neglect to teach the church to give, because they are afraid someone will think that they are preaching for money; but when the true motives for giving are held up to the church, no one will think this.

God is not so poor that he needs our wealth to finance his church, and the church should not be a beggar. "All that is in the heavens and in the earth is mine (1 Chron. 29:11). "The God that made the world and all things therein, he being Lord of heaven and earth dwelleth not in temples made with hands; neither is he served by men's hands as though he needed anything, seeing he himself given to all life, and breath, and all things" (Acts 17:24, 25). This being true, why does God demand of us to give liberally from our treasure into the treasury of the church? It is the whole duty of the church to support the gospel and remember the poor, but our question is: Why has God put this responsibility upon us?

Following are some of the true motives for Christian giving:

### BECAUSE WE BECOME LIKE THE GOD WE WORSHIP

Giving is an item of Christian worship. God would create in our character this Godlike trait of love and create in us his own spirit of unselfishness. When we obey his command to give liberally, cheerfully, as we prosper, we are imitating him. He is the greatest of all givers. When we refuse this item of worship, we rob ourselves of the Godlike trait.

### IN RAISING MONEY, GOD IS RAISING MEN

With money comes the responsibility of rightly using it. It is as necessary to spend money right as it is to make money honestly. Dr. T. L. Cuyler said: "What a young man earns in the day goes into his pocket, but what he spends in the evening goes into his character." We may, then discover the true character of a man by seeing for what his money is spent. God knows this better than any man knows it. When he demands of us to give of our means into his treasury, he is asking us to do what he knows will build true character. In almost every church there are a few hangers-on, who sponge upon others for their religious privileges.

(Continued on Page 4)

## "Why Should We Give"

(Continued From Page 3)

They enjoy the blessings made possible by others, but they never know the joy of making these things possible, nor do they develop into true Christian characters.

### GIVING IS SACRIFICING

We sacrifice for the things and persons we love most. Mother deprives herself of much in life that daughters may have more. Father's work is made easier because he is able to send son to college. Neither father nor mother complain or grumble in their sacrifices for those they love. Rather, they have found a new joy in spending for their children, not experienced when all was spent on self. God sacrificed his Son for us—not because he was obligated to do it nor because of man's righteousness, but because "God so loved the world." The Christian gives with a cheerful heart for God's glory, for the salvation of lost souls, and to make sad hearts happy. One may give when he drops a nickel or a dime into the basket, but in many instances this is not sacrifice. "Give till it hurts," says one; but it would hurt a miser to give a dime. But when our heart is in our gift, we sacrifice cheerfully and liberally.

### MEMORIAL PARKWAY BULLETIN

## What Makes America Great?

About one hundred years ago a famous liberal French politician and writer, Alexis de Tocqueville, visited America and wrote a book about the people he learned to know so well.

Among other optimistic things he said concerning our infant nation was: "I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if she ever ceased to be good, she will cease to be great."

A greater than de Tocqueville said: "Righteousness exalteth a nation: but sin is a reproach to any people." (Prov. 14:34.) The Psalmist phrased it thus: "Blessed is the nation whose God is Jehovah." (Psalm 33:12.)

### LOOK AT OUR WORLD

It is extremely difficult to get a glimpse of our whole world. Many of us are vaguely conscious of how the other billions live. Gaston Foote has given us view, and we quote it here:

"Suppose we try to simplify the picture. Let us assume that the world's two and a half billion people were just one small town of 1,000 people. What kind of town would it be? Of 1,000 people, three hundred would be Christians, (professed followers of Christ) at least in name. Seven hundred would be non-Christian. Of the 1,000 **THREE HUNDRED AND THREE** would be white, and **SIX HUNDRED AND NINETY-SEVEN** would be non-white. Of the 1,000, sixty would be citizens of the U. S. **EIGHTY** would be Communists, but **THREE HUNDRED SEVENTY OF THEM, MORE THAN A THIRD,** would be under Communist control.

"For the sixty Americans, the life expectancy would be seventy years. For the other nine hundred forty people, the life expectancy would drop to forty years.

"The sixty Americans would have twelve times more electric power than the other people combined. They would have twenty times the amount of coal of all the other people: fifty times the amount of steel. The average American would have fifteen times the amount of food of the average non-American.

"Of the nine hundred forty non-Americans some forty per cent, or three hundred seventy-five of them, would be illiterate, unable to read or write.

"Such is the fairly accurate thumbnail sketch of our world. It is not a very pretty picture.

"Especially when we consider the fact that the two most powerful nations on earth are spending such exorbitant sums of money for instruments of defense or destruction. The average American, through taxes, spends thirty times more money for amusement as he spends for God.

"Where will this course of action lead?"

"But suppose we could use all the present resources of our country for constructive purposes?"

"Suppose we had a million people who would volunteer their services to go out into the world and stamp out illiteracy.

"Suppose we had another million who were technicians in the field of industry and agriculture, who would share their knowledge with the economically submerged people of the earth.

"Suppose we had a half-million people—doctors, nurses, health officers, and laboratory technicians—who would wage war on the primary diseases of mankind.

"An army of two and a half-million people in the field—that man might live! Fantastic? Yes!"

"But it might make the difference between life and death." (Quoted in Star Telegram, Ft. Worth, Texas, June 14, 1959.)

### WHAT CAN I DO?

But you ask, what can I do? The answer is given in the prayer of the old man who prayed, "Lord, make this a better world in which to live, beginning with me."

God, give us men, The time demands

Strong minds, great hearts, true faith, and will hands.

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy.

Men who possess opinions and a will:

Men who love honor, men who will not lie;

Men who stand before a demagogue and

Down his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking.

America must have the loyalty of every citizen to remain great. Every American, who prizes his liberty needs to be alerted to exert his God-given rights. Let's keep America great! If we remember that "unless the Lord watches over the city, the watchman stays awake in vain." (Psalm 127:1), and "righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34), then we will continue to build and to perpetuate "the land of the free and the home of the brave."

—HAMILTON HERALD

## What Difference Does It Make?

Virgil Bradford

Many sermons have been preached on the establishment of the church. Many more need to be preached. A favorite text is that found in Matthew 16 where Jesus said, "Upon this rock I will build my church." We have pointed out that "will build" is future and that the church had not at that time been established. After a process of elimination we arrived at the conclusion that the New Testament church was not in actual existence, was not a living organism, until the first Pentecost after the resurrection of Christ. In Acts 2 we read that the Lord added to the church those that were being saved. (vs. 47.) So, the church was not established in the days of John the Baptist, nor during the personal ministry of Jesus on earth. So the question arises, What difference does it make when the church began?

First, those who do not know when the Lord first set the church in operation confuse the law and the gospel, and do not really know the distinctions between the Old and New Testaments. They do not realize that the law of God has changed and that we are not under the law of Moses, not one single precept of it. This was a difficult problem among the Jews in the first century and a large portion of the New Testament deals with this matter. Paul announced again and again that "by the works of the law shall no flesh be justified in his sight." (Gal. 2:16, etc.)

Human fallacy leads men to conclude that instrumental music is permissible. They say that David used instrumental music, so it might be alright. Well,—David also offered animal sacrifices to God but all that was done away in Christ. It is well to remember, then, that the priesthood was

changed and with that change there was also a change made in the law. (Heb. 7:12) Please remember, that the law of Christ did not, and could not, go into effect until after he died. (Heb. 9:16-17) The new covenant was sealed with his blood and all who come to Christ, through faith in his blood, are citizens of the kingdom of God over which he rules as our Sovereign King. (Col. 1:13-14; Jn. 3:5.)

Second, this leads me to say that those who do not know when, and where, and under what circumstances, the church began reject the terms of the GREAT COMMISSION. This commission was not given until after Jesus arose from the tomb. (Matt. 28:18-20; Mk. 16:15-16; Lk. 24:46-47.) There are three things required of a sinner under this law, namely, faith, repentance and baptism. Denominational preachers will place repentance before faith which would in fact call for the miraculous operation of the Spirit upon the man to turn him to the Lord. This cannot, be, and for the simple reason that the GOSPEL, not a direct operation of the Holy Spirit, is the POWER of God unto SALVATION. (Rom. 1:16; 1 Cor. 1:21; 15:2.)

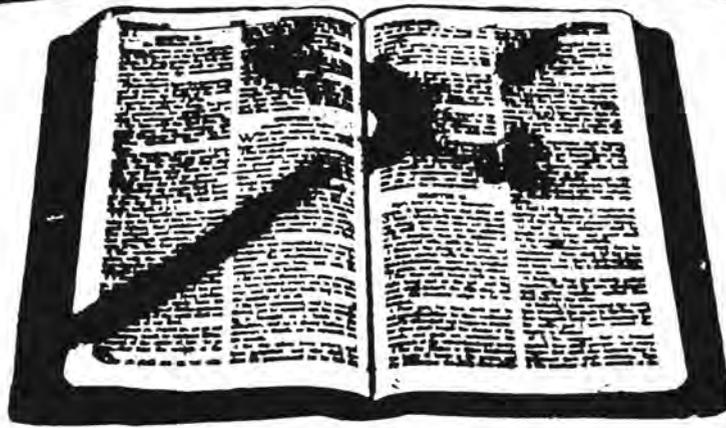
Those holding to the establishment of the church prior to the death of Jesus, reject baptism "for the remission of sins" completely. (Acts 2:36-41) They don't believe it. They don't believe it because they don't know what dispensation, or age, it belongs to. And the very terms of the Great Commission listed above admit one into the kingdom of God. (Jn. 3:5; Ac. 2:38; Col. 1:13-14.) The result among our denominational neighbors is, that New Testament baptism is not taught. In its place we find a doctrine of human origin which teaches men to be baptized only to "follow the example of Jesus", upon which they become members of religious institutions absolutely, unknown to the word of God. It was to believers that Peter said by the Holy Spirit, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Ac. 2:38.)

Third, those who place the beginning of the church of Christ before his death and resurrection minimize the church and have little or no regard for its essential nature and existence. Hence, to them "one church is as good as another." Or, "The church doesn't matter." Therefore, they baptize people with an unscriptural baptism to join them to an unscriptural and denominational church. Some good, honest people are willing to learn the truth of the matter. But millions are deluded having been drilled in the error that "it doesn't make any difference which church you belong to, just so your heart is right" and other similar falsehoods that emanate from Satan himself. (Cf. Jn. 8:44) All this is tied one way or another to the fact that men are not taught what the church is, when it began and under what law it must serve the Lord God.

Learn therefore, that the church of the Bible has Christ for its builder (Matt. 16:18); Christ as its head (Eph. 1:22-23); Christ for its Saviour (Eph. 5:23); Christ for its priest and king (Heb. 4:14-16; Rev. 1:4-6); Christ for its foundation (1 Cor. 3:11); Christ, its eternal Redeemer. The church is of such great importance in the plan that God Almighty made for the redemption of men that it is his kingdom, his body, the family of God, etc. etc.

IF the church had been set up before the death of Christ it would have become a kingdom without a king, a building without a foundation, a wife without a husband, a body without a head, spirit or blood during the time he lay in the tomb. Thus the beautiful figures applied to the church of the living God would count for naught. But it was not established until Jesus died and rose again and took his seat at the right hand of God where he rules over the kingdom that was committed to him, and he will reign until he comes and delivers up the kingdom to God the Father. (1 Cor. 15:24-28) Then will the gospel be no longer preached, for the faithful in Christ shall be in the service of the "everlasting kingdom" (II Pet. 1:11) Time will be no more. (Rev. 10:6) And the wicked, the unfaithful and unrighteous will be consigned to eternal punishment. (Rev. 21:8)

# WORDS of TRUTH



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

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

VOLUME 2

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NO. 4

## More Challenges For The Seventies

The seventies can be a time of unlimited opportunities for the Lord's people. Millions are beginning to thirst after something which Roman Catholicism, Protestant denominationalism, earthly materialism and humanism are totally incapable of giving. We have the gospel. That is what the world most needs. Our plea is valid, scriptural and timely. The foundation of our spiritual platform rests on God's unchanging word. Let's determine to do more for our lovely Lord and his universal cause than we have ever done.



ROBERT R. TAYLOR JR.

### THE CHALLENGE OF GREATER RIGHTEOUSNESS AND GODLINESS

We can never convince the world of the power which resides in Christianity until we can exhibit what it has done to make us righteous and godly. An unrighteous and ungodly person seeking to convert others to Christ will have about as much success selling his product as a salesman who sells a sure remedy for removing spots from clothing yet sells daily in a suit filled with spots! "What has your product done for you?" is the challenge a skeptical world hurls at the professing Christian.

Christianity is a life of growth and development. (Eph. 4:15-16; 1 Pet. 2:2; 2 Pet. 3:18.) We desperately need to be growing in righteousness. Righteousness is the keeping of God's commandments. (Psalm 119:172.) We are to hunger and thirst after righteousness. (Matt. 5:6.) Peter told the first Gentiles who had access to the gospel that those who fear God and work righteousness are accepted with him. (Acts 10:35.) Through Titus Paul tells us that we are to live righteously. (Tit. 2:12.) Righteousness is something we do—not something inherited. (1 John 2:29.) After telling Timothy to flee youthful lusts Paul told Timothy to follow righteousness. (2 Tim. 2:22.) The same counsel is offered in 1 Timothy 6:11. Righteousness is right doing. Every Christian needs to major in right doing during the seventies. The way to do it is to think on right things and then translate that good thinking into realistic practices.

We need to live a godly life. (Tit. 2:12.) Those who live godly lives seek to discharge all responsibilities toward God. Paul tells us that "godliness with contentment is great gain." (1 Tim. 6:6.) "Godliness is profitable unto all things,

having promise of the life that now is, and of that which is to come." (1 Tim. 4:8.) Godliness is one of the Christian virtues. (2 Pet. 1:7.) We are not to have a form of godliness but the real essence of this soul adorning trait. Godliness has been defined as "humble reverence and deep piety toward God". Godliness is "godlikeness". To become godly requires much meditation on his character, diligent worship of his holy person and a constant emphasis upon doing what he would have us do. To become godly should be the desired goal of every son and daughter of the living God. There is no greater challenge before us for the seventies than in the growth of personal righteousness and godliness.

### THE CHALLENGE OF A CHRISTLIKE HOME

This writer has delivered nearly fifty lessons on the home in various places during recent months. We believe strongly in the home as the Bible intends it to be. The most pressing need of the home, as we see it, can be expressed in four words—Christ In The Home. Such has been the gist of all lessons we have frequently delivered on the home. Time and finances permitting we hope to write a book in the near future on "Christ In The Home".

Jesus blessed the homes he visited in the first century. (Mark 1:29-31; 5:22ff; Luke 10:38-42; 19:1-10.) He will bless our homes now. He brings the blessings our homes most need. Husbands and wives who love Jesus and one another have the essential ingredients for marital bliss. (Eph. 5:22-33.) Parents and children who love Jesus and each other can live in happy harmony in society's most basic unit—the home. (Eph. 6:1-4; Tit. 2:4-5.) During the seventies Christians need to show the world what Christ has done to make our homes stable, happy and useful. As the home goes on goes the individual, the church, the community, the state, the nation and the world. What about your home for the seventies? Will you accept the exciting challenge to make it more Christlike? This, too, is one of the great challenges of the seventies.

### THE CHALLENGE OF WINNING SOULS

We Christians have been saved in order that we might save others. God has made us the "salt of the earth" and the "light of the world" in order that we might be his agents in saving society and in illuminating this benighted world in which we live. (Matt. 5:13-16.)

Perhaps some have never won a single soul for Jesus. Some have never tried. If all in the church were of this fatal persuasion, then the church would die with this generation. Yea, it would for all practical purposes be dead right now.

During the recent holiday season the writer and his family received many greeting cards. Do you know the one most appreciated? It came with a written note from a young lady baptized in one of my summer meetings of 1969. She expressed profound gratitude for our help in leading her out of denominationalism into a knowledge of saving truth. Such a letter as that is a rich dividend for laboring in the great work of saving souls. A combination of pulpit preaching and personal work in her home led to her gospel obedience.

The soul winner is wise. (Prov. 11:30.) Those that turn many to the blessed estate of righteousness will shine as the stars forever. (Dan. 12:3.) Winning souls is fruit bearing at its finest and by such God is glorified. (John 15:8.) Restoring the fallen is a great work for those who are spiritually minded. (Gal. 6:1.) Those who convert erring sinners from the error of their ways save souls from death and cover a multitude of sins. (James 5:19-20.) Nothing would do the church of the 1970's as much good as for all to make preparation and become deeply engrossed in winning souls for Christ. This would be the panacea for worldliness, lukewarmness, grumbling, carping criticism and many other maladies presently afflicting God's church today.

The sky would be too low to be our ceiling of what the church could, should and would do in these glorious seventies if all would accept and work diligently on these spiritual challenges. Remember: God can work mightily through those who become willing instruments in his hands. He is the Potter; we are the clay. Let him have his way with us during the '70's.

## Believers Who Cannot Be Lost

VIRGIL BRADFORD

In a previous article I pointed out that certain "believers" cannot be saved. No way at all is open to the demons. Those who believe but will not confess the Christ have no promise of salvation at that point. (Jn. 12:42-43.) To be a believer "almost persuaded" as was Agrippa will lead to destruction unless that faith develops further and out of the "almost" state.

But some BELIEVERS cannot be lost. The word believe and its cognate forms are often used in a very comprehensive way. To believe may be to accept intellectually as truth but here are a few references which make a broader use of the term: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (Jn. 3:16.) "He that believeth on him is not judged: he

(Continued on Page 3)

## WORDS of TRUTH

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## Successful Living

It is very important for youth to be thoroughly taught in the art of making a living. Many high school and college graduates in our sophisticated age either do not know how to make a living, or are unwilling to work and earn for themselves the necessities of life. Many have learned a great many things, but they have never learned that there is no substitute for work. The only place where success comes BEFORE WORK is IN THE DICTIONARY. No plan will succeed without work. Blessed is the man or woman who has learned TO LOVE TO WORK, while others have only learned TO LOVE TO PLAY. Work is a fascinating experience.

When I was a much younger preacher than I am now, for eight years I kept an International Harvester Motto Card on my desk which said, "I WILL LOVE TO DO MY WORK EACH DAY". This little motto worked wonders in my life. The work and tasks which I had thought of as a matter of "DUTY" and a "BURDEN" became a great source of pleasure and a delight.

Someone has said, "He who fails to teach his son a vocation, teaches him to steal." Young people who fail to learn to work are not going to be satisfied to do without the essentials of life, which others earn for themselves. But they will do like millions of youth in the nation today. They will burglarize, rob and steal. A failure to learn to love to work will make one dishonest; wreck and ruin his life.

There are two attitudes one of which possesses each of our young people of this generation, as they face adulthood and their entire mature life ahead. One is that the world owes them liberty to do as they please, great possessions, a good income, (without obligations), and much leisure and entertainment, with permanent security, with little, or no work, or responsibility. These are the misfits in our society and nation. They are frustrated, unhappy and plain mad, and blame the cause of their unhappiness off on everything, except the right thing, and that is: their own false philosophy of life.

The other group of maturing youngsters feel that they owe the world and their generation a great debt for what has been done for youth, at least for so much which has been offered unto our young people in free enterprise, free education, at least the first twelve years of it. They feel indebted to their government, to their parents, and to



GUS NICHOLS

society for the opportunities and challenges which have been lavishly bestowed upon them. They thank God for a healthy body and mind, and opportunity to daily work and give an honest day's toil for an honest day's wages. They say in their hearts that they owe the world a great debt, a vast sum, and that that debt is coming due, and they are ready to pay their debt to our society and the world which have so richly blessed them. They acknowledge that debt, with its compound interest, and are anxious to pay with a lifetime of good living and service.

Esau who sold his birthright belonged to the former class, the group which says the world owes them and they are ready to go out and collect. Judas Iscariot also belonged to this class.

The apostle Paul belonged to the latter class, the group which says we owe the world a vast debt and are ready to pay what we owe in service and with a good life and example.

But there is more to life than simply making a living. Many give all their time to making a living, with no time given to MAKING A LIFE! One who fails to make for himself a life has, in the light of all eternity, been a colossal failure, regardless of what else he may have made. Those who are out to make a life make the best living. A well-balanced life brings the greatest happiness and blessings. "A man's life consists not in the abundance of the things which he possesseth". (Lk. 12:21.) The man who lives for (and in view of) the world to come, always lives best in this world. We best fit into this world when we become OTHER-WORLD-MINDED. (Col. 3:1-3.) Sin and selfishness are like a large monkey wrench in the wheels of machinery—it makes everything go wrong. "Sin is the transgression of the law." (1 Jn. 3:4.) All sin is against the best interest of man.

"Righteousness exhalteth a nation, but sin is a reproach unto any people." (Prov. 14:34.) Righteousness is justice and right living, with God justifying us, or counting us as just and innocent. (Rom. 5:1; Jas. 2:14-26.)

Jesus came into this world to teach man how to live, as well as how to die. "If any man be in Christ, he is a new creature. Old things have passed away, and, Behold, all things are become new." (2 Cor. 5:17.) We rise from our burial in baptism to "walk in newness of life." (Rom. 6:3-4; Col. 2:12.) This burial follows one's death unto sin, that is, his death unto the love and practice of sin. Having obeyed from the heart this form of the doctrine of Christ, he no longer lives in the practice of sin. "How shall we that are dead to sin live any longer therein?" (Rom. 6:2; 17-18.)

Successful living is victorious living. It is overcoming the world by the power of our strong faith. (1 Jn. 5:4.) It is putting the emphasis in life where it belongs on character. The Christian life is right living—it is living for Christ. Those who most completely live for Christ, are, in so doing, living at their best for themselves.

It may seem paradoxical, but while making a living in 1970, let us give all our time to making a life. This is, indeed, something we can do while doing all other good things. We can meditate in the law of the Lord by day and by night. (Psa. 1.) We can love the Lord all the time, regardless of what else we do. (Mt. 22:37.) We can pray from three to one hundred times each day, and keep in close touch with God, and live in sweet communion with him. We can constantly walk by faith, fully and completely cast ourselves out upon his exceeding great and precious promises, FORCING ourselves, (if need be), to obey and trust him even unto the end. Everything else is vain and futile, empty and disappointing. The world promises much, but pays off with heartaches, frustration and death. (Rom. 6:23.)

This is successful living. But to live for this world, and to be conformed unto it, is the greatest of all failures. It would be better never to have been born, than to come into this world to live in sin, where the "way of transgressors is hard", then have to spend eternity in a devil's hell. (Mt. 25:31-46.)

### A New Radio Program

The Getwell Church of Christ in Memphis, Tennessee announces the beginning of a new radio program to preach the gospel of Christ. The broadcast will be heard each Sunday afternoon

from 2:00 to 2:30 on radio station W.C.P.C., 940 on the dial, from Houston, Mississippi.

Alan E. Highers, former minister of the Getwell congregation, will be the speaker on the program. Brother Highers now serves as a deacon in the Getwell church, and works with the church in the field of radio evangelism. He conducted a forty-five minute radio program from Memphis for a period of ten years. The broadcast on the Houston station will be question and answer type in which Brother Highers has had much experience.

This program is especially significant because W.C.P.C. is a 50,000 watt station. This powerful station is heard in many areas of Mississippi where no congregations exist. It can also be heard widely through West and Northwest Alabama. We hope congregations will announce this new broadcast and urge people to hear it each Sunday afternoon.

## The Challenge Of Our Calling

RUBEL SHELLY

The Philistine champion, Goliath, issued his challenge to God's people saying, "I defy the armies of Israel this day; give me a man, that we may fight together. And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid." (1 Sam. 17:10-11).

What a pitiable spectacle! God had continually pledged his aid to the men of Israel if they would only demonstrate courageous faith in his promises. "Be strong and of good courage, fear not, nor be affrighted at them," Moses had said, "for Jehovah thy God, he it is that doth go with thee, he will not fail thee, nor forsake thee." (Deut. 31:6.) But these "brave" soldiers of Israel had huddled in their camp and trembled at the sight of the mighty Goliath. "God might be able to give us victory over ordinary men of equal size," they had perhaps reasoned, "but look at Goliath. He is a monster! None of us would have a chance against him."

Then David, a shepherd and younger brother to some of Israel's soldiers, visited camp to bring some food and learn of their welfare. While he was in the camp, Goliath came out and repeated his defiant challenge. David must have quivered with excitement at the thought of seeing one of Israel's valiant men go forth to meet and slay this blasphemer. How his spirit must have sunk when he saw the Israelites shrink back.

Although he was not trained in hand-to-hand combat and had no armor or traditional war weapons, David determined that he would go himself to meet Goliath. The men tried to dissuade him; but David went in the confidence that God would give him the victory. He killed Goliath with the most unlikely of weapons—a sling and stone!

### DEFIANT CHALLENGES OF OUR AGE

Never has there been a time when so many challenges have been so constantly hurled at believers in the true God. Skeptics and atheists rail at our belief in a personal, all-powerful God. Denominationalists and liberal brethren within our own brotherhood are denying the verbal inspiration and absolute authority of the Scriptures. The playboy philosophy of ethics and personal morality is upheld and promoted through all the major communications media in the country.

Every day, like Goliath of old, these false philosophies parade themselves before people and defiantly challenge those of us who claim to be of the Lord's spiritual army to come forth and do battle. But, like the soldiers of national Israel, many of us have shrunk back into our houses of worship to talk among ourselves. And while we congratulate each other for our great faith and courage, Goliath laughs and subdues another city!

### WHERE ARE THE DAVIDS?

Brethren, where are our Davids? Must a few men who are willing to fight the enemies of faith be forced to carry the whole burden? Or does our Heavenly Father not expect every one of his children to defend his name?

How grateful we should be for men like David Lipscomb, T. B. Larimore, N. B. Hardeman and H. A. Dixon! How much we owe to the brethren who are carrying the battle today! But how

(Continued on Page 4)

## Believers Who Cannot Be Lost

(Continued From Page 1)

that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." (Jn. 3:18.) "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." (Jn. 3:36.) "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (Jn. 5:24.) "He that liveth and believeth on me shall never die." (Jn. 11:26.) "Through this man (Jesus) is proclaimed unto you the remission of sins, and by him every one that believeth is justified from all things, from which he could not be justified by the law of Moses." (Ac. 13:38-39.)

According to the above Scriptures the believer is not judged, has eternal life, shall not die, has remission of sins, is justified. It would be difficult to even imagine how one could be saved to a greater degree or that any other requirements might be made of him. As a believer call him a true believer if you like, he is a saved individual.---AND THIS IS NOT THE DOCTRINE OF SALVATION BY FAITH ONLY!

### TRANSITION OF A LOST BELIEVER TO A SAVED BELIEVER

That one's faith may increase and grow is evidenced by the statement of a distraught father of a sick, demon-possessed child when he cried, "I believe; help thou mine unbelief." (Mk. 9:24.) So let us observe from the teaching of God's word at what point this transition is made. John records of Jesus that "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the RIGHT TO BECOME children of God, even to them that BELIEVE on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (Jn. 1:11-13.) This clearly shows that some were believers who WERE NOT children of God, but that God gave them, those believers, the right to become children of God. Not every believer is a child of God, but every child of God on earth is a believer, and as shown above has passed out of death unto life in Christ Jesus.

The same truth is shown in Acts 5:14. As the apostles continued to preach Christ many believed, and believers were the more added to the Lord. Adding believers to the Lord is another way of saying they became children of God. If not we would have to conclude that they were children of God without being in Christ, but such cannot be. (See Ac. 4:12; Eph. 1:3; 2:13.) In Antioch "a great number that believed TURNED unto the Lord." (Ac. 11:21.) We see then, that if the doctrine of FAITH ONLY were true these were wasting their time when they turned, or when they were added, to the Lord.

BUT we need to inquire concerning the TURNING point, or at what point they were added to the Lord and became God's children. How simple and easy it is when we are willing to discard the doctrines of men and let the Lord direct our way.

Jesus Christ says, "He that believeth and is baptized shall be saved." (Mk. 16:16.) Hence, the unbaptized believer is yet in a lost state; he must TURN TO THE LORD which he does in scriptural baptism. Then Peter, filled with the Holy Spirit, said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins--" (Ac. 2:38.) Further evidence that baptism is the TURNING POINT is this: "Repent ye therefore, and TURN AGAIN, that your sins may be blotted out." (Ac. 3:19.) Peter is not preaching another gospel from what he preached on Pentecost; the message is the same. Instead of "turn again" the King James Version says "be converted." But either way you read it, it follows repentance and is the equivalent of being baptized for remission of sins. Any "believer" who does not believe strongly enough in Jesus to do what he commands does not have faith enough to be saved.

Another significant Scripture to support my proposition is in Galatians 3:26-27. "For ye are all sons of God, through faith, IN CHRIST JESUS." But when do we come INTO CHRIST? The very next verse says, "For as many of you as were

baptized INTO CHRIST did put on Christ." My friend, do you know of any other act, or any other point of time and circumstance, where an alien sinner is said to put on Christ? The Scriptures are in perfect harmony the one with the other in this and all other matters. Baptism is an act of faith. We are justified by faith. We are justified by faith that is sufficiently strong to obey the commandments of Jesus. Baptism is faith in action. (Mk. 16:16.)

### EMERGENCE OF AN OBEDIENT FAITH

Go back and read John 3:36 again. "He that believeth on the Son hath eternal life; but he that OBEYETH NOT the Son shall not see life, but the wrath of God abideth on him." Notice that "believeth" stands directly opposite "obeyeth not." The disobedient believer is for all practical purposes an unbeliever. It is interesting also to observe that the word "believeth" denotes continuous action which in fact tells us that "he that continues to believe on the Son hath eternal life." Furthermore, "He that continues to disobey the Son" shall not see life, but the wrath of God abideth, continues to abide, on him.

The continuation of an active faith is abundantly shown in God's word. "Whosoever believeth (that is, continues to believe) that Jesus is the Christ is begotten of God." (I Jn. 5:1.) Concerning the expression "born of God" or "begotten of God" Mr. Robert Shank in *Life In The Son* says, "Of the twenty times in which the New Testament refers to the fact of being born of God (gennao and anagennao) seven instances are perfect participles and three are perfect indicatives, emphasizing the SUSTAINED RELATIONSHIP aspect of the new birth." (*Life In The Son*, page 93.) He then lists First John 5:1 as one of these passages. (Mr. Shank is a Baptist and I firmly believe if Baptists would read his book carefully and search the Scriptures discussed by him that thousands of them would turn from denominationalism to the truth of the gospel.) All of this tells us that the faith that saves is the faith that obeys. (Matt. 7:21; Gal. 5:6; Jas. 1:22-25; 2:24.)

### BOTH BELIEVER AND UNBELIEVER CAN TURN

The obedient believer in Christ cannot be lost. The disobedient cannot be saved. BUT the unbeliever can hear and believe the gospel to the saving of his soul in his obedience. (Rom. 1:5; 16:26.) (I Pet. 1:22-23.) But the believer can also turn away from the Lord in unbelief if he allows himself to do so. Jesus speaks of those who "Believe for awhile, and in time of temptation fall away." (Lk. 8:13.) Likewise, in reference to the Jews Paul tells us they were broken off by their unbelief. (Rom. 11:19ff.) When a "child of God" ceases doing righteousness he loses that relationship. (I Jn. 3:10.) If it were impossible for a believer to become an unbeliever, or for one "doing righteousness" to turn and serve Satan again, then of course the doctrine of "once in grace always in grace" would be true. However, we know not only from the teaching of the Bible, but by observation, that men and women can make shipwreck of the faith and be lost.

The "Believers who cannot be lost" are those who obey the Lord, and continue to do so all their lifetime through. (Heb. 5:8-9.) Only in this way may it ever be said of you or me, "Blessed are the dead that die in the Lord." (Rev. 14:13.) Where do you stand today? An unbeliever? One who believes but refuses to obey? Or an obedient child of God in Christ?

## Problems And The Restoration No. 1

By FRANKLIN CAMP  
BIRMINGHAM, ALABAMA

The development of our present problems should be a matter of serious concern to all. It involves the unity of the church. The plea of the Restoration has been unity. Our difficulties today grow out of a misunderstanding and misapplication of the second principle of the Restoration—liberty in matters of opinion. This principle has given us more trouble than any other of the Restoration Movement. Yet this is just as

scriptural in principle as the slogan "We speak where the Bible speaks and are silent where the Bible is silent."

### PROBLEM OF THE FIRST CENTURY

The question of liberty arose during the days of the apostles. Therefore, the scriptures offer a guide for us in the study of the question. "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to do the whole law" (Gal. 5:1-3.) There were those in Paul's day who confused liberty with matters of faith. Paul refused to have Titus circumcised as a matter of faith, but Timothy was circumcised as a matter of expediency. The Judaizing teacher would have turned the church into a little Jewish sect, and Paul refused to allow it to happen. No one loved peace any more than Paul, but he would not sacrifice his liberty and ours for the sake of peace. (Gal. 2:1-5.)

### LIBERTY NOT LICENSE

"For brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:13-15). Liberty is not license to set aside the authority of God. It is not license to set aside the commandments of the Lord. Liberty is not license to make our opinions matters of faith. It is just as sinful to try to legislate in the realm of liberty as it is to reject the commandments of the Lord in matters of faith. To assume the authority to set aside any commandment of the Lord is to usurp the authority that belongs to Christ. But to seek to bind an opinion or matter of judgment on other congregations is also to usurp the authority of Christ. The only difference in the two is that one attempts to set aside what the Lord has commanded while the other seeks to make a command where the Lord made none. The difference is only one of direction, not of principle.

### LIBERALISM VERSUS RADICALISM

The first step in the wrong direction from the principles of the Restoration was liberalism. This brought about the organization of the Missionary Society, which focused attention on the dangers of liberalism. The introduction of the Missionary Society was a betrayal of the Restoration Movement. In our effort to show that the Missionary Society was wrong we gradually assumed that this was the only way to betray the principles of the Restoration Movement. This faulty thinking left the door wide open to radicalism. Radicalism is just as much a betrayal of the principles of the Restoration Movement as liberalism. The difference is one of direction, not principle. Liberalism looses what God has bound while radicalism binds what God has loosed. Liberalism broadens the word of God beyond what is permitted while radicalism narrows the word of God in what is allowed. Liberalism attempts to broaden in the realm of faith; radicalism attempts to restrict the realm of liberty. Neither one is in harmony with the principles of the Restoration.

Liberalism and radicalism are also alike in another way. Liberalism, with the introduction of the Missionary Society, opened the door for other departures in matters of faith. Once it had opened the door there was no stopping place. But this same thing is true concerning radicalism. Once the door is opened by the binding of one opinion, there is no stopping place. This has been just as true of radicalism as of liberalism. Those who have opposed orphan homes and congregational co-operation have continued to shift positions and attempt to bind more and more of their opinions. If one person can bind his opinion on someone else, then why does another not have the same right? Thus, there can be no end. When orphan homes were first opposed, it was contended that an individual could contribute to them, but not the church. When this position could not be

(Continued on Page 4)

## The Challenge Of Our Calling

(Continued From Page 2)

disheartening it must be for these brave men to be engaged in combat with the enemy on the front lines and then to see their brethren walking away or shouting encouragement to the foe!

If the preacher takes a firm Bible position on such issues as baptism or the one body, some members will feel uncomfortable and possibly apologize to any visitors who were present to hear it. If he speaks out against the sins of church members, the pulpit committee may "take him aside" and instruct him more perfectly in the ways of congregational politics. If he cries out against national or community evils from a Biblical perspective, some people will lament his "traditionally conservative position" on the issues of dancing, drinking, etc.

On the other hand, more and more brethren are willing to be "tolerant" toward any false doctrine that may be abroad—whether it be a claim to miraculous power from the Holy Spirit or the position that morality is always relative. Pulpits and publications all across our brotherhood are being pressured to avoid controversy over these issues.

### CHRISTIAN COURAGE

Paul wrote, "For God gave us not a spirit of fearfulness; but of power and love and discipline." (II Tim. 1:7.) The time has come for Christians to show the power and courage which is intended to be characteristic of us.

No more whining and self-pity because the world has different standards than ours. God is the one who created the difference in Christians and non-Christians. He set our standards for us. No more asking, "But what good will it do?" Believe the Lord's promise to give victory to his people against all odds. No more refusing to speak out when a preacher, teacher or publication puts forth false doctrine. Let us in meekness and love defend the truth lest we become partakers in their sin.

The Christian calling is one of challenge and opportunity. Those who backslide or turn away to a less noble way of life do so to their own destruction. "But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him." (Heb. 10:38).

## Problems And The Restoration No.1

(Continued From Page 3)

defended they decided then that an orphan home was an unscriptural organization. Other matters of judgment have been added to these until today it depends on just which one you are talking to as to what is right and what is wrong. A recent bulletin carried the announcement that the church was not buying any more flowers for the sick and for funerals with money from the treasury since the leaders could not find scriptural authority for doing so. The same bulletin carried a financial statement showing where several hundred dollars had been spent on paving a parking lot. Where is the authority in the Bible for this? It is certain that a parking lot is not a matter of faith, for if it is then this congregation has been unfaithful without a paved parking lot. It was a matter of judgment, but the same thing was true regarding the flowers. There would have been nothing wrong with deciding to send no more flowers as a MATTER OF EXPEDIENCY, but this congregation stopped on the GROUNDS of its being unscriptural, yet they can pave the GROUNDS on the basis of the scriptures. There are no GROUNDS, according to them, for flowers, but there is scripture for paving the GROUNDS. If this sounds confusing, don't blame me: I am just reporting the facts. Just as liberalism can find no stopping place, neither can radicalism. Liberalism claims liberty where none is allowed-- in matters of faith; radicalism restricts liberty where it is allowed--in matters of judgment.

### AN ABUSED PASSAGE

Paul's reference to eating meat has been abused by those who want to bind their opinions on others. This is used to oppose doing anything as a matter of expediency just because someone has an opinion to the contrary. The matter of eating meat was an individual matter. It had nothing to do with methods of the church fulfilling its

responsibility in carrying out generic commands. "But meat commendeth us not to God, for neither, if we eat, are we better; neither, if we eat not, are we worse" (1 Cor. 8:8). "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). Eating meat had nothing to do with any method of preaching the gospel or anything else that was the work of the church. If this passage justifies the church giving in, every time someone objects to some method or matter of judgment, then why did God give qualifications for elders? Their hands would be tied by every objection offered by WEAK CHRISTIANS. This interpretation of the passage gives the weak Christian the right to veto to everything the elders may decide in the realm of judgment. Surely God did not give the qualifications for elders that made it necessary to select the best and strongest men in the church to oversee and plan its work and then turn right around and make it impossible for the elders to do anything by requiring them to be guided by the judgment of weak Christians.

### CONGREGATIONAL CO-OPERATION

Congregational co-operation was taught and practiced in the Restoration Movement before the introduction of the Missionary Society. "The primitive congregations communicated jointly and co-operated in everything that was beyond the power of a single congregation, in prayers, in counsel, in labor, in giving and receiving. There can be no co-operation in one of these that does not suppose a co-operation in all. To pray for anything for which we will not take counsel together, for which we will not jointly labor, for which we will not contribute of all our energies and means, is only mocking God and disappointing ourselves" (M. H., 1834, p. 315). Campbell was not talking about the formation of a Society: he was talking about the formation of a Society: he was talking about congregational co-operation just as we practice it today.

Congregational co-operation was defended as being scriptural by those that opposed the Missionary Society. "I am for co-operation; but co-operation, if I understand the term, means weakness. When one church wishes to send out an evangelist, and is unable to sustain him in the field, she may invite her sister congregations to co-operate with her. If the invitation is accepted, when the members visit those inviting them on a set day, they ought to act as if in the house of another family. The elders of the congregation preside and state the object for which they are invited and their inability to perform the work themselves, and ask their assistance and the sum of money wanted. This being agreed upon, then all concerned can unite in selecting their evangelist or pointing out the most suitable ground to be occupied by him, for one year or the time agreed upon. The congregation proposing the co-operate appoints one of its members or elders to RECEIVE ALL THE MONEY AND PAY OVER QUARTERLY TO THEIR EVANGELIST WHAT THEY MAY JUDGE NECESSARY TO SUSTAIN HIM IN THE FIELD. THIS BROTHER'S ACCOUNT TO BE PRESENTED TO THE CHURCHES CO-OPERATING ANNUALLY" (SEARCH FOR THE ANCIENT ORDER, West).

## Ephesians 2,8,9

By WAYNE JACKSON

"For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."

This is a glorious affirmation. It is, therefore, regrettable that some have so perverted the passage with sectarian notions, and that others scarcely allude to it. Since the days of Martin Luther men have advocated the anti-biblical theory of "salvation by faith alone." It can be unhesitatingly declared that the above verse gives no semblance of support to that popular heresy.

Grace is simply the extension of God's favor. In the physical realm, we have both oxygen and food by the grace of God; yet those who refuse to breathe and eat will die. Spiritually speaking, the grace of God has been manifested to all men (Tit. 2:11), however, only those who are willing to RECEIVE that grace will benefit therefrom. (II

Cor. 6:1) Grace does not exclude obedience; it includes it. Noah found grace in the eyes of the Lord (Gen. 6:8), and was thus saved from the destruction of the flood, yet he PREPARED an ark to the saving of his house. (Heb. 11:7) Paul affirms that those saved by grace are "alive together with Christ." (Eph. 2:5) The same writer in another place speaks of this "newness of life" as being received when one is raised from the obedience of water baptism. (Rom. 6:4)

It is true that man is saved "through faith." There is no genuine faith, however, apart from obedience to the Saviour. When Jesus "saw" the faith of some, he was seeing their ACTIONS. (Mk. 2:5) Faith prompted Abel to OFFER the proper sacrifice. (Heb. 11:4) Enoch "WALKED" with God (Gen. 5:22) and thus by faith was translated that he should not see death. (Heb. 11:5) It is demonstrated repeatedly in Hebrews 11 that "faith" is an action word! The faith disassociated from obedience can only be described as demonic. (Jas. 2:19) Indeed, availing faith is that which works through love. (Gal. 5:6).

It is true that salvation is "the gift of God." It can never be earned. Paul presents a sharp contrast in Rom. 6:23 when he says, "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." The impenitent sinner will EARN his due wages of death, but salvation must ever be the gift of God. This concept has led many to erroneously conclude that man is thus void of responsibility regarding his salvation. This is definitely not so! ACCEPTANCE of a gift does not negate the benevolence of the giver. Note this striking example. Jehovah informed Joshua, "See, I have GIVEN into thine hand Jericho. . ." (Josh. 6:2) Despite the fact that Jericho was a gift, the Lord subsequently gave specific instructions for the TAKING of the city. "By faith the walls of Jericho fell down AFTER they were compassed about seven days." (Heb. 11:30).

On that perilous voyage to Rome in the midst of shipwreck, when it was feared that many lives would be lost, an angel informed Paul, "God hath granted (given) thee all them that sail with thee." (Acts 27:24) When the sailors sought to flee the ship, however, Paul warned, "EXCEPT these abide in the ship, ye cannot be saved." (Acts 27:31) The "gift" of their lives was CONDITIONAL. Salvation is the gift of God, but even so, "EXCEPT one be born of water and the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5)

Although this passage denies that salvation is of works, the term "works" must be viewed within the framework of its context. The assertion that salvation is unrelated to any type of works is ridiculous and involves the Bible in hopeless contradiction. The truth is, Paul teaches that redemption does not consist of that kind of works in which one might "glory." Boastful works are here in view.

The scriptures reveal that there are works ordained of God which are clearly prerequisite to being saved. Faith is a work (Jn. 6:29) and so is repentance (Mt. 12:41; Jonah 3:10). These, along with baptism (Cf. Mk. 16:16; Acts 2:38), are not works in which one might glory.

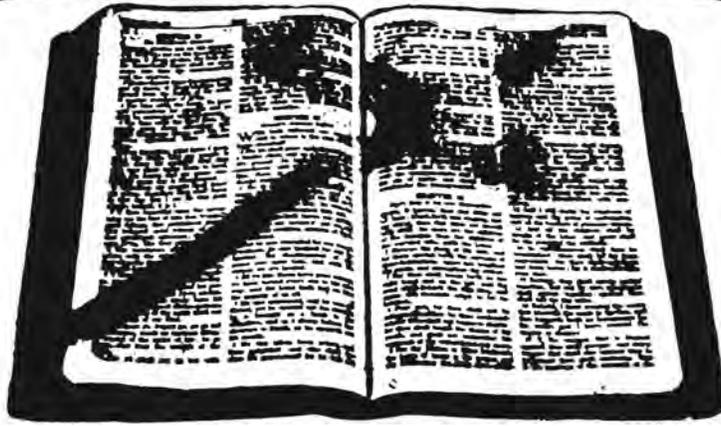
It is often claimed that baptism is a boastful work and thus cannot be connected with remission of sins. Actually, just the reverse is true. The Bible plainly states that Christ saves mankind according to his mercy BY THE WASHING OF REGENERATION (an allusion to baptism) and not by works of human righteousness. (Tit. 3:5) Baptism is viewed here in obvious contrast to boastful works. (Mk. 16:15-16; Acts 2:38-41.)

When one obeys the Master, he has nothing of which to boast. After he has done "all the things that are commanded," he has only fulfilled his DUTY, and is to still consider himself unprofitable. (Lk. 17:10) This, however, does not minimize doing that which is commanded.

Again we emphasize—Ephesians 2:8-9 is a marvelous declaration. Let Christians never hesitate to defend its teaching. Salvation is by the grace of God, on the Divine Side, but on the human side, it is through obedient faith. It is not upon the basis of a perfect and sinless of good works or by "The Works of the law" of Moses.

# 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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## Human Creeds Indicted

Near the close of the book of Ecclesiastes Solomon observed that "of making many books there is no end;..." (Eccl. 12:12.) Had the Sage of Jerusalem lived three thousand years later he might have observed that "of making many creeds there is no end." Almost since the time the Holy Spirit closed the Book of God with the final stroke of Inspiration dissatisfied man has been legislating for Jehovah in the realm of religion. The great and powerful preacher, Benjamin Franklin, once laid out the following objections against human creeds. (1) If they contain more than the Bible, we reject them because they contain too much. (2) If they contain less than the Bible, we reject them because they contain too little. (3) If they contain something different from the Bible, we reject them because they are different. (4) If they are just like the Bible, we reject them because they would be superfluous. Another serious indictment which can be laid at the feet of human creeds lies in the glaring contradictions created by their constant changes. They are not perfect at the time they are first conceived and stand in need of constant revision as their own history so aptly illustrates. No one should object to the fact that each generation has just as much right to make changes in these creeds as their religious ancestors did in writing them at first. We illustrate with two major changes which have taken place in this century by two prominent religious bodies.



ROBERT R. TAYLOR JR.

compatible.

"The 109th General Assembly adopted a report Saturday which, in effect, concludes that four previous General Assemblies WERE IN ERROR IN SAYING THAT HUMANS HAVE NO ANIMAL PARENTAGE OF ANY KIND" (Emphasis mine-RRT.)

"However, the emotionally-charged topic was debated an hour and a half as fundamentalists of the church made impassioned pleas opposing evolution theories.

"The report, by the Theological Committee of the one million-member, predominately Southern church, states that biological evolution is accepted by the majority of modern scientists. And it concludes that the relation between the theory of evolution and the Bible is 'not contradictory.'

"The report, adopted by the 460 commissioners (11 and 1/2 times the number of men God used to write the ENTIRE Bible-RRT) of the assembly said, 'it is not necessary to understand the Genesis account as a scientific description of creation.'"

There were delegates who strongly opposed this change in their doctrine. They even offered substitute motions to the effect that the literal truth of the Book of Genesis be affirmed and that the compatibility between Genesis and the theory of evolution be denied. But the winds of change were in the air. Darwin had more supporters than did Moses. Genesis had to give way for "science falsely so-called". (I Tim. 6:20.) These substitute motions vouching for the integrity of the Genesis account were overwhelmingly defeated!

Now one of two things has to be true. The Presbyterians were either right before 1969 which makes them wrong now or else they were wrong before 1969 which makes them right now. Now evolution is either true or it is not true. They said it was not true before 1969. Now they say it is true. Both positions cannot be in harmony. Of course they were right prior to 1969. They are wrong now. Evolution is not in harmony with God's word and 460 commissioners cannot make compatible this godless scientism and the creation account set forth by Moses in Genesis, the book of God's origin of things. There are glaring contradictions between the theory of evolution and the Bible. Organic evolution teaches that higher forms of life have developed from lower forms of life. Man, as we know him, has come from lower forms of life through eons of time, is their contention. The Bible teaches that God made man after his own image, in his own likeness and from the dust of the ground. (Gen. 1:26-17; 2:7.) There is not an organic evolutionist on earth who believes this. If he does, the label of organic evolution does not fit him. In such a case he would be improperly named. Evolution has no place in its system for the creation of Genesis 1, the fall of

Genesis 3 or the remedial system taught in the last 1,186 chapters of God's word. The Bible teaches creation, a fall and a system of redemptive mercy. Evolution denies creation, a fall and a system of salvation. In evolution there has been no fall. G. G. Gaylord, a leading evolutionist of the twentieth century says in his book, THE MEANING OF EVOLUTION, "Man has risen, not fallen." (p-310.) These Presbyterian leaders displayed great ignorance of both creation and evolution by going on record that there is harmony between the two systems. The two are as incompatible as daylight and darkness. This question of challenge to our Presbyterian friends: If the Bible and evolution are so consistently harmonious and you have been following the Bible all along, why was this change necessary? If evolution be true, you were not following the Bible in your creed when for more than eighty years you opposed it. If evolution be false, you are not now following the Bible since your creed now favors the system. Either way your creed-making system stands solidly condemned. If not, why not? Those who devoutly respect God's word should now see the inconsistency of their creed makers and changers and do some changing themselves. The devout element in this religious communion should not only reject this change but every other deviation which currently separates them from pure New Testament Christianity. We would love to see them accept Christ as their only creed and the Bible as their only religious guide.

### METHODISTS AND ORIGINAL SIN

Before 1910 the Methodists taught that all babies were conceived and born in sin. In 1910 they did an about face on the question of original sin and depravity. They decided that babies were no longer born in sin. Now observe what it did to Methodist families with children some of whom were born before 1910 and others after that date. We knew two brothers in West Tennessee who belonged to the Methodist Church. They had some children born before 1910 and some after 1910. According to the Methodist creed which they accepted, some of their children were born in sin and others were not. Now all their children were born to the same parents but some were more fortunate than others in that their births occurred after the creed change was affected. Imagine remaining loyal to a system that taught the older children were depraved at birth but the younger children possessed no sin at birth! Children are either born in sin or they are not born in sin. Both positions cannot be right. One has to be false. This means that Methodism was either wrong before 1910 and then right after this date or else right before 1910 and wrong after this date. Such evidences the extreme folly of human legislation in

### PRESBYTERIAN DOCTRINE AND EVOLUTION

For more than eighty years the Southern segment of the Presbyterian Church had taught in its official creed that "man was created body and soul by immediate acts of Almighty Power, without any natural animal parentage of any kind, (and) out of matter previously created out of nothing." During these eighty years at least four of their general assemblies had given their approval to this belief. But the year of 1969 brought a change to this doctrinal stand. THE NASHVILLE TENNESSEAN, Monday, April 28, 1969, carried the following headline: "Darwin, Bible Compatible: Presbyterians". Here are some statement

"The governing body of the Presbyterian Church in the U. S. has reversed its 80-year-old position on evolution, concluding now that the Darwinian theory of evolution and the Bible are

(Continued on Page 4)

## WORDS of TRUTH

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## "How To Have Peace on Present Issues"

This is my reply to brother Connie W. Adams man-made law for peace among churches of Christ. In the WESTVUE MESSENGER, edited by brother Thomas G. O'Neal, Jan. 8, 1970, brother Connie W. Adams argued that we should be able to have unity and peace in the brotherhood by all of us giving up everything which the apostles did not have and use, and all at the same time be safe by doing that to which no group of us objects.

Before we examine this compromise on behalf of peace and unity, I must point out the fact that brother Adams, and those with him do not practice what they preach on this subject. (Rom. 2:20-13.)

The "Anti" Sunday school brethren have been arguing this very compromise since I was a young preacher fifty years ago. They have always said, (in sermons, tracts and debates), those who use the Bible class method of study, with literature, and women teachers for some classes, admit they could properly teach without using these modern methods, and they have always tried to persuade us to give them up in the interest of peace and safety. Brother Adams and his "brethren" know all this, and still they refuse to give up their class method, literature, and women teachers, though the apostles and early Christians did not meet and divide into classes on Lord's day morning, use literature of a modern sort, nor have women teach in some of the classes. Yet, brother Adams must admit that we could be Christians and get to heaven and not use the "Sunday school method" of teaching. Brother Adams argues back at these "Anti" brethren and contends that the command to "Teach" is a generic command, and God has, by a necessary inference, given us the liberty of using whatever method of teaching which we believe to be expedient, and that we, like Paul, are not going to give up this liberty, and that for the reason that we want the truth of the gospel to remain with us. (Gal. 2:1-5) Brother Adams would argue that we should not start bowing to such a man-made law as the "anti" Sunday school law, made by a few brethren in the realm of liberty under generic command.

And the same is true of the individual communion cups. Those brethren also argue that the rest of us should give up the use of the individual cups in the interest of peace and unity, as all of us alike admit that we could worship acceptably without the use of such cups. But



GUS NICHOLS

Adams, and his "brethren" refuse to give up their individual cups "to have peace" among brethren on the very basis that he is arguing that we should give up the orphan home method of caring for orphan children, and the cooperation of churches in putting on radio programs, etc.

But, now hear brother Adams. He says, "Gospel preaches used to preach sermons on 'The infallibly Safe Course', or 'Safety First'". Then he glides out of the realm of generic authority into the realm of specific background command—the command to immerse in baptizing. For the Greek word "Baptizo" is defined in the Greek-English Lexicons to mean "Immerse", "Overwhelm", etc. He says, "Such sermons emphasized that all can agree that immersion is baptism, but divisions arise over sprinkling and pouring." Of course that is true. But such divisions are not over "matters of judgment and expediency" under generic command, leaving us a choice, or option as to how to do the thing commanded. God says baptism is a burial and has in the act a resurrection. (Rom. 6:4; Col. 2:12.) Hence, it is scriptural and right for all to perform this, and nothing else is obedience to the command to be baptized. The command to baptize, in the Greek, is a "specific command," the very nature of which excludes "sprinkling and pouring" for baptism. Hence, we are united and at peace on such specific commands, aren't we brother Adams? Our divisions over "Present Issues" are not in this realm, the realm of SPECIFIC DIVINE LAW, but in the realm of GENERIC DIVINE LAW.

God has not given us a specific and exclusive command as to how the church is to care for the poor and needy, nor as to how the churches are to cooperate in putting on a radio program. But God has commanded that we "Relieve", and has given us no background command as to how to do it, and thus God left us the liberty, under generic command, to use our own judgment as to how to do it, so long as no principle of divine truth is violated. The command to "baptize" is specific, as to the act to be performed.

But this is not true of the command to "relieve", (I Tim. 5:16.) Neither is it true of the divine command for churches to cooperate. (I Cor. 16:24.) The details of such cooperation are not given, and are, therefore, left to human judgment, as I have said before, so long as no principle of truth is violated. It is in this realm of generic law that brother Adams, and his "brethren" make laws for God, and cause divisions among us. They thus destroy the liberty afforded in the doctrine of Christ, a liberty which they themselves refuse to give up in the case of the "Sunday school", and the "Individual cups", etc.

But brother Adams next glides into the realm of specific law again, and says, "all admit that singing is suitable praise to God, but divisions come over the instrument." Indeed, they do, and why? Because God did not merely say for us to "Make music" in our worship, as this would have been a "GENERIC COMMAND", and would have given us the liberty to either sing or play, or do do both. But God selected the kind of music we are to produce, and said he wanted "singing". (Col. 3:16; Eph. 5:19.) This specific excludes the "instrument." Now, brother Adams, where is there a certain, specific and exclusive command like that for the church to "relieve" the needy. (I Tim. 5:16.) This is not a specific command, as to how to do the thing required, as is the command to sing.

Brother Adams, please remember that if we must have specific law for all we do and for the way or method to do it, then you should give up your "Sunday morning Bible School" in the interest of "PEACE ON PRESENT ISSUES" with some of our brethren, and also give up your "Individual communion cups" in order to have peace with the "one cuppers". Do you mean to do this, and plunge the church into digression from the principles of liberty? (Gal. 2:1-5.) Are you for giving up all that we practice under generic command, and for making the church into a tenth rate human sect?

Brother Adams next says, "The plea was always to pursue the course which all know to be right and upon which all can unite." Well, the Anti Sunday school brethren preach such sermons, and make that plea to brother Adam, but he refuses to

hear them and their plea, and goes on using his Bible classes, literature, and women teaching some of the classes. He continues to use his individual communion cups, regardless of the man-made laws against such, just as we go on doing things under generic law regardless of the demand on the part of brother Adams to give up these matters of liberty for untiy on the basis of compromise, or submission to a law made by man in the realm of human liberty granted under a necessary inference under generic law.

## "Woman's Ministry"

FLAVIL H. NICHOLS,  
Winchester, Tennessee

A copy of "THE NEW TESTAMENT CHURCH" by Alma White, A.M., D.D., (Zarephath, N. J.: Pillar of Fire, 1929) recently came into my hands. She was a "Bishop" (pages 404-411) but the name of her denomination was not stated. She founded (Co-educational) "Alma White College," "Alma White Preparatory School," and "Zarephath Bible Institute," all in Zarephath, N. J.; "Bellevue Junior College, Academy, and Bible Institute," Denver, Col.; and "Gallilean Training School," Los Angeles, Calif. She teaches premillennialism, miraculous divine healing, women preachers, and many other heresies. Let us now examine part of her defense (?) of women preachers. She wrote:

Where Paul commanded married women to keep silence in the churches (1 Cor. 14:34) it was simply a matter of discipline. (Note the fact that nothing is said in regard to unmarried women.)

The apostle Paul himself stated in this same chapter: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37.) Along comes "Bishop" Alma White who says, "it was simply a matter of discipline." (Incidentally, it would be interesting to know how 'Madam' White qualifies as "Bishop," since the Holy Spirit said (1 Tim. 3:2), "A bishop then must be... the husband of one wife." Was this, too, "simply a matter of discipline"?)

It seems the wives of inspired prophets at Corinth were interrupting their husbands, and were disturbing the assembly where inspired revelations were being given. Paul wrote: "Let your women..." (Notice the possessive: "your women" or "your wives") "keep silence." He did not say, "If they will learn anything, let them ask their husbands." (Period.) They were already doing this, and in so doing, disturbed the assembly. Paul said "let them ask their husbands AT HOME." At that time the gospel of Christ was in the inspired MEN; today it is in the inspired BOOK—the written New Testament. No woman—married or single—need now "ask" her husband (nor any other man); she can "study" to obtain God's approval. (2 Tim. 2:15.) "When ye read ye may understand." (Eph. 3:4.)

This woman author continues: "It could not mean that women were not to pray, exhort, preach, and give their testimonies, for some of them were doing this very thing; otherwise there would have been no necessity for Paul's telling them it was a shame for women to pray or prophesy with their heads uncovered (1 Cor. 11:15)." (P. 272.)

"Bishop" White assumes that women LED the prayers, and publically preached. One (of either sex) does not have to LEAD the song in order to SING; neither is it necessary to LEAD the prayer in order to PRAY. But if this were being done at Corinth, the Holy Spirit through the apostle Paul directed that it be stopped! (1 Cor. 14:34-35.) If it be a "fact" that it was practiced by the Corinthian church, this no more proves it was right, than their teaching that "there is no resurrection" proves that doctrine true! If they were wrong about the resurrection (and they were! See 1 Cor. 15:12-58), they might well be wrong about the other practice (?) also. If Madam White be right in saying, "Some of them were doing this very thing," remember the inspired apostle Paul put a stop to it! (1 Cor. 14:34-35.)

(Continued on Page 4)

## A Heartening Sign

Some signs that I see among our brethren are quite enough to cause us to "thank God and take courage." I refer to the articles in many of our religious journals and to Lectureships such as that coming soon as Freed-Hardeman College dealing with Liberalism and Modernism. This may be the very thing that will bring together those who have been at odds during the past two decades on matters pertaining to the care of the needy and cooperation. We have a common foe to fight and as one Editor recently pointed out, the differences on cooperation and such like have divided us, but Liberalism will destroy us if allowed to go unchecked. (Paraphrased)



VIRGIL BRADFORD

### COMMENDING FIRST CENTURY CHRISTIAN

I wish to commend to all into whose hands this may come the FIRST CENTURY CHRISTIAN. This is a monthly publication edited by Roy J. Hearn and J. Franklin Camp. The aims of this publication are: to advocate: (1) The supreme authority of Christ. (Matt. 28:18.) (2) The verbal inspiration of the Scriptures. (I Cor. 2:1-13.) (3) The Bible as God's complete and final revelation. (Jn. 16:13.) (4) Contending for the faith. (Jude 3.) (5) Purity of the church. (II Cor. 11:2-3.) (6) In matters of faith, Unity; in matters of opinion, Liberty; in all things, Charity.

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## "Reputation and Character"

The Son of God said unto the church at Sardis, "I know thy works, that thou hast a name that thou livest, and thou art dead." Rev. 3:16.

Men said of Sardis, "She is alive"—this was her REPUTATION. The Lord said to her, "Thou art dead"—that was her CHARACTER. What men say of you is your REPUTATION; what the Lord says of you is your CHARACTER—what you really are. A man's character and his reputation should be good; when his character is bad, his reputation will likely be bad. Unfortunately, this is not always the case. Though a man's character may be stable, his reputation will likely fluctuate. Between his character and his reputation there may be a conflict, due to faulty communication.

A good man may have a bad reputation. Though a pure man, Joseph was accused of impurity. Though a noble patriot, Jeremiah was branded a traitor. Though sinless, Jesus of Nazareth was often under the condemnation of religious leaders. All through the ages people have suffered for crimes they did not commit. The apostle Paul said, "All that would live godly in Christ shall suffer persecution." A bad reputation may be a good indication.—It may indicate a godly life.

A bad man may have a good reputation. Though an unworthy son, Absalom "stole the hearts of the men of Israel"—he revelled for a while in a fine reputation. Concerning Judas Iscariot, we hear no

unfavorable remark until the very last. Though Sardis was dead, men of the area were saying, "She is alive!" All through the years, men have worn the robe of hypocrisy. All through the ages, men have been praised for good deeds they did not do. "Woe unto you," said the Master, "when all men shall speak well of you." When thieves and robbers speak well of you, when drunkards and fornicators speak well of you, when false teachers and false livers speak well of you, something is wrong with you. Your character is revealed by the character of people who praise you. Evil men speak well of their kind, their kin. A good reputation may be a bad indication.

Goodness of CHARACTER is paramount. It is vastly more important than REPUTATION, than all the praise and all the honor and all the glory that men can give. Reputation is an uncertain thing, a fleeting thing. Like the mist of the morning, it is soon gone. PURE CHARACTER will endure. It will outlive "the wreck of matter, and the crash of worlds." We should, for this reason, lay emphasis on CHARACTER. We should build our house upon the Rock—the character and the teaching of the Lord Jesus. This is the only enduring foundation. "Trust in yourselves" and you are doomed to disappointment; Trust in your friends and they will die and leave you. Trust in money, and you may have it taken from you. Trust in reputation, and some slanderous tongue will blast it. But trust in God, and you are never to be confounded in time and eternity."—(Anon.)

## The Restoration and Cooperation No. 2

By FRANKLIN CAMP  
Birmingham, Alabama

### OPPOSITION A RECENT THING

Co-operative radio programs were conducted in numerous areas, and no opposition was ever offered until the Herald of Truth was opposed. In 1938 I conducted a daily radio program which was supported by several congregations. The only difference between it and the Herald of Truth was the size of it. The Herald of Truth is on many stations supported by many congregations. I never knew of anyone that accused us of having a Missionary Society because we had a co-operative program.

Many that oppose the Herald of Truth had co-operative radio programs and other co-operative works. The "Way of Life" of 1946 has an article written by Herschell Patton, who was preaching for the Woodlawn congregation. In this article he called attention to a radio program aired on a Birmingham station by several congregations. He stated in the article that the churches in Birmingham had always PRESENTED A UNITED FRONT. Each of the co-operating congregations sent its money to Woodlawn, and Woodlawn paid the station. It was right then but wrong now. The Adamsville congregation now has a program on a Birmingham station with other congregations co-operating. But we are liberal now for doing the very thing other congregations did in 1946. If this is equal to a Missionary Society it took the churches in Birmingham a long time to discover it. Furthermore, I do not know of a single congregation in Birmingham that lost its autonomy as a result of this congregational co-operation. On October 7, 1949, the BIRMINGHAM NEWS carried a full-page ad of churches of Christ in Birmingham. Brother Lewis wrote the feature article giving a history of the church in Birmingham. Fourteen congregations co-operated in running the ad. The cost was divided equally among the congregations, and Woodlawn handled the money. Each congregation sent its money to Woodlawn, and Woodlawn paid the BIRMINGHAM NEWS. Why was it right then but wrong now? Were these churches liberal?

### CO-OPERATION SCRIPTURAL

New Testament churches co-operated. I Corinthians 16: 1, 2 and 2 Corinthians 8 and 9 authorize congregational co-operation. Paul gave order to the CHURCHES of Galatia. This was a co-operative effort on the part of these congregations. 2 Corinthians 8 and 9 urge Corinth to co-operate with the churches of Macedonia. Would Paul teach congregations to do that which

would destroy their autonomy? If these churches could co-operate without destroying their autonomy, why cannot congregations of today do the same thing?

### THE EMERGENCY ARGUMENT

It is now contended that congregations may co-operate in an emergency but not otherwise. This admission shows that co-operation does not destroy autonomy. Even an emergency would not be grounds for practicing something that affected the autonomy of a congregation. There is no weight in this emergency argument. If 2 Corinthians 8 and 9 can be practiced only in an emergency, then the same thing is true concerning I Corinthians 16:1, 2. The weekly collection in I Corinthians 16 was for the same things as that of 2 Corinthians 8 and 9. The only example we have of a weekly collection is in I Corinthians 16. If the co-operation can be practiced only in an emergency, then the weekly collection can only be practiced in an emergency. This would mean that the only time a weekly collection could be taken was when there was an emergency. If the church has a bank balance to cover its expenses then it cannot take a collection on the first day of the week. Do those that oppose the co-operation of 2 Corinthians 8 and 9, except in an emergency, practice the same thing with reference to I Corinthians 16?

### ONLY IN BENEVOLENCE

It is further contended that 2 Corinthians is an example of co-operation in benevolence and not in evangelism. I read an article in a bulletin that denied that 2 Corinthians 8 and 9 could be used as an example of co-operation in evangelism. If this is true, then, since I Corinthians 16 is an example of a collection for benevolence, it cannot be used as an example for evangelism. The collection in I Corinthians 16 was for the same thing as the collection of 2 Corinthians 8 and 9. If an example of co-operation in benevolence cannot be used for co-operation in evangelism, then an example of a weekly collection for benevolence cannot be used to justify a weekly collection for evangelism. If I Corinthians 16 can be used for evangelism, then the same is true of 2 Corinthians 8 and 9.

### ORPHAN HOMES

The claim is made today that orphan homes are unscriptural. Yet so far as I know no one ever questioned them until less than twenty years ago. My grandfather was a pioneer preacher, and I remember his appealing for a liberal contribution on fifth Sundays to be sent to Tennessee Orphan Home. The congregation I grew up in supported orphan homes. I preached for it twelve years, and no one ever accused me of being liberal because I preached for a congregation that supported orphan homes. I never heard an argument made against orphan homes until Childhaven was started. Why did it take so long to discover that they are unscriptural? The Missionary Society was opposed by many from the very beginning.

### ORPHAN HOMES AND THE RESTORATION

The first orphan home under a board of directors and supported by churches of Christ was organized in Midway, Kentucky. The charter was granted in 1847. Alexander Campbell commended it in the MILLENNIAL HARBINGER in 1848, page 712. Fanning Orphan Home was chartered in 1881. I have in my files a photostatic copy of the charter. David Lipscomb's name is on it as a trustee. The charter states "To organize a corporation under the patronage of the church of Christ." I preached at Fanning Orphan Home while I was a student in Lipscomb. If I am a liberal now I always have been. I never repudiated my association with Fanning Orphan Home. Yet some preachers with whom I worked in meetings in the past would not think of recommending me today for a meeting because I am liberal. (?)

The Christian Widows and Orphan Home was incorporated in 1883 and began operation in 1884. I have in my files a photostatic copy of a directory of churches of Louisville, Kentucky, and M. C. Kurfees is listed as a member of the board. He was minister of the Campbell St. congregation. Was he liberal?

### CHANGING POSITIONS

The first opposition to an orphan home was against Childhaven. I have been acquainted with

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## Human Creeds Indicted

(Continued from Page 1)

the realm of religion. Of course babies are NOT born in sin.

### CONCLUSION

Being very imperfect documents at the time of their conception human creeds sometimes contradict themselves within a few lines of each other. In "The Standard Manual for Baptist Churches" by Hiscox, salvation is attributed to be "WHOLLY of grace" and yet on the next page justification is said to be "SOLELY through faith in Christ". (Emphasis mine-RRT.) Grace and faith are not the same. Wholly and solely are mutually exclusive terms. How could it thus be?

## "Woman's Ministry"

(Continued From Page 2)

As if anticipating, but trying to dodge, this truth, "Bishop" White continues:

The Greek language has three words for speech: LEGION and EIPIEN always mean to speak intelligently; while in the passage, "It is a shame for women to SPEAK in the church" (1 Cor. 14:34), the word used is LALIEN, meaning to buzz like an insect, or make sounds like the jabbering of children before they can speak plainly. There was disorder in the meetings at Corinth, caused by the "buzzing" of the ignorant women who did not understand what was being said, and Paul was telling them to ask their husbands at home the things they wished to know.

The Englishman's Greek Concordance (page 788) lists EIGHT (not three) Greek words for the various forms of the word "speech," and twenty-six Greek words for the different forms of "speak!" Thayer's Greek-English Lexicon (page 368) tells us that the CLASSICAL meaning of LALIEN (a form of LALEO) was "to utter a sound, to emit a voice, . . . having reference to the sound and pronunciation of words and in general the form of what is uttered . . . hence LALIEN is employed not only of men, esp. when chatting and prattling, but also of animals." However I emphasize that Thayer gives this as the CLASSICAL meaning. On the same page he says further:

" . . . though in classic Greek LALIEN is the term for light and familiar speech . . . , in Biblical Greek it is nearly if not quite FREE FROM ANY SUCH SUGGESTION."

Then he cites several secular uses, and says: "But let us look at the N. T. usage in detail:" Then under number "5". (page 368) Mr. Thayer gives this definition: "to use words in order to declare one's mind and disclose one's thoughts; to speak"—and it is under THIS DEFINITION that he cites the reference in which we are interested, 1 Cor. 14:34-35. (See Thayer, page 369, right column, line 2.) Preceding that reference, note this statement of the renowned Greek scholar: "Many of the examples already cited show that LALIEN is frequently used in the N. T. of teachers,—of Jesus, the apostles, and others. To those passages may be added . . . 1 Cor. 14:34, sq. . ."

The Greek LALEO (of which LALIEN is one form) is translated "speak" 241 times in the N. T. That it does not retain the original classical meaning (of indistinct or babbling sounds) is evident from its uses. For example, "Jesus came and SPAKE unto them, saying, Go ye therefore and teach all nations, baptizing them. . . ." (Matt. 28:18.) Was the Son of God merely making a "buzzing" sound, like the "jabbering of children before they can speak plainly?" No! What he said was understood, and recorded! This is the same Greek word used in 1 Cor. 14:34-35: "Let your women keep silence in the churches: for it is not permitted unto them to SPEAK in the church." It appears that this woman preacher is as wrong about the Greek as she is about the English Bible! Of 1 Cor. 14:34-35 this woman "Bishop" says:

The misinterpretation of this scripture down the centuries has been the means of closing the mouths of multitudes of women and destroying their souls in perdition. p-237.

I deny that it is the "misinterpretation" of this scripture that is "closing the mouths of . . . women." The text itself says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are

commanded to be under obedience, as also saith the law . . . for it is a shame for women to speak in the church." Rather, the woman bishop's DISTORTION and PERVERSION of this scripture will destroy her soul and those who follow her false teaching. The apostle Paul wrote: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8-9.)

## The Restoration and Cooperation No. 2

(Continued From Page 3)

the arguments made against them from the very beginning. There has been a constant shift in positions. It was first contended that individuals could support the homes just as long as they were not supported from the church treasury. I heard the Wallace-Holt debate in Florence. Brother Wallace quoted from a tape of Brother Holt's radio program, where he stated that he would send his individual contributions to Childhaven a year ahead if churches would stop supporting it. The argument was made that the homes supported by churches were parallel to a Missionary Society. When objectors were asked if they would give an individual contribution to a Missionary Society, they said no. They were then forced to change their position as to individuals supporting homes.

When confronted with the fact that a private home is another institution, they shifted to the position that you could not contribute to a home at all, but to the person in need. While few like to talk about it, their position now is that THE CHURCH cannot help an orphan at all. They have contended that "saints only" can be helped from the church treasury. If this is true then the church cannot help an orphan child that is not old enough to be a Christian. Christ said of children, "of such is the kingdom of heaven." According to those that oppose homes and teach the "saints only" doctrine, it is easier for a child to get to heaven than it is to get money from the Lord's treasury. This makes the Lord's treasury more sacred than heaven itself. We have chided the Baptists about making it easier to get to heaven than into the Baptist church, but some of my brethren make it possible for a child to go to heaven but impossible for him to get a dime out of the church treasury. A Christian is a sinner saved by grace through obedience to the gospel. A child is without sin. The only hope a child could have of getting any help from the church treasury would be to live long enough to sin so he could be saved by grace in obedience to the gospel. What a doctrine!

### JUDAISM AND CHRISTIANITY

"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and thou shalt lay it up within thy gates: And the Levite (because he hath no part nor inheritance with thee,) AND THE STRANGER, AND THE FATHERLESS, AND THE WIDOW, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deut. 14:28, 29). The tithe belonged to the Lord (Leb. 27:30). Was the tithe that belonged to the Lord any more sacred than the church treasury of today? God did not consider it a misuse of his money to help strangers and orphans under Judaism. Notice that the Levite, STRANGER, WIDOW AND ORPHAN WERE INCLUDED IN THE TITHE. The stranger was an alien. "Ye shall not eat of anything that dieth of itself; thou shalt give unto the STRANGER that is within thy gates, that he may eat it; or thou mayest sell it unto an ALIEN." (Deut. 14:21).

Suppose we have a Jewish synagogue and a church building side by side. The Jews are striving to live by the law. Someone that is not a "saint" comes to the church building needing help. According to those who deny that the church can help non-members from its treasury, the needy one would have to be turned away. He could go next door to the Jews, and they would be obligated to help him according to Judaism. Does anyone really believe that Judaism was more benevolent than Christianity? Yet according to the "saints only" doctrine, this would be true.

## "Why Did So Many Have To Die?"

RUBEL SHELLY

In the aftermath of hurricane Camille, a reporter asked an official of the state of Mississippi, "With so much advance warning from the weather bureau, why did so many people stay on the coast? Why did so many have to die? The warnings could have saved them."

Evidently many of the residents of the gulf coast could not believe that the storm would be so terrible as the reports indicated. They staked their lives on that false faith. As a result, hundreds died and thousands were injured.

Can you not draw a spiritual lesson from this awful tragedy? The Bible is filled with warnings about sin's destructive power. (1.) Sin separates men from God and cuts them off from his blessings. (Isa. 59:1-2.) (2.) Sin defiles the soul and makes one unfit to stand in the presence of God. (James 4:8.) (3.) Sin hardens one against the gospel. (Heb. 3:13.) (4.) Sin brings one into shame in this life. (Rom. 6:21) (5.) Sin will cause one to be excluded from heaven and confined to eternal torment. (Gal. 5:9-21; Rev. 21:8.)

The Bible gives repeated examples of the evil to be borne by men who sin. (1.) Adam and Eve were banished from Eden because of their sin. (Gen. 3:24.) (2.) Cain was made to be a "fugitive and a wanderer" because of his sin against Abel. (Gen. 4:12.) (3.) The cities of Sodom and Gomorrah were totally devastated because of the evil tolerated within them. (Gen. 18:20-21.) (4.) David suffered numerous tragedies because of his sins of adultery and murder. (II Sam. 12:7-15.) (5.) Ananias and Sapphira were struck dead because of their lie to the Holy Spirit. (Acts 5:1-10.)

The world is presently filled with unbelievers. The vast majority pay no attention to these repeated warnings against sin. They do not believe in Christ's second coming and therefore have no fear of his righteous judgment! (Cf. II Pet. 3:1-7.) The Lord himself has warned men about the nature of sin and has promised to judge all and destroy the wicked. "The Lord is not slack concerning his promise . . ." (II Pet. 3:9.)

The questions that will be repeatedly asked throughout eternity are: Why did so many have to die? With so many warnings, why did men not flee from sin? With so many invitations to salvation, why did men not come to Jesus Christ?

The answer: Unbelief. Men are not afraid of sin's power. They do not really believe that they are lost. But the Bible says, "All have sinned . . ." (Rom. 3:23.) "The wages of sin is death . . ." (Rom. 6:23.) "Fools make a mock at sin." (Prov. 14:9 KJV.)

Don't you make the spiritually fatal mistake of ignoring God's Word! Sin is real and destruction of the wicked is sure.

## "Kind Words"

Love and kindness are two of the greatest attributes we can possess. Love promote kindness. Kind words soothes our souls and helps us to overcome. "A soft answer turneth away wrath: but grievous words stir up anger." Prov. 15:1.

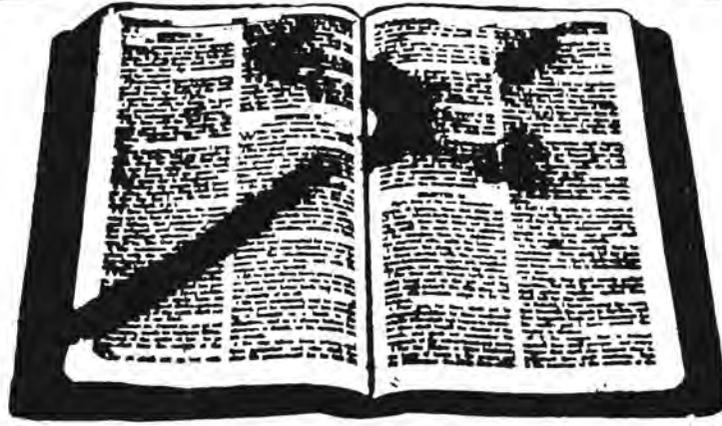
A rule of etiquette is to "always do and say the kindest things in the kindest way." It is also a safe thing in being a Christian.

The attitude of mind has more to do with happiness and success in life than almost anything else.

One of the greatest achievements in this life is to learn to hold our tongue when we do not need to speak, and when we do speak wisely it can change our day from gloom to glory. It can drive away clouds and let the sun shine in our hearts. There would be far less divorces if kindness ruled. Yes, there is glory in the little things of life, we can speak a kind word or do a good deed every day of our life and bring beauty and happiness. Such endures beyond the life of the giver. Not all of us can do great things in life but all can be kind to all. Everyone hungers for kindness and appreciation.

Ella Wheeler Wilcox once wrote: "Just the art of being kind is all this sad world needs."

# WORDS of TRUTH



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

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

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## Do Not Despise The Day Of Small Things

"For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." (Zech. 4:10) This practical warning for Israel not to despise the day of small things seems lost to the present generation in its eager quest for that which is monumental and colossal. Everything is done on a grand scale in our day. Nothing seems to be worthy of making the news unless it possesses sensational bigness. This spirit has even entered the church. Some have bypassed the daily performances of so-called small Christian duties for that which promises a grand scale of action and secures the hope of reaping big end results. Have we not begun to despise the day of small things? Is such a course wise?



ROBERT R. TAYLOR JR.

were composed of tiny drops of water. The miles and miles of sandy beaches lying adjacent to these mighty seas are formed by the tiny grains of sand. Though the powerful hand of creation had formed the majestic mountains, it also designed the interesting world of those forms of life discernable only through powerful microscopes. Jesus knew that the little things were of great importance. So should we.

Brother T. B. Larimore once extended a statement of good wishes for a young man's future welfare. The young man never forgot Brother Larimore's interest and concern and spoke of it years later to the gifted evangelist. In 1927, Brother Elmer Hyde of northern Alabama spoke some wise words of encouragement to a young man who stood upon the threshold of high school graduation. Brother Hyde encouraged this young man to attend a Christian college before he attended the university for his proposed studies in law. There you can study the Bible and perhaps some day you will preach the gospel was the essence of this sage advice. These were words "fitly spoken" and John D. Cox, the youthful recipient of them, later followed this wise counsel and became one of the great preachers of the

church in our generation. Before his death in the early 1960's Brother Cox wrote a deeply moving book and gave it the significant title A WORD FITLY SPOKEN. What great blessings came from a few well chosen words directed toward a young man in an impressionable mood one spring day forty-three years ago. Brother Hyde did not despise the day of small things.

A smile is a little thing but what happiness it can radiate. A word of encouragement to a precious youth might take only a moment and yet might help set a soul on a higher course of living for Jesus and serving his blessed Cause. Words of sincere appreciation to parents, wives, children, elders, deacons, Bible teachers and gospel preachers are so soon spoken but may linger to spread their joyful rays of happiness and encouragement for years to come. A visit to the side of a sick one may open the door later for entrance of the sweet gospel of salvation. Showing real care and concern for those bereaved may well establish a lasting bond of friendship. Taking the time to teach just one person the way of salvation or to reclaim an erring child of God may be little in the eyes of some but we do not believe heaven so regards it. Let us not despise the day of small things.

### "Preachers Write!"

MAURICE C. HALL

You recognize this command from God. It was primarily directed to John on Patmos as he had great scenes, marvelous visions, portrayed to him on the Lord's day. Revelation 1:19.

As God directed you to preach and to teach, and writing is a powerful means of doing this, does it not seem necessary that you spend some of your valuable time writing so that others might learn and come to Christ? John 6:44-45.

Paraphrasing Tennyson's famous statement, "More is wrought by prayer than men ever dream of". I believe that more is accomplished by writing than men even believe.

Years on the mission field, observing great workers like Otis Gatewood, Roy Palmer, Cline Paden, etc., and listening to great speeches along this line have convinced me of the importance of a preacher writing. In 1950, I heard Dr. Oswald Smith of Toronto, Canada speak on this theme at Chicago. I reaped several examples that I want to share with you.

There is power in properly written, meaningful ideas.

The Artsa (The Spark) was edited and smuggled into Russia for many years prior to the revolution and has been credited as a major factor in preparing the soil that gave birth to the Bolshevik revolution.

A comparatively unknown man wrote one book. It treated of the selection of the species, the

basis for the evolutionary theory. Today, every boy and girl, from their earliest teens study this theory propagated in Darwin's book.

The power of the written word should not have to be sold to preachers. Note the tremendous change that the Bible has wrought in this and other countries of the world. No book is as widely circulated, as widely known and translated, and none as comforting to downtrodden humanity as the Word of God. It was written by God as he inspired men to pen it. If my God used good writing to teach men his will, I want to use it as best I can in teaching that same message.

Missionaries are learning the widespread acceptance of written material in all cultures, but especially in the developing countries. Lucien Palmer related a story a Nigerian boy who walked ten miles with a scrap of printed paper in his hand begging the missionary to tell him what it said. Literature distribution became so important in our work in Saigon that we set a goal of printing a tract each week and a book each month.

Preacher, you should be writing because you want to influence the masses that you will never be able to see face to face. In our lifetime you can expect to influence deeply only a few dozen, or hundreds. But by means of the printed page, you could influence thousands, or hundreds of thousands, that you will not meet until you see them in eternity.

Finally, you should be writing so that your

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If the architects for gigantic operations today had been planning the personal ministry of our Saviour, they surely would have vetoed his choice to deliver his great lesson on the new birth to a lone visitor at night in Jerusalem. (John 3:1ff.) However, the wisdom of the Master suggested this was the proper place and the right time to teach first of the birth from above which would make possible an entrance into the Messianic kingdom. Who would have thought that the great discourse concerning worship for the Christian Age should have been given to a lone woman of Samaria and she with a questionable background at that? Inspiration did not even record her name. Yet only one person heard the Saviour's initial discourse on the essential qualities for Christian worship. (John 4.) The disciples once thought Jesus was wasting his time by receiving little children. (Mark 10:13-16.) They even rebuked those bringing little children to the Master. Jesus was strongly displeased with the disciples' interference. He said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.) What a noble blessing this was to the children involved, their parents and to the millions who would spiritually profit from reading this incident in later years. Every parent and child can truly know from the inclusion of this precious incident that Jesus genuinely "loves the little children of the world". Are you not happy that the Master did not despise the day of small things?

As Creator Jesus knew that the mighty oceans

## WORDS of TRUTH

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## The Resurrection

Paul wrote to the Corinthians that the gospel which he had preached unto them was, "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." (I Cor. 15:1-4).

The resurrection of Christ is a fundamental truth of the gospel. If Christ rose from the dead he is the Son of God, Christianity is true, and the church of Christ is the true church. Paul says Christ was "declared to be the Son of God with power... by the resurrection from the dead." (Rom. 1:4) If Christ did not raise from the dead, our faith is vain, and we are still in our sins. (I Cor. 15:13-19). And also there will be no resurrection of the countless dead, and our fondest hopes are gone forever. "If in this life only we have hope in Christ, we are of all men most miserable." "But now is Christ risen from the dead, and become the first fruits of them that slept" (I Cor. 15:19-20).

"And they entered in, and found not the body of the Lord Jesus." (Lk. 24:3 Please read Mar. 28; Mk. 16; Lk. 25; and John 20.) If God raised this body, Christ is our Savior, and this gospel is true.

### FRIENDS AND ENEMIES AGREE

Both the friends and enemies of Christ agree in the following points: (1) That Christ was buried in Joseph's new tomb, and that (2) A huge stone was rolled up to cover the mouth of the cave and that the Roman guard was stationed around the grave to prevent any one from stealing the body and claiming that it had been raised. (Mat. 27:62-66). Pilate charged them to make it as sure as they could. (3) On the third day the body was missing. (4) In a few days, the disciples were excited and filled with joy claiming they had seen the Lord. They claimed that above 500 saw him at one time (I Cor. 15:1-24). Their faith could not be shaken, and their excitement was great. What had been a weak and struggling handful of discouraged disciples, is now a strong group and spreading like wild fire in a dry forest. What happened? What made such a great change in these discouraged men? What put new life in their seemingly lost cause?

### HOW ACCOUNT FOR THE EMPTY TOMB?

First, let us hear his enemies testify. The records tell us that the guards became as dead men, when Jesus rose. (Mat. 28:1-8). The body now risen, and the tomb empty, some of the guards went into the city and told the chief priests and elders about the resurrection. Being also enemies of Jesus, they hired the soldiers to change the report and say while they were asleep the disciples stole the body.

But even this lie was a fulfillment of prophecy. "Wherefore hear the word of the Lord, ye scornful men. That rule this people which is in Jerusalem, Because ye have said, we have MADE A COVENANT WITH DEATH, (When Judas sold him.) And with hell are we at agreement: when the overflowing scourage shall pass through, it shall not come unto us: for WE HAVE MADE LIES OUR REFUGE. (when they hired the guards to lie for money) and UNDER FALSEHOOD HAVE WE HID OURSELVES. Therefore, thus saith the Lord God, Behold, I LAY IN ZION for A FOUNDATION A STONE A TRIED STONE, A PRECIOUS CORNER STONE; A SURE FOUNDATION: he that believeth shall not make hast. Judgment also will I lay to the line, and righteousness to the plummet: AND THE HAIL SHALL SWEEP AWAY THE REFUGE OF LIES, and the waters shall overflow the hiding place. AND YOUR COVENANT WITH DEATH SHALL BE DISANNULLED, and YOUR AGREEMENT WITH HELL SHALL NOT STAND: when the overflowing scourage shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it SHALL BE A VEXATION ONLY TO UNDERSTAND THE REPORT." (Isa. 28:14-19). Yes, God foretold six hundred years before the resurrection that the guards would lie in their report of the resurrection of Jesus. But God would sweep away their lies.

### DID THE DISCIPLES STEAL THE BODY?

1. Of course not. The lie of the guards was that they were asleep when the body became missing. Like lies in general, their lie is easily detected, for if they were asleep they did not know but that the body got up and walked out, as it did in fact for the disciple saw him time and again later. He gave the Commission after this (Mat. 28).

2. The disciples had never believed Christ would rise from the dead before the general resurrection. Even when they were told that he was risen they did not believe the report (Mk. 16:14; Lk. 24:20-25). They did not believe Christ meant to rise again. Peter rebuked the Lord for so teaching during the personal ministry (Mark 16:20-23). They thought that Christ would be a literal king with a literal kingdom, even after the resurrection (Acts 1:6-8). When he died they lost hope, which was begotten again by the resurrection (I Peter 1:1-5). Two of them expressed the idea of all of them when they said, "We trusted that it had been he which should have redeemed Israel" (Lk. 24:21). They had no motive to remove the body, nor had they any idea on the third morning that the body was absent from the tomb. The women said: "Who shall roll away the stone for us?" Even doubting-Thomas would not believe until he had seen the Lord for himself (Jn. 20:24-25). Instead of stealing the dead body they needed a real resurrection of their Master to revive their hopes, and preserve their faith and interest.

3. Also the very character of the disciples proves they were not deceivers. When Stephen was stoned and they were persecuted not one faltered (Acts 7 to 12). When Saul began to persecute them, not one gave up (Acts 8:1-4; 26:9-12; I Tim. 1:13, 15). Paul saw the Lord in marvelous glory, talked with him: the Lord told him who he was, commissioned him to preach the resurrection gospel, and Paul never faltered nor flinched under persecution (Acts 9, 22, 26.) Paul was no deceiver (II Tim. 4:1-8). When beaten, stoned, imprisoned, and the like, he continued his preaching. (II Cor. 11:21-28). They rejoiced when persecuted (Acts 5:41-42; Acts 16:25-34).

4. Neither were the witnesses of the resurrection DECEIVED, for their opportunities for knowing the facts were too good for it to be possible for deception. They had been with Jesus 3 years before his death. They saw him on various occasions after his resurrection—even up to 500 brethren at one time (I Cor. 15:1-20). They handled him, ate with him, and saw him ascend into heaven (Lk. 24:46-51; Acts 1:9-11). He showed himself alive unto them (Acts 1:1-8).

### THE SWOON THEORY

Some modern enemies claim to know more about the facts than the eye-witnesses in the case. They say Jesus did not die, that he merely swooned, and they thought he was dead, but that

he revived and came out of the tomb on the third day. The facts are against this wild speculation. He had been pronounced dead by the Roman authorities. Finding him dead, they did not break his legs to see if he would show signs of life. But a Roman soldier took a spear and reaching up put it against his side and thrust it up and into the middle of his body, and there came out blood and water, but no sign of life, not a move did he make. This fulfilled a prophecy that said, "They shall look on him whom they pierced" (Jn. 19:32-37). It proved that Jesus was really dead. Paul says, "Christ died for our sins according to the scriptures, and that he was buried and that he rose again the third day according to the scriptures" (I Cor. 15:3-4).

Brother Leonard Johnson and I witnessed the execution of two young men in Kilby prison, Montgomery, Alabama, and when two doctors pronounced them dead, it was certain that they were, but not as certain as if a spear had been pierced into their side as was done to Jesus, without a flinch or move! (Jn. 19:32-37).

### THE VISION THEORY

Some unbelievers say Jesus really died, but did not rise, that the apostles only imagined they saw him, went out and preached the resurrection gospel thinking it true. It is impossible that all the apostles, were devied, on the various occasions on which they saw him, together with 500 other witnesses; that all of them by coincident imagined they saw Jesus alive, imagined they ate with him, talked with him, handled him, thought they saw him ascend but nothing really happened. All this is a thousand fold more difficult to believe than the miracle of the resurrection.

The apostles were plain men of every-day experience. They were not neurotics, or visionary men. Like doubting Thomas, and Saul of Tarsus, they were all "Slow to believe" (Lk. 24:25). They would not have died as martyrs for an imagination.

### THE POWER OF HIS RESURRECTION

In May, 1962, on a Lord's day morning between seven and nine o'clock Mrs. Nichols, our son, Flavil, Brother Gaddis Roy, and I, together with Robert Taylor, and others, met for workshop in sixty feet of the tomb at Gordan's Calvary, at which time I preached on the subject of the resurrection of Jesus, from the text, "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). Within a few feet of the empty tomb, I discussed the resurrection, dwelling on the words of the text "The power of his resurrection."

The resurrection put a foundation under Christianity which will be holding it up when Jesus comes! It put new life and hope into the disciples. It turned the world upside down. It converted 3,000 right there in Jerusalem a few days after he rose (Acts 2:36-41). Their Pentecost was not a thousand miles away, nor fifty years later. It was in the very city where he was crucified a few days before, and where he rose from the dead. The number of the disciples grew to be five thousand, and was multiplied again and again (Acts 2 through chapter 6). Nothing but a true gospel can account for all the facts and such marvelous results! In little more than thirty years the gospel had largely been preached to "Every creature under Heaven" (Col. 1:23; Rom. 10:18-21). The first day of the week is a monument to his resurrection now towering up NINETEEN-HUNDRED-YEARS-HIGH, to perpetuate the memory of the resurrection of Christ, who was raised on the first day of the week (Mark 16:8-9; Lk. 24:1, 7, 21, 36-51). Now turn and read the last chapters of Matthew, Mark, Luke and next to the last chapter of John, then love and serve Him faithfully until he shall come to raise us by the same power by which he was raised (Phil. 3:20-21).

## "Are You at Your Best?"

MOTIVATE BY LOVE: Christ was at His best, and He was at His best for our sakes, "For their sakes I sanctify myself, that they also might be sanctified through the truth," John 17:19. Then He wants us to be sanctified.

Well, what does sanctify here mean? It means to

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## March Lectureship

MARCH 9 THROUGH 12 marks the date of the annual Lectureship to be held by MEMPHIS SCHOOL OF PREACHING at its meeting place, Knight Arnold Church of Christ, 4400 Knight Arnold Road, Memphis, Tennessee. The Lectureship will begin at 1:00 p.m. on Monday and close on Thursday night.

The speakers and their subjects are as follows: Brother Guy N. Woods will conduct "Open Forum" at 7:15 each night. Brother Gus Nichols of Jasper, Alabama, will speak on "How to Establish Bible Authority" and "The Great God of the Universe." Basil Overton, Associate Editor of the Gospel Advocate, will speak on "The Unchanging Nature of Sin in a Changing World", "The Unchanging Nature and Need of the Doctrine of Christ in a Changing World", and "The Unchanging Blood of Christ in a Changing World." Robert R. Taylor, Ripley, Mississippi, will speak four days on "The Bible Doctrine of Final Things", including The Second Coming, Resurrection and Judgment, Hell and Heaven. Charles R. Williams, Texarkana, Texas, speaks three days on the "Incomparable Word." Frank D. Young, Pulaski, Tennessee, will deal with the subjects "The Faith Must Live", "A Distinctive Faith", "Steadfastness in the Faith". Franklin Camp, Birmingham, Alabama, will speak two nights on "Christian Evidences" and three times during the day on "Hints for Bible Study". Kenneth Randolph, Obion, Tennessee, will have the subject of "Making Peace With the Gospel." Glenn M. Lee who preaches for the church in Savannah, Tennessee, will speak on "Why I Believe in the God of the Unchanging Book", and "The Uplifted Christ of the Unchanging Book".

These are all capable speakers and faithful men of God. Everyone is invited to all of these lectures, day and night, and everyone who comes will be highly benefited by the lessons presented. The general theme of the Lectureship is "The Unchanging Book in a Changing World". Make your plans to be with us at every lecture.—Roy J. Hearn

## "Are You Wiser Than A Frog?"

BILL E. FREEZE

It has been said that one could try this experiment: Take one plump frog; one pan of water; put the frog in the water and place pan on the stove; gradually increase the temperature of the water. See for yourself if the frog does not become relaxed and contented as the water becomes warmer. The frog will eventually become so comfortable in the warm water that he will allow himself to be cooked.

As we laugh at the stupidity of the frog, let us note the analogy between the frog and man. The devil has his own experiment for man. He merely puts man in the pot of temptation and increases the temperature gradually. Eventually, man becomes accustomed to many situations that the Bible has condemned. Many accept the theory, that if everyone is doing it, it must be okay. The devil, by his subtle approaches, continually softens man. So many have been softened today that they have an indifferent attitude toward the decaying moral standards of our nation. Through the mass media of today, the devil persistently engulfs unconscious man. Many preoccupied men are unmindful that the moral standards are being degraded through our movies, magazines, books, TV, fashions and advertising. Man becomes contented in the warm water of sin.

The devil is smart enough that he does not increase the temperature all at once. If he did, man would be overwhelmed and horrified at the consequences. Generally, the devil begins in a mild manner to cook his prey. To the gullible Christian he simply says, "don't attend church services tonight," "skip your daily Bible reading," "no need to pray today", etc. Thus he continues tempting the naive soul until he has him in a helpless state of unfaithfulness. The devil is an energetic chief that forever is seeking an unwatchful mortal. Let us all adhere to the wise exhortation of the apostle Peter as he says in I

Peter 5:8, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."

## The Silent Sermon

MRS. ROBERT R. (IRENE) TAYLOR JR.

Many sermons are proclaimed every Lord's Day across this glorious land of ours. Some are uplifting while some are designed to destroy our faith in God. Most of these sermons are proclaimed publicly in eloquent language to delight the ear of those who listen. Wide and varied are the themes discoursed. The writer has always appreciated and benefited most from those sermons which inspired one to greater faithfulness and service in one's life as a Christian.

Since becoming part of the Lord's church at Ripley, Mississippi, the writer has "watched" one of the most effective sermons ever preached on Christian love, fellowship and the PRIVILEGE of public worship. This sermon is most eloquently preached by a fellow Christian destined to spend his earthly pilgrimage in an atmosphere of complete silence. He can neither hear a sound nor speak a word. His only communication is by sign language or the writing of notes. How then can he preach? Let me elaborate.

In an age which asks "Do I HAVE to go to church?" it is refreshing to find one who obviously comes because he WANTS to! He sits patiently through two hours of silent worship (yes, he comes to Sunday morning Bible Class, too!) content to wait for the notes a devoted sister takes for him during our services. A gracious sister in Christ assists him during the Bible class period so that he may follow the lesson. He studies his own lesson at home and always comes prepared. This Christian can sing only in his heart but we verily believe the melody to be beautiful. His prayers are truly "silent prayers" personally sent to a loving Father above. He must observe the Lord's Supper in his own way but he is not really alone. Heaven must surely smile on him.

With the exception of a few who have learned to greet him in sign language, his only communication with the congregation after services is a big, happy smile and a warm, friendly handshake. He says so much with that smile and handshake! He relates plainly that he is grateful to be present and proud to share in the period of greeting and fellowship after services. He doesn't stand back and wait for others to hunt him out. He feels an equal responsibility to do his share. It is nothing short of delightful to be engaged in greeting others and feel a gentle tap on the arm telling you he's come to share his joy with you. It seems to the writer that if ever a Christian could rationalize himself into being physically unable to attend services, this one might well be tempted. Could he not truthfully say, "I couldn't hear a word the preacher said" or "I can't understand the announcements"? What could be more frustrating? From our human standpoint he might be justified in feeling "bored" during the hours of silence. And yet—he comes! When his place is vacant the elders and preacher know he is either sick or visiting services away with relatives. We never need ask if he is "offended" because of something in a sermon or because some brother or sister failed to speak to him. Always cheerful—never gloomy—this Christian does not indulge himself in self-pity or constantly complain about his lot in life. He doesn't hide behind his handicap and let it keep him from serving his God.

The writer is made to feel humble when, by comparison, we count the blessings which many of us could receive from worship but do not. When we think of the joy and love we could impart to others, doesn't it make us feel ashamed of our feeble excuses? We're truly grateful for the constant inspiration received from this sermon. Don't you agree that it is a beautiful sermon? Doesn't it inspire you and make you want to serve God to the best of your ability? Matthew 5:16 says "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." How bright is YOUR light? May God help each of us to take more seriously our lives as Christians and use more wisely our Christian influence.

(This article is written in loving tribute to our brother in Christ, Lloyd Linebarger.)

## Servants of Christ

ALAN E. HIGHERS

The apostle Paul spoke of himself as "a servant of Jesus Christ." (Rom. 1:1). Further, he exhorted Christians to be "fervent in spirit; serving the Lord." (Rom. 12:11). He said, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." (Rom. 12:1). There is no higher calling for anyone than to serve the Lord and to be, truly, a "servant of Christ."

It is unfortunate that many Christians, however, seem to have a limited view of what it means to serve the Lord. Their service seems to be confined to the "worship service" -- the acts of worship or other activities performed in connection with the assembly of the saints. It is doubtless true that we serve God by participating in scriptural worship, but service to Christ is far more extensive than the activities of public worship. Some do not realize that we serve Christ not only in the public worship and in the church building, but in daily work and responsibilities.

One serves Christ by visiting the sick, helping the needy, and caring for the orphans, but his still does not present the whole picture of what the scriptures mean by "serving Christ."

The apostle Paul wrote to the Ephesians and Colossians regarding various daily responsibilities of the child of God. He spoke of the duties of husbands and wives, parents and children, and masters and servants. In this connection he said, "Servants, obey in all things them that are your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord: whatsoever ye do, work heartily, as unto the Lord, and not unto men; knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ." (Co. 3:22-24).

Here, the inspired apostle admonishes Christians to obey their masters "not with eye-service, as men-pleasers." This expression emphasizes that human nature remains much the same as it was in the apostolic age. Men today are still men-pleasers who render only eye-service; that is, they work well when they are being WATCHED. The apostle condemns that type of service. He says, "Whatsoever ye do, work heartily, AS UNTO THE LORD." The message is clear: "Render your service not merely to please your masters, but to please the Lord."

This principle shows how extensively the Christian really serves the Lord. Not merely in public worship, or in the church building, or even through individual religious duties, but the Christian actually serves the Lord in whatever he does -- even in secular activities. The Christian, if he is faithful, is always a servant of Christ. His life is truly Christ-centered. Thus, even when serving his master (or employer), Paul says: "YE SERVE THE LORD CHRIST."

This principle means that Christians should be the finest businessmen, the best employees, and the most upright and responsible citizens in any community. Why? Because they render service to a Higher Power than their customers, their employers, or even their government. Their service is rendered primarily to Christ. Consequently, they give every ounce that they have been paid for, and they work every minute they have been employed to work.

One of the greatest dangers faced by the church today is an attitude of professionalism. Some regard the preacher as one paid to do their work. Of course, he can no more do their work as Christians than he could obey the gospel for aliens. But further, some feel that one is not really serving Christ unless he is a full-time paid servant of the church. Such an attitude ignores the most fundamental principle of what it means to be a servant of Christ.

The Christian laborer who does his tasks well, and who manifests the spirit of Christ in his work and in the presence of his fellow-workers, is a servant of Christ in the very sense Paul discussed in the Colossian letter. The Christian businessman who exemplifies the traits of honesty and integrity

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## "Preachers Write!"

(Continued From Page 1)

word could live on after death. It is said of Abel, "He being dead, yet speaketh". The life of a person is short, at best. Think of the continuing work of Campbell, the lasting influence of McGarvey, the power sway of Mao Tse Tung, largely accomplished through their written works through people they've never seen.

The son of Mahatma Ghandhi once said, "The missionaries taught us to read, but the communists gave us material to read." The rapid progress of the communist ideal can be attributed to the producing and distribution of written material.

There is a lack of material that portrays the Christian cause as the all-sufficient all-consuming way of life. Preacher, write about this. Write as a saved-sinner to lost-sinners. Point the old and the young to His cause. It is the real life. This life is a denial of self to live for Christ. Preacher, Preacher! Write!

## "Are You At Your Best"

(Continued from Page 2)

set apart for a holy purpose.

If Christ, for our sakes set Himself apart for a Holy purpose, we, as His followers must do the same thing. In order that we may not fail, we must have in us the same mind that was in Christ, Phil. 2:5.

When we do that we are in Christ and He is in us, Jn. 15:3. Consequently we cannot fail, because "He that is in us is greater than he that is in the world," I Jno. 4:4. When that condition exists we are at our best.

The essential thing for us to remember is that when we consecrate ourselves we have not only ourselves in mind but others also. When we go to heaven we want to take others with us. We are always actuated by a spirit of love.

For example, when we preach the gospel, we naturally expect to live of the gospel, because God has ordained that we should do so, I Cor. 9:14. We do this however, as a means to an end, and that end is the preaching of the gospel of love and mercy to dying men and women.

Love for our fellow men must be the thing that moves us; and, unless that love is our supreme motive we cannot be at our best.

Paul was an outstanding example of a Christian at his best. Just think of the privations, the sufferings, and the persecution that he endured for the sake of the gospel. "But none of these things move me, neither count I life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God," Acts 20:34.

Oh, Paul was living at his best when he uttered these words, and he continued thus to live until he bade farewell to the scenes of this world and entered in the heavens.

You and I may never preach as Paul preached, but we can be just as faithful, and that is the thing that counts. The very best thing any of us can do is to let our light, which comes from Christ, so shine that others may see Jesus in us and thus be led to glorify God, Matt. 5:16.

If we thus live, it would be well for us to examine ourselves. We may have some habit that we would not recommend to the youth of our land. Possibly it is not a sin but a hindering weight. We must "lay aside every weight, and the sin which doth so easily beset us," Heb. 12:11. For humanity's sake let us be our best.

## Servants Of Christ

(Continued from Page 3)

in his business, and who earns the respect of his acquaintances for his godliness, is most surely a servant of Christ. So it is with the Christian farmer, physician, attorney, schoolteacher, salesman, or housewife. One who is a Christian acts, in whatever he does, "as unto the Lord."

How wonderful if all Christians would manifest this spirit! It would be a great influence for good if members of the church of the Lord were always known as the best workers, businessmen and citizens in the community. Let us remember that we are the servants of Christ wherever we are.

## Do We Know God?

S. H. HALL (Deceased)

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour has come; glorify thy Son, that thy Son also may glorify thee: as thou has given him power over all flesh, that he should give eternal life to as many as thou has given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:1-3).

To know Jesus Christ whom God has sent into the world is the important thing, according to this statement. The practical question, therefore is, do we know Christ? If so we know the Father also.

Have you noticed in First John the same writer tells us exactly how we know that we know God. Listen to it—"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. And not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him." (I John 2:1-5.)

Keeping the commandments of God, therefore, is a very important thing. Note the emphasis placed on obedience. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31.)

This certainly teaches that continuing in the teaching of Christ is the road to a true knowledge of the truth. Weymouth's translation of I Cor. 7:19, says, "Circumcision is nothing, uncircumcision is nothing, KEEPING THE COMMANDMENTS OF GOD IS EVERYTHING."

How true our Lord's statement in I John 2:4: "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."

Let us look at it from another viewpoint. We stay in First John which is a perfect commentary on John's Gospel.

I John 3:14—"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know no murderer hath eternal life abiding in him." (I John 3:14, 15.)

Take the world LOVE, in all of its applications, and we find it comprehends everything. Weymouth's translation says, "OBEDIENCE TO GOD'S COMMANDS IS EVERYTHING." We can just as well say that love is everything. John says "We know that we have passed from death unto life, because we love the brethren." Our Lord says, "By this shall all men know ye are my disciples, if ye have love one for another." (John 13:35.) Just before this, he said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

Let us hurry back to First John, "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he hath first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." (I John 4:18-21.)

Well we could continue to give you the "plain as day statements" from God's word, but it would be just a repetition of thought. Let us close these statements with one more declaration: "God is not a man, that he would lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numbers 23:19.)

It is bad when there are some members of the church, who doubtless believe they are saved, when the facts are if God should save them, he would have to lie in order to do so. In the name of Christ, I beg you to THINK. (Gospel Advocate.)

## "A Divided Home"

Thousands of New Testament Christians are married to non-Christians. The result, of course, is a divided home, and a divided home is not the happiest in the world. Regardless of how happy that home may be, it would be happier if it were not divided.

Naturally, the thing uppermost in the mind of the Christian partner is the conversion of his or her companion. Not only does such a conversion affect the happiness of that home, but more important, it determines the eternal destiny of the one who is converted. It is therefore proper that a few suggestions be made as to how the companion may be won to Christ and His church.

1. You cannot drive one to accept Christ. The power of the gospel is a drawing power, not a driving power. (Jno. 6:44.) If you try to drive someone to accept the gospel, you are more likely to produce a revolt in that person; you may bring out the stubborn nature that may be dormant in an otherwise even-tempered person.

2. You will never win your companion by staying away from New Testament church services. Regardless of how much opposition you may receive at home, your companion will not respect you in your religious convictions unless you attend the services regularly and faithfully. If you forsake the assembly of the saints, you will not only fail to save his soul, but will surely lose your own if you continue such disobedience. (Hebrews 10:25.)

3. The situation becomes infinitely worse if you decide to go with your companion into a vain, unscriptural worship. (II Jno. 9-11; Mt. 15:9), in a spiritual "plant that my heavenly Father hath not planted . . ." (Mt. 15:13.) Such shall be "rooted up."

4. The best way to win an unbelieving companion is to set a good example of godly, spiritual living. Peter admonished, "In like manner, ye wives, be in subjection to your own husbands; that even if any obey not the word they may without the word (a word from you) be gained by the behavior of their wives, beholding your chaste behavior coupled with fear." (I Pet. 3:1, 2.) Many wives have been won by their husbands, and husbands by their wives, by the example of pure, winsome Christian living they presented.

5. Be patient! Many companions have been won to the Lord and His Truth after many months and years of work and prayer. If you do not win your companion to Christ right away, do not become discouraged. Keep trying; keep on being faithful, kind, loving, optimistic. That soul is too important for you to give up! Patience is so important, but remember that patience must be coupled with earnest prayer to God. Be prepared! Know where to find in the Bible scriptural answers to questions. (I Pet. 3:15.) Tacitly let the companion read the answers.

Selected -  
 "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.)

1. From this text we learn that all the world, and every creature in it is lost, and needs salvation or forgiveness of sins.

2. We also learn from this great text that there is gospel or good news for the whole world, and every creature in the world.

3. Furthermore, we learn from this text that salvation is offered unto every creature in all the world in the gospel of the great commission.

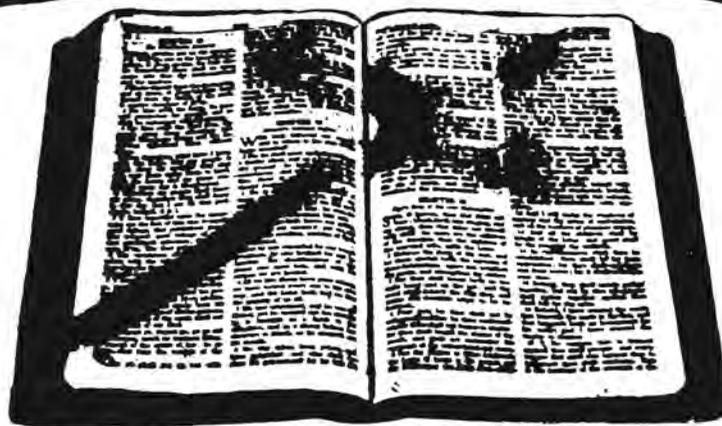
4. The text also teaches us that salvation is conditional on man's part—that the sinner must do something to be saved, and that something must be what the Lord requires of the sinner.

5. From the text we learn also that belief of the gospel alone does not save sinners, but that they must be obedient unto this gospel in order to be saved by faith.

6. Yes, and we learn that those who do not believe the gospel stand condemned at the first point of disobedience.

\*\*\*  
 Let us remember that "Words fitly spoken are like apples of gold in pictures of silver." Prov. 25:11. Let us have an open mind and a just one, so that no word or act of ours may leave a hurt or scar behind, or cause anyone to stumble.

# WORDS of TRUTH



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

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

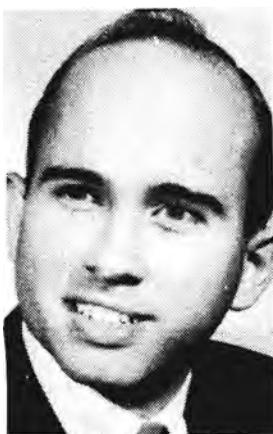
VOLUME 7

FRIDAY, FEBRUARY 13, 1970

NUMBER 7

## What's Wrong With Gambling?

"Gambling is as old as humanity itself. There have always been those who would rather hazard their earnings by gambling than to exchange property by the three accepted methods of labor, fair exchange, or by gift." Jack Bates.



JOHN WADDEY

Tertullian who lived 160-220 a.d. wrote: "If you say that you are a Christian when you are a dice player, you say you are what you are not, because you are a partner with the world."

The Roman historian Tacitus said, "... by gambling men are led to fraud, cheating, lying, perjury, theft and other enormities."

### I. WHAT IS GAMBLING?

Legally gambling may be defined as "gaming or playing for money; the betting on the result of a game; the playing of a game of chance or skill for stakes".

Webster's Collegiate Dictionary defines gambling, "to play or game for money or other stake; to hazard; wager." "Connected with gambling is the strong element of uncertainty, the large chance of losing. It has been popularly defined as 'getting something for nothing without rendering service or exchange of goods and is essentially stealing and a form of robbery.' It involves taking a risk in order to obtain something for nothing, and often means losing what one has and obtaining nothing." Frank Pack.

"Psychiatrists classify gambling in the compulsion category similar to multiple sex cheating, drinking, or drug addiction." "... "Habitual gambling is a mark of a disturbed personality, an undesirable character trait." Paul Southern.

Is Gambling Any Worse Than Other Areas of Life Which Involve Risk? Gambling differs in that it involves the CREATION of unnecessary risks which may endanger financial security. The creation of these risks undermines, and eventually will destroy, the Christian virtues of productive work, thrift, and the desire to earn what one claims the right to have. Gambling is sinful because it involves the desire to obtain something for nothing, which itself is a violation of Christian ethics."

"Insurance is not gambling. The purpose of insurance is to spread the risk of death or illness or injury. The insurance does not create this risk; it is universally existent and constitutes a problem for

every family and individual."

"The giving of prizes for unusual accomplishment, or purely as a means of advertising, does not constitute gambling. The reward is given for achievement. No risk is created, and no risk is taken. A firm giving away goods for advertising receives a just return in advertising value." A. C. Pullias.

In gambling, "one man's gain is another man's loss. This is contrary to the letter and spirit of Christianity. In all of our trades or transactions with our fellowman, we should see to it that our gain in material things does not come at his loss. In all of our dealings, we should earnestly endeavor to give value received. When the ground brings forth abundantly and enriches the farmer, no man loses by this man's gain. When the merchant receives money in exchange for wholesome goods, both the seller and the buyer are benefited..." F. L. Cox.

TWO QUESTIONS THAT HELP TO DISTINGUISH GAMBLING FROM HONEST BUSINESS INVOLVING RISKS AND THE OTHER DAILY RISKS OF LIFE. "The line between wickedness of gambling and the hazards of investment is unmistakably clear. You can always tell the difference by asking a few simple questions:

Is this an investment with reasonable prospects for productive results in goods or services?

Will this action create a risk that did not exist in the hope of obtaining something for nothing and without the possibility of producing anything good?" A. C. Pullias.

### II. WHAT IS WRONG WITH GAMBLING?

Although the Bible does not condemn gambling BY NAME, it forbids and condemns it BY PRINCIPLE. The following points convict gambling as a sinful practice that Christians should not engage in.

1. Gambling is wrong because it is 'seeking something for nothing'. It is desiring to have something of value without putting forth any work for it.

God has decreed, "in the sweat of thy face shalt thou eat bread." Gen. 3:19.

"Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." Eph. 4:28.

"If any will not work, neither let him eat." II Thess. 3:10.

2. It is wrong because it encourages laziness and indolence. The same scripture thoughts as above apply to this. Jesus condemned the "wicked and slothful servant" in Matt. 25:26.

3. Gambling is wrong because the gambler abuses the stewardship of financial means the Lord has entrusted him with. See Matt. 25:14.

"Every good gift and every perfect gift is from above, coming down from the Father of lights..." Jas. 1:17.

God claims the land, Lev. 25:23. He claims every beast of the forest and the cattle upon a thousand hills... for the world is His and the fullness thereof." Ps. 50:10-12.

The silver and gold are His, Hag. 2:8.

"Whatsoever is under the whole heaven is mine," saith Jehovah. Job 41:11.

Since all that we possess is God's and is simply loaned to us as a stewardship, we have no right to waste and squander it in gambling." It is required in stewards that a man be found faithful." I Cor. 4:2. Since gamblers always lose in the long run, they are unfaithful stewards. They are risking God's investment.

4. Gambling is wrong because it is a habit-forming addiction. It soon becomes a compulsion driving the indulger into wreck and ruin.

The Christian is to practice self-control, II Pet. 1:6. Lack of self-control is sin, II Tim. 3:3. A man addicted to chance cannot control himself.

Paul stated that even things lawful should not be allowed to dominate one's life. "I will not be brought under the power or any—or anything." I Cor. 6:12.

5. Gambling sears the moral conscience of man. It is often the first compromising step into many other evil indulgences.

Paul warns, "Take heed brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God... lest any one of you be HARDENED by the deceitfulness of sin." Heb. 3:12-13.

6. Gambling is sin because of the fruit it bears.

Jesus taught, "By their fruits ye shall know them... every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit." Matt. 7:16-17.

The natural corollaries of gambling are 1) deceit and cheating, 2) strong drink, 3) evil people, 4) violence, 5) murder, 6) violation of law, 7) organized crime, 8) unpaid debts, 9) thefts to pay gambling debts, 10) neglected and hungry wives and children, 11) suicide.

7. Christians must "abstain from every form of evil," I Thess. 5:22. We are to "abhor that which is evil and cleave to that which is good." Rom. 12:9. These passages stand between us and gambling.

8. The evil companionships of the gambling world will surely corrupt a Christian's good morals, I Cor. 15:33.

9. It is sin because it grows out of an inordinate love of money.

"They that are minded to be rich fall into a temptation and a snare and many foolish and

(Continued on Page 4)

## WORDS of TRUTH

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### "Power To Become"

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jn. 1:12).

Here we learn that God gives men "power to become" what they were not before, when and if they believe on Jesus Christ, or "believe on his name", which is to fully and totally commit their lives and eternal all unto him, by obeying his truth, recognizing his "name" or authority. It is to receive him, for it says, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

To "receive" him is to fully accept him, as God has offered him unto us, and unto a lost world, as our only Lord and Saviour, our only hope. No man is saved while rejecting the Lord Jesus Christ. Jesus said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the last day" (Jn. 12:48). And, so, to "As many as received him, to them gave he power to become the sons of God" (Jn. 1:12). The passage says this means, "Even to them that believe on his name".

Of course, the negative of our Lord's affirmative statement would be that those who reject Jesus and refuse to believe on his name, have no power to become sons of God, and remain the "children of the devil" (I Jn. 3:10).

#### THE POWER IS IN THE WORD

"The word of God is quick and powerful" (Heb. 4:12). 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; to the Jew first, and also to the Greek" (Rom. 1:16). The preaching of the cross "is the power of God" (I Cor. 1:18). And God saves through this preaching. "It pleased God through the foolishness of preaching to save them that believe" (I Cor. 1:21). "The law of the Lord is perfect, converting the soul" (Psa. 19:7). "Receive with meekness the engrafted word which is able to save your souls" (Jas. 1:21).

#### BUT THE WORD SAVES BELIEVERS

While the word of God, the gospel is full of power to save all men, it has no power to save those who reject it; those who refuse to believe it. Paul says, "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). Of course, this means to those who will believe "with all" their "hearts" (Acts 8:35-39).

### FAITH RELEASES THE POWER

Faith releases the power of God in our hearts to lead us to salvation. Unbelief shuts the power of the gospel out of our hearts and lives, while whole-hearted belief of the truth releases all its power within us to move us to obey the Lord and be saved by his amazing grace. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jn. 1:12). The gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16).

### AN ILLUSTRATION

Let us suppose that men of science were to discover a medicine which (when taken in a capsule) would cure all the ills and diseases of men. Then let us suppose that most men prefer to take this wonderful remedy in a PLASTIC capsule, which would not dissolve in the human body, what would the result be? This would not be accepting the remedy, but would be an out-right rejection of it, the same as if it had not been taken at all. But if the supposed remedy were taken in a SOLUBLE capsule, of the approved or ordinary kind, the power of the medicine would be released in the body and result in a cure.

Well, it is a revealed truth and fact that God has put his power to convert and save men in the capsule of his word, the gospel, as we have seen in the foregoing scriptures. It takes the CAPSULE OF FAITH to release the saving, wonder-working power of God in our hearts and lives. This is what our text is telling us (Jn. 1:12). Those who REJECT God's word, or REFUSE TO BELIEVE IT with all their hearts, are thereby excluding God's power unto salvation from their hearts and lives (Rom. 1:16; Mk. 16:15-16). The word will work obedience into a heart which will accept it in whole-hearted faith, but it does not work in those who reject it, or in the heart of those who disbelieve it, when it is presented by preaching or teaching of faithful men. Paul says of this very matter, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe" (I Thess. 2:13). Yes, the word of God "effectually worketh also in you that believe". It will not—it can not—work effectually or so as to get results in anyone who disbelieves it.

It follows that those who neglect to read the Bible, or to attend the Bible classes, or to hear the gospel preached, or neglects to attend all the services of the church, or to read the truth taught in "WORDS OF TRUTH", or the "GOSPEL ADVOCATE", tracts, books of sermons, and the like, should, with ordinary intelligence, know that they are unbelievers. Those who refuse to take the specific remedy or cure for their diseases, are thereby showing their unbelief, the same as those who take the remedy in a PLASTIC capsule which cannot release the power of the medicine in the stomach at all.

### MUST BELIEVE AND UNDERSTAND

In the parable of the sower, "The seed is the word of God." (Lk. 8:11). "The sower soweth the word." (Mk. 4:14). But when the devil takes the word out of the heart, before it is understood and believed, there was no salvation (Lk. 8:11-12). Those who fail to consider it so as to understand it are never converted, and not saved (Mt. 13:15; Mk. 4:12). So, believing the word with all the heart is essential to conversion and salvation.

### WORD MOTIVATES BELIEVERS

According to the facts presented in this lesson, no one can be motivated and receive power to become a Christian unless he will believe (Jn. 1:12). God only gives the power to become sons unto those who believe. It takes faith to release this power in human souls. Without it men are helpless and lost.

### MUST EXERCISE THIS POWER

Our text says God gives power to the unbeliever to "become" a child of God (Jn. 1:12). But if he fails to exercise this right or power, he will not become a child of God. When a young couple go to the proper authority and obtain a marriage license, they are therein given "power to become husband and wife". But if they fail to use this

power, right or privilege, by getting married, they never become husband and wife in God's sight, nor in the sight of law-abiding citizens. Faith alone does not make them husband and wife. Their faith in each other (and in the integrity of each other) only makes husband and wife those who obtain the marriage license, and get married. It is faith exercise and put into obedience to the law that makes them such.

### BELIEVERS GIVEN POWER TO BECOME

Just so, the believer of the gospel (believers in Christ) are given power, the motives and incentives of the gospel to induce them to obey the gospel and be saved upon the conditions thereof. They are given license to get married to Christ (Rom. 7:4). But if they do not comply with the conditions, their faith is dead and fails to avail, for it does not work by love so as to avail (Gal. 5:6). Christ says, "He that believeth and is baptized shall be saved" (Mk. 16:15-16). The Holy Spirit, through the apostle Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). This is to use the power given us to become the children of God (Gal. 3:26-27; 2 Cor. 5:17).

### A Medley Of Matters

ROBERT R. TAYLOR, JR.

Sometimes a speaker or writer desires to touch a number of things in a speech or an article. Since the various veins of thought are somewhat different, one common title is not practical. Hence the above title is more fitting. Jesus talked about many things on the Mount. Other than simply calling it "The Sermon On The Mount" it would be difficult to give it a title. James wrote of many things in his timely epistle. Again it would be difficult to give it just one title that would fit all he wrote. We will give an expressive title to each of the three thoughts to be presented under the general heading of A Medley Of Matters.

#### "BUSY HERE AND THERE"

In I Kings 20:39-40 reference is made to a man who was given a prisoner to keep but became engrossed in trivial things and let him get away. He explained the departure of the prisoner by saying he was "busy here and there". Multitudes are prone to get "busy here and there" and forget the real purpose why a wise Creator put them on earth. A farmer once became so engrossed in the extension of his farming operations that he ceased to be active in the Lord's work. A Christian friend went to encourage his return to the Lord's church and a life of spiritual activity. The farmer took him over his vast property holdings, told him how many workers he employed and concluded by saying that such an enormous operation required all his waking hours. "I use Sunday," the farmer said, "in formulating plans for what my workers will be doing on Monday morning." He possessed the concept that if I do not work out my plans on Sunday, then my men have nothing to do on Monday. He had become "busy here and there" and the Lord and his church no longer occupied any place of interest and importance in his life. People frequently remark to this writer that they are so busy making a living, keeping various appointments or keeping up a piece of property as to leave no time for gospel obedience or rendering service to heaven's God. We know people who claim they are too busy to attend all of God's worship assemblies, visit the sick, comfort those who are lonely, restore a fallen brother to the path of Christian duty or teach an alien sinner the scheme of human redemption. We can get "busy here and there" with civic-minded duties and find ourselves void of spiritually-minded endeavors. Complete engrossment in earthly activities leaves no room for setting our minds on things above. (Col. 3:2.) This Old Testament narrative has been left us for a solemn warning. (Rom. 15:4; I Cor. 10:11.) "Busy here and there" practitioners—take heed!

#### HEAD TROUBLE, HEART TROUBLE OR BOTH?

A church member who thinks his present knowledge of the Bible makes further study a waste of time is suffering either from head trouble,

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# East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FEBRUARY 13, 1970

Our departure from Birmingham on the 7th of January was a fine send off. Several besides family had braved the cold weather to bid us a "bon voyage". I remember well my feelings at that time. We had been so long in planning and preparing our actual departure was a joy despite the fact that we were leaving home, family, and many good friends. As the aircraft cleared the runway there was a genuine feeling of sorrow as is natural, I'm sure, when one contemplates leaving people who have meant so much; and yet the excitement of going to a far away land to preach the Gospel crowded out all feelings of grief. Both Charlotte and I soon found ourselves happily anticipating our arrival on the mission field.



BERKELEY HACKETT

Don apparently had neither because he got us around in grand style. We visited some ancient catacombs where many early Christian martyrs were entombed. Here also the early Christians met to worship when persecution forced them into hiding. We also visited the Apian Way, the road that Paul took into Rome. We got out of the car and walked along the road over the same stones that the foot of Paul trod upon so long ago. I cannot describe the thrill of seeing all these things that had a connection with the history of the early Church.

We left Rome that Sunday night at 11:30 and had another all-night flight to Nairobi. This flight was much smoother and more enjoyable. We arrived at Nairobi airport at 8:40. As we approached Nairobi the sky was clear and we were able to see for miles in every direction. As far as one could see there were hills, plains and mountains; we both agreed that the place that was to be our home for the next three and a half years was indeed a beautiful land.

Our flight to New York was very pleasant. We had a lot of fun with little Frances. She was fascinated by the clouds and the sights on the ground. We had to tell her what everything was. A little over two hours and we landed in New York where the change was tremendous. When we left Birmingham it was cold, but the sun was trying to shine. In New York it was snowing hard and the temperature seemed nearly zero, although I'm sure it was several degrees higher. We had to wait five hours for our flight to Rome. This time seemed to drag on and on. Frances slept and Charlotte and I read or just sat there staring at all the other people who were sitting there staring at us.

Our flight over the Atlantic was the roughest flight I have ever been on. None of us slept more than a few minutes or so despite our efforts to get a good night's sleep. This flight was an all-night affair, so there was nothing to look at. When the sun did come up it found us flying over the Alps. The view was unforgettable. The early morning sun made the eastern slopes of the snowy peaks a rosy pink while the rest showed white flecked with black and dark gray where great masses of rocks were free from snow cover.

By the time we arrived in Rome we were worn out from lack of sleep and immediately checked into a hotel to recuperate. It was 8:30 in the morning Rome time, but our bodies were still attuned to Jasper, Alabama where it was 1:20 a.m. I had been told by others of the difficulty one has in adjusting to rapid time zone changes, but somehow I thought we would be immuned. Well, I was wrong. During our stay in Rome we invariably wanted to stay up at night and sleep all day. We found Rome very interesting, but we were so anxious to get to East Africa that we didn't enjoy it as we should have.

While in Rome we visited in the home of Bro. and Sister Frank Buck who are missionaries there. It just happened that Don Shackelford of the Florence Bible School, who is Frank's brother-in-law, was also visiting him that week-end; so we got to meet him. The brethren in Rome were wonderful and we enjoyed worshipping with them. The service we attended was in English and they asked me to speak. After Sunday services and dinner at the Bucks, Bro. Shackelford took us out for a little sightseeing. We had already done a little on our own, but it was nice to be with someone who knew his way around Rome. Roman streets are narrow and Roman drivers are reckless. Anyone with a weak heart or bad nerves should avoid driving in Rome.

When we landed Bro. and Sister Hilton Merritt were there to meet us. The Merritts, supported by the Brookside Church in Tulsa, Oklahoma, are located in western Kenya along with the Gason Tarbets, supported by the Livonia church in Livonia, Michigan. These two and ourselves make up the total work force here. Other families are coming in, and within a year, if all goes well, our numbers will double. There are two families working here from the instrumental Church of Christ (not to be confused with the Christian Church) a group that is strong in the midwestern states. These workers have abandoned the use of instruments here in Africa and have worked along with our missionaries. So far this arrangement seems to have worked out well.

We had an advanced booking at the Mennonite Guest Centre, a boarding house run by the Mennonite Church. One does not have to be a Mennonite to stay here. In fact when the Merritts first came this is where they stayed, and we made our reservations here on their recommendations. At the Guest Centre we have a small cottage assigned to us apart from the main house. This cottage is quite old and made of corrugated metal; it is sometimes referred to as the "tin can". Despite its sagging floors and leaky roof, we find the house adequate and are happy to have it as it affords more privacy than the main house. We take our meals family style in the big house along with the other guests. Here we meet many interesting people from Europe and America.

Our first problem was to find a car. In two days the Merritts had to return to Kakamega, and we would be left alone in Nairobi. I hadn't been auto shopping in nearly five years and had nearly forgotten how. Here Hilton was a great help, since he knew the city well and had bought an auto himself just a year ago. I had left Jasper with \$3,500.00. This was to cover my salary for the first month, travel expenses (above tickets) and car purchase price. I soon discovered that cars were very expensive here and I immediately saw that I would be wiser to buy a good used car instead of a new one. After shopping I finally settled on a Volkswagen 1200. This is the familiar "beetle" we see so much of in the states. They are quite common in Africa and have a good reputation here. This car had 9,400 miles on it and was only a few months old. The price was 13,500 shillings plus 200 shillings license fees (\$1,918.00). This is about what this car costs new at home. The insurance for one year cost \$120.00. This made

my total automobile costs \$2,038.00. The following is an account of my expenses. The bank balance will go toward setting up housekeeping.

Automobile .....	\$2038.00
Air Freight .....	156.00
Salary .....	600.00
Trip Expenses (hotel, food, etc.) .....	200.00
Gas (including mission survey to Western Kenya) .....	45.00
	<u>\$ 3039.00</u>

Left Jasper With .....	\$3500.00
Total Expenses .....	<u>3039.00</u>
Bank Balance as of 1/31/70 .....	\$ 461.00

There are many things more for me to tell, but this particular newsletter must close. Next month we will tell about the work that has been done here, what we are doing along this line and of our efforts in Swahili school.

Yours in Christ  
The Hacketts

## CONTRIBUTORS

H. L. Holley .....	\$ 1.00
Dale Gurganus .....	12.00
William Hyder .....	5.00
Jean Latham .....	5.00
J. M. Page .....	15.00
Mrs. Sterling Pate .....	5.00
Mrs. Sterling Pate .....	5.00
Edith Yerby .....	2.00
Pontiac Church of Christ (9th Grade) .....	8.70
Dilworth Church of Christ .....	25.00
Goodsprings Church of Christ .....	25.00
New Hope Church of Christ .....	25.00
Pleasantfield Church of Christ .....	10.00
Townley Church of Christ .....	20.00
White House Church of Christ .....	25.00
Grady Barker .....	10.00
Herman King .....	5.00
Elsie Millstead .....	10.00
Mrs. Max Barker .....	40.00
Eldridge Church of Christ (7 year old class) .....	10.00
Jimmy Brumley .....	5.00
C. S. Deavours (to 1-1-71) .....	120.00
T. H. McDow .....	10.00
Farley Geddie .....	5.00
Mrs. Luther Gilbert .....	5.00
Berkeley Hackett .....	440.00
Richard K. Mauldin .....	10.00
Mary Frances Myers .....	485.00
Gus Nichols .....	60.00
Mrs. Roy Ott Jr. .....	5.00
Mrs. Sterling Pate .....	5.00
Mrs. Thomas Short .....	2.00
Mrs. Corda Webb .....	5.00
Marie Welch .....	6.00
Edith Yerby .....	2.00
Adamsville Church of Christ .....	25.00
Aldridge Church of Christ .....	60.00
Brookside Church of Christ .....	20.00
Central Church of Christ .....	50.00
Cordova Church of Christ .....	75.00
Cottondale Church of Christ .....	50.00
Dora Church of Christ .....	25.00
Eldridge Church of Christ .....	15.00
Hoover Church of Christ .....	50.00
Hoover Church of Christ .....	50.00
Millport Church of Christ .....	50.00
Oakman Church of Christ .....	20.00
Parrish Church of Christ .....	20.00
Pea Ridge Church of Christ .....	250.00
Pontiac Church of Christ (9-Class) .....	5.12
Robinwood Church of Christ .....	25.00
Zion Church of Christ .....	15.00
TOTAL .....	<u>\$2,508.82</u>



## Memphis School Of Preaching

ROY J. HEARN

Likely the readers of this good paper have heard there is a great shortage of gospel preachers; that from one-third to one-half of the existing local churches do not have a preacher to work with them. This does not include the barren fields where untold millions are dying without knowledge of the saving Christ! Where there are no churches nor preachers in the vast mission areas!

While there are many problems, one of the gravest faced by the church today is the population explosion, making greater responsibility to reach the lost and dying. All of us realize the gospel is God's power to save; that the truth makes free (Rom. 1:16; John 8:32) Also we must be impressed with the fact that it is the RESPONSIBILITY of the church to see that the lost hear the gospel. This being true, it is the obligation of the church to prepare men for that purpose. (Eph. 2:9-11; 3:21; 1 Cor. 9:7-14).

### ATTACKING THE PROBLEM

SOMETHING IS BEING DONE TO ATTACK THE PROBLEM OF THE PREACHER SHORTAGE! It has been discovered that hundreds (if not thousands) of men of mature years have come to be possessed with a strong desire to preach the gospel. In order to assist them in preparing for this service, various churches in different parts of the land have launched schools of preaching. Such an effort is now in its fourth year in Memphis, Tennessee. Thirty-eight men have been enrolled this year, with more to arrive in February. Presently enrolled are men from thirteen states and Canada.

### VISIBLE RESULTS

Recently a questionnaire was sent to our alumni. At the date of this writing twelve have responded and report the following results: 154 baptisms and 290 restorations. Presently we have twenty-three men in the field. They are all working in small, needy and difficult places, thus the results are the more impressive. This report covers the past year or so. Some of these men have been in the field less than a year. Besides the above, the students presently in school report 42 baptisms and 63 restorations in their week-end preaching. This is indicative of the good already being accomplished through this preacher school. Multiply the above by several years and see the inestimable good that can be accomplished.

### THE SPIRIT OF THE STUDENTS

They come from various walks of life—recent high school graduates, college graduates with bachelors degrees upward, some with less formal education; professional men, mechanics, farmers, retired service men, and others. Many have left lucrative positions. Some have sold home equities or mortgaged everything they have to prepare to preach.

Most of these are family men. While in school they are living on small incomes, one-fourth to one-half what they formerly enjoyed. Their meager incomes are derived from churches that support them partially, friends, family, working wives, and a few have veterans' benefits. Some come to us with only \$200.00 a month support for a family of three or four. So far we have been able to help feed and clothe them, by the Lord's help.

The students help each other. Space does not permit lengthy report, but to know the fellowship that exists among them would touch the heart of nearly everybody. If one gets some extra and sees a brother in need he shares it with him, whether gift of groceries or money. Within the last three months two fine students were faced with dropping out of school due to sickness and lack of funds. The student body out of their pittances pledged \$153.00 a month to keep one of them in school. Some of them could not afford to give even the dollar a month they pledged, but they were willing to share. In this school there exists the finest of fellowship and a real sense of Christianity.

### PRESSING NEEDS

Some of the students now enrolled really need financial assistance. At least five of them are trying to live on \$250.00 a month or less, feed and clothe children, provide medical needs and buy books

and materials. Too, if finances were available we could have many more men enrolled. They cannot do secular work, for they attend classes thirty hours a week, and must study at least that many more to keep abreast. Some are engaged in as much as eighty hours a week in study, including class time. The work is intensive and accelerated.

The school is under the oversight of elders of the Lord's church that meets at 4400 Knight Arnold Road, Memphis, Tennessee. With the elders and members at large the school for training preachers is a work of faith. Many churches excuse themselves from even helping a student because they have a building debt. The Knight Arnold Road church has such, but did not hesitate to take on the additional burden of the school. Besides this they support and oversee two cottages for homeless children. A third has been purchased. They also furnish bulk of support for a missionary family in Japan. In addition to all other works, the school alone will cost about \$36,000.00 in 1970. In addition to Lord's day contributions some of the members make liberal donations of food, clothing and textbooks. Why? Because they care! Do you?

We need financial help for students now in school, who have left all to dedicate themselves to fuller service in the Lord's vineyard. We also need more adequate facilities to house the school and to increase our full time faculty. Since we are doing the work of the church, and that only, we feel it in order to seek help in this great effort.

Indeed, the most difficult time the students have financially is while they are in school. Plenty of churches are ready and willing to hire men to work with them after they are prepared. Why are not more churches willing to help prepare men? This is just as important and will help greatly in relieving the preacher shortage. Any assistance any individual or group can give to this work will be appreciated. No amount is too small. It is gratifying that more churches are awakening to the great good being done by these schools of preaching, and the importance of them. We should be glad for any readers to visit the school, chapel and classes, and see what is being done. An effort will be made to answer all inquiries. Write to Memphis School of Preaching, Roy J. Hearn, Director, P. O. Box 18433, Memphis, Tennessee 38118. (A special note of thanks to Brother Gus Nichols for the space given now and in the past in behalf of the school. No man I know is more interested in the training of men to preach the gospel than is brother Nichols, nor do I know of any individual who has done more to this end. R. J. H.)

## A Timely Message From A Dishonorable Boy

To the Public: I just got bounced out of college for "dishonorable" conduct. That will make it pretty tough for me to get a good job because "respectable" society has branded me as a bad risk.

You are shocked at the moral standards of the younger generation. In a way I see your point, but you should also take a good look at my point. How do you suppose I got used to the idea of doing things the easy way and forgetting the rule book? I got that way by watching the grown-ups.

I have studied enough history to know when nations of people lose their work habits, they begin to go downhill. When the idea of grabbing something replaces the idea of creating something, people are in serious trouble.

Maybe you, personally, never acted dishonorably, but it is at least slightly dishonorable not to raise your voice in protest against, the wrongs going on around you.

I am just one of millions of young people who have formed their sense of honor by watching you. That is what made me what I am today—a dishonorable boy.

I have now a real problem on my hands, but I think you have got even a bigger one on your conscience.

THE CHILDHAVEN NEWS

## "We Rolled A Stone"

The three of us were raised on the prairies of West Texas. Arriving in Utah, after crossing the Colorado Rockies, we decided to climb to the summit of a saw-toothed mountain on a certain range. Slowly and painfully we climbed—and without mishap.

Near the summit we saw a large and round stone, weighing not less than two tons. It was perched near the edge of a steep precipice. By using pry poles we easily dislodged it and watched it as it rolled. Slowly at first, and then it gathered momentum; a few moments later it was plunging faster and faster, snapping tall pines as if they were just toothpicks, crushing everything in its path until finally it was lost from view.

The next day in our descent, we travelled the canyon route and saw the stone and the trail of ruin it had left behind. The destruction testified of its awesome power—we were now frightened! What if there had been men in the canyon yesterday? What if someone should loose such a stone above us? The thought terrified. We looked at smashed and shattered trees that had stood as stately patriarchs with outstretched branches. We had foolishly destroyed them, and without thinking. Though we had been able to start the stone, once started, the power to stop it or to prevent its damage was beyond us.

Yesterday, in anger, I said a word. . . the first effects were not very harmful, but today I see the ruin it is leaving behind. And yesterday I repeated a rumor about a friend. . . today a dozen hearts are scarred. Oh, the folly of thoughtless words—words that I cannot call back. May God help us all to watch our tongues and weigh our words, to turn away wrath with a soft answer, to keep faith with a friend's secret, and to never roll a stone carelessly—our loved ones and friends are in the valley.

Author Unknown

## Why Is It?

I can get to my job on TIME, rain or SHINE, but can't go to church which is DIVINE.

I can watch a football game in all kinds of WEATHER, but can't attend church where Christians are TOGETHER.

A headache will keep me away from CHURCH, but not away from my job which I put FIRST.

I make \$100.00 a week to LIVE, but when the collection plate comes by, only \$1.00 I GIVE.

I breathe God's air and he lets me LIVE, but only a part of my time and only small change unto him will I GIVE.

I have money all during the week to SPEND, but before Sunday morning, it nearly all comes to an END.

I can buy fine houses, cars and LANDS, but I can't give unto the Lord what he DEMANDS.

On my job I am RELIABLE, but when it comes to God, I don't even read my BIBLE.

I can attend church on Sunday MORNING and heed God's WARNING, but can't Sunday and Wednesday NIGHTS, and me it never FRIGHTS.

I have good enough clothes to wear on my job and to TOWN, but not to church where I won't be FOUND.

I rarely visit the SICK, and with Christians I hate to MIX.

I don't help the poor and NEEDY, because I'm just too GREEDY.

I can hoard lots of mency in the BANK, but when it comes to liberal giving, I don't RANK.

I seem to love GOD, but when I'm called on in church, I give them the not me NOD.

God loves us ALL, but on his name many people seldom CALL.

Many people want to go to HEAVEN, BUT THEY DON'T GET TO CHURCH UNTIL ELEVEN.

Some say that they love Christ, but each week they can't attend church even TWICE.

Millions are not willing to pay the COST, but are content to be eternally LOST.

DALE GURGANUS  
Rt. Two Box 101  
Jasper, Alabama

## What's Wrong With Gambling?

(Continued from Page 1)

hurtful lusts, such as drown men in destruction and perdition. For the love of money is the root of all kinds of evil: which some reaching for have been led astray from the faith, and have pierced themselves through with many sorrows." I Tim. 6:9-10.

10. Gambling is totally unproductive. The winner is a parasite, the loser generally robs honest claims against his income to satiate his appetite for gambling.

"And our own people must be taught to engage in honest employment to produce the necessities of life: they must not be unproductive." Tit. 3:14, N.E.B.

11. Gambling violates the golden rule. Matt. 7:12, "all things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." The gambler does not want his opponent to win the money, yet he (the gambler) wants to win his (the opponent's):

12. Continued gambling usually unfits a man for honest toil. The addicted bettor is usually too soft for work, too proud to beg and will generally turn to theft to satisfy his gambling needs.

13. "Gambling is wrong because the gambler gets or loses money without having given or received anything of value in return. Gambling is wrong because it is dishonest, because it exploits human weakness, because it undermines personal character, and because it destroys respect for honest industry. Organized gambling is wrong because it fosters criminality, corrupts social relations, degrades every institution which it touches, betrays the element of good faith which underlies all social relations. It makes crooks out of businessmen, and criminals out of public officials, and starts a train of evil which leads to fraud, theft, lying and murder." THE CHRISTIAN CENTURY, Mar. 21, 1951.

People often ask, will little things like bingo, ball game pools, games of chance at fairs, matching pennies, etc. be classed as sin? The practice of evil, however slight, is still evil. We should abstain from the appearance of evil.

Well did Solomon warn, "My son if sinners entice thee, consent thou not." Prov. 1:10.

The Christian will not engage in any practice that falls into the category of gambling. We must teach our people to engage in honest employment to produce the necessities of life; they must not be unproductive, Tit. 3:14 N.E.B.

\*I am indebted to the 20TH CENTURY CHRISTIAN special, "The Threat of Gambling"

## What About Tradition In The Church?

R. W. GRAY

Perhaps few words are more variously used than the word tradition. A few definitions are: 1. "The transmission of knowledge, doctrine, customs, practices, etc. from generation . . ." 2. "The body of Christian doctrine, handed down through successive generations, which is held by the church to belong to the deposit of faith, even if it may not be found in the Holy Scriptures." 3. "A custom so long continued that it has almost the force of a law."

In the Bible tradition refers to teachings and commandments of men—Mk. 7:3-9; Col. 2:8; Matt. 15:3-20. and, from the same word, precepts or ordinances taught by Paul (I Cor. 11:2) (R.V.) Daily Christian demeanor must be regulated by "tradition" received of the apostles. (2 Thess. 3:6). In all foregoing passages the word is derived from "paradosis" in the Greek. Hence, we observe its varied and seemingly contradictory usage in Scripture.

Returning to the first dictionary definition we can see that "transmission of knowledge, doctrine, customs and practices from generation to generation" is often desirable. Hence, the word conveys an idea consistent with scriptural action (2 Tim. 2:2). The second definition recognizes the Catholic claim of infallibility in declaring a doctrine or custom valid whether or not it is in the Bible, and often when they contradict the Bible. The Bible clearly condemns teaching and following such traditions (Matt. 15:9; Mk. 9:7). The third

definition refers to a very common usage of the word. "A custom so long continued that it has almost the force of a law." It is this third definition that occasions concern among some today within the church.

"The church is bound up in tradition," it is alleged. "Our trouble is," says another, "we can't tell the difference between tradition and scripture." In these charges, it is assumed, the speakers or writers refer to "customs so long continued as to almost have the force of law" among us. If the kind of traditionalism condemned in Mk. 7:9 is meant a charge of unbelievable human error has been leveled against a great brotherhood. A person making such a charge should stand ready to follow it with evidence of wholesale departures from the word of God. For a great injustice has been done unless the proof is forthcoming. We are not aware of any such development among us, unless it be those who seek to force their restrictions upon others in such matters as the "saints only" theory.

Let us look at the charge of traditionalism as it relates to established "customs" among us. Whether or not it is wrong to permit long established procedures to continue depends upon a number of considerations. Each "custom" must be viewed in its own light.

Such customs are wrong: (1) If they are bound as if matters of divine law. (2) If they clearly violate known Bible teaching or principle. (3) If they have served their purpose and are no longer expedient. (4) If they are immovable objects of controversy among brethren, and are matters of indifference, not expediency.

But such "tradition" is not wrong: (1) If it is no more than a humanly devised means of implementing the law of the Lord, and is subject to change. (2) If it serves well its intended purpose for good. (3) If it is not creating serious factions among saints of the Lord. And such "customs" are not wrong simply because they may have been "borrowed from the denominations."

A few examples of our "traditions" are: (1) Looking ALMOST entirely to one man for our representative as a public proclaimer of the word in the local churches. (2) Insisting OFTEN that "Gospel Meeting" is far better than "Revival". (3) Regimenting the avenues of worship—using little diversity of expression or procedure. (4) Singing an invitation song at the conclusion of all public discourses. (5) Serving the Lord's Supper at a second service—if some were unable to attend the first. We need not add more. These are enough to get the thought before us. And many such like things we do.

Some of the aforementioned "traditions" we borrowed from our religious neighbors. Some have grown out of circumstances peculiar to our age. Others are matters of relative importance in the area of semantics. Most of these we excuse on the grounds that all things should be done orderly and decently. And we are justified, for the most part, in that position.

The so-called traditions we have mentioned are not wrong within themselves. Some of them are indispensable until a better method is found. However, some of them have received too much attention, others have about served their purpose, and some should be revised, updated or dropped.

May we cease the uncertain sound of open charges of "traditionalism" and come right out, speak right up, and create no unnecessary unrest with wild charges which have no foundation in fact. Many of those complaining about "our traditions" are pledged to changing the image of the church. In some cases they grow out of a disgruntled mind. Someone fails to get his way, can't sell the brethren on his wild scheme, and so he cries, "We are tradition bound, we're afraid to try anything new, etc., etc."

No, tradition is not inherently wrong. It is sometimes desirable and indispensable. But tradition is wrong when it ignores the law of God in order to establish human custom or doctrine.

## A Medley Of Matters

(Continued from Page 2)

heart trouble or perhaps a combination of both maladies. If he thinks there is nothing else for him to learn, he suffers head trouble. His mind has made the grievous error of writing "exhausted"

and "mastered" over a volume which is inexhaustible and of which no man can ever be the complete master. Let no mind be deluded into thinking it has fathomed all of Inspiration's offerings. Each of us is still wading the edges of a fathomless ocean whose waters of eternal truth can never be drunk dry. If a Christian does not desire any additional Biblical information, he suffers from heart trouble. His heart is definitely not right with Jehovah. We cannot conceive of any REAL Christian losing all desire to know, to grow, to glow and to go for the greatest of causes. Which keeps you from being a daily student of the sacred scriptures and a loyal attendant at all (not just Sunday morning) Bible-centered services—head trouble, heart trouble or both?

## A QUESTIONNAIRE FOR THOSE CONTEMPLATING MARRIAGE

1. Do you expect to make your own living or plan to lean upon someone else to keep you up throughout marriage?

\*\*\*

2. Will this person be a good father or mother of the children who may one day bless your home?

\*\*\*

3. Is this a person whom you can love when sick as well as when in excellent health, when in adversity as well as in periods of prosperity?

\*\*\*

4. Is there sufficient compatibility between your social, educational and religious backgrounds so as to produce a real chance of having harmonious relations in marriage?

\*\*\*

5. If strong religious differences exist in courtship, do you really think marriage will perform an idealistic transformation? Marriage is not a miracle worker.

\*\*\*

6. If this is to be a religiously divided home, what of the future spiritual status of your unborn children? How will their never dying souls be influenced by such a home?

\*\*\*

7. Is this a person who will strengthen your faith in Jehovah God or will your hand be weakened in God?

\*\*\*

8. Will you be going to church together, reading God's work together in the home and be co-partners earnestly interested in becoming heirs of eternal life?

\*\*\*

9. Has it been a happy and harmonious courtship?

\*\*\*

10. Will you go into marriage with a real willingness to give to the other his rightful due, to be kind, courteous, forbearing, forgiving, selfless and actively promote the other's happiness?

\*\*\*

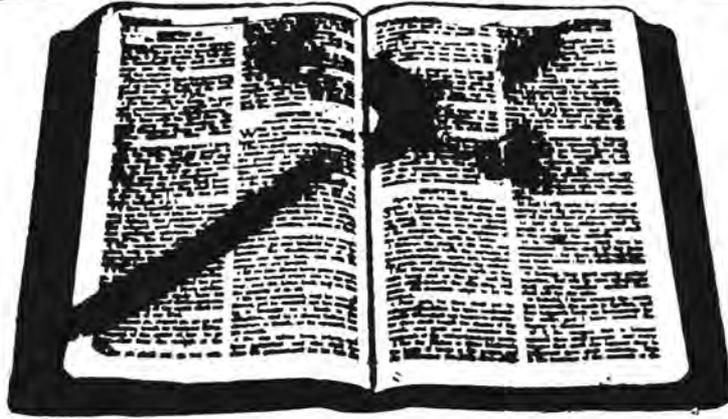
11. Do you plan to make this a permanent tie, only to be broken by death's call?

\*\*\*

12. Can you be happy with him or her if circumstances demand that you live far from your family?

*Life's too short to wound a soul,  
Of anyone we love.  
We should want to pave the way  
To that blissful Home above.*

# WORDS of TRUTH



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

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

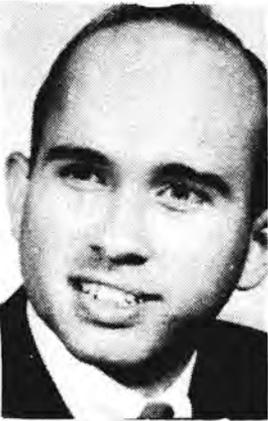
VOLUME 7

FRIDAY, FEBRUARY 20, 1970

NUMBER 8

## The Eldership-A Work To Be Done

"The elders therefore among you I exhort, who am a fellow elder, and a witness of the sufferings of Christ... Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock.



JOHN WADDEY

And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." I Pet. 5:1-4.

The eldership of Christ's church is not an honorary title to be bestowed upon one. It is rather a sacred trust, a task to be performed, a responsibility to be assumed.

Two hurtful extremes are often observed when the selection of elders is considered. One is such a rigid interpretation of the qualifications that no human being could attain them. Endless wrangles are engaged in and in the final analysis, no elders are had. The other is, no attention is paid to the qualifications at all. Men are chosen because of length of time in the church, business or social position, popularity or other similar bases. This results in churches paralyzed by incompetent leadership.

The careful student of scripture sees that the elder's office is one of work to be done. A man cannot adequately do the work unless he has those qualifications set forth by Paul.

Since the church can rise no higher than its leadership, it is imperative that we understand what the scriptures say relative to the work, the responsibilities of the elders.

### WHAT ARE THE ELDERS' RESPONSIBILITIES?

The work is set forth in the words that describe the office and officers.

**EPISCOPOS**, translated overseer or bishop, Acts. 20:28. These men must oversee, or superintend the church. This likewise implies that elders are not to attempt to do all the work of the congregation, but to lead and guide the members of the flock in doing it.

**PRESBUTEROS**, translated elder, Tit. 1:5. This tells us the leader must be an older man. It doubtless points back to the elders of the Jewish synagogue who were the authorities and teachers

of the religious community, responsible for the progress of the congregation in the divine teaching.

**POIMEEN**, rendered Pastor or Shepherd, I Pet. 5:1-2. The elder's work is as the Palestinian shepherd's of the first century. He is to do the work of a shepherd in leading the flock. He is responsible for the flock's general welfare; protecting, nursing, seeking for strays, and feeding them. "The good shepherd layeth down his life for the sheep," John 10:11. Again, "the good shepherd knoweth his own and his own know him," John 10:14. This beautifully pictures the elder's work. Much more emphasis needs to be placed on the elder's role as pastor of the flock.

A close reading of Acts 20:17-29 shows that the word elder, bishop, pastor and shepherd all refer to the same class of leaders in the church. The different terms describe different aspects of the same office.

### SPECIFIC DUTIES OF ELDERS

"If a man seeketh the office of a bishop, he desireth a good WORK." I Tim. 3:1.

First notice some **NEGATIVE RESTRICTIONS**; I Pet. 5:2 says, elders are to take the oversight, but "not of constraint." The man who says he had the office thrust upon him against his will, cannot be acceptable as an elder. It is a voluntary labor of love.

He must not seek the office for "filthy lucre." The man who would seek the sacred office for mercenary gain is unworthy of the name Christian, much less the eldership."

Elders are not to "lord it over the charge allotted to them." The rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant," Matt. 20:25-27. The man who would oversee best must serve the most. He is no lord over the church! On all questions save those of doctrine, the wishes of the flock should be given serious consideration.

The following are **POSITIVE OBLIGATIONS** set forth in the scriptures.

1. "Take heed unto yourself," Acts 20:28; The man who would serve, must daily appraise himself, try himself, to see that he is continuing in the faith, II Cor. 13:5. He has need for constant recourse to the soul-revealing, soul-strengthening Word of God.

2. Elders must also "take heed to ALL the flock," Acts 20:28. They cannot afford to concentrate their attentions on just a few of the flock, it must be ALL of them; young, old, rich, poor, men, women, weak and strong. Taking heed demands that the elders make it a point to become personally acquainted with each member of their flock.

3. Elders must feed the flock, Acts 20:28. This word feed enjoins the entire work of the shepherd, not just teaching.

4. They must protect the flock from wolves and schismatics within, and false teachers from without, Acts. 20:28. Satan constantly seeks to gain an advantage over the church. Elders are guardians against this insidious foe.

5. Because of the threat of divisive elements, elders must **WATCH**, Acts 20:31. They must be "spiritually alert." Elders need to be informed on trends and attitudes in the church and the world that might threaten the welfare of the Lord's family. Likewise, they need to know the men that are invited to fill the pulpit for the church. Every classroom teacher should be under careful supervision.

6. An admonition often not connected with the responsibility of the elders is in Acts 20:35. In the same conversation as all the above, Paul said, "Help the weak; remember the word of Jesus, "It is better to give than to receive." Elders are to exemplify this generosity.

7. To Titus, Paul writes that elders are to "be able to exhort in the sound doctrine and convict the gainsayers," 1:9. We see here the meaning of the qualification, "apt to teach." The elder must be a good and regular student of God's word. Moreover, he must be capable to expressing his knowledge to others.

8. Elders in Thessalonica were told to "admonish the disorderly, encourage the fainthearted and be longsuffering toward all," I Thess. 5:14. To be an elder means footwork, it means many long nights with the disorderly and the fainthearted. Patience in dealing with the weaknesses of a flock of human Christians is an absolute **MUST** in the elder. He must be able and willing to suffer long.

9. Christians overtaken in a fault must be restored, Gal. 6:1. Elders must lead the congregation in this. Like the faithful shepherd searches out the lost sheep, so must the shepherd of the church seek those who go astray.

10. It is the solemn duty of the bishop to watch in behalf of the souls of the disciples with whom he is charged; Heb. 13:17. Note this, my brethren who fill this exalted position. You shall give account to the Father of each of those souls! May it be with joy and not with grief.

11. Upon the elders falls the responsibility to exercise discipline toward those who persist in walking disorderly, II Thess. 3:6, 14-15. This is perhaps the most sadly neglected command in all of God's Word, today. All about us we see the tragic fruits of this dereliction of duty. May the future hold a better report as elders perceive more

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## WORDS of TRUTH

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## Valley View Church Attacks The Sixth Ave. Church

One of the four congregations in Walker County, Alabama, making up the faction known as "Anti-ism" in the county, has made another attack upon the Sixth Avenue Church of Christ, and more than forty other faithful congregations in the county. These faithful churches believe in preaching the gospel to every creature in all the world, as commanded in the great commission. (Mt.



GUS NICHOLS

28:18-20; Mk. 16:15.) These congregations understand that the church is the pillar and ground of the truth. (1 Tim. 3:15.) We know that the "Churches of Christ," (Rom. 16:16), in the New Testament preached the gospel to their world in their day, and that they cooperated with each other as churches in so doing. This will be abundantly proved by the scriptures as we review the article in the bulletin of the Valley View Church, as edited by Dwight C. Edwards, their preacher, in the December edition.

The Editor says, "The Sixth Avenue Church of Christ, Jasper, Alabama, has taken another giant step in the direction of apostasy." This "step", he claims, was taken in our plan to send brother Berkley Hackett and wife to East Africa to preach the gospel, as supported by Sixth Avenue Church and sister congregations wishing to have a part in the work. Brother Hackett and family left for this mission field on January 7th. The Hacketts are members of the Sixth Avenue Church, and will be under the oversight of this congregation. Because of an additional building program, and other commitments, we were unable by ourselves to support the Hacketts in full, and therefore we solicited the aid of other congregations in this matter.

The Valley View Church and its preacher, claim that we are taking a step in the direction of "apostasy" because, as they express it, we at Sixth Avenue Church have, "Assumed a work that she (we G.N.), cannot do in and of herself" (ourselves.) Take a good look at that objection to the Sixth Avenue church: it, "Has assumed as work that she cannot do in and of herself."

Roy Cogdill is the first man I ever read of who argued that a church cannot use funds received from another church, that all the money a church spends must come from its own members in their contributions into its treasury. Just this week Bob Waldren taught the same doctrine, that God does

not expect a church to do more than it can do by itself. He also argued that "Little churches" unable to send a man to preach the gospel by themselves cannot cooperate with a larger church and help or aid it in preaching the gospel.

They say the kind of church cooperation they believe in is for each congregation to do its own work without the aid of any other church, or churches, and that all congregations will thus be working at the same job, at the same time--preaching the gospel. They argue that in this way all churches of the Lord in the world are cooperating with each other, even if they never heard of each other.

Well, in such a far-fetched sense, all churches in the world are "Cooperating" in worship--all working at the job of worshipping God. Furthermore, according to such logic (?) all the elders of all the churches in the world are cooperating in taking the oversight of all the churches in the world--making an ecclesiasticism.

But what does the Bible say? Are Cogdill and company right in this doctrine that a church can't receive funds from another church to be used in its work? Cogdill says, "1 Each congregation made up its own funds by the contributions of its individual members. (1 Cor. 16:1-4; Acts 11:27-30.)" This was not always true, as taught in these very passages to which he refers. These very verses show that these funds were to be sent to other churches, which as receiving churches then had in their "funds" money which did not come from "The contributions of its individual members", and Cogdill and company are wrong about the matter. These two collections were for another church, or churches, which when they received the funds sent unto them, had in their treasuries money which did not come from the "Contributions of its individual members." (Quotation was from Roy Cogdill in his article, quoted all over the brotherhood, on the subject "STUDYING THE ISSUES - AFFIRMATIVELY AND NEGATIVELY".)

So, down goes "Anti-ism" and up goes the truth that a church may receive funds from other churches into its treasury to aid it in its work. (1 Cor. 16:1-4; Acts 11:27-30.) In both of these passages the money was sent unto another church, or churches to be in their treasury, and to be spent by the receiving church, or churches to support its work, or aid in doing so. Please read these scriptures, and see for yourself, that there was a receiving church in each case, which had money in its treasury which did not come from its "Individual members".

The Jerusalem church, or Judaeen churches, received money from the church in Antioch which did not come from "Its individual members". Listen to these passages, as I quote them with emphasis:

"Then the disciples, every man according to his ability, determined to SEND RELIEF UNTO THE BRETHREN WHICH DWELT in Judaea: which also they did, AND SENT IT TO THE ELDERS BY THE HANDS OF BARNABAS AND SAUL." (Acts 11:29-30.) Now how can "Anti" preachers pervert this scripture to mean "1. Each congregation made up its own funds by the contributions of its individual members", as Cogdill, Bob Waldren, Dwight C. Edwards and "Anti-ism" in general teaches? The "elders" of the church, or churches, which received these funds from the Antioch church, had in their treasury money which DID NOT COME FROM "THE CONTRIBUTIONS OF ITS INDIVIDUAL MEMBERS." That was only true of the GIVING CHURCH.

Now, let us quote the other passage given as a reference to prove churches never had any funds in their treasuries except that contributed by their own "Individual members", as argued by "Anti-ism". The scripture is, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, THEM WILL I SEND TO BRING YOUR LIBERALITY UNTO JERUSALEM. And if it be meet that I GO ALSO, THEY SHALL GO WITH ME." (1 Cor. 16:1-4.) These funds collected by

the "Individual members" at Corinth, for its church treasury, were to be sent "UNTO JERUSALEM." Funds were sent from one church in one country, the church at Corinth, in the land of Greece, "UNTO JERUSALEM", another church in another country, the land of Judaea.

EDWARDS AND VALLEY  
VIEW AGAIN

Edwards says, "According to her preacher, Gus Nichols, she has assumed a work that she cannot do in and of her self." So did the receiving churches in the scriptures we have just examined. These receiving churches "Assumed a work"--the caring for the needy among them, which the church receiving the funds could not "Do in and of herself."

Likewise, the Sixth Avenue church in Jasper, because of its former commitments and obligations, could "Not send, in and of herself alone, the Hacketts to East Africa to preach the gospel." Our receiving money from other churches into our treasury, to aid us in sending the gospel to East Africa, is not an unscriptural work. There is no organization involved except the church at Sixth Avenue, and the giving churches, not unto some ecclesiastical missionary society, but unto a church.

## Forgiving One Another

By PHIL D. SANDERS

Today, as in the early church, there are contentions and divisions in the church of our Lord. One reads about such contentions in I Corinthians 1:10-17. Here Paul asks, "Is Christ divided?" Jesus knew that these separations would occur and prayed that his disciples be one (John 17:11-23). He knew about the frailties of human nature and how difficult it would be for his followers to fully be one. But how can Christians prevent separation and avoid these contentions?

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but Until seventy times seven" (Matt. 18:21, 22). Here, one finds the whole problem:

First, one notes that he has been sinned against and wonders what he should do. Should he forgive the other and forget it or do as many Christians do and take vengeance? Should he turn the other cheek or strike blow for blow. Unfortunately, too many choose the latter and forget the words of Jesus.

Paul said, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 5:31, 32).

Second, he tries to limit his forgiveness. He wants to serve God so far and then take vengeance. But God said that vengeance was His (Rom. 12:19). Christians need to remember this and endeavor to keep forgiving. Jesus said that Christians were to forgive seventy times seven or as many times as necessary. Peter said, "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (I Peter 3:9).

And, thirdly, Christians should remember to not sin against one another at all. How much heartbreak and how much hate could have been prevented if divisions hadn't occurred. A pound of prevention is worth more than a ton of forgiveness.

John wrote, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (I John 4:10, 11).

Jesus said, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained a brother" (Matt. 18:15). How easy it is to forget this simple command; and how much better it would be if all followed it. Remember the words of Jesus, "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 you" (Matt. 6:14, 15).

## "My Sin Is Ever Before Me"

It has been suggested that King David was perhaps fifty years of age when he wrote the darkest chapter of his otherwise illustrious life. His committal of the scarlet crime of adultery with Uriah's wife along with the accompanying transgressions of deception and murder caused heaven to frown in displeasure, a great nation to grieve the fall of its most illustrious warrior and king and the enemies of Jehovah to have occasion to blaspheme the name of God. Before this the king had lived an exemplary life and reaped many crowns of success. After this immoral escapade the sword of continuing consequence never departed from the saddened king's threshold. Like a gloomy shadow that refuses to depart the aftermath of punishment lingered long after God forgave the crime. For the next twenty years the clouds of consequence cast their darkening shadows over the renowned king's life.



ROBERT R. TAYLOR JR.

The words forming the title of this lesson came from his penitential psalm after the courageous Nathan had confronted the hardened King with the enormity of his sin and brought Jesse's son to the knee of genuine regrets and sincere penitence. David then poured out the bitterly felt sentiments of his heavy heart. The six words of our title tell us much about sin. Those who have closely studied Psalm 51 know something about how very grievous sin really is.

Sin is a PERSONAL act. Note that David's concern is not with a brother's sin or a neighbor's transgression. David's eye is upon himself. When God's fearless prophet confronted David with the poignant parable of the ewe lamb and the stunning application of "Thou art the man", the king confessed, "I have sinned against the Lord." (2 Sam. 12:1-7, 13.) He did not attempt to remove himself from the guilty position. Blame was not leveled against the beautiful partner in this crime nor against society as would frequently be the case today. It was David's sin and he so confessed it.

Sin is a PRESENT tragedy. This sin had been committed some time ago. Several things transpire between the night of the fleshly indulgence and David's penning of Psalm 51. Sufficient time elapses that Bathsheba realizes she is with child, David attempts in various ways to pass off the child's paternity to Uriah and, unable to succeed in this, arranges for Uriah's sure death in a fierce battle with the Ammonites. Upon his death Bathsheba mourns the allotted period, becomes David's wife and bares the illegitimately conceived son. Then David is confronted with his sin. It was after Nathan brought him to a realization of the enormity of his sin that David in deep penitence penned these familiar words in Psalm 51:3. Close to a year has now elapsed but David's sin is ever before him. God's prophet had told him the Lord had put away his sin and that he would not be executed which act was a capital crime under the Mosaic Economy. (2 Sam. 12:13.) Even with the sin forgiven and the death penalty lifted his sin IS still before him. Like the troubled Macbeth he could not erase the terrible deed from his tortured mind. Sins of the past, even when forgiven by God's grace through Christ's shed blood, still remain as present tragedies. We can no more forget past sins than could the Israelite monarch.

Sin is a POISONOUS practice. It presents an alluring picture of what will produce pleasure and supply satisfaction. In the end it poisons the personality and sickens the soul. This is especially true with adultery or fornication. Paul said the fornicator sins against his own body. (I Cor. 6:18.) For the last twenty years of his life David figuratively drank from this cup of poison. Three thousand years of Bible students have read this heartbreaking story and have fervently wished that

it had not happened to one of God's greatest servants. This sin affected his family. Being in the nation's most responsible office it affected an entire people. Being a renowned man among men it affected those on the outside of Israel's boundaries and gave them occasion to blaspheme David's God. He who takes to himself a partner for the illegal gratification of fleshly urges is taking fire to his bosom and poison to his lips. He will not escape without a bum and much personal injury. (Prov. 5:20-23; 6:24-35; 7:6-27.)

Sin is a PERPETUAL reminder. David's sin was EVER before him. Memory would not allow him to erase it. Retention of his throne would not cover all the dastardly deeds with which he had embroiled his hands. Great wealth at his constant disposal would not hide that night of debauchery, the following days of deceptive planning and the inexcusable crime of murdering the valiant Hittite. It was with him by day and night.

David's biographical sketch of his own sin forms an accurate appraisal of every man's transgressions. Our sins are personal in origin, present in tragical consequences, poisonous to mind, body and soul and perpetual in their prodding aftermath.

## Four Kinds Of Worship

FRANK D. YOUNG  
Pulaski, Tenn.

In this lesson we deal again with the worship of God, as outlined in the Bible. In our last study concerning worship, we dealt with the assembly. In this one we wish to study Jesus' statement to the Samaritan woman, when he said, "But the hour cometh, and now is, when the true worshippers, shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth". (John 4:23-24.)

In this statement Jesus refers to "true worshippers". This suggests that there are different kinds of worshippers. Since he refers to "true worshippers", the suggestion is, there can be false worshippers. Thus all need to be concerned that we be true worshippers. In Matthew 15:9 Jesus said to the Pharisees, "But in vain do they worship me". Therefore in contrast to what is true, there can be the "VAIN". In reference to vain worshippers, our Lord said, "This people honoreth me with their lips, but their heart is far from me". Outward forms and ceremonies, though these forms and ceremonies be right, are not acceptable to God from hypocritical hearts. God requires sincere hearts in those who worship him. Not every eloquent prayer is necessarily a prayer which glorifies God. Not every beautifully sung song necessarily moves Heaven. God must be worshipped devoutly. Sincere hearts worship in sincerity. Sincere hearts worship from an honest and sincere life. When today one sings, "My Jesus I love thee. . ." he should ask himself the question, "Do I truly love the Lord. . .?" When one sings, "How great thou art", he should ask himself, "Do I really believe He framed the worlds?" and "Do I truly believe His great mercy sent His Son to die for my sins?" Can we truly praise him, saying, "I am thine O Lord?" Can we say, "I have heard thy voice, and it told thy love to me?" Will we REALLY sing, "Draw me nearer, nearer, Lord to thy precious bleeding side?" When prayers are offered, will we honestly give thanks for our food, and thanks to God for our lives? How much will our worship today be a mere form? Will it be solely a lip service?

Reverence needs to be restored to the hearts of our people. (Watch the conduct at some of the ballgames, when the flag is raised, or the National Anthem is sung.) But we deal here with reverence toward God. We need respect for the worship of God, in whose presence we are. God said to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground". (Ex. 3:5.) This was holy ground because God was there. Can we say any less when we meet in the Lord's name, and expect his presence? "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". (Ps. 89:7.) Reverence is not mere silence. One may be silent, yet look with contempt on the place where he is. Reverence is "awe, mingled with affection".

(Delmar Owens).

But when Jesus told the Pharisees, "But in vain do they worship me", he then said, "Teaching as their doctrines the precept of men". Jesus had just said to them in verse 3, "Why do ye also transgress the commandment of God because of your traditions?" Then in verse 6 he said, "And, ye have made void the word of God because of your traditions". God had commanded, as Jesus had said, "Honor thy father and mother", which was to say, "support your parents when they become dependent". Christ then quoted another law, "He that curseth father or mother, let him die the death". Thus no son could cast his parents aside to starvation. Jesus then reminds them of their tradition. "But whosoever shall say to his father or his mother, 'That wherewith thou mightest have been profited by me is given to God', he shall not honor his father." That one had made void God's law. His tradition set it aside. Thus every ungrateful son, who was mean enough could free himself from a plain duty. Our Lord says, they taught as their doctrines the precepts of men, and thus in vain did they worship him. When one deliberately sets aside God's law, his worship toward God is vain.

In Mark 7:6-7 where Mark records the same statement from Christ, the context says, "the Pharisees, and certain of the scribes, who had come from Jerusalem and had seen that some of his disciples ate their bread with defiled, that is, unwashed hands. (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the traditions of the elders; and when they come from the market place, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washing of cups, and pots, and brasen vessels.) And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands? And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men". Thus again we have Jesus warning against vain worship. Since the precepts of men make our worship vain, we all need to be careful that we do the will of Christ.

Even that which is not wrong within itself, can become wrong, when made a part of God's worship. In the case of the Pharisees, the washing of cups, pots, and vessels, which one would rightly do at home, yet as an act of worship to God, is regulated by Jehovah. It then makes a difference how we worship. Vain worship is empty. Vain worship, or course, is not true worship. It cannot be the worship approved by the Christ when talking with the Samaritan woman.

In Acts 17:23 Paul said to the Athenians, "As I passed along, and observed the objects of your worship, I found an altar with this inscription, TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this I set forth unto you". These idolaters did not know the true God. Their views of God were erroneous. Instead of knowing the God who "made the world and all things therein", they worshipped gods they made, and gods which could dwell in temples made by men. They thought of a god made of silver, or gold, or stone, rather than knowing that men are the offspring of the living God. Having the wrong conception of God, yet fearing that in their idol worship, they had overlooked one god, they erected the altar to an unknown god."

Men must know God to worship him. We must worship him by his revelation. Jesus said, "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. (John 17:3.) Men cannot serve a God in whom they do not believe. God has, in sacred scripture, revealed himself to us. He has made clear what is pleasing to him. We must worship God in the knowledge that he is, and in the knowledge of what he wills that we do, in this worship.

Also in contrast to true worship mentioned by Jesus, there is what Paul calls "will-worship". True it is, that all worship comes from man's heart--from his will. But "will-worship" as Paul

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## The Eldership-A Work To Be Done

(Continued from Page 1)

clearly their duty as bishops of the church.

12. God expects elders to be examples to the flock, worthy of following, I Pet. 5:3. There can be no "Do as I say, not as I do," attitudes in Christian elders. Like Paul, they must say, "Be ye imitators of me even as I also am of Christ," I Cor. 11:1. This throws a clear light on many other of the qualifications. His reputation must be kept blameless. He must not be self-willed, for this would excite self-will in those whom he would lead. He cannot be soon angry, nor can he be given to wine. He must love good men and show hospitality. Just and sober must he be. All of these and others of the qualifications make him the ideal Christian man who can lead others. In prayer, Bible study, attendance of church services, liberality and soul-winning, he is an exemplary. In correcting the disobedient, they can point no finger at him. Satan cannot discredit him before the church or community.

The qualifications which many view as well-nigh impossible to attain are with the exception of some four or five, expected of all mature Christians. Not all must be older, married males with believing children and capable of teaching publicly. But all must have the other qualifications. Serious thought to this would likely humble many who have made a profession of being ELDER CRITICS!

### SOME GENERAL OBSERVATIONS

In order to do his work well, an elder needs a good working knowledge of thy Bible and KNOWLEDGE and AWARENESS of what is happening throughout the brotherhood. He should know of good works being done elsewhere. Perhaps it can be done at home. He certainly should be aware of problems, attitudes and teachings that are causing division or hindering the work of the Lord. Ignorance in this area has brought grief to many whose flock was scattered by a problem they did not know existed till it came in. To serve well, one should be abreast of the mission work being done throughout the world; the needs of workers and opportunities to spread the gospel. An acquaintance with Christian schools is helpful in directing the youth of the church to a Christian education and preparation for life. Regular reading of the Firm Foundation and Gospel Advocate would be most helpful to an elder in this respect.

Surely the elder should have a knowledge of conditions in the local community, the nation and world that might pose problems or open doors to the church.

There needs to be a healthy interest in the Cause of Christ in general in the area where one serves. There should be acquaintance and fellowship with the neighboring congregations. Churches need to work closely together to do the best job for the Master. We need the encouragement of one another. Today there is far too little of this "brotherhood." As one has said, "If the anti-cooperation brethren knew how little we cooperated, they would fellowship us."

Last, a man who is a pastor, must understand human needs and problems and be willing to help. Too long, we have chided sectarian pastors while our pastors (elders) have turned their pastoral work over to our preachers. Surely the mature elder with years of experience as a husband, father and Christian should be a better marriage counselor, or family advisor than the young preacher, who may yet be unmarried.

Was there ever so great a work as that of an elder in the church of God? If a man, occupying the office, cannot or will not DO THE WORK OF AN ELDER, he should resign his position that more capable men may do the job properly.

May God's richest blessings be on those men who labor faithfully in the greatest of all works.

## Four Kinds of Worship

(Continued from Page 3)

uses it, is worship devised by man's will, rather than by the will of God.

In Colossians 2:20-23 the apostle says, "Wherefore if ye be dead with Christ from the

rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which are all to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship-and humility, and neglecting of the body; not in any honor to the satisfying of the flesh". Christians, Paul says, are dead to sin in Christ, and in him are not subject to the "ordinances" or "rudiments" of the world. Christians are under no law but the law of Christ, as relates to worship. If we return to the law of Moses, (as Paul says here), we submit to the "precepts and doctrines of men". Then verse 23 says, "Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh". A "show of wisdom", meaning man's wisdom. "Will-worship" as suggested by the human will—not by the will of God. "Humility" is voluntary humility. That is, a pretended or self-imposed show of humility, which is outward only. He then says, "neglecting the body" and "not of any value against the indulgence of the flesh". The hearts of men must be pure. The worship of God must be after HIS will. We may "assume the aspect of great humility and claim great reverence for divine things" (Lipscomb) but to obey God's command to do his will is true piety. We may make a show of man's wisdom, but such becomes "will-worship."

But there is a worship which the Christ called "true". Jesus said, "the true worshippers shall worship the Father in spirit and truth". There are three aspects to true worship. True worship is directed to God. It is "in Spirit". It is according to truth.

Yes, true worship is directed to God. We are taught by revelation to worship the Almighty God. In Exodus 20:1-3 the scriptures said to the Hebrews, "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me". Also Jesus said, "Thou shalt worship the Lord thy God, and him only shalt thou serve". Matt. 4:10. But the natural concept of Deity—recognizing God as the Supreme Being should cause one to worship him. God's greatness demands our reverence. "The heavens declare the glory of God; and the firmament showeth his handiwork". (Ps. 19.) See the heavens as they glorify their Maker! So we who expect to live with him forever, must glorify his name by worshipping him.

God's goodness also, when duly considered, will make one fall down before him. David said, "Oh come, let us worship and bow down; let us kneel before Jehovah our Maker: for he is our God, and we are the people of his pasture". (Ps. 95:6-7.) Man's dependence and gratefulness need to be expressed in our worship to Him, from whom all blessings flow.

Idolatry is degrading. "They that make them shall be like unto them; yea, every one that trusteth in them". (Ps. 135:18.) But the worship of God is uplifting. We become like him whom we worship. God's purpose in man is that we "become partakers of the divine nature." (2 Pet. 1:3-4.)

Even in America, we can be idolaters. "Coveteousness" is idolatry", (Col. 3:5.) One's money can become his god. Too many are pleasure crazy, and they that give themselves to pleasure are dead while they live. (1 Tim. 5:6.) Paul also warns (in 2 Tim. 3:4) that we may become "lovers of pleasure rather than lovers of God". If we do, we then become idolaters.

But Jesus says, we worship "the Father in spirit and truth". "Spirit" means the inward attitude; the condition of the heart. One's heart must be in what he does. He must believe it and do it because he believes it. In Rom. 14:23 Paul says, "Whatsoever is not of faith is sin", meaning simply one must not do what he doesn't believe to be right.

When one worships in spirit he worships in accord with the nature and attributes of God. When he worships in spirit he does so for the right motive. He reverently worships. One doesn't thoughtlessly enter into the service. He worships cheerfully, prayerfully, and gratefully.

To worship in truth is to worship according to God's appointments. Our worship must be correct

in what we do. Where God has legislated we must respect what he has said. When he has not spoken, on how to do some commanded thing, man is free to use his good judgment. But in nothing must we violate God's word. Jesus said (in John 17:17), "Sanctify them in the truth: thy word is truth". When one observes the worship of different people, and seeing conflicting things which are done as worship, the question arises, "Must we have a 'Thus saith the Lord' for all acts of Christian worship?"

In the outset we saw that Jesus condemned the Pharisees for making their traditions equal to God's law. Depending on one's conscience, without training it according to God's word, is not sufficient. Jesus said the true worshippers must worship in truth. His word being his truth, we must conclude that in our worship we are to be guided by the word of God. In all ages, and on every page of the Bible the lesson has been taught that God has reserved to himself the right to tell us what to do in our worship. That means, worship God in truth—according to the directions of his word.

## "Love of The Brethren"

By J. D. THOMAS,  
Associate Head, Department of Bible  
Abilene Christian College

Love is a command, but in a very real sense this is a contradiction. If the only reason we love is "to obey a command," it cannot be genuine love, but would be artificial to the core! It is the nature of love to be spontaneous, unselfish and outgoing, and to exist for its own sake only.

Love is to heal, not hurt, and genuine "love of the brethren" means that we are deeply distressed and grieved when tensions arise between brethren or with reference to an individual, and it should be our fervent desire to heal tensions and to help individuals who may be in trouble. Never should we get a personal delight out of abetting a brotherhood cleavage or of kicking someone who is down, with a view of keeping him down.

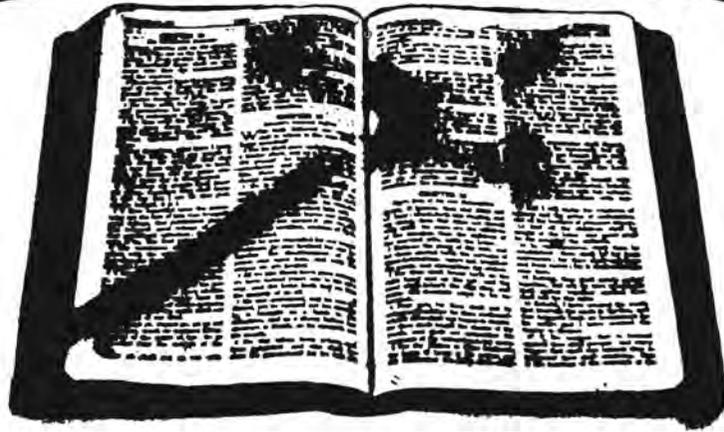
Selfishness and pride are the opposites of love, but they are also enemies of our souls. Somehow it seems when brotherhood tensions arise over problems of interpretation or other matters, selfishness and pride have a way of coming to the forefront. "Brethren, these things ought not so to be!"

Genuine love "from the heart fervently," which is a clear-cut command (if we are going to refuse to love without a command), will cause us to be tolerant of each other and will allow liberty in opinions, until we have made the teaching of the scripture absolutely clear on the point.

"In essentials unity;  
In opinions liberty;  
In all things charity."

This brotherhood slogan is not bad and we should strive to live up to it. Perhaps too many of us, however, are prone to pronounce with finality before the evidence is really in. When brotherhood issues get hot, not enough of us are willing to do research and obtain the full facts before we go ahead and make open charges against an individual or group. This is not the way of love. If any of us are motivated by jealousy or selfishness or pride, we ought to reread I Corinthians 12 and 13 and be reminded of the fact that we are "many members but one body" and that "we all have not the same office" but that every office serves the good of the whole body. Also, it may be in order to remind ourselves that love is greater than faith and hope (I Cor. 13:13), since it will never cease being a part of the Christian's spiritual make-up. "Let love of the brethren continue."

# 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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## "How Great Thou Art" No. 1

One of the best loved songs hymned in Christian circles today bears the adjective which we desire to employ as the title for these two articles. A genuine spark of grateful pride permeates our entire being, each time we hear the voices of dedicated Christians sing in unison this moving tribute to the greatness and glory of Jehovah our God. Any person who cannot be moved by noble and soul stirring tributes to God, such as are abundantly embraced in this great hymn, is lacking in his devotional capacity for real worship.



ROBERT R. TAYLOR JR.

David, Israel's sweet singer and renowned king, gave utterance to this beautiful and richly deserved tribute of praise to Jehovah in 2 Samuel 7:22: "Wherefore THOU ART GREAT, O Lord God: for there is none like thee, neither is any God beside thee, according to all that we have heard with our ears." (Emphasis added.) The God we worship and serve is truly great and glorious beyond our finite power to grasp, and feeble ability to portray.

An infidel once said something like this to a Bible believer, "Tell me about this God you serve. Is he a great God or a small God?" In answer the God-fearing man responded, "Sir, the God I serve is so great that the heaven of heavens cannot contain him, and yet so small that by faith he dwells in my heart." Do you not think this was a wise answer? Another believer in God was asked if all the modern discoveries about the vastness and immensity of space had not led to a discrediting of his faith. "On the contrary" said the believer. "these discoveries have resulted in an upsurge of that undaunted faith." Such scientific breakthroughs permit us to see more clearly just how great our God really is. Some years back forty American scientists wrote scholarly articles in the field of Christian Apologetics (a defense) in which they declared unequivocally their continuing "confirmation of the existence and work of God." John Clover Monsma brought these articles together into book form and called the volume "The Evidence of God In An Expanding Universe."

### GOD'S NAMES ARE GREAT

Inspiration reverently styles him as the Lord, the Lord God, God, Almighty God, Jehovah, Father, Lord of hosts, the I Am, etc. (Psalm 12:1; Gen. 2:18; Gen. 1:1; Gen. 17:1; Psalm 83:18;

John 11:41; Hag. 1:2; Ex. 3:14.) All these august designations are but graphic portrayals of his eternal and enduring qualities of greatness. At the beginning of the Mosaic Covenant heaven informed the Israelites that God would tolerate no irreverence displayed toward the sacred names of deity. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Ex. 20:7) Near the beginning of the Christian Covenant Jesus taught, "After this manner therefore pray ye: Our Father which art in heaven, HALLOWED BE THY NAME." (Matt. 6:9 Emphasis added.) Brother H. Leo Boles says this "means that his name is to be treated as holy; it is to be spoken reverently and due respect is to be given unto God as a Father." (COMMENTARY ON MATTHEW, p-159.) His name should be spoken with the utmost of respect and dignity. In song and sermon, in prayer and in praise his name is richly deserving of deep honor and lasting reverence.

Prayer is an area where the greatest of reverence should be displayed. We are not talking down to one who is our inferior. We are not speaking to one who is our equal. In prayer we address one who is greatly our superior. We have yet to read a convincing argument justifying the modern day substitution of "you" and "your" for the stately and dignified "thee", "thou" and "thine" while addressing Jehovah in prayer. We still strongly prefer the majestic use of these latter terms. Take such prayer songs as "My Faith Looks Up To Thee", "Have Thine Own Way, Lord" and "How Great Thou Art" and substitute "you" and "your" for each "thee", "thou" and "thine" and see how these great songs would be ruined. There would be a tremendous loss in the majesty expressed to our Maker by such substitution. In this writer's opinion, there is as much reason to retain "thee" and "thou" in our prayerful praise of words as in our poetic praise in songs. "Thee", "thine" and "thou" are no more out dated in great prayers than they are in great songs. The majesty of these terms still holds a commanding sway among millions of devout worshippers.

### GOD'S POWER IS GREAT

The scriptures present a sweeping threefold concept of God's great power. His tremendously great power was unleashed when he spoke the universe into existence. Where formerly there had been nothing, as the Hebrew term "bara" means, now came into being a marvelous universe prompted by the powerful mandate of divine fiat. "In the beginning God created the heavens and the earth." (Gen. 1:1.) "For he spake, and it was done; he commanded, and it stood fast." (Psalm 33:9.) Human imagination staggers in seeking to depict the great power capable of creating the

heavens and the earth. We cannot possibly grasp it; by faith we accept that which is both indescribable and unfathomable.

Parallel to this great creative power would be preserving power. Think of the tremendous power capable of maintaining the functioning of this vast and complicated cosmos. Heavenly bodies retain their respective orbits and move with a precision that becomes more marvelous with each astronomical discovery. Divine power was required to create the universe and only divine power can preserve it. Had God died when Altizer preached his funeral some years back there would have been a crash of worlds and a collision of planets which would have brought immediate anarchy to the whole universe. That Altizer CONCLUDED his funeral message about God's death meant that deity had experienced no demise but still remained at the controls of the universe. The Hebrew writer tells us Jesus upholds "all things by the word of his power. . . ." (Heb. 1:3.) He will still be doing this when the current group of the "God is dead" advocates have gone the way of all the earth. Humanity dies; deity eternally lives.

The scheme of human redemption is the third majestic manifestation of God's great power. The gospel is his power to save. (Rom. 1:16-17.) Paul used a word from which great English terms of power as dynamite, dynamo and dynamic are derived. The gospel is God's spiritual dynamite which can blast sin and error from the hearts of humanity. Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9.) Only the gospel can cleanse it. Christ's gospel forms the dynamic power to pull sin infested souls from the low road of base living and plant their feet solidly and securely on the highway of holiness. God's gospel is his great spiritual dynamo which is ready to unleash its quickening power against Satan, sin and self.

Truly, "How Great Thou Art!"

(To be concluded)

### "It Was Not Convenient"

FOSTER L. RAMSEY

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:25.

The idea of Felix concerning religion was based on convenience, not upon conviction. Although he trembled at the preaching of Paul, Felix did not possess enough faith and conviction to cause him to render obedience to the gospel. He expected a convenient season that never came. This is in accordance with the experience of countless thousands of people. The man who wants (Continued on Page 4)

## WORDS of TRUTH

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## "Quit Trying To Convert Us"

In the Firm Foundation, page 21, we have an article telling us about a dialogue or discussion between a Baptist and a Jew concerning matters of religion. The dialogue was held in Louisville, Kentucky, and was held only recently. The Jew is reported to have said, "Let us be what God called us to be." And again, he said, "Quit trying to convert us."

The Catholics have indorsed this same sentiment and attitude and shared it with the Jews. In a new Analysis by the Vatican's Secretariat for Christian Unity, it was declared that "Judaism still is an authentic bearer of God's truth; and that its followers should not be the objects of church proselytism." The Catholics said, "All intent of proselytizing and conversion is excluded." This means that the Catholic church no longer holds that the Jews must believe in Christ in order to be saved. It further means that neither the Jews, nor any one else must believe the New Testament scriptures, nor the gospel of Christ in order to be saved. In fact, the whole thing is a compromise and an admission that Christ is a nonessential, as far as salvation is concerned, and that one does not have to be a Christian in order to salvation, that Christianity is itself a nonessential religion.

Christ says he came to seek and to save the lost. (Lk. 19:10.) God says he sent Christ into the world that the world through him might be saved. (Jn. 3:17.) The apostles testified that the Father sent the Son to be the Saviour of the world. (1 Jn. 4:14.) Paul said it was a faithful saying that Christ Jesus came into the world to save sinners. (1 Tim. 1:13-15.) And Christ said, "I came not to judge the world, but to save the world." (Jn. 12:47.) The Hebrew writer says of Christ that, "He became the author of eternal salvation unto all them that obey him". (Heb. 5:8-9.) And His blood was shed "For the remission of sins". (Mt. 26:28.) Yes, and he, "died for our sins, according to the scriptures". (1 Cor. 15:3-4.) This is called the gospel facts, (1-4.) And Jesus said of the gospel, "He that believeth not shall be damned". (Mk. 16:15-16.) Again, Jesus said, of the Jews, and of all others who would not believe in him as the Christ, "If ye believe not that I am he, ye shall die in your sins." (Jn. 8:21-24.) Again, he said, "No man cometh unto the Father but by me." (Jn. 14:6.)

It is just like the denominations to compromise, and give up Christianity, little by little, until they



GUS NICHOLS

just throw the whole thing over board by giving up Christ, and promising salvation unto Jews and others, who, as far as Christ is concerned, are infidels.

No athiest today is doing as much to destroy Christianity off the face of the earth as are the false teachers among the denominations. They are getting the job done of over-throwing faith in Christ. They will be heard and believed. They have a receptive audience which has been long prepared for such compromises. And no denominations could continue to exist without compromising. All the denominations are liberalists or they would not BE ANY DIFFERENT FROM "CHURCHES OF CHRIST" in the New Testament, as far as matters of faith and revelation are concerned. A strict adherence to the teaching of the New Testament today would destroy all denominations, but at the same time promote pure, primitive Christianity, and bring it into its own well deserved place in our lives, and in the world.

But other sects and denominations are joining in with the Catholics in compromising Christianity, and making it to be nothing but a nonessential religion. This article in the Firm Foundation, by Bill E. Smith, says, "Lutheran theologian Reinhold Niebuhr applauds the Catholic document as being what he called, "a statement of utmost significance." He says, "It even transcends the achievements of the second Vatican Council (1962-1965.)" They are denying that Christianity has any "Superiority over Jews." Or, over the Jewish religion of the Old Testament.

Next, the Methodists are beginning to give up Christianity in the same way, and to become the unconscious enemies of the Christ who died and rose again that we might be saved. Mr. A. Roy Eckardt, a Methodist theologian and head of the religion department at Pennsylvania's Lehigh University, termed the Vatican document an, "historic advance" and said it should open more protestant eyes to the real issues.

The professor and religious theologian said, "Perhaps Rome can teach us something of Christianity". Yes, teach us that it is a nonessential, and a false religion.

The denominations started on the road which leads to a total rejection of Christianity when they started teaching that "Baptism is a nonessential" and that it is, "Not necessary to obey the commandments of Christ," and that, "Faith only saves", and that, "The church of Christ, as in the New Testament, is a nonessential."

This Methodist professor and religious scholar and theologian in endorsing the statement of the Jews that he should be let alone, and all efforts to convert Jews be stopped, the statement of Catholics, Lutherans and Methodists endorsing the idea of Jews being right in opposing Christianity—this Methodist professor, said, "The Holy Spirit is working some where." And so, he thinks the Holy Spirit is working in some direct and miraculous way, perhaps through the Jews, to teach us that Christianity is not true, after having inspired the apostles to give us the New Testament, through Christ. (Acts 1:1-8; 2:4; 1 Pet. 1:12; Jn. 16:13; 1 Cor. 2:13.)

But we have been telling the denominations that when they gave up the New Testament as the inspired word of God, (the very words of the Holy Spirit), that they would soon be at sea without chart or compass, and be following their imaginations as the message of the Holy Spirit. And now, we have it. They think the Spirit may be guiding the Jews in their opposition to Christianity.

The Jew cannot believe his own Jewish prophets of the Old Testament, and reject Christ and the New Testament. Jeremiah, a Jewish prophet of the Old Testament prophesied that there would be a new covenant made with the House of Israel and with the house of Judah, "Not according to the" old covenant made when they came out of Egypt. (Jer. 31:31-34; Heb. 8; Heb. 9; Heb. 10.) Zechariah, another Jewish prophet, prophesied that the old covenant would be done away at the crucifixion of Christ, after being betrayed for thirty pieces of silver, and that the money would be used with which to purchase a potter's field. (Zech. 11:10-13; Mt. 27:1-7.)

Another prophet, Isaiah, foretold the death and resurrection of Christ, that he would be crucified

between two thieves, and be numbered with transgressors, Isa. 23. Let us hold on to Christ and to Christianity regardless of the consequences.

## "Our World Is Sick"

W. RAY DUNCAN

We are slowly but surely being convinced that ours is a sick world! The thousands and thousands of hippies and beatniks, and long-haired boys and dirty girls (regardless of how entertaining or disgusting they are to look at) are not just "freaks," but they are more and more becoming a message to all religious institutions and saying, "We are starving for spiritual food—and we are not being fed by you!" Many of these, so we are told, are very honest and sincere people searching for something they have not found and striving for recognition they have never had!

More and more churchmen are beginning to admit the failure of their churches to cope with the spiritual needs of the youth of our nation and are recommending the abolishment of religious doctrines and the establishment of purely social functions instead! Denominational barriers are crumbling and mergers are being encouraged by Protestants, Jews and Catholics! For the first time in the history of religion Jews, Catholics and Protestants are sharing religious activities.

We are made to wonder, will the mergers produce unity—or union? There is a difference, you know! Will our sick world be made whole again, or will the sickness get worse?

If we may measure results of striving for a just and lasting peace and surcease from war on the basis of recommendations and plans of unaided human beings we can be almost certain that men cannot devise a church, or a religion, or plans that will produce the satisfaction, the peace and the calmness of souls being sought by both young and old.

If it is indeed the turmoil of the inner man that has driven so many of our youth to dare to be different and to defy customs and laws to express their plight by the wearing of long hair, and unshaven faces and bath-less bodies, they will not find the answer to these problems in social reforms or recreational functions. Peace of soul and mind must come from God. A prophet of yesteryear learned this lesson the hard way! He, too, was troubled with a problem. Strangely enough it was a racial problem that was troubling Jonah! So he decided that the only thing to do was to run away! Maybe he didn't know that men had tried this before and that it had never worked: at least you and I know that we cannot run away from problems! Problems must be solved.

Maybe our youth have a right to be disgusted with some of the practices of our world—but they don't solve the problems by refusing to work, and by becoming a part of the problem! If they know of a better way to do things then why not SHOW us the way out—and not just BLOCK us from finding a way out of our difficulties!

Jonah learned what each of us must learn if we are to ever have what we so earnestly desire—peace of heart and mind. It was late for Jonah when he learned the answer—but not too late. "Salvation is of the Lord." (Jon. 2:9) When Jonah made this amazing discovery he was in the 'belly of the whale.' I am sure that he resolved then and there, "if I ever get out of this mess I am going to serve God with all my might!" Well, he did get out, and he did serve God quite well.

We will never get out of the spiritual sickness that some of us are in until we discover that "salvation is of the Lord." That He, and He alone, has the sovereign right to name the terms of forgiveness. It is God who has been sinned against—and it is within God's divine rights to name the terms of pardon.

God has never been under obligation to any man, and therefore does not have to consult man as to what man would like to have God do for him. By God's word we learn that we are sinners. By this same word we learn to believe and trust in God; the Bible calls this faith. The faith we have in God leads us to repent and to be baptized for the forgiveness of our sins and find peace!

## Words Of Truth

R. W. GRAY

Paul assured both Festus and Agrippa that his defense of the resurrected Christ contained words of truth and soberness. (Acts 26:25)

Educators, philosophers, theologians, and politicians continue a quest for truth. It is everywhere recognized as a pearl of great price. Solomon said, "Buy the truth, and sell it not." (Prov. 23:23). Men of the world are primarily concerned with scientific truth, truths that unfold the mystery of this world, hoping to improve man's lot here, probing to make our mundane existence more lasting and pleasant. The people of God are concerned with the great spiritual values God deposited in his word.

The Bible is the word of truth. No book gives more attention to this subject than does the Bible. Paul said men may prove themselves ministers of God "by the word of truth" (2 Cor. 6:4a, 7). Men may trust in Christ only after they have "heard the word of truth. . ." (Eph. 1:13). We have assurance of the hope that is laid up in heaven for us "in the word of truth." (Col. 1:5). "Of his own will begat he us with the word of truth." (James 1:18). Our souls are purified in "obedience to the truth." (1 Pet. 1:22). God would have all men to be saved and to come unto a "knowledge of the truth," (1 Tim. 2:4.) And we can "do nothing against the truth." (2 Cor. 13:8).

### TRUTH NOT ILLUSIVE

Jesus clearly identified the source of all spiritual truth when he said, "Thy word is truth." (Jn. 17:17b.) Men were not destined to remain in ignorance but may "understand what the will of the Lord is." (Eph. 5:15-17). The word of God is designed to serve as "a lamp unto our feet, and a light unto our path." (Psa. 119:105). Our understanding of truth is conditioned upon our willingness to walk in the truth we have, to continue in the word of Christ. (John 8:31-32).

Ministers of the word are charged to teach "wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness. . ." (1 Tim. 6:2-3). Those who teach otherwise, and those who refuse, (even upon exhortation), to submit to truth, are said to possess "perverse minds, destitute of the truth." (1 Tim. 6:2b, 5). A love of truth is essential to a knowledge of the truth. It is impossible to love unrighteousness and possess a knowledge of the truth at the same time. So valuable, precious, and costly is the truth, God gave the world that he sends a working of error upon those who love it not that they should "believe a lie and be damned." (2 Thess. 2:10-12) (Heb. 10:26-32).

### TRUTH BRINGS JOY

John rejoiced when he learned that his beloved Gaius walked in the truth. (3rd John 3) Real love rejoiceth in the truth (1 Cor. 13:6b.). Length of days, and peace, belong to him who binds truth about his neck and writes it upon the table of his heart. (Prov. 3:1-3). Joy is one of the fruits of the Spirit, and is experienced in truth. (Gal. 5:22; Eph. 5:9).

### MAY BE PERVERTED

The Galatians walked in truth until false teachers perverted the gospel of Christ and deceived them. (Gal. 3:1; 5:7; 1:7-9). It is the business of the enemies of righteousness to pervert the right ways of the Lord (Acts 13:8-11). In perverting the word of the living God men pervert themselves (Jer. 23:36; 3:21). Unstable souls wrest the scriptures, the source of truth, to their own destruction. (2 Pet. 3:16).

### MUST HANDLE IT ARIGHT

All diligence must be given that the word of truth be not perverted in our hands (2 Tim. 2:15). When Paul instructed Timothy to "rightly divide" or "handle aright" the word of truth he meant a great deal more than simply making a proper distinction between the two testaments, or the different eons of time. He meant that the word be used skillfully, allowing it to have full sway in the hearts of men. He meant that the word must not be abused, misapplied, nor used for personal advantage. God designed it to accomplish his purposes in the world. (Isa. 55:10-12). Satan is capable of quoting scripture, but he does not handle it aright. (Matt. 4:6-7). Preachers who fail to handle the word aright will loose their souls and

the souls of their auditors. (1 Tim. 4:16; Matt. 15:14).

### CONCLUSION

It is not enough that we have access to truth. We must not hold it in unrighteousness, nor err concerning it. (Rom. 1:18; 2 Tim. 2:18). We must learn to walk uprightly, according to the truth of the gospel. (Gal. 2:14).

While we cannot afford to give audience to those who would tell us that none may be certain he has the truth, we must avoid a spirit of arrogance and pride that does injustice to truth. And always "speaking the truth in love, let us grow up into him in all things." (Eph. 4:15).

## Pride, An Awful Sin

LEON BARNES

Andalusia, Ala.

Pro. 16:18 declares that "pride goeth before destruction and a haughty spirit before a fall". In Pro. 8:13 the wise man Solomon says that pride is one of the seven things which God hates. Pride of life is one of the three avenues through which John says the devil tempts man. (1 John 2:16) And Jesus said pride is a sin which proceeded forth from the heart of man. (Mk. 7:22) There are many sins of which the Bible speaks, that we might rightfully call "root sins", for the simple reason that when they are committed many other sins follow as fruit therefrom. Pride is such a sin. Some synonyms of the word "pride" are: Vainglory, Haughty, High-minded, boastful, arrogant, an impostor, or pretender, and in the New Testament, it also carries with it the idea of impiety. Even though pride is so readily condemned in the Bible, it seems that in our day, it has become a respectable sin. But I want you to notice some of the things pride can lead to.

Pride can cause one to reject the gospel plan of salvation. It can make one think he is too good to follow the same steps in becoming a Christian which even the poor beggar must follow. Pride may give some the idea that they are so high and fine, so far up on the social ladder, that God will surely make an exception in their case. Pride causes many to refuse to confess that they are sinners and need salvation. Pride can cause men to go to a "church" which they think will be pleasing to men rather than seeking the church which is pleasing to God.

Pride can cause members of the church to look with scorn upon those who have less of the material goods of this life. The reason many members of the church are not really interested in teaching other people is they are afraid of getting people into the church with whom they would not like to associate. Brethren how many times do we show respect to those who wear the gay clothing and look down on those who have nothing but an immortal soul clothed in vile raiment? (See James 2.) One of the reasons we do not convert any more people than we do is that we do not want to get out into the highways and hedges in search of lost souls. Have you shown no interest in teaching some soul because his clothes are ragged and dirty? Have you ever stopped to think that pride can make your soul just as filthy before God as that beggar's clothes are to you?

Pride hinders many from being warm and friendly. They are afraid that they might get below their dignity.

Pride causes many to never grow up spiritually. They have their heads so high in the air that they can not hear the teaching of the Word which would show their weaknesses and point out their faults, as well as offering a remedy for them. But the proud will say to himself, "I have already attained to the perfection offered by the gospel, so why should I try to learn any more or do any better?" To the proud, zeal is a virtue unwanted, for one in their position could not afford to get excited over anything, not even over someone dying for them and all others who offers salvation and a home in heaven.

Are you one who is puffed up with pride? Just remember the day is coming when your pride shall be brought down.

## The Laodicean Church

W. M. DAVIS

The church of Laodicea was lukewarm. It was not hot and it was not cold. And because it was lukewarm, the Lord said he would spew it out of his mouth (Rev. 3:14-19). Lukewarm is a mixture of religion and worldliness. It is a comfortable condition for those who live after the flesh. People like a lukewarm climate, one that never gets too hot and never gets too cold. The church at Laodicea had that kind of climate. Zeal never did run high. If they happened to get a preacher to hold their meeting, who warmed things up, they did not invite him back for the next meeting. And when he was gone, they opened up the church to more worldliness, so it would cool off.

No congregation is perfect, but Laodicea thought it was. It said it had need of nothing. That is a bad state of mind for professed Christians to get into. That notion marks the end of progress. When a man thinks he is as good as he needs to be, he will not try to be any better. This church said it was rich, and increased with goods, and had need of nothing. But at the same time, the Lord said it was wretched, miserable, poor, and blind, but did not know it. Where man sees virtues, the Lord sees defect. Laodicea was a commercial emporium, and the church caught the spirit of the community. The world is a spiritual refrigerator, but the church has to live in it and stay hot. Instead of the world wielding an influence over the church, the church must wield an influence over the world (Mt. 5:14-16).

The Lord's counsel to these lukewarm church members was, "Buy of me gold tried in the fire that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see" (Rev. 3:18).

The gold of heaven is not subject to earthly contingencies. Rust, moths, thieves, failing banks, depression, and declining stock markets do not alter its value. Spiritual riches do not fluctuate in value—they are always the same. Men do not look at the market page of the morning paper to see what faith, hope, and charity are worth on the stock exchange today. Therefore, I say unto you, "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." (Mt. 6:19-21).

## "What Think Ye Of Christ"

PERVIE NICHOLS

"While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? Whose son is he? They say unto him, The son of David." (Matt. 22:41-42.)

### VARIOUS ESTIMATES OF CHRIST

During his personal ministry some thought he was John the Baptist; others that he was Elijah; and some said he was Jeremiah, or one of those who regarded him as a blasphemer, a deceiver and an impostor. (Jno. 10:33-36.) But some were convinced that he was a teacher came from God (Jno. 3:2), and was the Son of God. (Matt. 16:17; 27:2; Acts 8:36.)

Today there are those who not only resent any reference to Jesus as God's Son, they reject the Bible and deny the existence of the God of the Bible. Then there is the "conservative Atheist" who, while wrapping himself in the cloak of religion, either questions the Divine Record of the Virgin birth of Christ, or very tactfully rejects it. According to a United Press report, this type of character has just about taken over the reins of some denominations, causing divisions in these groups. But there is a host of people who, like his immediate disciples, are convinced that Christ is God's divine Son.

### CHRIST CLAIMED TO BE THE SON OF GOD

He boldly declared that "Before Abraham was, I am" (Jno. 8:55); and that he "came down from heaven." (Jno. 6:38, 62.) He claimed to have existed with God, the Father, before the world

(Continued on Page 4)

## "It Was Not Convenient"

(Continued from Page 1)

everything convenient before he renders obedience to God will probably never obey God from the heart. Christianity has never been a religion of convenience.

It was not convenient for Christ to leave the portals of glory and come to a world filled with sin. But He came.

It was not convenient for Christ to be tried, scourged, and ridiculed. But He suffered such treatment for the sins of the world.

It was not convenient for Christ to be crucified on Calvary's cross. But He was sacrificed there for you and me.

It was not convenient for the early apostles to give up all and follow Christ. But they did.

It was not convenient for martyrs to die for Christianity. But they did.

The salvation of the world will be accomplished by those who overcome their love of convenience, who are willing to live and work according to their convictions rather than their love of ease.

"It was not convenient" is used more and more today as an excuse for not having done what Christians ought to do. Those who use such a pitiable excuse seem to think that this is sufficient. It is no more justifiable now than it was when it was used by Felix more than 1900 years ago.

## "What Think Ye Of Christ"

(Continued from Page 3)

was created. (Jno. 1:1-4; 17:5, 24.) Immediately preceding his ascension he announced that all authority, both in heaven and on earth, had been given unto him. (Matt. 28: 18 R. V.)

### HIS CLAIMS PROVED BY HIS WORKS

As a teacher he is unequalled. Great teachers affirm that the sermon on the Mount (Matt. 5-7) contains the most comprehensive and profound pronouncements ever recorded; that it alone includes, either by direct statement or inference, every principle of right. Even those prejudiced officers who heard him teach admitted that "Never man spake like this man." (Jno. 7:45-46.)

He did not leave men to take his word alone as proof of his divinity; he performed such miracles as would establish his claims. He went about Galilee, "healing all manner of sickness and all manner of disease among the people," and raised some from the dead, all of this without a single failure. (Matt. 4:23; Jno. 2:23; 3:1; 11:1; 20:30-31.) God would not have been with an imposter, but he was with Christ. (Jno. 3:2.) This is evidence of his divinity.

### HIS LIFE BEARS WITNESS

Even his bitterest enemies failed to find a sin in his life or a weakness in his character. He "did no sin, neither was guile found in his mouth." (1 Peter 2:21-22); (Heb. 4:15; 2 Cor. 5:21.) He never needed to repent of sin or confess a wrong. No mere man can live a sinlessly perfect life. (1 Kings 8:56; 1 Jno. 1:8-10.) Yet Christ did it, hence he was more than a mere man; he was the divine Son of God.

### GOD, THE FATHER, TESTIFIED OF HIM

When Jesus was baptized (Matt. 3:17), and when he was transfigured (17:5), the Father said: "This is my beloved Son, in whom I am well pleased." The disciples who heard this voice from heaven, declared that it was no fable. (2 Pet. 1:16-18.)

The church of Christ and Christianity are founded upon the idea that Christ is God's Son. (Matt. 16:13-19.) These stand or fall together. If Jesus' claims are not true, there is no church of Christ, and Christianity is nothing but a mockery; and the Bible is an insult to man's intelligence.

But Christ is divine; his claims are true. All thoughtful people will admit that Jesus is the Son of God, and that Christianity is a reality. The evidence is overwhelming. Friend, do you believe the witnesses? Do you know that in order for one to be saved by Jesus he must believe these facts and acknowledge him before men? (Mk. 16:16; Jno. 8:24; Rom. 10:9-10.) He commands the unsaved to also repent and be baptized for the remission of sins. (Acts 2:38.)

"What think ye of Christ?"

## The Church and the Bible

"Therefore, I esteem all thy precepts concerning all things to be right", Ps. 119:128. The Scripture is as the sun; the church is as a clock. The sun we know to be accurate and precise at all times. A clock is often, fast, slow, or even stops.

The scripture is from God, the human content of the church is earthly and fallible.

As the sun is mathematically precise and never needs to be reset, so the scriptures are always the sure standard. The human leadership of churches is often out of harmony with the scripture.

The church needs to reset itself according to the scripture, never alter the scripture to match the church.

There are two trends evident that this lesson applies to:

1. The Catholic concept of the infallibility of the Roman Church. The teaching of the Scripture have suffered as the sun was adjusted to match the clock. In spite of all the effort, the clock is still incorrect in its time.

2. Many modern Protestant churches have a theology that denies basic principles of the Bible message. The Biblical message is emasculated in order to fit their existential humanistic philosophy. We call this liberalism or modernism. They often deny the supernatural of the Bible, so they try to interpret the Bible so as to remove the miraculous element.

You who love Christ, answer this question. Would you try to adjust the sun to agree with an inaccurate clock? Or would you adjust the clock to match the sun? Only a fool would even think of the former. The same is true of those who would try to recast the supernatural message of God's word to fit their church doctrines.

We of the church of Christ, are content to let the word of God speak, and then do our best to obey its every precept. Would you join with us in humble service to God?

## Christianity Without Denominationalism

To what denomination did Peter, Paul, James, John, the 3,000 of Acts 2, Cornelius, the eunuch, Lydia, the Corinthians and the jailor belong? They were members of the body of Christ, which is the Lord's church (Eph. 1:22,23; Col. 1:18,24) yet they were not members of any denomination. All who were saved became members of this body, the church, by virtue of the fact that God added them to it—Acts 2:47. Yet, they belonged to no denomination. They had been "called out" of the "power of darkness" or the world, and translated into the "kingdom of God's dear Son" which is the church Col. 1:13,14,18), but still they were not members of any denominational church.

Just so, today, if a sinner believes in Christ, and is baptized, just as the 3,000, the eunuch, Lydia, Cornelius, the jailor, etc., such would make him a Christian, but nothing more. (Mk. 16:16; Acts

2:36-41; Acts 8:36-39; Acts 16:30-34; Rom. 6:3,4; Gal. 3:26,27). This would not make him a member of any denomination.

If a great number should do this and no more, would they not be just a number of Christians? Should this number come together on the first day of the week for worship (Acts 20:7), call themselves by the same name as did the apostles and early Christians, accept such servants as the Apostles and early Christians did, and as are set forth in the Bible—they would be simply New Testament Christians, members of the body of Christ, or New Testament church, assembling for worship, without being members of any denomination on earth.

This is exactly what the church of Christ is, and contends for. If you want to be simply a New Testament Christ—no more and no less—then investigate and be a member of the Church of Christ. If you want to follow the Bible strictly—without addition or subtraction—then come to the church of Christ. Remember, too, if you were baptized to get into some denomination, then your baptism was not scriptural (Acts 18:24 thru Acts 19:5), and you need to be baptized yet.

## Premillennialism

Will there be 1,000 years in which Christ will reign on earth? Many make this premillennial theory a major dogma of their faith. It first gained modern popularity through the teaching of William Miller, founder of the Adventist movement. Charles Russell, father of the Jehovah's Witnesses also promoted it. Now it has found its way into many major groups. Let us examine three main points by the Bible:

I. Will Christ return to establish the kingdom promised in the Old Testament? It is believed since the Jews rejected him, Christ was unable to do this in his life time. Daniel prophesied that in the days of the fourth world empire (the Roman Empire, 44 B.C.-476 A.D.) God would set up a kingdom. It would never be destroyed, 2:44. John the Baptist said in 30 A.D. the kingdom was at hand, Matt. 3:2. Jesus said some of his followers would live to see the kingdom come with power, Mk. 9:1. This was fulfilled on the Pentecost after Christ's ascension, Acts 2. The Kingdom was established. Christ is now reigning as king, Acts 2:33. He will deliver the kingdom to the Father at the resurrection and judgement, 1 Cor. 15:24.

II. Will the Jews be saved as a Nation? No national salvation is offered. Peter says, "in every nation he that feareth "HIM" and worketh righteousness is acceptable. . .", Acts 10:35. All are Abraham's seed who in faith are baptized into Christ, Gal. 3:26-29. Rom. 11:26 says, "and so all Israel shall be saved". How? "If they continue not in unbelief", 11:23.

III. They teach Christ's Coming is Immanent. Jesus says, "Of that day knoweth no man, not even the angels of heaven, neither the Son. . .". (Matt. 24:36; Mk. 13:32.)

### IMPLICATIONS OF this theory:

1. It makes the church a substitute for the kingdom, they say Christ could not establish, Eph. 3:10-11.

2. It denies Christ is now king over his kingdom, Col. 1:13; Heb. 12:28; Rev. 1:9.

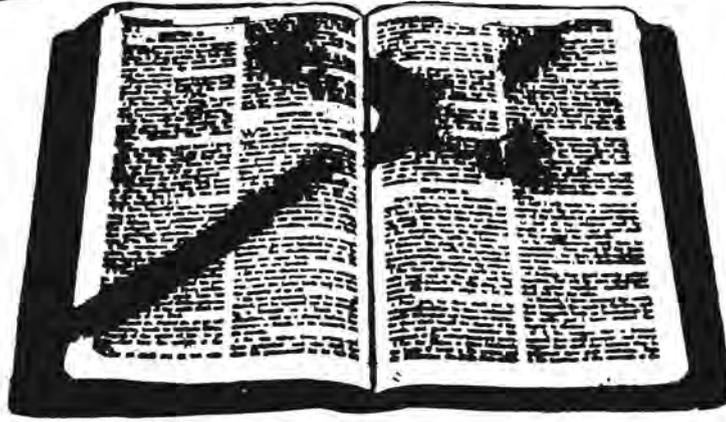
3. It would again reduce Christ to an earthly status. II Cor. 5:16, says we shall know Christ in the flesh no more.

4. It degrades God's wisdom and power, by implying He tried to set up a kingdom and failed.

It is a FALSE DOCTRINE and should be rejected.

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# WORDS of TRUTH



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

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

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## The Bible Doctrine Of The Final Judgment

Mr. Daniel Webster, the great statesman from New England who served our nation with distinguished service the first half of the nineteenth century, was once asked what was the most serious thought he had ever entertained. As his great mind pondered this question for a reflective answer he did not refer to any of the great battles which he had fought in Washington for the growth, development and preservation of the beloved American republic. His answer turned to something far more sobering and sombre than whether an earthly government lives or fades. In essence he is reported to have said, "My most serious thought has been that of standing before God in judgment and giving an account of how I have lived." True reflection would prompt the same reply from any responsible person today who has studied the grave issues of life, death, judgment and the eternal hereafter.



ROBERT R. TAYLOR JR.

Millions live today who are totally unconcerned about this final reckoning. They have met the Bible Doctrine of the Final Judgment with mocking blasphemy and contemptuous unbelief. Nothing could be more removed from their earthly and pleasure centered thinking than the arrival of the hour of judgment. But regardless of how many register disbelief toward this solemn theme, it is still a cardinal doctrine of God's Book. Even if the whole world rejected the reality of a final judgment the doctrine of it would be just as true as if the whole world believed implicitly in its future surety. Truth is truth whether few or many accept it. Error is not changed into truth simply because its adherents number in the multiplied millions.

### THE BIBLE TEACHES THE REALITY OF THE FINAL JUDGMENT

Some three milleniums ago Solomon closed the book of Ecclesiastes with an allusion to the judgment. He said, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14.) The Psalmist spoke of this great day when he declared that the Lord would certainly come "to judge the earth: he shall judge the world with righteousness, and the people with his truth." (Psalm 96:13.) Thus the doctrine of the final judgment is clearly taught in the Old Testament. Jesus Christ taught the reality of the future

judgment. In Matthew 11 he spoke of judgment pronouncements being easier on those of the past who possessed fewer opportunities than upon certain Galilean cities that had been blessed so signally by his personal ministry. (Matt. 11:20-24.) In Matthew 12 he taught that the penitent people in Nineveh and the inquiring Queen of the South would rise to condemn that generation because they showed more reverence for Jonah's message and Solomon's wisdom respectively than first century citizens did for him who was greater than Jonah and Solomon combined. (Matt. 12:41-42.) The Master portrayed graphic scenes of the coming judgment in Matthew 25. He said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left." (Matt. 25:31-33.) The remainder of this intensely interesting chapter depicts why the righteous receive placement on the Judge's right hand and what their glorious destination will be. The wicked will be consigned to the left hand for condemnation, will be told why they are eternally lost and their horrible destination will be delineated with vivid terribleness. Those who profess to preach Christ and reject his crystal clear pronouncements pertaining to judgment are false teachers. They should be denied pulpits, positions as so-called Bible class teachers, school room facilities and space in religious journals for purposes of dispensing their Satanic propaganda. It is pure Satanism to deny the reality of the final judgment. The "father of all liars" prompts such false teaching and preaching.

The apostle Paul taught the doctrine of the final judgment. He fearlessly proclaimed such to proud philosophers in Athens: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world by that man whom he hath ordained; whereof he hath given assurance unto all men in that he had raised him from the dead." (Acts 17:30-31.) We can rest assured that if Paul were alive today and could speak to nuclear physicists or a group of hippies in New York city he would still preach the absolute relevancy of the old Jerusalem gospel with its proper emphasis upon the final judgment to the wicked and adulterous couple—Felix and Drusilla. (Acts 24:25.) In Romans 14:10 he wrote, "for we shall all stand before the judgment seat of Christ." In the same context he penned, "So then everyone of us shall give account of himself to God." (Rom. 14:12.) He alluded to the same doctrine in 2 Corinthians

5:10 and added that each will be judged according to deeds that have been done in the body whether they be good or evil. If he be the Hebrew penman, he said, "And as it is appointed unto men once to die, but after this the judgment . . ." (Heb. 9:27.) Nobody can preach the gospel Paul proclaimed and ignore the Bible Doctrine of the Final Judgment.

Near the end of the Eternal Volume the apostle John tells of seeing the great white throne and the august personality seated thereon. He then relates this thought, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (Hades) delivered up the dead which were in them: and they were judged every man according to their works." (Re . 20:12-13.)

Nothing is more clearly revealed by the hand of divine inspiration than the Bible Doctrine of Final Judgment.

### Jesus Sat Over Against The Treasury

By 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 not only sacrifice more, but 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." (Mk. 12:41-44.)

Yes, He is still sitting there watching how we give!

# WORDS of TRUTH

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## Tongue Speaking

There is no little confusion in the religious world concerning the subject of speaking in tongues. There are more than twenty-five denominations and brands of the modern holiness movements, and most of them claim to speak in tongues. Since some of our preachers no longer really preach the whole counsel of God, but make little flowery lectures and speeches, the churches of Christ are beginning to be troubled with the tongue speaking movement. So long as our preachers all "preached the word" and attacked false doctrine, we were not bothered with such matters from within.

But it is getting to be different. Many are ignorant of the truth and beginning to wonder if we are not missing something which is for us. It grieves me to see so much ignorance in the church concerning denominational error. When I was lecturing in Dallas, Texas on the Holy Spirit, and his work, which lectures are in book form now, a man who laimed to be a preacher in the Church of Christ came to me after one of my speeches and said he had talked in tongues, miraculously healed the sick, and was inspired, having been baptized with the Holy Ghost. Yes, you guessed it—he is still in fellowship with Churches of Christ, or was at that time. I never thought we could so soon drift away from defending the faith once delivered unto the saints (Jude 3; Phil. 1:27). Some otherwise fine young men are claiming some sort of inspiration, or direct guidance of the Holy Spirit, apart from the word of God. All the foolishness now plaguing the church in some places is because our preachers are drifting from preaching the word of God in the light of our denominational environment. I am in my 37th year with the church at Jasper, Alabama, and I never catch up with the subjects which I want to discuss against denominational error. Some have said we are never more than one generation from total church apostasy from the faith of the gospel. We must fight to even hold what we have as truth, and then every inch of ground ahead is to be contested. And the victory depends upon whether or not our preachers defend the truth at every point of attack.

### TONGUE SPEAKING AND MIRACLES

Each of the three great religious dispensations was revealed, confirmed and established by supernatural power. The Patriarchal Dispensation began with all the miracles of creation. There was no need at first to reproduce after its kind. There was no man and woman to multiply, and there had

to be a miraculous creation of all things (Gen. 1).

### THREE DISPENSATIONS

God has never performed an unnecessary miracle. He has always kept the miraculous to a minimum and honored his own laws of nature, so man would respect and honor them. Each of the three dispensations was ushered in with miraculous and creative power. The Patriarchal age began with Adam and lasted to Moses. The existence and power of God was displayed in all the miracles of creation (Gen. 1). Then for twenty five hundred years he seldom wrought a miracle. Noah's flood was an exception to the rule. No, God was not dead, but he has always worked with, and through his laws of nature, unless necessary to create, reveal, establish or confirm that which was necessary.

### JEWISH DISPENSATION

Then the Jewish age was ushered in with all the miracles of Mount Sinai. God spoke directly to all the people (Heb. 12:19; Ex. 19:9; Deut. 4:9-13; Deut. 5:4; 22). The miracles in this connection confirmed to these Jews liberated from Egyptian bondage the fact that God is, and is greatly to be feared and to be revered in loving service. This dispensation lasted unto Christ, about fifteen hundred years. Also during this time the miraculous was kept to a minimum. But God was not dead.

### THE CHRISTIAN DISPENSATION

Finally God ushered in the last and final religious age for this world, the Christian dispensation. This was done by all the miracles connected with the birth of John the Baptist, the miracles of Christ during his personal ministry, the miracles of Pentecost and those that qualified and followed the apostles (Lk. 1; Mt. 4:23; Mt. 12:22-33; Jn. 20:30-31; Mt. 27-28; Rom. 1:4; I Cor. 15:1-24; Acts 2). Now for nineteen hundred years we can look back and see the miraculous beginning of Christianity. Again, the miraculous has been kept to a minimum. But God is not dead!

### WAS NO NEED OF TONGUES

During the Patriarchal age of 2500 years there was no need of tongues, for most all of this time all people spoke the same language. After the flood and nations were scattered we have the rise of different languages, as a natural result of their being apart.

And under the Jewish age the same was largely true. The law was given and taught unto the Jewish people and nation, and there was no special need of miraculous languages. Hence, we do not have tongue-speaking in these dispensations.

### PERSONAL MINISTRY OF CHRIST

Under the limited commission the apostles, the seventy and all teachers, like John, the fore runner of Christ, labored with and taught the Jews—a people of one language. Still there was no need for the ability to speak miraculously in other languages (Mt. 10:5-7; Rom. 3:1-2). Some may have thought that God was dead, but he was not. He never needlessly performed a miracle. He has always kept the miraculous to a minimum—went only so far as was necessary to create, establish, reveal and confirm.

### LADDERS AND SCAFFOLDING

When constructing a building we see ladders and scaffolding being used—but only because they are necessary at that period of construction. After the building is completed, they are removed—because no longer necessary. This has been true in each of the three dispensations which we have discussed. Being no longer needed, the miracles of the creation ceased, and God's natural laws multiply and replenish the earth. After the Miracles of Mount Sinai had served their purpose they have never been repeated since. And, as we shall see in this lesson, the miracles which established, revealed and confirmed Christianity, the Christian age, served their purpose and ceased. God has always kept the miraculous to a minimum, and honored his own laws.

### LAST AGE FOR ALL NATIONS

But the Christian age is for all nations, tongues and peoples of the earth. Of course, these nations do not all speak the same language. Prophesying of Christianity, Daniel saw Christ come with clouds unto God, the Ancient of days, up in heaven, and he was brought before God, and "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him"

(Dan. 7:13-14). This kingdom came with power on the day of Pentecost (Mk. 9:1; Acts 1:8; 2:104; 11:15).

### TONGUES IN PROPHECY

Knowing that all nations and languages would need to hear the gospel immediately when the great commission would go in force immediately when the great commission would go in force on Pentecost, the prophet Isaiah said, "With stammering lips and another tongue will he speak to this people" (Isa. 28:11-12; I Cor. 14:21). Paul applies this unto the Christian age.

### IN THE GREAT COMMISSION

Since the gospel is for all the world, and every creature in it, and all people did not speak the same language, the apostles, without miraculous power, could not preach the gospel to every creature in the world. So, when Jesus gave the commission, saying "Go ye into all the world, and preach the gospel to every creature". He said of these apostles and other teachers to be inspired, "And they shall speak with new tongues" (Mk. 16:15-17). This enabled them to preach the gospel in the languages of all people. And so it says, "And they went forth, and preached every where, The Lord working with them, and confirming the word with signs following." (Mk. 16:20)

### TONGUES NEEDED ON PENTECOST

On Pentecost when the apostles began to preach the gospel to every creature under the great commission, there were people present from various nations who spoke different languages, and the apostles needed to be able to preach and teach the gospel unto all these peoples and languages, and they did this, so that every one heard in his own language.

In Acts 2 we read that "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and BEGAN TO SPEAK WITH OTHER TONGUES, as the spirit gave them utterance. And there was dwelling at Jerusalem Jews, devout men out of every nation under heaven.

And when this was noised abroad, the multitude came together, and were confounded, because that every man heard him speak IN HIS OWN LANGUAGE. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man IN OUR OWN TONGUE, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and in Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak IN OUR TONGUES the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, "What meaneth this?" (Acts 2:1-12). The meaning is that God was establishing a new dispensation, and hastening to get the gospel going in various languages, without waiting for translation of the word, which was not yet committed to record. The apostles received this power by the baptism of the Holy Spirit (Acts 1:5-8; 2:1-4).

### CORNELIUS AND TONGUES

Finally, this gospel was preached unto the Gentiles, beginning at the house of Cornelius (Acts 10 and 11). It seems that these Gentiles spoke in a different language to that spoken by the Jews, and by the apostles. And yet when the Gentiles were baptized with the Holy Spirit, as Peter began to speak, (Acts 11:15), Peter and the six Jews who came with him, heard them "Speak WITH TONGUES, and MAGNIFY GOD." (Acts 10:46). All of this had to do with revealing and confirming the gospel (Heb. 2:4). It was to start the gospel unto the Gentiles (Acts 15:7-9).

### OTHER WORKERS WERE NEEDED

"Tongues" were one of the nine spiritual gifts given by the laying of "THE APOSTLES' HANDS" (Acts 8:18; I Cor. 12:8-10). Philip had received miraculous power by the laying on of the apostles' hands at Jerusalem (Acts 6:6; Acts

(Continued on Page 4)

## "How Great Thou Art" No. 2

ROBERT R. TAYLOR, JR.

The majesty and greatness of Jehovah God are witnessed in the threefold realm of creation, redemption and providence. This vast and marvelous universe exists by the power of divine fiat. God's entire creation is kept in working order by divine sanction. Contrary to ancient and modern deism our God did not wind up this world as one would a clock and then vacate the universe with no subsequent interest therein. Jehovah provides for his creation. This is the great area of divine providence—how God provides. The greatness of God is never exhibited with more eloquent clarity than when one beholds, studies and accepts the marvelous scheme of human redemption. The very unfolding of this carefully planned and successfully executed plan to save fallen man is one of the best attested evidences of the Bible's divine origin. The church of Jesus Christ, which is in God's plan of salvation, is as far man origin as the blue sky soars above mother earth. Human wisdom is totally incapable of fashioning a system like Christianity. God's wisdom is made known through the church. Contrast denominationalism with the glorious church of our Lord and one can see readily what happens when men build churches of their own design. God's greatness is seen throughout the amazing facets which compose the Christian system.

### THE GREATNESS OF HIS LOVE AND GRACE

Love and grace take on majestic meaning and enrapturing beauty when they are linked with Jehovah God. Think how poor indeed would these two words be had they never been associated and divinely connected with God Almighty. It is difficult for any devout disciple to think of love and grace without his mind turning to Jehovah. In God these two words take their kingly positions as they rule over the great realm of language. John 3:16 has been correctly called the "Golden Text of the Bible". It sublimely states, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Twice in the fourth chapter of his first epistle the apostle of love tells us that "God is love". (I John 4:8,16.) Love is the very essence of God. Paul listed the trio of abiding graces as being faith, hope and love. By apostolic authority he affirms that love is the greatest of the three. (I Cor. 13:13.) Exalt faith and hope to their highest plateaus of spiritual eminence and yet love is still treading the mountain peaks looking down upon its two heavenly companions.

God and grace meet and beautifully merge in the penning of the Bible, the sending of Jesus and the establishment of the long awaited kingdom of heaven. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; . . ." (Titus 2:11-12.) God's grace was not kept concealed. Thanks be unto God for its revelation. It has appeared. Every willing soul is included in the glorious outreach of its gracious provisions. It teaches man what he must deny. It inculcates what he must positively add to his life. Grace teams with faith to make possible our salvation. Paul wrote, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: . . ." (Eph. 2:8.) How truly great are the twin gifts of God's love and his grace.

### THE GREATNESS OF HIS WRATH AND SEVERITY

This facet of Deity is ignored by multitudes who persist in the wishful fancy that God's love prompts him to tolerate every conceivable infraction of divine law committed by his creatures with no subsequent punishment planned. They have wished it were this way for so long that they have begun to think it will be this way. The wish has been father to the thought. Thus a judgment and eternal punishment for the wicked and disobedient are blatantly blasphemed by prominent leaders in the realm of modern religion. But the same book which pictures the greatness of

Jehovah's love likewise pictures the greatness of his wrath. Josiah knew something of God's wrath, "Go, enquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for GREAT IS THE WRATH OF THE LORD that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book." (2 Chron. 34:21 Emphasis added.) No man in Bible times appreciated God's love and goodness more than did Paul. Yet the great apostle spoke also of fear or terror of the Lord as that which prompted him to persuade men. (2 Cor. 5:11.) He coupled the goodness and severity of God in the same passage as he spoke of God's goodness to believing Gentiles and of his severity directed toward unbelieving Jews. (Rom. 11:22.) To the wavering Hebrews the inspired penman warned that, "It is a fearful thing to fall unto the hands of the living God." (Heb. 10:31.) Later he wrote, "For our God is a consuming fire." (Heb. 12:29.) To deny a coming judgment and future punishment for the wicked would require one to close completely his eyes toward such historical punishments as the flood, Sodom and Gomorrah, the perishing of nearly an entire nation of unholy Hebrews in the wilderness, the Assyrian and Babylonian captivities and the destruction of Jerusalem by the Romans in 70 A.D. Eternal punishment is just as sure for the future as the historical facts of the foregoing.

### THE GREATNESS OF HIS HOME IN HEAVEN

God's Son stated that the Palace of the Universe has many mansions. There will be no crowded quarters there. No one will be denied entrance due to a lack of available space. It will be a place of happiness. There will be nothing to mar that unending happiness. Death, pain, separation and tears will never invade the great home God has reserved for his faithful children. He will be there. Christ will be there. The Spirit will be there. The whole family of heaven and earth, from the great dispensations of the Patriarchy, the Mosaic Economy and Christianity, will unite around the majesty of his throne and worship him who has made such possible. As great as are God's gifts to us here, this is the greatest—being with him in heaven. Then and only then will the redeemed of earth know just how great our God has always been. The greatness of God richly deserves a generous outpouring of continued gratitude and praise from each of us.

## Glimpses Of Eternal Glory

ROBERT R. TAYLOR, JR.

Enjoyment of an eternal crown constituted a powerful inducement among early Christians toward continued steadfastness in their newly embraced religion. They had no continuing city on earth but earnestly sought citizenship in one beyond the bright blue. (Heb. 13:14.) The home of the soul must also be an important part of our thinking if we are to make "our calling and election sure." (2 Pet. 1:10.) Since our thoughts are so frequently circumscribed by earthly interests, it is spiritually good to refresh our minds with those enrapturing glimpses of eternal glory vouchsafed to us by Inspiration.

The Eternal Volume appropriately closes with some of the most beautiful pictures of heaven found anywhere in the sacred scriptures. The reverent reader of Revelation 21 and 22 is richly rewarded with word pictures of that glorious abode that are truly incomparable. These two vivid chapters stand out in heavenly definitions with transcendent beauty and marked distinction. Let us now note some of the beautiful glimpses of glory found in a few verses of these majestic chapters.

### THE BIBLICAL GLIMPSE OF THE NEW HEAVENS

Heaven will be a new place. John saw a new heaven and a new earth. (Rev. 21:1.) With his own eyes he witnessed the new Jerusalem. (Rev. 21:2.) The august occupant on the heavenly throne said, "Behold, I make all things new." (Rev. 21:5.) Years before, Peter had referred to the "new

heavens and a new earth" toward which first century saints were looking and aspiring to possess. (2 Pet. 3:13.)

Humanity has always evidenced an avid interest in that which is new. Think of a child's joy over receiving a new toy, pet, or learning of a new game. Most of us never outgrow this human eagerness in obtaining something new though the objects of desire change as maturity is achieved. The Holy Spirit knew of man's great interest in acquiring new things and has vividly stamped "new" upon the home of the soul. The writer wants to go there. Do you not possess the same aspiration of gaining this new home?

### THE BIBLICAL GLIMPSE OF THE NEW JERUSALEM

Heaven is going to be a city. John saw the holy city, the new Jerusalem. (Rev. 21:2.) The heavenly city is going to be very unlike earthly cities. Great metropolitan centers on earth have often been filled with crime, vice and corruption. Many city streets of America are no longer safe for the citizens who travel upon them. Danger lurks even in daylight ours upon many of them. But heaven will be filled with holiness. Peter affirmed that the new heavens will be filled with righteousness. (2 Pet. 3:13.) John says of this city that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. 21:27.) "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22:15.)

John associates Jerusalem with this heavenly city. (Rev. 21:2.) Saints at Philadelphia who overcame were promised the right to wear the name of God's city which was the new Jerusalem. (Rev. 3:12.) What sacred memories clustered around the earthly Jerusalem. What a vital connection it has maintained in Hebrew history from the days of King David to the time of Jesus. Our emotions are still deeply stirred when we think of the city where our Lord did so much teaching and outside of its often built walls he paid the price for our redemption on the brow of cruel Calvary. In this city the church of Christ began on the first Pentecost following the Redeemer's triumphant resurrection. Here the gospel was first preached fully and obeyed for the first time. Applying the name of Jerusalem to the heavenly city greatly enhances its beauty to every lover of the "old paths". Obedience to the "old" Jerusalem gospel will make possible our inheriting the "new" Jerusalem. Hence the importance of our preaching, teaching and writing just what it enjoins without addition, subtraction or alteration. Greater throngs of people will travel the narrow way leading to the "new" Jerusalem when we have more people preaching and practicing the "old" Jerusalem gospel.

### THE BIBLICAL GLIMPSE OF THE PREPARED BRIDE

The aged apostle of love vividly described heaven "as a bride adorned for her husband." (Rev. 21:2.) What a revealing glimpse of glory! With what eagerness the bride to be plans for the day of her wedding. Months of preparation and planning design it to be a day never to be forgotten by either the bride or the groom. How very beautiful and attractive she wants to be on this day of days! It must have been that way in John's day and still is. As these lines are written there flashes across my mind the picture of many beautiful brides and handsome grooms whom we have united into the bonds of holy wedlock. These brides had countenances that beamed with the purest of human beauty as they entered the marital estate. We had seen many of these young ladies grow from childhood and blossom into the beauty of radiant womanhood but never had we seen them look more beautiful than on their wedding day. God's Spirit knew that here was a description of heaven which humanity could grasp and unto it cling. Such becomes a deeply beautiful chapter in our book of glorious glimpses of the heavenly world. Does not your soul yearn to go there in the next world?

## Tongue Speaking

(Continued from Page 2)

8:5-18). This was something Simon could "see".

Paul longed to see the Romans that he might impart unto them such spiritual gift to the end they might be established (Rom. 1:11). Paul also laid his hands on the twelve at Ephesus and the Holy Ghost came on them; and **THEY SPAKE WITH TONGUES**, and prophesied" (Acts 19:6). Paul said unto Timothy, "Stir up the gift of God, which is in thee by the putting on of my hands" (2 Tim. 1:6).

### CEASED AFTER THE APOSTLES

Since these gifts, (including tongue speaking), were given by the laying of the hands of the apostles, (Acts 8:18), it follows that after the apostles all died, these gifts ceased. But by that time the New Testament was all written, the complete will of God revealed for all time to come, and such gifts were no longer needed. After discussing these gifts, with tongues and interpretation of tongues, in I Cor. 12:1, 8-10, Paul says in the next chapter, "Charity never faileth: **BUT WHETHER THERE BE PROPHECIES, THEY SHALL FAIL; WHETHER THERE BE TONGUES, THEY SHALL CEASE;** (the ability to miraculously speak in foreign languages would cease to exist in the church), **WHETHER THERE BE KNOWLEDGE,** (supernatural knowledge given directly by the Spirit), **IT SHALL VANISH AWAY,** (cease from the church). "For we know in part, and we prophesy in part." (The word was given in installments—a little through one man, and more by another, until the whole New Testament was finally revealed and confied.) "But when that which is perfect is come" (when the completed revelation of God's will in the New Testament is come into being or existence.) "THEN THAT WHICH IS IN PART SHALL BE DONE AWAY". (These gifts, including tongue-speaking would cease to exist.) Then he mentions only non-miraculous gifts as remaining—"These three"—"Faith, hope, and love" (I Cor. 13:8-13). The other gifts had to do with the revelation and confirmation of Christianity, and like ladders and scaffolding of a building in construction, are removed when the building is fully constructed. So, by the close of the first century, Christianity had been fully revealed and confirmed, and it now needs no new revelation, nor new confirmation (Jn. 16:13; Mt. 16:20).

### TONGUES ALSO A SIGN

While tongues did continue in the church during the production of the New Testament, they served as a sign of confirming the word—proving to sinners that God was with the inspired preachers, and backing up the message. Paul says, "Wherefore tongues are for a sign, not to them that believe, (not to Christians), but to them that believe not." (I Cor. 14:22). Now the written signs and miracles are to make believers (Jn. 20:30-31). The written word now carries its own confirmation with it when preached.

### FIRST CORINTHIANS 14

The word "UNKNOWN" tongue is in italics, and means the word was supplied, was not in the Greek New Testament. It simply means a tongue—a foreign language. To speak in a foreign language no one present understood, was an abuse of this gift in the church. The assembly at Corinth was made up of many languages. Hence, if one arose and spoke in a foreign language to the audience, Paul said "Let one interpret." (I Cor. 14:27). "But if there be no interpreter, let him keep silence in the church" — in the assembly (I Cor. 14:28). This also would take in anyone speaking in his own natural foreign language, just as today. Unless we had an interpreter, we would not let a foreigner speak in our congregation at Jasper, Alabama. In 1962 I spoke unto the Jewish assembly in Jerusalem on Lord's day night, but brother Henley interpreted my sermon on the subject of Abraham's seed. Tongues have no more reference to mere jabbering in I Cor. 14 than in Acts 2:1-4. And remember that Corinth was then a great city and located at the cross roads of world travelers. The avenues of commerce crossed at Corinth. It is tragic for one to read I Cor. 14 with an English speaking audience in mind. No audience speaking the same language would need tongues,

unless a foreign visitor is present to speak in his native tongue. Then we would have to have an interpreter. Tongues in the New Testament first of all refer to languages of the various nations and nationalities of people of the earth. Then next to the miraculous ability to speak in one or more of these languages so as to teach and enlighten in matters of religion. We now have the Bible translated into most languages of the world. There is no need for such gift as speaking in tongues today. And no one has such a gift. O'yes, some have the knack of jabbering, which is nothing but a counterfeit of the truth.

### ONLY A FEW SPOKE IN TONGUES

Paul says to one is given one of the nine gifts, and to another, so and so, then says "To another divers kinds of tongues; to another the interpretation of tongues", etc. (I Cor. 12:8-10). It is here made positive and certain that all the members of the church did not speak in tongues.

Again Paul makes it clear that only some spoke with tongues. He says, "Are all apostles?" (No. Only some were.) Again, "Are all prophets?" Again the implied and well understood answer is "no", only some were prophets. Then he says, "Are all teachers?" (Of course not.) Again, he asks, "Are all workers of miracles?" (Of course not.) Again, "Have all the gifts of healing?" (No.) "DO ALL SPEAK WITH TONGUES?" (No, only some members did that.) "Do all interpret?" (No.) (I Cor. 12:29-30.) No honest person can read this and get the idea that every saved person had all these gifts, or at least could speak in tongues—as the UNITED PENTECOSTIALS TEACH. They claim that sinners are saved by the baptism of the Holy Spirit, and that the evidence of this is speaking in tongues. But they go by their feelings and jabber, then can't explain these scriptures. It is a pity that anyone would be ignorant of Spiritual gifts, and tongue speaking (I Cor. 12:1).

## Who Should Be Satisfied?

G. N.

Some who have not obeyed the Lord insist that they should be let alone, and not be disturbed about religion. They say they are satisfied as they are. This is a very popular attitude toward the word of God. Such people seem to think that they are the ones to be satisfied, rather than God. The proper attitude was expressed by the prophet when he raised the question: "Will the Lord be pleased?" (Mic. 6:7) Many forget that many may be satisfied and yet not be right with God. When man does his own will, rather than the will of God he is actually doing the will of Satan. Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do." (Jn. 8:44.) Again, he said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Mat. 7:21.)

Christ did not do his own will, nor please himself, but rather he obeyed his heavenly Father in all things, even when it cost him his very life to do so. (Phil. 2:5-11.) Paul says, "For even Christ pleased not himself." (Rom. 15:3.) In the garden he prayed saying, "Father, if thou be willing remove this cup from me: nevertheless not my will, but thine, be done." (Lk. 22:42.) Christ did not come to do his own will and follow his own way, but to do the will of the Father (Jn. 6:38; Heb. 10:6-8.)

### INFIDELS SATISFIED

Unbelievers are usually satisfied in their unbelief, but this does not make them safe, nor prove them to be right with God. "He that believeth not shall be damned", and this is true whether unbelievers are satisfied or not. (Mk. 16:16; Rev. 21:8.)

### IMPENITENT ARE SATISFIED

Many of those who have not repented are also satisfied in their sins, with cursing and swearing, drinking and adultery, and such like. But this does not prove them to be right with God. They may be satisfied, but God is not satisfied with them (Lk. 3:3; Acts 2:38; 3:19; 17:30; 2 Pet. 3:9.) Whether satisfied or not, all sinners must repent or perish.

### UNBAPTIZED OFTEN SATISFIED

Many who have not been baptized also want to be let alone for they say they are satisfied. It seems never to have dawned upon such people that

God must be satisfied and his will done in such matters, regardless of the will of men. God calls upon the sinner to forsake his own will and way and return unto God. (Isa. 55:7.) Christ has commanded all accountable beings in the world to be baptized Mat. 28:18-20; Mk. 16:15-16.) Those who refuse thus to obey God are in wilful rebellion against God, and are lost regardless of whether they are satisfied or not. Paul was not satisfied until after he was baptized into Christ and to have his sins forgiven (Acts 22:16; Rom. 6:3-5.) So of the Eunuch who went on his way "Rejoicing" after he was baptized (Acts 8:35-39.) So of the Jailer and his family (Acts 16:30-34). Men must obey Christ to be saved (Heb. 5:8-9). God is not pleased until we obey him. After Christ was baptized God, the Father, said, "This is my beloved Son in whom I am well pleased (Mat. 3:17)." We may be pleased in disobedience to God, but he is not satisfied until we do exactly what he has commanded of us in his word. Why be deceived?

### SATISFIED WITH EFFUSION

Some say they are satisfied with their sprinkling for baptism, but is God satisfied with such a substitute for what he requires? The Bible teaches that in the act of baptism there is both a burial and a resurrection, a form of the doctrine of the burial and resurrection of Christ (Rom. 6:3-5; 6:17-18; Col. 2:12). The Eunuch was not sprinkled, but went down into the water to be baptized and after the act came up out of the water (Acts 8:35-39).

### SATISFIED WITH ANY IMMERSION

Others who have been immersed are satisfied regardless of their faith, or of the design of their baptism. The twelve at Ephesus had been baptized, but it was not scriptural and they had to do it over for God to be pleased (Acts 19:3-7; 18:24-27). They did not offer the excuse that they had been immersed once and were satisfied, but corrected the matter. A counterfeit baptism is like counterfeit money—it is of no benefit, in fact worse than nothing as it is unlawful to possess it. The baptism of unbelievers is no good (Mk. 16:16). The baptism of those who have not repented is no good (Acts 2:38). And if one is not being baptized to be saved, or for the remission of sins, he is not believing and trusting the promise of the gospel, and it is not scriptural (Acts 2:38; Mk. 16:16; Acts 22:16; 1 Pet. 3:20-21). No one should be satisfied with less than what God requires.

### SATISFIED IN WRONG CHURCH

Misinformation people are often satisfied in some denominational church, and have no interest in the church of the Lord (Mat. 16:18). They join man-made churches just as if they were commanded of God to do so (Eccl. 12:13-14.) Though the Bible is as silent as the tomb about such churches as they are members of they are satisfied. Others are satisfied if they belong to some fraternal order, or lodge, which like the sectarian churches, are also gotten up by men. Others are satisfied with false worship, others with an ungodly life. But let us satisfy God, obey him, and not our own will.

"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)

1. From this text we learn that all the world, and every creature in it is lost, and needs salvation or forgiveness of sins.

2. We also learn from this great text that there is gospel or good news for the whole world, and every creature in the world.

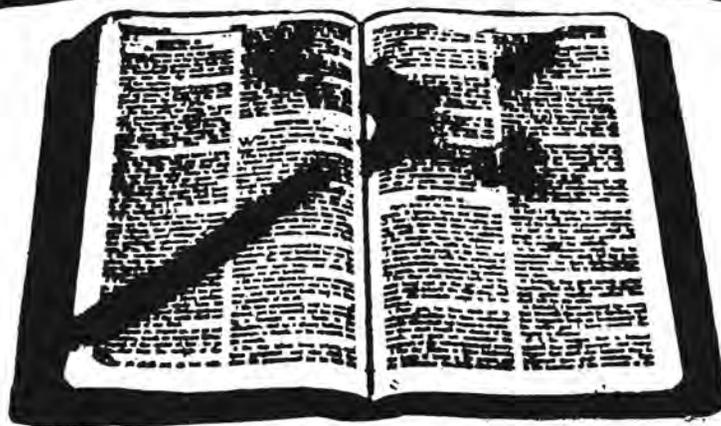
3. Furthermore, we learn from this text that salvation is offered unto every creature in all the world in the gospel of the great commission.

4. The text also teaches us that salvation is conditional on man's part—that the sinner must do something to be saved, and that something must be what the Lord requires of the sinner.

5. From the text we learn also that belief of the gospel alone does not save sinners, but that they must be obedient unto this gospel in order to be saved by faith.

6. Yes, and we learn that those who do not believe the gospel stand condemned at the first point of disobedience.

# WORDS of TRUTH



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

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

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## The Bible Doctrine Of Heaven No. 2

An abiding belief in the final home of the soul has permeated the hearts of righteous persons in every dispensation of time. Patriarchs patiently waited for the city which hath foundations whose builder and maker is Jehovah God (Heb. 11). Loyal practitioners of the Mosaic Economy believed in the immortality of the soul (Eccl. 12:7). Devout disciples of each



ROBERT R. TAYLOR JR.

Christian generation since Pentecost have longingly desired an inheritance in that land across which the shadows will never fall—"the land of fadeless day" (Mt. 10:28; 2 Cor. 5:6, 8). Our belief in heaven rests upon scriptural testimony as we established in our first article. Growing out of the abundant testimony noted in that initial essay are the following observations which supply the gist for this present message.

### IS IT REASONABLE TO BELIEVE IN HEAVEN?

Unless one is ready to assert that what is scriptural is unreasonable, our above proposition stands proved from the factual evidence already set forth. The entire Godhead and a distinguished host of Biblical personalities have attested to the reality of heaven. It is just as reasonable to believe that God has a home reserved for his redeemed children as to accept his first making a home in Eden for Adam and Eve. It is just as reasonable that resurrected saints from the tomb will need a home throughout eternity as that these saints needed a home for their earthly bodies prior to death. Jehovah had provided for us a spiritual home in the church of his dear Son while we tabernacle in human flesh. Is it not even more reasonable to conclude that he will ultimately bring all his children around the rainbow-clad throne in the heavenly paradise? If fathers on earth can and do provide happy homes for their precious children, is it unreasonable to think that God Almighty can and will provide an eternal home for his children? There is nothing more reasonable to the open mind of a Biblically educated disciple than his firm confidence in heaven's reality.

### MERCIFUL JUSTICE DEMANDS A HEAVEN

If there is truly such a thing as right and wrong in this universe, then both a place of punishment and a realm of rewards are essential. The scales of right and wrong are not always in proper balance on earth. Many people live to do wrong, inflict

injury and make countless millions mourn. All too frequently they receive but little punishment here for their heinous crimes. On the other hand there are righteous and noble spirits who have espoused the Lord's cause but suffer exceedingly all their godly pilgrimages through this world. Can anyone believe that persecuted prophets of Jehovah God such as Elijah, Jeremiah or Isaiah received their full reward here on earth? Will there not be a time when John the Baptist, Paul, Peter and others will be amply rewarded for the heroic chapters they valiantly filled in the catalogue of human sufferings and privations? God's justice also demands a place of punishment for the wicked. In judgment grace and mercy will meet and merge with justice and the noble spirits of all ages will be vindicated and fully rewarded. Our belief in Jehovah constrains us to adopt and retain such feelings. Like Abraham we know the "Judge of all the earth" will "do right" (Gen. 18:25).

### MAN DESIRES TO LIVE AGAIN

From the morning of time to the present humanity has been deeply enamored by the prospect of a future life. One of the first recorded questions about this challenging theme is raised by the Uzzean patriarch in the midst of mental anguish and deep bodily afflictions. The patient sufferer asked, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." (Job 14:14). Bodily life is a precious possession. Men will spend fortunes to extend earthly life a few more months or years. With man's great love and zest for living we believe God has made adequate provision concerning man's supreme wish to live again. Certainly the Almighty has not slighted man in this vital area of future anticipation. For every need Jehovah placed in the human body he has supplied a basis for its fulfillment. For man's hunger and thirst Jehovah supplies food and water. Man and woman have deep personal needs for the intimacy of physical companionship. The beauty of marriage supplies humanity with a rich fulfillment (Gen. 1:18-24; Prov. 5:15-21; I Cor. 7:2-5; Heb. 13:4). Man needs a purpose to make life worthwhile and God meets that need through Jesus and the church. Has this gracious God who meets all our real earthly needs placed within man the desire to live again and failed to make ample provision for its fulfillment? Not for a moment do we concede any such failure on the part of our great BOUNTIFUL BENEFACTOR in heaven. Humanity wants to live again and Jesus has "abolished death, and hath brought life and immortality to light through the gospel: . . ." (2 Tim. 2:10). Outside the empty tomb the Risen Redeemer planted the rose of immortality in order that all future disciples might breathe the fragrance of its eternal aroma. Its perfume has permeated over nineteen centuries of

vibrant Christianity.

### CHRISTIANS WANT TO BELIEVE IN HEAVEN

Those who have no heavenly aspirations have no real goal or purpose in life. They are like the ship that has no worthy cargo to haul and no harbor for a destination. A belief in heaven gives meaning to life. It supplies us with a purpose. It is a powerful deterrent to living a life of fleshly indulgence. It gives meaning to life, offers comfort in the hour of death and hope for the future. Infidelity is incapable of supplying worthy needs for life, is helpless in the hour of temptation and totally void of value when it comes time to die. To contrast the miserable way infidels have died and the triumph felt at death's door by the righteous is a strong reason why we believe in heaven. Christianity offers us a victorious life to live right now and a triumphant hour in which to make our earthly exit. Heaven is the climax of the Christian faith. How desperately poor we would be without this heavenly hope! (Heb. 6:6-20).

### Are You Good Enough ?

JOHN WADDEY

Why do you not attend church? Why are you not a Christian? You may feel you are good enough as you are. Many feel if a man is honest, good to his family and morally upright, he will be saved. They feel such a one is good enough without being a Christian and church member.

**WILL MORAL GOODNESS SAVE?** Note these Bible Facts. A. All have sinned, and fall short of the glory of God, Rom. 3:23. There is none righteous, no not one, Rom. 3:10. You know, that in spite of your moral goodness, you are a sinner. B. Your sin separates you from God, Is. 59:1-2. C. Except you comply with God's rule of pardon, (the gospel of Jesus) you will be eternally Lost in Hell, II Thess. 1:7-9.

An example of the morally good man is Cornelius, Acts chs. 10-11. He was a devout man, and one that feared God with all his house, who gave much alms to the people always, 10:2. Yet this good man had to hear words whereby he could be saved, Acts 11:14. Peter taught him about Jesus and commanded him to be baptized, Acts 10:36-43; 48. Are you better than Cornelius? You need the Salvation of Christ just as that good man did.

The reason moral goodness will not save, is, the guilt of sin cannot be erased by moral goodness. It must be punished or else forgiven by the Judge. He who wishes forgiveness must confess his guilt, throwing himself upon the mercy of the court. Jesus is the Judge. He will forgive the guilty. His conditions are: FAITH and trust in Him, Acts 16:30; A VOW TO CHANGE one's life, Acts

(Continued on Page 4)

# WORDS of TRUTH

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## The Definite Article "THE"

In confessing his faith in Christ, Peter said, "Thou art the Christ, the Son of the living God." (Mat. 16:16.) Jesus is not merely "a" Son of "a" living God. Neither is he merely "a" Christ—one among many Christs. But he is "THE" Christ, "THE" Son of "THE" living God. There is but one Christ who is the Only Son of the only true and living God. (Jn. 1:1-14; 3:16.) Peter believed in and confessed only one Christ. It would have been very foolish if some one had asked him which Christ he believed in. There was only one Christ for any one to believe in and serve. (1 Cor. 8:6.) The only choice any one could have was a choice between "the Christ, the Son of the living God" and "False Christs". (Mat. 24:24; 16:16.) No one wants us to preach to him a false Christ. All want to hear and learn more of the Christ of the Scriptures, the true Christ! We are not narrow when we preach that Jesus is "THE" Christ, "THE" Son of "THE" living God. (Mat. 16:16.) We have never heard any one say that one Christ is "AS GOOD AS ANOTHER," and that all should simply believe in and obey "THE CHRIST OF HIS CHOICE."



GUS NICHOLS

### "THE CHURCH"—NOT CHURCHES

Christ built only one church. (Mat. 16:18.) He did not build various kinds of churches so his followers might be scripturally divided. (Jn. 17:20-23; 1 Cor. 1:10.) As the scriptures speak of "THE CHRIST" they also speak of CHRIST AND THE CHURCH—one Christ and one church. (Eph. 5:32.) There are as many Christs in the New Testament as there are kinds of churches in that Book. The church is the body of Christ and there is only one body. (Eph. 4:4.)

Paul says there is "But one body". (1 Cor. 12:20.) He also says the church "Is His body". (Col. 1:18,24; Eph. 1:20-23.) We have the same expression: "THE CHRIST" and "THE CHURCH", the same definite article is used in relation to both. Paul says, "Christ also loved the church and gave himself for it." (Eph. 5:25.) Again, "The Lord added to the church". (Acts 2:47.) Again, "Unto him be glory in the church". (Eph. 3:21.) The local churches were the same in faith, doctrine and practice, were simply "Churches of Christ". (Rom. 16:16.) Each congregation was a part of the one church in the general sense of the word. All want us to preach the Christ of the scriptures, yet many want us to preach a church not in the scriptures.

As a Christ differing from the Christ of the scriptures would not be the true Christ, a church

differing from the church of the scriptures would not be the true church. As "THE CHRIST" means one Christ, the true Christ, so "THE CHURCH" means one church, the true church. Thus we have the one true Christ and the one true church in the New Testament. All other Christs and all other churches are false Christs, and false churches. (Mat. 24:24; 16:18; Rom. 16:16.)

### "THE HEAD OF THE CHURCH"

Christ is called "The head of the body, the church." (Col. 1:18; Eph. 1:20-23; 5:23.) There is "THE HEAD"—one head of the "one body". (Eph. 4:4; 1 Cor. 12:20.) And this "One body" "Is the Church". (Eph. 1:22-23; Col. 1:18,24.) The "one body" does not need a plurality of heads. Neither does Christ, "the head" need a plurality of bodies, or churches through which to function. (Eph. 5:24.) All this adds up to one Christ, one head of one church, or one body of which Christ is the Saviour. (Eph. 5:23.) Neither the Pope nor any other man can be head of the church of Christ in the New Testament. There are no more bodies or heads, nor churches in the New Testament than there are Christs in that Book.

### "THE GOSPEL OF CHRIST"

Just as we find "the Christ", one Christ in the New Testament, so we find "The gospel of Christ", only one true gospel in that Book. Paul says, "I am not ashamed of THE GOSPEL OF CHRIST: for it is THE POWER OF GOD UNTO SALVATION." (Rom. 1:16.) Every one should want us to preach the gospel of the New Testament, not some false gospel, just as all want us to preach the Christ, and not a false Christ. The scriptures speak of "THE GOSPEL". (1 Cor. 15:1-4.) It is "THE GOSPEL OF CHRIST". There are as many Christs as there are gospels of Christ.

Of course, there are four books which men call Gospels, but these add up to one gospel—they are not contradictory, nor different gospels in the final analysis. The curse of God will rest upon man or angel who preaches a different gospel from that preached by the apostles. (Gal. 1:6-9.) No one has a right to the gospel of his choice any more than to the Christ of his choice. All people must believe the gospel of Christ, and obey it to be saved. (Mk. 16:15-16.) No other gospel will do.

### "THE DOCTRINE OF CHRIST"

The scriptures speak of "THE DOCTRINE OF CHRIST", and not of a plurality of doctrines of Christ. His teaching was a unit, a harmonious system of doctrine. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." (2 John 9-11.) But we do read of a plurality of doctrines—"doctrines" and commandments of men. (Mat. 15:9; Mk. 7:3-13; Col. 2:20-23; 2 Tim. 4:2-5.) The doctrine of Christ makes Christians only—it is the seed of the kingdom. (Lk. 8:11.) Other doctrines make sectarians and denominationalists. (Acts 11:26.) No one has a divine right to the doctrine of his choice. There is "THE DOCTRINE OF CHRIST"—one doctrine, as there is "THE CHRIST",—one Christ. There is also "THE WAY", (Mat. 7:13-14; Jn. 14:6), one way unto life, and "THE FAITH", one faith. (Eph. 4:4-5; Jude 3. There are as many doctrines, ways and faiths as there are Christs—one of each.

## "The Least Confessed Sins"

JOE R. BARNETT

Have you heard of the fly that landed on a nice strip of gooey, sweet-smelling fly-paper? Quickly surveying the situation, and not seeing a challenger in sight, he happily announced, "My fly-paper!" Sinking his nose in the syrupy stuff he dined sumptuously. Then, he blissfully snoozed in an "after-dinner" siesta. Afterward, deciding to leave, he began hopelessly beating his wings against the air. . . and the paper announced, "My fly!"

That is often the way it is with a man and his possessions. Man surveys his accumulations and proudly says, "My possessions!" The possessions knowingly wink at each other and whisper, "Our man."

Francis de Sales, reputed to have heard more confessions than any other Catholic priest, said that the sin of covetousness was never one time confessed to him. We wonder how often it is confessed to God! This is the problem with covetousness. . . it is seldom ever recognized by

the victim. Yet, thousands submit to it dictates.

Covetousness says: "You have opportunity to make extra money Sunday. You need it. Don't go to church!"

Man replies: "Yes, Master."

Covetousness says: "You'll have to compromise your convictions and be a shade dishonest in this business transaction. But that's business. Everyone's doing it these days!"

Man replies: "Yes, Master."

Covetousness says: "Living expenses are high. You deserve a nice vacation. You'll have to cut your contributions to the church!"

Man replies: "Yes, Master."

Covetousness is easily camouflaged. Most of those who are guilty refuse to face it. Jesus preached about it. "And the Pharisees also, who were covetous, heard all these things: and they derided him" (Luke 16:14). Lovers of money scoff (or at least "shut out") the preacher who warns them of their sin. They need to hear the words Jesus addressed to the Pharisees: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). Covetousness always carries one away from God. The psalmist wisely prayed: "Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way" (Psalm 119:36, 37).

Covetousness is Satan's "home field." In this park he has won his most stunning victories. Covetousness is to the soul what cancer is to the body. No wonder Jesus said: Take heed, and beware of covetousness" (Luke 12:15).

## The Greatest Commission

The greatest commission the world has ever known is contained in the charge of the Lord Jesus to his apostles after he rose from the grave. The AUTHORITY behind the commission is above all: it is the GREATEST authority in all the world, for it includes HEAVEN AND EARTH. (Matt. 28:18.)

Moses gave a five point proposition relative to the work and authority of Christ in Deuteronomy 18:18-20. Here is the passage in full: "I will raise them up a prophet from among their brethren like unto thee; and I will put my words into his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die."

There is absolutely no doubt about the application of this prophecy. Peter makes direct reference to it in Acts 3:19-26 and applies it to Jesus alone. Now notice a brief summary of the propositions stated by Moses and applied to Christ.

(1) God would raise up a prophet like unto Moses.

(2) God would put his word into the mouth of this prophet.

(3) The prophet (Jesus) would speak all that God commanded him.

(4) If any would not give heed to the message (the gospel) God would require it of him.

(5) If any man spoke presumptuously, that is, without authority which God gave to Christ, "that prophet shall die."

### IN HEAVEN AND ON EARTH

The Lord Jesus gave the commission with the GREATEST possible authority. "ALL AUTHORITY HATH BEEN GIVEN UNTO ME IN HEAVEN AND ON EARTH." (Matt. 28:18.) Every created being in heaven and on earth is subject to Christ. This is not to say that all are SUBMISSIVE to him, but all are amenable to his laws and will be judged by the same in that great day of judgment. Yet, millions living today are refusing to submit themselves to his will.

How different was the teaching of Jesus from that of the scribes and Pharisees. When Jesus concluded the Sermon on the Mount his hearers

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## Mrs. Atheistic America, 1970

JOHN WADDEY

Madalyn Murray O'Hair's reputation as the nation's leading atheist puts her in company with many leaders of nations. Aleksei Kosygin, Chairman Mao, Fidel Castro, Walter Ulbricht, the late Ho Chi Minh all share her faith. Truly she stands among the elite corps. She will also be with them when the "unbelieving" are consigned to the "lake of fire" by the God who created them, Rev. 21:8.

Atheists are a featured topic in the Bible which they despise. "The fool hath said in his heart, There is no God." Ps. 14:1.

Since the lady prefers a country without the moral restraints of Christianity, why does she not take her family and grandchildren and raise them in the atheist's paradise, Red China? Of course, an atheist is an unbeliever who prefers to raise her children in a religious community.

"Atheism. . . is the result of ignorance and pride, of strong sense and feeble reason, of good eating and ill living. It is the plague of society, the corrupter of moral and the underminer of property" J. Collier.

"Infidelity reproves nothing that is bad. It only ridicules and denounces all that is good. It tears down but never builds up; destroys, but never imparts life; attacks religion, but offers no adequate substitute." J. R. Paxton.

"A man without religion is like a beast without a bridle." Latin Proverb.

Who are atheists? Atheists are for the most part impudent misguided scholars who reason badly, and who, not being able to understand the Creation, the origin of evil, and other difficulties, have recourse to the hypothesis of the eternity of things and of inevitability." Voltaire, Philosophical Dictionary.

"As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God." Tom. 14:11. My unbelieving friend, you shall confess God, now or then.

## JASPER MEETING WITH WOODS

Beginning on Lord's Day, April 5th, and running through Lord's day the 12th, Brother Guy N. Woods will preach in a gospel meeting at Jasper, Alabama. Services will be conducted at 7:00 a. m. (30 minutes) and at 7:00 p.m. except on Lord's days when the preaching and worship services will be at 10:15 a. m. and 6:00 p.m., these two evening services to be broadcast over WARF Radio station.

Please have the meeting announced in churches, and on radio programs near Jasper, and urge all to come and bring others, if at all possible.—Gus Nichols.

## Mechanical Music In New Testament Worship Is Sinful

R. W. GRAY

A lack of genuine respect for the awesomeness of divine worship is everywhere evidenced. Men, even members of the church, will never seriously consider the question of instrumental music until they fathom to an appreciable degree the reverence toward God inhering in the action of worship. We must come to appreciate the import of such passages as Psalms 89:7: "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." Worshipers must realize they do not serve a dead God; that "The Lord is in his holy temple," and that the whole earth should "keep silence before him." At all times, and especially in the hours of

worship, we need to be still and know that Jehovah is God! (Hab. 2:20; Psa. 46:10.)

### SCRIPTURES OR DIRECTIVE

Basic to an understanding of any spiritual relationship is the realization that the way of man is not in himself; that God's ways and thoughts are not man's ways and thoughts, and that man's way leads unto death. (Jer. 10:23; Isa. 55:8; Prov. 14:12). With these truths implanted in the heart, the worshipper is ready to say, "Speak, Lord; for thy servant heareth!" A full comprehension of the foregoing leads men to fear the prospects of "VAIN," "IGNORANT," and "WILL" worship. (Acts 17:23; Col. 2:23; Matt. 15:9). But until we have learned these basics we will never know what it means to "serve God acceptably with reverence and godly fear." (Heb. 12:28) It is against the background of man's dependence upon God for directive in all of life, that one sees the significance of Jesus' warning that men worship "in spirit and in truth." In divine worship, as in every heavenly relationship, we must learn not to go beyond that which is written. (1 Cor. 4:6; Num. 22:18; Gal. 1:6-8).

### PRESENT TRUTHS CONFIRMED

Failing to note that a change in priesthood necessitated a change in divine law regulating sacrifices acceptable to God, many minimize the seriousness of the sin of going to the Old Testament for authority in religious matters, including instrumental music. (Heb. 7:12; 1 Pet. 2:5,9; Gal. 5:4). Errors of serious consequence result when men fail to understand that all acceptable worship today is revealed in the New Testament; that only things spoken by the Lord and confirmed by his co-laborers through the working of miracles, should be allowed to govern conduct in Christian worship. (Heb. 2:1-4). It is the New Testament, therefore, that contains the items of worship for men today. If the New Testament does not teach a thing, it is unlawful, hence sinful, in Christian worship. (2nd. John vs. 9).

### EIGHT DOCTRINAL REASONS

Following are eight scriptural reasons why instrumental music is sinful in worship today: (1) Jesus instructed his apostles to instruct those converted to Christianity to observe "all things" he had commanded them. (Matt. 28:19-20). The apostles did not teach the church to employ instruments of music in worship. It follows that Jesus did not command it, and that it is not a part of Christian worship. (2) The Lord told the apostles that their edicts spoken by inspiration would be "bound" (sanctioned) in heaven. (Matt. 16:19). Instrumental music in worship was not bound by the apostles. It was not, therefore, sanctioned in heaven. (John 14:26; 16:13). (3) Our walk before God, if pleasing, must be a walk of faith. And faith is obtained by the word of God. (2 Cor. 5:7; Rom. 10:17). Inasmuch as instruments were not included in the faith once delivered unto the saints (Jude 3), it follows that to employ them is to walk without faith, and, hence, to sin. (4) Peter assures us that God's power has granted to us all things that pertain to life and godliness. (2 Pet. 1:3). But his divine power has not granted the privilege nor permission to play a mechanical device in worship. Instruments, therefore, do not pertain to the life we are to live in Christ, nor are they a part of godliness. (5) The scriptures of God furnish us completely unto "all good works." (2 Tim. 3:17). The good works pertaining to the Christian era are found in the New Testament. Instrumental music is not a part of that furnished by the New Testament, and is not, therefore, a good work. (6) God has restricted us to that which is written in religious conduct of all kind, including divine worship. (1 Cor. 4:6; Jn. 4:22-24; 17:17) That which is written regarding the praise worship of the church is vocal music, or singing. (Col. 3:16; Eph. 5:19; Heb. 2:12; 13:15; 1 Cor. 14:15). To use the instrument in worship is to think more of the commandment of men than of a "thus saith the Lord," and renders that worship vain. (Matt. 15:9; Col. 2:23). (7) To exceed the limits of the teachings of Christ is to leave God out of the matter. (2 John vs. 9). Instruments are not within the doctrine of Christ. They are nowhere found in his teachings. To worship with an instrument, therefore, is to leave God out, and is sinful. (8) Advocates of

instrumental music are forced to seek justification for their conduct from the Old Testament Scriptures. But to bind tenets of the law upon Christians is to serve one's self from Christ. Even circumcision, practiced under two former laws, cannot be bound upon the church without sin. (Gal. 5:1-4).

### CONCLUSION

The office of priest vouchsafed to believers is a wonderfully awesome relationship. To consider it lightly is to sin grievously. As priests we must offer sacrifices "acceptable to God," and he accepts only those sacrifices that may be offered "by Jesus Christ." (1 Pet. 2:5; Heb. 13:15). Failure to seriously ponder the consequences of "WILL WORSHIP", an action having only the sanction of man, is failure to appreciate the seriousness of violating the law of the Christian's high priest, and shows lack of appreciation for the authority of the scriptures sealed by his blood. The question of instrumental music is truly basic to the matter of respect for the absolute authority of Jesus Christ. (Matt. 28:19-20; Col. 1:18; Eph. 1:19-23). Let us impart these truths to our children in a lasting, meaningful sense.

## ALABAMA CHRISTIAN COLLEGE 28TH ANNUAL LECTURE PROGRAM

Monday, March 23-through Thursday, 26th. These great services will begin Monday at 9:30 a. m. and close each evening about 8:30. Many of our great preachers and speakers will be on the program. Be sure not to miss these lectures if you can, by making a real sacrifice, if need be, attend. You will not be disappointed in the entire program built around the theme of "DANGERS AND OPPORTUNITIES FACING THE CHURCH." COME AND SEE OUR BEAUTIFUL CAMPUS. If need so requires, the lectures will be in the large Gymnasium, otherwise in our large rotunda auditorium.

### Sermon Outline

By GUS NICHOLS

"BE YE RECONCILED TO GOD."

#### I. INTRODUCTION

1. 2 Cor. 5:17-21. "RE" means "again", and "CONCILIATE" means "To make friends, to bring into favor." Implied man once in the favor of God. Isa. 59:2; Col. 1:21. Separated!
2. THAYER: "Restoration to favor." (The Greek.) Use of word: 1 Cor. 7:11. Man the one who has sinned—one to be reconciled—as prodigal son. Isa. 53:6; Rom. 5:10; 2 Cor. 5:18-20.
3. "Mourners Bench"—false idea—that God should be reconciled to sinners. Pray for this? It is always man to be reconciled to God.

#### II. MAN NEEDED A MEDIATOR

1. God would not hear man — Isa. 59:2. Christ became our Mediator. 1 Tim. 2:5.
2. Christ was qualified — equally related to God and Man — son of both. Mat. 16:16-18.
3. As a Mediator — must know the facts to settle—Christ knows. Jn. 2:24-25. Knows man and God.
4. Man could not keep the law — Christ did this — 2 Cor. 5:21; Lk. 24:44-46. Took it away, gave us a better covenant—of grace. Jn. 1:17; Heb. 8:6.
5. Old law separated peoples too. Eph.

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## THE GREATEST COMMISSION

(Continued from Page 2)

were amazed because he taught them "as one having authority and not as their scribes." (Matt. 7:28.) All the scribes were able to do was read and expound the things that were written, the Old Testament, with a generous sprinkling of their own human judgments and traditions that made void the commandments of God. (Matt. 15:6-9; Mk. 7:8-13.) But not so with the Saviour. When he spoke he spoke from the Scriptures, and those things which became to us the New Testament. He said, "For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak." (Jn. 12:49.)

Furthermore, just as Moses predicted, Christ gave us ALL of the will of God. In his hour of agony he said in prayer to the Father, "Now they know that ALL THINGS whatsoever thou hast given me are from thee: for THE WORDS which thou hast given me I have given unto them." (Jn. 17:7-8.)

I repeat, every created thing in the universe is under the supreme authority of Christ. This includes the demons. (Lk. 10:17.) It includes angels, authorities and principalities. (I Pet. 3:22.) And it includes the alien sinner who must submit to the rule of Christ, or perish. (Mk. 16:15-16.) Of course it includes the church of Christ, for we become his church through obedience to the gospel of God's grace. (Col. 1:18; Ac. 20:24.)

### NO AUTHORITY LEFT FOR US

IT ALL BELONGS TO CHRIST. The authority we may have in any matter is from the Lord. In religious matters no man, or group of men, has any authority to add a single word to God's revelation to man; neither has he right to take away a word. So out goes the Ex Cathedra of the pope, the "progressive revelations" of certain denominations and all the human creeds that have ever been composed by men. They all make void the word of God.

The liberalism of our day is nothing more or less than contempt for and disregard for the authority of the Bible. Since all authority has been given to Christ, the true liberalist is in reality condemning both God and Christ. Claiming that we cannot know what are false teachers, fellowship with all baptized believers regardless of their teaching and conduct, worshipping "with or without" the instruments of music, and such like, are strong indications that some among us have lost whatever respect they might have had for the GREATEST AUTHORITY in heaven or on earth. (Did you know that "one of our brethren" recently told of praying for a sick mouse and the mouse immediately got well? This was on a nation-wide TV program originating in Cincinnati, Ohio on a program called The Cathedral of Tomorrow.)

Our salvation is still "by grace through faith." (Eph. 2:8.) Forgiveness of sins is still granted by a loving Father through Jesus Christ to those who "obey from the heart" the doctrine delivered by the apostles. (Rom. 6:3-4; 16:18.) There is not such a promise to any person living who continues in disobedience. We put on Christ in baptism. (Gal. 3:27.) As we sincerely strive to serve God by faithful obedience to his word the "blood of Jesus Christ his Son cleanses us from all sin." (I Jn. 1:7.)

Thanks be unto God for the glory, dominion, power and authority given to the Lord Jesus Christ when he ascended up on high and sat down on the right hand of God.

"All hail the power of Jesus' name! Let angels prostrate fall!

Bring forth the royal diadem, And crown him Lord of all."

VIRGIL BRADFORD

### ARE YOU GOOD ENOUGH?

(Continued from Page 1)

17:30; CONFESS one's love and faith in Christ, Matt. 10:31-32; an IMMERSION in water that Christ may wash his guilt away, Acts 22:16. Without Christ, you can never be good enough to be saved.

## SERMON OUTLINE

(Continued from Page 3)

2:11-16. — Took it away at cross. Col. 2:14.

6. Christ — Mediator — paid our debt of sin — Redeemed—bought—purchased—us — to settle the sin problem — the sin debt!
7. Gospel has conditions of favor, grace, pardon. —Note the conditions. 2 Cor. 5:18, 19, 20; Great Commission. Mk. 16:15-16; Lk. 24:46-47. Examples of reconciliation. By word. 2 Cor. 5:18; Acts 2:36-41; I Pet. 1:12. We have the "Word of reconc." and the "Ministry of". 2 Cor. 5:18.

### III. CHRIST IS OUR PEACEMAKER—(MEDIATOR.)

1. Eph. 2:12-16; Isa. 9:6 "Prince of peace." At birth — "peace — Lk. 2:8-12.
2. "Reconciled unto God by the death of son." —Now received the atonement (Reconcil.). —Rom. 5:10-11.
3. We are reconciled by the blood of cross... no longer enemies of God... peace... now unblamable and unrepachable — IF — "Continue"... Col. 1:20-23.
4. We are reconciled in the body — the church. — In Christ. (2 Cor. 5:17-18; Eph. 2:16.) (Not saved — reconciled to God out of).
5. By the same process that we are reconc. to God—we are in the one body—church. — Eph. 2:16; Acts 2:47; Heb. 5:8-9.
6. Therefore, "We persuade men." 2 Cor. 5:11. We pray you—beg you: "Be ye reconciled unto God." 2 Cor. 5:18, 19, 20.

### IV. THE GREAT MASS OF MEN ARE YET IN SIN—THEY HAVE OFFENDED GOD—ARE WORTHY OF ETERNAL DEATH — THE MEDIATOR HAD DECIDED OUR CASE — STIPULATED THE TERMS ON WHICH WE CAN BE RESTORED TO GOD'S FAVOR — BE RECONCILED.

1. Men are enemies of God — must be changed — come back to God — be restored to God's favor — or die enemies of God — LOST! Jn. 8:21, 24; Col. 1:20-21; 2 Cor. 5:18-20.
2. God is ready to receive man back — and to forgive and forget. 2 Pet. 3:9; Heb. 10:17. . Will be awful to die in sin and meet an angry and offended God unpardoned!

### "Studying The Issues—Affirmatively And Negatively"

An article by brother Roy Cogdil on the foregoing subject has been published in many papers and bulletins in our nation, for several years. In this examination of his five affirmative arguments we shall number them as he did, then make our observations on what he says. This is being done in the interest of truth and unity among brethren.

"1. Each congregation made up its own funds by the contributions of its individual members (1 Cor. 16:1-4; Acts 11:27-30)."

In one way or another this assumption has been peddled by radical brethren for several years. They accept it as the truth, and nothing but the truth; but it is not at all true of the receiving churches. They did not make up all of their own funds by the contributions of their own members. Let us read the scriptures relied upon to prove his point, and see that these churches were contributing funds to another church, which, after it received these funds, had funds in its possession which were not made up "By the contributions of its own members." As is often the case, a half truth is not the truth, but the basis for false teaching and false

practices.

The first proof text he referred to says, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to BRING YOUR LIBERALITY UNTO JERUSALEM, and if it be meet that I go also, they shall go with me." (1 Cor. 16:1-4.) While the church at Corinth "made up its own funds by the contributions of its own members", this was not true of the church at Jerusalem to whom they sent these funds in verses three and four. This receiving church possessed and spent funds which it did not make up "by the contributions of its own members." Even if these Corinthian funds were sent to a plurality of churches in Judea, the same facts are true. The receiving churches possessed and spent funds which they did not make up by the contributions of their own members.

The half truth of brother Cogdil's No. 1, becomes a whole plank in the platform of radicalism, and that is that no church could scripturally undertake to do a work which it could not do by itself, nor to spend any funds in doing its work which it did not make up by "the contributions of its own individual members." These radical brethren do not believe that a church can scripturally undertake a work which it cannot do by itself. But the receiving church, or churches, referred to, were undertaking to do a work which they were not able to do by themselves, which was the care of needy and destitute people among them. Paul gave "Order" to the churches of Galatia, and unto Corinth, to make up a "collection" for "Jerusalem." (1 Cor. 16:1-4.) Brother Cogdil said, "Each congregation", which means every one of the congregations, "made up its own funds by the contributions of its individual members." The statement is false concerning the receiving congregations.

Now, it so happens that his next scripture reference, is like the first—denies his statement in his No. 1. It says the Jerusalem church received funds which it did not receive from its own members. It says, of Antioch "Then the disciples, every man according to his ability, determined to SEND RELIEF UNTO THE BRETHREN WHICH DWELT IN JUDEA: WHICH ALSO THEY DID, AND SENT IT TO THE ELDERS BY THE HANDS OF BARANABAS AND SAUL." (Acts 11:29-30.) Here, these Jerusalem elders had "funds" which they did not receive from "the contributions of their own members."

All of this looks like an unholy effort to play down the fact that receiving churches had funds which they themselves did not collect from their own members, and that because they were undertaking to do a work they were unable to do.

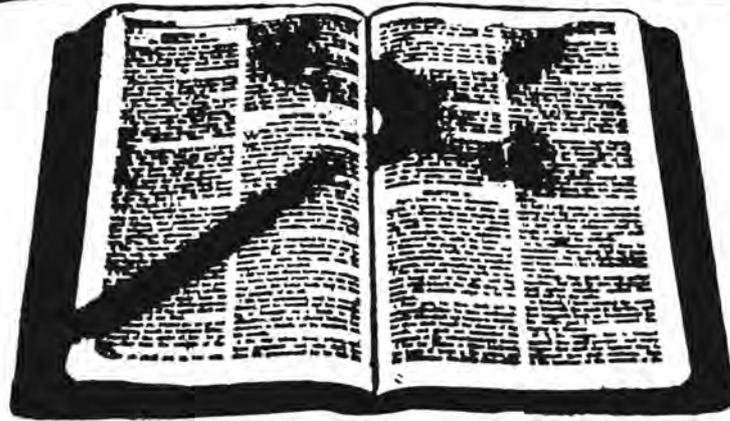
Radical churches claim that no church should undertake to do any work that it cannot do by itself alone, and without help from other churches. Dwight C. Edwards, editor of "The EXHORTER", published by the "Valley View Church of Christ" says in the Dec. 1, 1969, paper in speaking of the Sixth Avenue Church, "According to her preacher, Gus Nichols, she has assumed a work that she cannot do in and of herself." Then in closing his article, he says, "Let every congregation do its work. When this is done there will be no sponsoring churches"—he means no churches cooperating with each other. This is their doctrine.

In the WESTVUE MESSENGER", of Jan. 8, 1970, brother Connie W. Adams said in his point No. 2, "Let each eldership plan its own work and spend its own funds under its own oversight." The Judean Eldership planned "their own work", but spent some funds received from the church at Antioch to enable it to do the work it had planned—which including the care of its poor. (Acts 11:27-30.)

The Jerusalem church again received funds from the churches of Galatia, and the church at Corinth, to enable it to do a work which it had planned, and was not able to do—the caring for the poor among them. (1 Cor. 16:1-4—The Editor).

**ATTEND CHURCH EACH SUNDAY**

# WORDS of TRUTH



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

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

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## Paul Comes To Athens

In company with the prophet Silas the great apostle of the Gentiles departed from Antioch in Syria for his second missionary tour. (Acts 15:40.) These missionary minded preachers "went through Syria and Cilicia confirming the churches." (Acts 15:41.) Their arrival in the cities of Derbe and Lystra found Paul in the very cities evangelized in the concluding period of



ROBERT R. TAYLOR JR.

that first historic journey into Asia Minor for gospel proclamation. Here one of Paul's converts had budded into zealous discipleship. Timothy therefore joins the group and this gospel trio continued to travel in a generally western direction. They delivered the decrees decided upon at the recent Jerusalem conference. (Acts 16:4.) The interior regions of Phrygia and Galatia next received their spiritual attention. (Acts 16:6.) Paul desired next to preach the word in Asia with his mind possibly upon Ephesus as the radiating center for the gospel in the western extremities of Asia Minor. To the apostle's plans heaven said "No." Bithynia to the north then appeared to be a promising field but again human wisdom bowed before the wiser supremacy of divine guidance. Not wishing to turn back and having been forbidden to go to his left and then to the right, only one direction was left-straight ahead and that is what they did. These three brave carriers of the holy gospel came to Troas where they were joined by the beloved physician Luke. This we determine by his employment of the personal pronouns "we" and "us" beginning with Acts 16:10. By means of the Macedonian vision this quartet of gospel preachers determined that it was the Lord's will for them to cross the Aegean Sea and carry the gospel into the land made famous nearly four centuries earlier by Alexander's marching legions of world-wide conquest.

In Macedonia they came to Philippi where the conversions of Lydia and household and the jailor and household occurred. The expulsion of the demon from the Philippian damsel happened between these two household conversions. This benevolent miracle led to a public beating and a night spent in prison for Paul and Silas. Such circumstances paved the providential way for the subsequent conversion of the jailor and his household.

From Philippi Paul went to Thessalonica where he preached for some three sabbath days. Strong

opposition was herein encountered and Berea became the next target selected for gospel evangelization. Here Paul met with a type of Jewish nobility that was indeed rare in his day. They deeply desired to hear his message and searched the scriptures daily to see if the message was in harmony with the same. (Acts 17:11-12.) The results were indeed gratifying but Thessalonian Jews came and stirred up much trouble for Paul. Again the veteran apostle was compelled to leave another promising field.

Paul parted company temporarily with Silas and Timothy. Apparently Luke had remained at Philippi since he again uses the third person in pronoun choice. Certain of Paul's friends conducted him to Athens. Paul bade them farewell and urged that they speedily expedite the coming of Silas and Timothy to him at Athens. Alone and armed only with the kingly truth of the Christian religion this grand old soldier of Jesus Christ surveyed the very center of first century intellectualism and classical acitivity. Here human wisdom had reached its pinnacle of success in Paul's day.

There were many things which might have stirred Paul's spirit. He might have recalled the unparalleled oratory of Demosthenes who had swayed patriotic Athenians some four centuries earlier. He might have recalled the great philosophers such as Socrates, Plato and Aristotle which had adorned the Grecian scene centuries before. He might have been inspired by the great buildings which adorned the Acropolis and the sculpture which their finest artists had shaped. The highly intellectual acitivity then characteristic of the Athenian people might have enlisted his hearty attention. But none of these things touched the sensitive nature of the soul conscious Paul. Instead he observed a city which was "wholly given to idolatry." (Acts 17:16.) As he waited for Silas and Timothy the time conscious apostle would not waste one moment in silent idleness. To have remained silent in such a situation would have been a compromise of Paul's deep convictions. He must reach Athens with the gospel of Christ. In the markets daily and as frequently as opportunity permitted him to speak in the local Jewish synagogue Paul's clarion voice set forth a doctrine that sounded strange indeed to the curious ears of the inquisitive Athenians. They knew about the wisdom of Socrates but were ignorant of the Saviour who was far greater than their wisest philosopher. They knew about the power of Plato's teaching but were ignorant of the power placed in the gospel of a greater than Plato. They no doubt were acquainted with the actions of Aristotle but knew nothing about the Almighty who was Maker of both Jew and Greek. How desperately they needed the simple gospel of Jesus Christ.

Athenian philosophers among the pleasure loving Epicureans and the stern Stoicks encountered him and desired further information about the new doctrine which he was proclaiming among their populace. They called him a babler which had no ring of complimentary kindness attached thereunto. They invited him to come to the Areopagus and tell them about this new doctrine. Luke informs us that they were continually spending their time in either telling or hearing some new thing. (We still have multitudes that desire a "new" gospel in preference to the old Jerusalem gospel.) Paul's message was composed of strange things to their ears. This message had gone into the benighted regions of their world and tens of thousands had now become Christians but they were still ignorant of Christ, Calvary and Christianity. Paul stood in the midst of Mars' Hill and honored their request. We shall treat of his message and its results in two articles to follow.

(It was the privilege of this writer to be in Athens, Greece, for two or three days in March of this year as a part of a visit to the Holy Land. We spent much time in visiting the Acropolis, the ancient hill of Athenian idolatry. From this higher hill we descended to Mars' Hill. Deep emotions surged throughout our being as we sat upon one of the many rocks gracing the crown of this historic place and read twice Paul's great sermon preached from this sacred spot. We shared the same sentiment as did Brother McGarvey when he was there in 1879. He said that Mars' Hill held the greatest attraction in all Greece to him. To us this was the real glory that once was unfolded in this historically important city. Paul's one message on Mars' Hill has done more for the world than all the combined wisdom of Grecian philosophers. Words cannot properly convey the feelings that tugged at the heartstrings of our soul as we walked and meditated upon Mars' Hill.)

### Taking An Active Part

How many who attend the worship services as Christians feel they cannot and do not take an active part? They feel that those who take an active part are the song-leader, the preacher, those who wait on the Lord's table, those who lead in prayer, etc.

All these do have a part in the worship service but are they the ONLY ONES having a part? They have a part which people see and hear. But the individual Christian also has an important part in these services. He is to participate wholeheartedly. Will we have good singing if only the song leader be singing? The song leader is to lead and even inspire each to sing in unity, and without each singing there will be a failure in worship.

Each has a part in the preaching "part" of the services. The preacher prepares his lesson and

(Continued on Page 4)

## WORDS of TRUTH

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GUS NICHOLS

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## How To Have A Good Meeting

At the time you receive this paper we will be in a gospel meeting at the Sixth Avenue Church of Christ, Jasper, Alabama. Brother Guy N. Woods will be doing the preaching. Services twice daily, at 7:00 a.m. and 7:00 p.m., except on the two Lord's days when the services will be at 10:15 a.m. and 6:00 p.m. The date is April 5th through the 12th.



GUS NICHOLS

The following are some things which are essential to the success of a gospel meeting:

1. **INVITE A PREACHER WHO WILL "PREACH THE WORD."** It has pleased God that through "preaching", the world is to be saved. (1 Cor. 1:21.) Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:15-16.) And "They went forth and preached every where." (Mk. 16:20.) "Their sound went into all the earth, and their words unto the ends of the world." (Rom. 10:18.) Their gospel came into "All the world". (Col. 1:6.) In their day the gospel "Was preached to every creature which is under heaven". (Col. 1:23.)

There is no substitute for the gospel of Christ, "For it is the power of God unto salvation, to every one that believeth." (Rom. 1:16.) Paul said, "If our gospel be hid, it is hid to them that are lost." (2 Cor. 4:3.) Men are said to have been "begotten" by the gospel. (1 Cor. 4:15.) Christians are those who have been "saved" by the gospel. (1 Cor. 15:1-4.) It converts the soul. (Psa. 19:7.) It is able to save the soul. (Jas. 1:21.)

2. **MAKE THE CHURCH "THE PILLAR AND GROUND OF THE TRUTH."** This is what Paul affirmed unto Timothy. (1 Tim. 3:15.) To the Ephesians he said it is "by" or "through" the church that the manifold wisdom of God, or his gospel, is to be made known. (Eph. 3:8-11 R.V.) The church is the Lord's candle stick to hold up the light of the gospel so it may shine far and near. (Rev. 1:13, 20.) The "gospel" is the glorious light. (2 Cor. 4:3-4.) This verse also says the "god" of this world, the devil, is trying to blind the minds of men so they may not believe the gospel. And the devil takes the word out of hearts where it has been sown lest they believe and obey so as to be saved. (Lk. 8:11-12.)

3. **LIKE THE APOSTLES, WE MUST BE FISHERS OF MEN.** (Mat. 4:19.) As members of the church, we are to go out and catch men for the Lord. The hook must be baited with the gospel message, the sweetest story ever told. (Lk. 2:6-15.) Here, it is called "Good tidings of great joy, which

shall be to all people". When the early Christians were charged not to preach this gospel, they said, "We ought to obey God rather than man". (Acts 5:29.) And they, "filled Jerusalem" with their "doctrine." (Acts 5:28.) "And daily, in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 5:42.)

4. **THE CHURCH MUST BE INTERESTED IN PEOPLE.** When Stephen was put to death for preaching the truth, and the church began to be terribly persecuted, so that the disciples were all scattered abroad, except the apostles, "They that were scattered abroad went every where preaching the word." (Acts 8:4.) They had been taught in the daily services by the apostles, as services were conducted in the temple. (Acts 2:42-46.) They had no written New Testament, but they knew the truth, and refused to keep it to themselves. It was too good to be kept as a secret. They would tell the good news, or die; or even tell it and die. (Acts 12.)

5. **THE CHURCH MUST INVITE.** The Prophet foresaw the Jerusalem church in action, and said, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isa. 2:2.) This began to be fulfilled on Pentecost, in Jerusalem, in Acts 2, when the kingdom came with power. (Mk. 9:1; Acts 1:8; Lk. 24:48-49; Acts 2:1-4.)

Then the prophet goes on to describe this zealous and diligent church in Jerusalem, "And many people shall go and say, Come ye, and let us go up to the mountains of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3.) Here, the church was going out among the people and inviting them to come and hear the gospel—to come and go with them to the house of the Lord where his word would be taught.

6. **THE MEETING MUST INVOLVE ALL THE CONGREGATION. THE CHURCH** which is conducting the meeting is the sum total of all the members. It is not merely the elders, preachers, or deacons, but all the members. **EVERY MEMBER** is on the team. What would the city and school think of a ball team, if when the time came for a game, half the members of the team were absent, some gone to the lodges, some to their favorite clubs, some fishing, etc.?

When Cornelius was told by the angel to send for Peter to tell them words whereby they were to be saved, he did so, and got out and "Called together his kinsmen and near friends." (Acts 10:24; 11:13-14.) Then when the preacher arrived, Cornelius got up and said, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." (Acts 10:33.) This is a divinely approved method of getting ready for a gospel meeting. God will bless such a meeting now, as he did then.

7. **THE CHURCH MUST BE A TRUE CHURCH OF CHRIST.** Paul said, "If any man have not the Spirit of Christ he is none of His." (Rom. 8:9.) The very Spirit of Christ may be summed up in the statement that he came "To seek and to save the lost." (Lk. 19:10.) A church having no interest in preaching the gospel and saving the lost needs to be converted. (Jas. 5:19-20.) Members who are not hungering and thirsting for knowledge and righteousness and have no interest in a gospel meeting are not like Jesus, and are, therefore, lost themselves.

Christians are the salt of the earth. But those who have lost their saving power, are "Good for nothing, but to be trodden under the foot of men." (Mt. 5:13-16.) A lukewarm church is such a church, and a shame and disgrace to the community. (Rev. 3:14-19.) Such people must repent, or else be spewed out of the Lord's mouth, be rejected.

8. **MUST GO OUT AND GATHER THE PEOPLE TOGETHER.** Moses said, "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates,

that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: And that their children, which have not known anything, may hear and learn to fear the Lord, your God, as long as ye live in the land whether ye go over Jordan to possess it." (Deut. 31:11-13.)

This is still God's way of converting the world and making it better. It is still his way of edifying and building up the church. It is still his way of strengthening the church and each member thereof, as we have seen from the New Testament. The world is to be made to believe in Christ through the preaching of the gospel. (Jn. 17:20-23.) The Corinthians had believed through the preaching of Paul and apollo. (1 Cor. 3:5.) God uses men in saving men. Human beings can win souls for the Lord. (Prov. 11:30.) Some can even win "MANY" to righteousness. (Dan. 12:1-3.)

9. **ALL MUST BE FAITHFUL AND TRY TO WIN OTHERS.** The Lord will not merely reward us for getting good results, but for being faithful and doing what we could. We can invite people to come, be zealous and "fervent in Spirit, serving the Lord", (Rom. 12:11), and do our best. Then the Lord will say, as he did of Mary, "She hath done what she could." (Mk. 14:1-9.) Of course, we should try to be successful, but we can be faithful whether or not we always succeed in our efforts.

10. **INVITE A FAMILY FOR THE EVENING MEAL, THEN TAKE THEM WITH YOU TO THE MEETING.** Perhaps 75 percent of the members could do this, and be all the better for doing it. And such hospitality would be made of God to work for the good of the meeting. (1 Pet. 4:9; Lk. 14:12-14.) Pure, primitive gospel preaching and Christian living have not failed, and will not fail! "Have faith in God!" Pray!

## A Pattern For Preachers

FRANKLIN CAMP

"Hold fast the form of sound words, which thou has heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13).

Some have tried to use this passage to justify the writing of a creed but there is no authority for such in this verse. A creed is supposed to contain a summary of the main doctrines of a religious body. Since it took inspiration to give us the Bible, God would have inspired a summary if one had been needed. In fact, if a summary of the Bible had been sufficient, then God would have given us a summarized Bible to start with.

This verse contains a principle that we need to give careful consideration to. One of the slogans of the restoration movement was to "Call Bible things by Bible names and do Bible things in Bible ways." This slogan was but the same admonition that Paul gave Timothy to use the pattern of sound words given him. Peter states the same thing when he says "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11).

**HOLD FAST.** These words suggest the value of sound words. We think of something valuable when we say "hold on to it." In the second place, this phrase warns of the grave danger of letting go of Bible words. Words are the signs of ideas. The ideas of the Bible are divine in origin and expressed in words selected by God. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. (. . . Which thing also we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual" (1 Cor. 2:1-5, 13). In the revelation of the gospel, God did not leave it to the wisdom of men to select the word to express His ideas. Why should we decide at this late that He now allows us to use the words of our wisdom?

One of the things that distinguished gospel preachers from the beginning of the restoration was the use of Bible language. Anyone acquainted

(Continued on Page 4)

## The Seed Of The Kingdom

G. F. RAINES

If a crow were to fly from Dallas to Fort Worth, pick up a cantaloupe seed and return to Dallas and drop it in the right kind of soil, what would the fruit be? Would it be a little crow? If not, why not? Is there any reason why a seed dropped by a crow should not produce a little crow? You say: "Seed produces fruit after its own kind." Correct! And the same principle obtains in the spiritual realm.

Many years ago, Alexander Campbell and several other earnest seekers of the truth became dissatisfied with the creeds, confusion and division in the religious world. They read in the New Testament that the word of God is the seed of the kingdom (Luke 8:11). They believed that if they planted the same seed of the kingdom that was planted in Jerusalem in the first century, the seed would produce the same fruit that it produced then-Christians. They based this belief on the principle that **SEED PRODUCES FRUIT AFTER ITS OWN KIND**. They sowed the seed of the kingdom (preached the word of God) and persuaded as many as they could to become Christians-Christians only, nothing more and nothing less. They told their auditors that the word of God only made Christians only, and that if anyone was a Christian and also something of which he could not read in the word of God, he had obviously obeyed a mixture of the word of God and human tradition. They often read the following passages in their preaching and teaching: "But in vain do they worship me, teaching for doctrines the commandments of men. . . Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:9, 13). "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

Campbell and those who labored with him taught the plan of salvation set forth in the New Testament (Mark 16:16; Acts 2:38; Rom. 6:1-4; Gal. 3:26, 27), and multitudes did exactly the same things that people did in the first century to become Christians. Did they become Christians? Just as surely as obedience to the word of God will make Christians. If not, why not? They most assuredly became Christians-the same kind of Christians as the disciples who "were called Christians first in Antioch" (Acts 11:26).

If Campbell planted the seed of the kingdom, those who obeyed the doctrine he preached became Christians-citizens of the kingdom. It did not make "Campbellites" on the same basis that the preaching of Paul did not make Paulites (I Cor. 1:10-13) and on the same basis that cantaloupe seed dropped by a crow will not produce crows. But as soon as people began to respond to the preaching of Mr. Campbell and the other men who were trying to restore apostolic Christianity, the proponents of human traditionalism began to cry "Campbellism," "Campbellites," etc.

One of the most eloquent pleas for unity upon the divine basis that has ever been made by any man was made by Alexander Campbell in a debate with N. L. Rice, as follows: "For all these reasons I pray for the annihilation of partyism and everything that, directly or indirectly, tends to keep it up; and instead of these human devices, of which I have so often spoken, these ordinances and traditions of man, I plead for the Bible, and nothing but the Bible, for the standard and rule of all our personal and specific duties; our bond of union, our terms of communion, the directory and formulary of our whole church relation-faith, discipline, and government."

The plea that Campbell made in the foregoing words is the plea that we make to the world today; because we believe that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

We do not believe or teach any doctrine that originated with any unspired man. We invite all believers to stand with us upon the solid foundation that the first-century Christians stood upon, the unshaken and unshakable rock of truth.

Obedience to the word of God only still makes only Christians! MINISTER'S MONTHLY, OCTOBER, 1962.

## The Greatest Commission No. 3

The gospel of Christ is the **GREATEST** message the world has ever heard, given by the **GREATEST** man who ever lived (for he was more than a man), by the **GREATEST** authority ever granted to men, even by our Lord Jesus Christ. This is the message of salvation. The angel said to Joseph, "And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins." (Matt. 1:21.)

The very word JESUS means saviour, corresponding to JOSHUA of the Old Testament. The sole purpose of Jesus' coming into the world was to save men, sinful men, from eternal ruin and destruction. He did not make the mistake of preaching the "social gospel" as many are doing today. It evidently did not occur to the Lord that men could be saved by changing their physical environment. He was never even suspicious that a nice home with grassy lawn and beautiful shrubbery, adequate medical supplies for his body, two cars in every garage, and fine food and clothing would remove the stain of sin from man's heart. He knew the inner man must be converted, which in turn would change the world around about into what it could, and should, be. So the message of the gospel lays stress on changing the mind, heart and spirit of man that he "might become conformed to the image of his Son." (Rom. 8:29.) (Cf. Jn. 3:5; Matt. 5:3-9; Mk. 7:20-23; Ac. 2:38; 3:19; Rom. 6:16-18; Heb. 2:1-4, etc.)

If we could all live a thousand years in this world when the end came they would seem short indeed. (They are soon cut off and we fly away. Cf. Ps. 90:10.) But Christ made possible that life which is life indeed, true, everlasting life. "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me SHALL NEVER DIE." (Jn. 11:25-26.) Friends, do you believe it? Of course Jesus is in this passage making a play on "die" showing that though a man die physically he cannot die spiritually if he dies in the Lord." (Rev. 14:13.)

### NONE EXCLUDED

The **GREATEST COMMISSION INCLUDES ALL**, excludes none. It is for every creature, for all nations, for every sinner on earth, for those who have been blighted by immorality or have had their eyes blinded by religious error and devilish deceit. (Ac. 26:16-18.)

When Peter preached the gospel on Pentecost (Acts 2) he through the Spirit of God offered them salvation through faith in him whom they had slain by wicked hands. Philip the evangelist brought salvation to many who had been bewitched by Simon the sorcerer, for Simon had announced to the people that he was some "great one" and they swallowed his fakery and magic hook, line and sinker. But even this great deceiver, Simon, heard the wondrous story of the cross, believed and was baptized for the remission of his sins. (Ac. 2:38; 8:13.) Saul, more commonly known to us as Paul, was a persecutor of Christ and the church who became obedient to the gospel of Christ and was saved from sin. (Read his story in Acts 9, 22 and 26. Also I Timothy 1:12-16.) Somewhat later the same gospel, preached through men by the same Holy Spirit, truned men from fornications, idolatries, murders, drunkenness and such like. And the Lord saved them every one. Paul said to this group, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." (I Cor. 6:9-11.)

### THE GREATEST MESSAGE

Since the above is true what message can compare favorably? **NOT ONE**. It was first spoken by the Lord. (Heb. 2:1-4.) It was confirmed to the apostles and prophets, many of whom gave their lives in martyrdom rather than remain silent about it. (Cf. Ac. 4:19-20.) I am persuaded that far more than we may suspect in our day would die rather than deny the gospel and the Lord Jesus Christ. We should be thankful for the possibilities of spreading the truth that saved men from sin in so many ways. The radio, TV, printed page, pulpit

and personal teaching should all be employed to the fullest degree of our ability.

### PREACH THE WORD

Whoever may be the great preachers of today they are the ones who "preach the word." (II Tim. 4:1-2.) Jesus said "go preach the gospel to the whole creation." (Mk. 16:15.) When the Jerusalem church was scattered by persecutions they "went about preaching the word." (Ac. 8:4.) In this same chapter of Acts we learn that Philip went to the city of Samaria and "proclaimed unto them the Christ." He preached concerning the kingdom of God and the name of Jesus Christ. It is said that the people of Samaria "received the word of God." These various terms may contain shades of difference in definitions, but they all pointed men and women who were lost in sin to "THE LAMB OF GOD THAT TAKETH AWAY THE SIN OF THE WORLD." (Jn. 1:29.) The message was one, and the power of God unto salvation. (Rom. 1:16.)

### MEMBERS OF GREATEST INSTITUTION

The kingdom of God on earth, (and it is NOW here, you know) is composed of all who have obeyed the gospel of Christ, and as I said above of the message, so also here there is NO KINGDOM of any description on earth like it. IT IS BEYOND COMPARE! The Lord adds saved sinners to the church, which is the body. (Col. 1:13-14; Ac. 2:47.) The New Testament church is the **GREATEST, FOR IT IS THE** Lord's. All other religious institutions have originated with men and are therefore built upon erroneous human doctrines. (Cf. Matt. 15:6-9.)

The kingdom of God shall stand for ever. (Dan. 2:44; 7:13-14; Matt. 16:16-18.) It has stood before the onslaught of devil-inspired men both religious and political. I have no doubt that it shall stand for ever, and "the kingdom of the world is (will in the future) become the kingdom of our Lord (the Father), and of his Christ: and he (the Father) shall reign for ever and for ever." (Rev. 11:15.) This will be the end of this age, when all rule and authority and dominion have been put down, and when the last enemy will be destroyed, which is death. The kingdom of God shall continue eternally, and therein will be those who washed their robes and made them white in the blood of the Lamb. (I Cor. 15:24-27; II Pet. 1:11, etc.)

Brethren, we are laboring under the **GREATEST COMMISSION** in the world. Let us preach it urgently in season and out.

Virgil Bradford

## The Birth Of A Child

JOHN WADDEY

Few experiences in life equal the birth of one's child. The recent birth of my child brought these thoughts to mind.

What Kind of World Have I Brought This Child Into? We see wars, riots, hatred, the bomb, polluted air and water, unbridled sin, fear and anxiety. These do not present a very pretty scene. This made me think:

What Am I Doing To Change The World For Good? Everyone must contemplate this sobering thought. Am I part of this grasping, greedy world that selfishly glut itself with no thought of others? Or am I willing to spend and be spent? (II Cor. 12:15); to deny myself? (Matt. 16:24); to give the world the saving knowledge of Christ; to feed the hungry, to care for the orphan and relieve the suffering about me?

What Kind Of Parent Am I To Receive Such A Blessing? Do I want my child to be like me? Do I want her to do all that I have done? Do I want her to know all about me?—the foolish mistakes, the sins of my past? Should I make some quick changes in my words and deeds? Paul says, "Children obey your parents" Eph. 6:1. Before our children will obey us, we must practice what we preach. Parents are to nurture their children in the chastening and admonition of the Lord, Eph. 6:4. Do I know what the Lord says, so that I can do this?

What Kind Of Home Am I Prepared To Offer This Child? At this august moment the money value of my house or furniture matters little. Is my home Christian? "Except the Lord build the house they labor in vain that build it." Ps. 127:1. Of

(Continued on Page 4)

## A Pattern For Preachers

(Continued From Page 2)

with the restoration plea could hear a gospel preacher and recognize him without any introduction. The words of human wisdom used by denominational preachers to teach their human doctrines made it easy to "spot a gospel preacher." On many occasions I have turned on the radio in the middle of some broadcast and I could tell by the use or lack of use of Bible words whether it was a gospel preacher or some denominational preacher. This is not any longer true. There are times today when I would never discover that some are gospel preachers except by the announcement at the close of the broadcast. In other instances I learn it by the announcement made in advertising a meeting. I would never recognize it by the language used by the preacher.

Men like to pride themselves on their learning and human wisdom. There is a great amount of emphasis on education today. Intellectualism has become a symbol of high standing and attainment of our age. There is a simplicity that characterizes the gospel. Let us not confuse its simplicity with shallowness. God had a reason for making the gospel simple. The simplicity of the gospel strikes at the pride of man which is the root of many of his sins. It is a sad mistake to try to take the gospel and place it in the framework of the human learning of our day. When this is done it weakens instead of strengthens the gospel. But this very thing is happening in many of our pulpits today. Paul refused to cater to the wisdom of Corinth and held fast to the simplicity of the gospel. He exhorted Timothy to do the same thing. We would do well to give heed to this exhortation.

Some of the language of our day indicates not only a dissatisfaction with the gospel but a lack of understanding. I hear members of the church and sometimes preachers talking about "Church of Christ preachers." This is not only not Bible language, it indicates sectarian thinking. Such talks shows that the one using it thinks of the church as a denomination. It would be just as scriptural in language and thought to talk about "Baptist preachers." Recently I heard a preacher say that the Holy Spirit illuminates the word so we can understand. I have read where the Bible mentions the Holy Spirit revealing the word through inspired men, but I have yet to find where it says anything about the Holy Spirit illumination the word to enable us to understand it. This same man talked about God forgiving our "sinful nature." I have tried to study the Bible six hours a day for 31 years and in all of this time I evidently missed reading the verse that mentions "our sinful nature." I read in the Bible about God forgiving "sin, sins, transgression, and iniquity", but I have not read where the "wisdom of God" (I Cor. 2:13) said anything about forgiving our "sinful nature." Maybe I just have not read from some of the latest translations that are so popular.

## The Birth Of A Child

(Continued From Page 3)

Abraham, God said, "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice," Gen. 18:19. Is there a Christian atmosphere in my home? Is there love, harmony, kindness, hospitality, honesty and purity? Is there prayer, Bible study and respect for God? Is His church a central part of our life? Matt. 6:33.

What Will My Child Grow Up To Be? The answer lies mainly in my hands. "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. Like clay in my hands I shape her character and personality. Will she be a Christian? a blessing to her fellowman? Or will she be corrupt, selfish and sinful?

What Will My Child's Destiny Be? Heaven or Hell?

If you wait till your child is six years old to contemplate these solemn questions, you have waited six years too long!

*"But Speak Forth The Words Of Truth"*  
Acts 26:25

## Taking An Active Part

(Continued From Page 1)

delivers it that those who hear him may learn more about God's word. By hearing, by striving to be a good listener one is taking an active part in the service. If one does not hear what possible good is there in a preacher delivering the message of God's word!!

Each has a vital part in the communion service. As we partake of the Lord's supper we "proclaim the Lord's death till he comes again." It is active participation when each does truly "remember Him" who died for us. It is active participation when each gives as he has been prospered of his means to finance the Lord's work.

After the services everyone can take an active part in greeting the visitors and making them feel at home. Welcome them back, suggest they sign the guest register.

Those who feel they do not take an active part in the worship service and work of the Lord's church need to "liven up." We each have a part to play in making the Lord's work what it can and should be. Only a few perhaps have a public part in the worship services, but all can take an active part by singing wholeheartedly, by partaking of the communion in reverence and awe, by giving as God has prospered us, by greeting and inviting the visitors, and by exhorting one another. Let EVERYONE take an active part in the Lord's work.—Howard White.

## "Rushing Through Worship"

M. NORVEL YOUNG

In several business meetings I have listened to varied suggestions on how the worship should be shortened—"use more trays, omit a song, cut the sermon, etc." In all of this thinking there seems to be the underlying premise that a shorter service is a better service—that efficiency means more efficacy.

Are we rushing through our worship so that we may hasten to feed the poor, to preach to our neighbor, to lift up the heathen? No! We rush so that we may get to a tasty, sumptuous meal or so that we can watch our favorite TV program or take a nap or read the secular newspaper, or play golf or go on an outing. If none of these attract us, we may rush because we are nervous and are in the habit of doing everything in a hurry.

We sing "Take Time to be Holy," but we don't have time to meditate, to praise, to listen to the Word in a relaxed atmosphere. There is pressure by the more worldly members to "pay our respects" to God in the smallest period of time possible. Movies and TV programs are getting longer, but periods of worship are being compressed. Why? Is it because we are so spiritual that we don't need more time to become holy? Or is it a lack of appetite for spiritual food? Do we hunger and thirst after righteousness or do we fret when the Lord's Supper takes more time than a newscast?

Time is precious, and we should "Redeem the time." Our periods of worship should be planned so that our worship will be more effective. Let us take time to be holy—time for more spiritual songs, for sermons that are long enough to convince the sinner and edify the Christian. Let us take time to promote activities of the church which will build us up in the most holy faith—time for meditation on the meaning of the Lord's Supper. Time for silence—to be still and know that God is with us.

## The Purpose of Life

JOHNNY RAMSEY

In the busy hustle-bustle of life it is good to pause frequently and soberly ask ourselves, "What is the purpose of living? Why am I here? What shall I do with my talents and abilities? What heritage shall I leave my children?"

These questions are of the utmost importance because, as Edgar A. Guest so graphically wrote: "One day we will stand with empty hands, and wonder what we are worth."

At the close of time, before God's judgment, we will count as vain and foolish the material possessions acquired on earth. All those things that perish with using and that shall be consumed in the brightness of the Lord's coming are certainly

inferior to the eternal values of spirituality. In 2 Peter 3:11 the context discusses the end of the world and all that exists therein. Notice the emphasis of that verse:

"Seeing them that all these things shall be dissolved, what manner of persons ought ye to be in all holy living and godliness?"

When time shall be no more and that great day of reckoning arrives, we shall have lost all interest in houses, land, fancy furnishings, automobiles, credit ratings and the finery of mundane affairs. Only those things that have been done for Christ will last.

It is so foolish to spend our sojourn here below trying "to keep up with the Joneses." About the time we catch up with them they just "re-finance" and off we go again in the absurd "rat-race" of materialism.

Epicurus, who lived several centuries before Christ, taught that men was wholly moral. Therefore, since "this life is all," he said: "Eat, drink, and be merry—for tomorrow we die"! Epicurus has many followers in America today! Is it possible that some are even in the Church?

Daniel Webster, one of America's all-time great speakers, once said:

"If we write on marble, it will perish. If on brass time will efface it. If we rear temples, they will crumble into dust. But if we work upon immortal minds and imbue them with the just fear of God and love for their fellow-men, we write upon those tablets something that will brighten for all eternity."

What on earth are we doing for Heaven's sake? Jesus said, "Seek ye first the kingdom of God" (Matt. 6:33). As Edwin Markham so aptly put it: "We build cities in vain—unless man, the builder, also grows!"

Let us do more than tear down barns and build greater barns (Luke 12:15-21). God called that man a fool! Our purpose in life is to build greater people—always fashioned in and growing unto the glorious image of the Lord. Notice the powerful, compelling language of 1 Peter 2:11.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

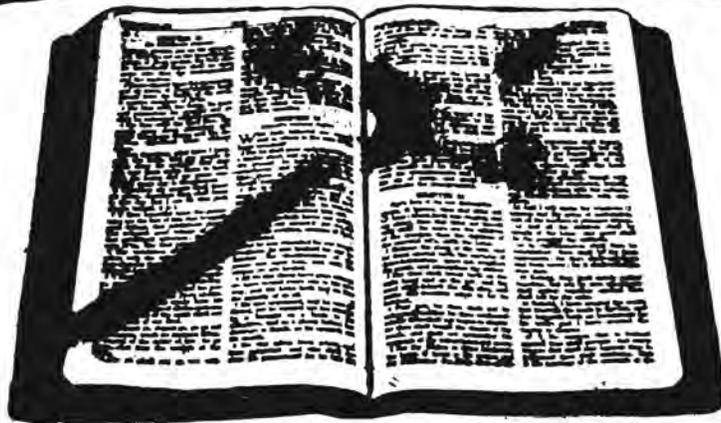
May we never again put a premium on the cotton-candy froth of temporal things. Let us press on to that "city which hath foundations whose builder and maker is God" (Heb. 11:10). Then we can sincerely sing:

"Take the world but give me Jesus, all its joys are but a name; but his love abideth ever, through eternal years the same."

## Adults In Bible Study

Do adult Christians need to be regular in Bible classes? The devil really gained a great advantage when he led religious folks to swallow the lie that children OUGHT TO BE SENT TO Bible school. I'm not denying that children ought to have much Bible teaching; it's the idea that it does not matter too much whether the grownups go to Bible classes or not that it so destructive. In most churches of our Lord, the most pitiable section of our spiritual development is the indifference of so many adults toward the Bible study program. They are against Bible classes; they just feel it immaterial whether they attend regularly, study their lesson, or take an active part. Brethren this ought not to be. It would be just as sensible to say it does not matter whether adults eat regularly and plentifully if they are to continue doing hard work. Only the idle, sickly adult feels no need for regular nourishing meals. The same is true in the Lord's kingdom. I challenge you to find a hard-working adult in the church who looks with indifference on Bible study, in classes or out. They know they must have it to continue to have spiritual strength for their tasks ahead. If you don't seem to be able to do much for the Lord, the chances are you are in great need of a regular rich diet of God's Word. Did you ever stop to consider that most of the gospel is directed to the mature in age; only now and then does it speak to children or even young folks directly. I say this with sadness, but we have far too many adults who are indifferent about Bible study, even on Lord's Day morning. Won't you consider these truths seriously, and determine as an adult to insure health and strength so you can do much work for the Master??—Wilbur C. Hill

# 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 Gift Of The Holy Spirit

In his great debate with Nathan Rice in 1843, Alexander Campbell affirmed, "In conversion and sanctification, the Spirit of God operates on persons only through the word of truth." As skillful as he was in debate, Rice was unable to overthrow the truth of that proposition. I do not propose in this article to enter into a full discussion of the work of the Holy Spirit.



WAYNE JACKSON

Much has been said in recent months and it is doubtful that I could contribute significantly to the discussion in general; there is one point, however, I would like to explore.

Is the "gift of the Holy Spirit" in Acts 2:38, the Holy Spirit Himself, or a gift conferred by Him? The most notable exponent of the latter view is the highly esteemed brother Foy E. Wallace, Jr. Though I greatly admire brother Wallace for his able defense of the gospel down through the years, I do not feel that his view of the "gift of the Holy Spirit" in Acts 2:38 is in accord with the consensus of New Testament scholarship. The best evidence is strongly with the position that the "gift of the Holy Spirit" is the Holy Spirit Himself. Though we utterly reject any teaching of a direct operation of the Holy Spirit, on either sinner or saint, we lose nothing by taking the view that the Holy Spirit is given to the Christian upon his conversion. Compare Acts 5:32. The NATURE of the gift is still to be defined by additional information in the Bible.

The baptized penitent believer is promised the gift of the Holy Spirit (Acts 2:38). It is alleged that the phrase "gift of the Holy Spirit" cannot possibly refer to the Spirit according to the rules of correct grammar. However, in Acts 10:45 it is written that on the Gentiles was poured out the gift of the Holy Spirit. Peter continues in verse 47, "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we." Hence, the receiving of the gift of the Holy Spirit was the reception of the Spirit Himself. It is not affirmed that the gift in Acts 10 was in the same measure as that in 2:38, only that there is similar grammatical construction involved.

J. W. McGarvey wrote, "The expression means the Holy Spirit as a gift; and the reference is to that indwelling of the Holy Spirit by which we bring forth the fruits of the Spirit, and without which we are not of Christ." (COMMENTARY ON

ACTS, p. 39). In addition, Moses Lard declared, "Certainly the gift of the Spirit is the Spirit itself given. The common version of the passage is very faulty, faulty inasmuch as it completely hides the true sense from the common reader. Render it as follows and all is clear: AND THE HOLY SPIRIT SHALL BE GIVEN YOU. A child can understand this; and it expresses the exact import of the original." (LARD'S QUARTERLY, Vol. II, P. 104) E. G. Sewell said, "The gift of the Holy Ghost as mentioned in this passage we understand to be the Holy Spirit himself, which every one that obeyed the commands given had the promise of receiving." (QUESTIONS ANSWERED, P. 318). David Lipscomb concurred, "The gift of the Holy Spirit (Acts 2:38) was the Holy Spirit Himself." (IBID). T. W. Brents, another respected pioneer, wrote, "The phrase 'gift of the Holy Ghost' occurs Acts 2:38 and 10:45, and in both places must be understood as equivalent to 'the Holy Spirit as a gift,' yet we are persuaded that the same measure of the Spirit is not alluded to in both places." (THE GOSPEL PLAN OF SALVATION, P. 596).

These brethren were not illiterates. Their knowledge of the sacred Scriptures has been respected by our brotherhood and though they were not infallible, we should ponder long before charging them with advocating error.

I hesitate to close this discussion without citing a few quotations from men who are recognized language scholars. In connection with the term gift

### Better Not To Be Born Now

"Woe to that man through whom the Son of man is betrayed, good were it . . . if he had not been born," Matt. 26:24. Why would some people be better off if not born? Because by their conduct in this life, they condemn themselves to a punishment worse than death, Heb. 10:26-31.

He who thinks he can enjoy sinful pleasure and not worry about the future, is not wise. ALL must stand before Christ and be judged, Rev. 20:12. Everyone not saved by Christ is destined to punishment in hell, 20:15.

#### TYPES WHO WOULD BETTER NEVER HAVE BEEN BORN

1. The TRAITOR who BETRAYED CHRIST. It was Judas the traitor of whom Jesus spoke. but the person who sells out Christ for convenience, fame or fortune is as bad as Judas. He is equally traitorous who sells out His church and His People.

2. The ATHEIST who DENIES Him. The unbeliever's part "shall be in the lake that burns with fire and brimstone," Rev. 21:8.

3. The ENEMIES who FIGHT AGAINST Him. ". . . the enemies of the Cross of Christ: whose end is perdition," Phil. 3:18-19. Woe to those men

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(Gr. dorea), note the following:

1. "receive the Spirit as a gift Ac 2:38" (Arndt & Gingrich, GREEK LEXICON, p. 209).

2. "With genitive of that in which the gift consists; 2:38, 10:45" (Edward Robinson, GREEK LEXICON, p. 196).

3. "With an exegetical genitive of the thing given, . . . 2:38, 10:45" (J. H. Thayer, GREEK LEXICON, p. 161).

4. "The gift consists in the Holy Spirit (genitive of identification). "(A. T. Robertson, WORD PICTURES, Vol. iii, p. 36).

5. "in Acts 2:38, 'the gift of the Holy Ghost,' the clause is exegetical, the gift being the Holy Ghost Himself;" (W. E. Vine, EXPOSITORY DICTIONARY, Vol. ii, p. 147).

This of course won't settle the matter once and for all. But perhaps it will cause some to re-study the matter.

### The Greatest Commission

The GREATEST COMMISSION in all the world is that given by the Lord Jesus Christ who gave it with the greatest authority, including all things in heaven and on earth, and offers the greatest salvation that our loving heavenly Father could conceive,—the salvation of the souls of men.

#### THE GREATEST HISTORICAL FACTS

I am assuming that you accept the undeniable fact of the virgin birth of Jesus, and am therefore dealing with the facts of the GREATEST COMMISSION. "Thus it is written, that Christ should suffer (die on Calvary), and rise from the dead the third day." (Lk. 24:46.) The death, burial and resurrection of Jesus are the basic, fundamental and historical facts upon which the whole Christian system rests. This is what Paul calls the gospel: "For I delivered unto you first of all that also which I received: that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised upon the third day according to the Scriptures." (1 Cor. 15:1-4.) Paul says in this he was declaring unto them the gospel, the facts, the GOOD TIDINGS concerning the sufferings of Jesus and the saving of our souls thereby.

We sometimes here the death of Jesus referred to as the "cruel and tragic" death on the cross. Cruel indeed! But tragic? Friends, a tragedy is not good news. Our newspapers are filled with their accounts every day and with them we know thousands mourn because of them. But the death of Christ is GOOD NEWS, a part of the GOSPEL; hence, not a tragedy. If the Bible had just said that Christ died, then of course that would have been as tragic as death that comes to the rest of Adam's race. (Heb. 9:27.) But JESUS DIED FOR OUR

(Continued on Page 4)

## WORDS of TRUTH

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## "Strictest Churches Grow The Fastest"

The statement of our topic was made by Paul Harvey, a nationally famous news commentator, as quoted in the Daily Mountain Eagle of April 6, 1970. He was referring to the denominational "churches". After referring to the efforts to modernize the Catholic Church, in order to reattract young people, and how additions decreased, rather than increased, and some thought this was a result of compromising, he says,



GUS NICHOLS

"And if a diluted dogma was intended to revitalize the church, it has had the opposite effect. During the past year, the membership gain in the Roman Catholic Church was less than 1 percent; less than the population increase; the least increase in 25 years.

"Similarly, major Protestant denominations which have tended toward liberalization in doctrine, liturgy and social attitudes are in the most trouble.

"Lutheran churches in the United States gained only two tenths of 1 percent in membership last year; the least ever.

"The United Methodist Church, which has perhaps, 'gone modern' with the boldest strides, suffered a decline in membership approximating 2 percent.

"On the other hand, the strictest churches continue to grow fastest."

"The Assemblies of God, America's largest Pentecostal body, enjoyed a 9 percent increase in membership last year.

Then he says, "The strictly fundamentalist Church of Christ grew about 9 percent." Then of the Mormons he said, "The Mormon Church, which continues to frown on drinking, smoking, dancing, and such, established new congregations last year at a rate of almost one a day."

Then he said, "How much the diluted dogma of the major denominations can be blamed for recent rebellion outside the church is impossible to establish. All that can be said for certain is that a decline in church participation and an increase in crime (11 times greater than our population increase) have been simultaneous."

After observing that a great many Americans are looking for the old way, "UPI's writer, Louis Cassels says," as quoted by Paul Harvey, "The sobering 1969 statistics have caused some churches to take another look at the mirror in 1970. . .

"Almost daily we are hearing clergymen of prominence begin again to reiterate respect for the laws of Moses, reverence for the essence, John 3:16, and the firm opposition to Liberals." Remember, Mr. Harvery says, the "STRICTIST CHURCHES GROW THE FASTEST." This is as it should be. Truth builds up, while error and false doctrines tear down.

Now if this is all true of those denominational churches which stay closest to the Bible, how much more will it prove true of the "Churches of Christ", if we continue to strictly follow the New Testament doctrine? The pure, unadulterated gospel of Christ, (all things being equal), makes a much stronger appeal unto the hearts of the people than any sort of liberalized and compromised teaching and practice.

Therefore, let gospel preachers and true churches of the Lord, "PREACH THE WORD", without addition, subtraction, or substitution. Let us strictly adhere to the truth of the Bible, and let us remember that if the **THING BEING DONE** is not authorized in some specific way, the **WAY TO DO IT** cannot be authorized at all. There can be no scriptural way to do an unscriptural thing.

Furthermore, let us be strict and uncompromising in our opposition to all forms of sin and worldliness in the church, as well as out of it, not simply and only because people of faith want it so, but primarily because God has willed it so. And let us be so firm and uncompromising in regard to the danger of wilful sin in the church that all backsliders and apostates inside will either repent, or be excluded from our fellowship. (2 Thes. 3:6; 1 Cor. 5:1-13; Mt. 18:15-18.)

Real, genuine believers, wish to be members of a religious group which preaches the word, practices what it teaches, and denounces hypocrites, as did out Lord and Master. God killed Ananias and his wife Sapphira, for being guilty of wilful and premeditated sin in the Jerusalem church. (Acts 5:1-14.) And by a careful reading of this scripture, one may see that this church grew by leaps and bounds as a result of the fact that it strictly adhered to the word and will of God.

A church which stands for nothing and tolerates sin in the church, deserves to die and go out of business, and will do so, as far as pure Christianity is concerned. (Rev. 2:1-5.)

God is not swayed by numbers. "He saveth not by many or few." (1 Sam. 14:6.) If the many travel the broad way they will positively land in destruction. While if the few travel the narrow way they will find eternal life. (Mat. 7:13-14.) We who are true believers are not out to merely get additions to our fellowship, or names on the church roll. We want people converted. (Acts 3:19,26.) We teach people that they should not stop with any sort of faith which comes short of whole-hearted obedience unto Christ, our Lord-our supreme Ruler in all matters of religion. (Acts 2:36-38.)

Peter's sermon on Pentecost converted 3,000. (Acts 2:22-41,47.) This was because he preached the truth and reproved the masses of their sin, even charged them with the murder of the Son of God. The world is lost, even "The whole world lieth in wickedness." (1 Jn. 5:19.) This sin-condemning, soul-disturbing doctrine must be preached before any real conversion can take place.

While babes in Christ have a place in the church, (1 Pet. 2:1-2), they are not still wilful sinners. Even babes in Christ can be faithful. Young people, as well as older ones, can all be strong and overcome the world, and must do so to be Christians. (1 Jn. 2:14.)

The "9 PERCENT" growth which we had last year, as far as numbers are concerned, will either be a blessing, or a curse, all depending upon whether or not they were truly converted to Christ. God rather have only 1 percent truly converted, than "9 percent", NEARLY ALL, unconverted. Gideon could do more with only 300 totally committed men, than with 10,000 fearful, unbelieving men who wanted to go back. (Judges 7:19-24.) These men were loyal to their leaders. When he said "BREAK" your pitchers, every pitcher was broken immediately. When he cried "THE SWORD OF THE LORD AND OF GIDEON", every man of the 300 cried aloud "THE SWORD OF THE LORD AND OF

GIDEON"! The other 9,700 would have only been in the way, for they were not the kind of men who would obey.

Brethren, let us convert as many as the pure gospel of Christ, preached in all of its condemning, converting, saving power will convert, and never be guilty, even once, of trying, or experimenting with, anything else, regardless of how plausible and promising the results may appear, from the standpoint of human wisdom.

The numbers we should be tremendously interested in, are the more than three billion souls "Every creature" who needs the gospel. (Mk. 16:15-16.) For, "If our gospel be hid, it is hid unto them that are lost." (2 Cor. 4:3-4.) The gospel "Is the power of God unto salvation". (Rom. 1:16.) May God help us to preach it unto all men and with it convert all that the pure unadulterated gospel will convert. Let us preach and follow it strictly, and we will thereby accomplish the most possible good.

## To The Quitter

DELMAR OWENS

Quitters in the church are like motors. They start "sputtering" before they miss, and start "missing" before they quit. In regard to the motors, the sputtering may be caused by a number of things such as a dirty or faulty firing system, clogging fuel line, fuel that does not possess enough octane for high compressioned engines, or many other causes. The power of the motor is decreased, and its dependability is wisely questioned by those who must depend upon it for transportation.

Many things can cause church members to sputter in the Lord's work. The ignition system that should fire a church member to be zealously affected for every good work becomes corroded with worldly cares, or it may be shortcircuited by allowing the insulation of one's life to be worn away. Did you ever try to operate one of these 300 horsepower engines on regular gasoline? Perhaps much of the chattering and knocking that we experience in our lives is caused by trying to fuel them with something less than God's best. In these days of stress and strain, when it seems that God's people have never needed more to sustain them, the fuel of materialism and pleasures will only cause one to groan and belabor himself as he tries to meet the challenges of the day. You cannot run a Christian life on junk. When an engine begins to miss, much of its power is taken away.

The virtue of regularity is emphasized strongly in the firing of an engine. There is virtue in regularity for a Christian. When he begins to miss attending the services of the church, miss his daily Bible reading and prayer, miss in the matter of being regular and scriptural in his giving, miss in matters of doing something for God each day, such as making a visit where one is needed, miss in the matter of constant holy living, he is courting trouble. Every case of apostasy in the church that I know anything about started by occasionally "missing" in these matters.

Doubtless all of us have had the uneasy experience of driving a car that wheezed, sputtered, jumped, missed, and finally quit on us at the most inopportune time and in some instance, in a most inaccessible place. We need to realize that when we sputter, gripe, groan, complain, and miss in the Lord's service, sooner or later we will be just like the dead engine-aquitter. A man said to me not long ago: "No use in coming to see me. I have quit the church." What else did he quit? He had to quit God, for the church is God's habitation (Eph. 2:20). He quit Christ, for Christ is the head of the church (Eph. 1:22-23). He quit the gospel for the church is the pillar and ground of the truth (1 Tim. 3:15). He quit good and faithful men who are heirs of God. He quit on his hope of heaven, for the church is the way into the Holiest of all. But, he did not quit all of a sudden. The tragedy is told in these three words: sputtering, missing, and quitting. An ounce of prevention is worth a whole ton of cure in this matter.

## The Second Commandment

Shortly before his death on Calvary our beloved Master was asked which of the Mosaic precepts occupied the top priority of greatness (Matt. 22:35-36). Jesus declared in his comprehensive answer that supreme love for God was the first and great commandment (Matt. 22:37-38). The lawyer did not ask him which commandment occupied position



number two. However, **ROBERT R. TAYLOR JR.** the word first implies a second. This the Lord supplied in the succeeding verse, "And the SECOND is like unto it. Thou shalt love thy neighbor as thyself" (Matt. 22:39). In an earlier article we directed attention to the first commandment; now we fix our meditative minds upon that which Jesus labeled as the second commandment.

In our former message on the supremacy of loving God it was noted that love for the Father will movingly motivate us to discharge every known responsibility to him. Love for neighbor will likewise prompt a full discharge of the obligations we owe him. Toward him we shall practice daily the Golden Rule, "Therefore all things whatsoever ye would that men should do to you, do ye so to them: for this is the law and the prophets" (Matt. 7:12). In our contact with him the law of kindness will constantly prevail. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). The law of kindness will regulate our thinking toward our neighbor. We would not have him think unkind thoughts of us. Therefore we shall not think unkind thoughts of him. The law of kindness will be upon our tongue (Prov. 31:26). We would not have our neighbor speak unkindly about us. Therefore we shall be kind in our speech not only toward him face to face but also when his back is turned. The second commandment will not allow us to be a double minded personality. We shall not speak out of both sides of the mouth. We would have our neighbor act kindly toward us. Therefore we must act in like regard toward our neighbor. The second commandment regulates our thinking, guards our speech and gives wholesome direction to the deeds in all our relations to our neighbors.

Diligent practice of the second commandment will provide a negative type of fortification in our human relationships. We love ourselves. This is the criterion suggested by Jesus that we use in our relations with a neighbor. Since we love ourselves we do not wish our good name to be destroyed. We would not have our children harmed in any way. We would not have our property stolen or destroyed. We would not have a marriage broken by the scarlet sin of adultery. Then we should not destroy another's good name. We should never harm another's child. We should respect another's property. The sanctity of his home should be an inalienable right demanding sacred regard. The second commandment will never tolerate violations therein. In the words of a popular song some years back, we should never rob another man's castle. "It may be a shack down by the tracks, but everything in it's his own."

Jesus placed enough wisdom in Matthew 22:39 to clear up many of the serious problems our nation presently faces. Riots and vandalism are not produced by people who love neighbor as self. It is because this law is NOT practiced that these exist in such frightening proportions today. Practitioners of the deadly "new morality" or sinful "situation ethics" are not being guided by the second commandment. The constant lowering of morality in our nation is a solemn reminder that many of our people neither best for self nor for the participating partner. That crime in our country is increasing with such indicator that its guilty participants are trampling under their

unmerciful feet this holy precept our Lord inculcated nearly two thousand years ago.

The full context of Luke 10:25-37 will serve as an excellent conclusion of this article. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise" (Lk. 10:16-37.) The thieves who attacked the lone traveler on "The Bloody Way" were not practitioners of the second commandment. The passive priest and the lukewarm Levite were not living up to the demands of the second greatest law of the Jewish covenant. The Good Samaritan is the hero of this ageless parable. In him the second commandment has a living personification. He demonstrates the real WHO and the practical WHAT of true neighborliness. Matthew 22:39 is the precept; Luke 10:30-37 is the application. Do we know the precept? How well are we doing with the application?

## The New Commandment

The scene is the upper room in the city of Jerusalem on that last eventful night. Judas has just gone out into the night to betray the Lord. Now, as if a burden has been lifted from his heart, Jesus begins talking earnestly and tenderly to the eleven faithful disciples as they gather around to hear him say he must soon leave them, and "whither I go ye cannot come." Then he said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

With these precious words that night he gave them the greatest principle of his religion. It was to constitute their uniforms also, and, as these men later went up and down the face of the earth to make disciples for Christ, they were recognized, everywhere, as Christians by their great love for one another. In the first century millions of people were converted to Christianity and the history of the world was turned around. Historians of that day declare that this mutual love of Christians was especially noted as this unique religion grew and spread throughout the civilized world.

This golden thread of love runs throughout the entire New Testament Scriptures, and on this thread is strung all the other virtues and graces of Christianity. We call especial attention to the epistles of Peter, John and Paul, who wrote almost all of the letters to the churches. Peter was impetuous, but his two epistles are grounded in love and full of loving kindness. John, called the apostle of love, repeatedly sets forth love as the divine quality without which no man can ever hope to know God. (1 John 3 and 5.) Paul was not a natural lover as was John. When we first meet Paul his hands are stained with blood, but his thirteenth chapter of First Corinthians, which

## "How Does The Church Grow?"

PHILIP BLACK

The obvious answer to this question, of course, is that the church grows by the word. Any organism which has to feed off itself eventually must die. But in order to feed off the word the church must be willing to use the scriptural methods. In Acts 8:4 Luke says that the disciples "went everywhere preaching the word." We don't really have any difficulty in getting disciples to "go everywhere" but we do have difficulty getting the disciples to "go everywhere **PREACHING THE WORD.**"

The news media have recently been giving attention to the decline of religion in America. I have read at least three articles lately about the decline of the Episcopal church, A TIME article about the decline of the Disciples of Christ, numerous articles about the exodus from the Catholic Church, and many other similar articles about almost every religious group.

I would not be so presumptuous as to tell these people what is wrong with the internal conditions of their own churches. However, the unrealistic outlook and tradition-laden theology of many religions is the causative factor in the rise of the "death of God" theologians of this decade. Of course, their terminology "turns us off" but these men are trying to tell us something. They are telling the world that religion, as it is generally being practiced, is not doing its intended job. I know of no-one who would not agree with this general thesis.

The radical theologians suggest that we turn away from virtually all present religious practices. However, this is not the answer to the dilemma. Just because religion has not the answer to the dilemma. Just because religion has not been doing its job is no reason to become irreligious. It is true that the churches cannot find the answer in their own theology but we believe that the answer can be found in the Bible. Churches have preached so long that it doesn't make any difference until people have begun to believe it. The preached word **DOES** make a difference, however, and this is the antidote to decaying religion.

It is not without significance that through all this, the churches of Christ have remained the fastest growing religious body in America. There is a continuing relevance to the word of God which we must continue to preach. Truly, this is how the church grows. When the world sees the word preached by upright, sincere, concerned, and love-filled individuals it will sit up and take notice just as it did in the first century.

The church will continue to grow if all of us will be careful to maintain our belief in the all-sufficiency of the Bible and if we will be willing to stand up and be counted. We must remain a Bible-studying and Bible-practicing group.

## A Garden Of Life

Each life is a garden of character  
That must be tended with care,  
Or you may find ere it blossoms  
That weeds are growing there.

Some may be only a nuisance,  
Nothing to really alarm,  
But others may choke out the flowers  
And do a lifetime of harm.

The largest of these is envy,  
Another is foolish pride,  
And thick will grow beds of jealousy  
Unless you have really tried.

And the plants of doubt may grow taller  
Than the ones of love so fair,  
If you don't plant a patch of challenge  
And nurture it with care.

Water it daily with self control  
And clear all the borders of hate,  
You'll soon have a garden lovely,  
Blooming both early and late.

Plant an edging of faith all around it  
(It's a flower in great demand.)  
And now your garden of character  
Is the fairest in all the land.

—Copied  
—Author Unknown—

## The Greatest Commission

(Continued From Page 1)

SINS, and that makes it glorious, wonderful, providential. He died that you and I might live for evermore.

### FORETOLD IN PROPHECY

The Old Testament prophets told of the sufferings of Christ hundreds of years before he was born. The sacrifice of the passover lamb was typical of his death. (Ex. 12; Jn. 1:29; 1 Cor. 5:7.) Isaiah wrote as if writing history, "A lamb that is led to the slaughter, and as a sheep that before it shearers is dumb, so he opened not his mouth." (Isa. 53:7.) David pointed clearly to the crucifixion when he wrote, "For dogs (Gentiles) have compassed me: a company of evil doers have enclosed me; they pierced my hands and my feet." (Ps. 22:16.)

References could be greatly multiplied along this line, but these should suffice to cause us all to thank God again and again that "Christ died for our sins." We should be ever more deeply grateful that we can be in that number whose names are written in the Lamb's book of life, being in the church "which he purchased with his own blood." (Ac. 20:28; Eph. 5:25-27.)

### CHRIST WAS BURIED

The burial of Christ may seem trivial on first thought, but here again the fact is most uncommon in that the same was prophesied, which prophecy alluded both to the thieves who were crucified with him and the rich man in whose tomb he was buried. (Isa. 53:9.) Furthermore, BURIAL became an integral part of our obedience to the gospel, one in which we were "Buried with him in baptism." (Rom. 6:3-4.) The Lord died on Calvary for our sins and was buried in a borrowed tomb. In becoming children of God we die to sin and are buried in baptism, in water, and raised up to walk in newness of life.

The apostles, and others, were eyewitnesses of the death and burial of Jesus and went about preaching the GREATEST message that ever entered the heart of man, and the only message that has power to save our souls from eternal ruin and destruction.

### GREATEST MIRACLE OF THE AGES

If death could have held its prey we would still be without God and without hope in the world. (Eph. 2:11-18.) Laboring for a dead Christ would make us of all men most pitiable and render our efforts ridiculous and vain. (1 Cor. 15:12-19.) THE RESURRECTION OF CHRIST from the dead is the life giving, hope renewing fact of the gospel. It was the resurrection of Jesus that prompted Peter to say, "(it) begat us again unto a living hope." (1 Pet. 1:3.)

But why is the resurrection of Christ the GREATEST of all resurrections? Others had been raised prior to that time. For instance, the Shunammite's son. (II Kgs. 4:32-37.) The widow of Nain's son. (Lk. 7:11-15.) And Lazarus after four days came forth from the grave at the call of the Saviour. (Jn. 11:43-44.) But if Christ had raised all the dead of all the world at that time and had himself not been raised who would be willing to put their trust in him and follow him now?

The great difference in the resurrection of Christ and that of others, it seems to me, is primarily in two or three things. "He was raised again for our justification." (Rom. 4:25.) He bruised the head of Satan and won an eternal victory over him when he broke the bars of death and came forth victor over the grave. Paul tells us Christ is the firstfruits of the dead and thus has become a guarantee and pledge of our own resurrection. (1 Cor. 15:23; Ac. 17:31.) And though Satan tried through the centuries to prevent the Lord's coming into the world, then tried to kill him as an infant child—in spite of all old Satan could do CHRIST AROSE assuring us of Satan's final defeat when he shall be cast into the lake of fire and brimstone. (Rev. 20:10.) The Lord's resurrection is the GREATEST because he "being raised from the dead DIETH NO MORE; DEATH HATH NO MORE DOMINION OVER HIM." (Rom. 6:9.) Christ is now at God's right hand having received from God the Father dominion and power and a kingdom that all nations, and peoples should serve him. (Dan. 7:13-14; Acts 2; Rev. 12:10.)

True, these things are facts, THE GREATEST facts which underlie the GREATEST COMMISSION. (Matt. 28:18-20; Mk. 16:15-16, etc.) Our salvation comes through obedience to the gospel. (Rom. 16:26; Heb. 5:8-9.) We cannot obey facts, but growing out of these facts we have the GREATEST promises and commandments in which we must become involved in order to be saved. We are saved by grace through faith, (Eph. 2:8.) but that faith is one that trusts and obeys every commandment which the Lord has so graciously given us. We purify our souls in obeying the truth. (I Pet. 1:22-23.) Let us search the Scriptures, learn the truth, and obey HIS WILL and he will do the rest. (More to come.)

Virgil Bradford

## The New Commandment

(Continued From Page 2)

many regard as the finest chapter in the Bible, is the great New Testament psalm of love, declaring love to be by far the greatest and most essential of all Christian graces.

In this chapter Paul emphatically declares that though we have faith enough to move mountains, or give all of our possessions to feed the poor, and even give our bodies to be burned in defense of Christ, if we have not love we are lost—unacceptable to our Heavenly Father. Love was the divine principle to bless and prosper the early church and such it is now, but it is, undoubtedly, the most neglected of all the teachings of Christ's religion. It is still the most needed thing in this world and in the church. All of us, of course, have known instances or glimpses of it, but have failed to receive into our hearts and practice in our lives this revolutionary quality which was given us by the Lord who intended it to make us supremely happy.

Our congregations will be heavenly places and the world will be drawn to Christ if we have love, one for another, as Christ has loved us. Gentle reader, this is a magical formula for happiness, loving people, and the brethren especially. It not only makes us happy but will bring worlds of happiness to those we love—even if they don't love us, the experience is all the sweeter. We will get the surprise of our lives if we begin today and practice it over and over. It will work like a miracle in our hearts and in our lives if we keep this new commandment which our loving Savior gave to them, and to us, on that memorable night. Without it we cannot hope for eternal salvation, for "He that loveth not hath not God, for God is love." I John 4:8.

## Better Not To Be Born Now

(Continued From Page 1)

who fight against God, Christ, His Word, His Church. Christ will make war against them with the sword of His mouth, Rev. 2:16.

4. The HYPOCRITE who DISHONORS Him. "For what is the hope of the hypocrite . . . when God taketh away his soul? Will God hear his cry when trouble cometh upon him?" Job 27:8. "Ye hypocrites, . . . how shall ye escape the judgment of hell?" Matt. 23:33.

5. The FACTIOUS MAN who DIVIDES His Church. "A factious man . . . refuse; knowing such a one is perverted, and sinneth, being self-condemned," Tit. 3:10. Factious and divisions are works of the flesh and he who practices such things shall not inherit the kingdom of God, Gal. 5:19-21.

6. The APOSTATE who RENOUNCES Him. If the Christian is "again entangled in sin and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than after knowing it, to turn back from the holy commandment. . . ." II Pet. 2:20-21. For anyone like these it would be better not to have been born!

Your destiny is in your hands. Will it be better for you to never have been born?

John Waddey

## A Look At Modesty

WAYMON MILLER

"At the peril of being labeled a well-rounded square, let me here lift up my voice against skirts that have been lifted too high! The fashion of our

time appeals largely to the vulgar and sensual, and boldly says so. Sex is being flaunted now as though it were invented with this generation and will cease with it.

"Fashion designed Mary Quant, 'mother of the miniskirt' tells in brazen terms why she designed this modern garment. In fact, the reason she gave is so vulgar that modesty prevents our quoting her statement. But among the less obscene things she said about it was the miniskirt was deliberately designed 'in order to seduce a man.' (Newsweek, November 13, 1967, page 76.)

"If this is the avowed design of the miniskirt, how can sensitive, pure and decent women yield to such a deliberately worldly craze? Women of piety and spirituality have no desire to elicit lustful stares and wolfish whistles from men they pass. They desire to be chaste, not chased. They do not wish by their manner or dress to convey any idea except that they are women of virtue, not vanity.

"Ours is indeed a time of long hair, high skirts and low morals. The Christian must strive to exhibit high ideals, deep convictions, and sincere virtue. Because he has been transformed by Christ, he is no longer conformed to the world. He is not surrendered to sin, but is dedicated to decency.

"Paul commanded 'that women adorn themselves in modest apparel' (I Timothy 2:9). 'Modest' in the New Testament is a word that means orderly, well-arranged, decent. To be immodest in dress, therefore, is to be indecent. Christians must not dress in any manner, then, to suggest indecency.

"It is the sober responsibility of every Christian to KEEP HIMSELF UNSPOTTED FROM THE WORLD." (Jas. 1:27). Let women and girls wear "modest apparel" (I Tim. 2.)—Admonisher Glen Garden Church of Christ.

## "The True Meaning of Church Membership

The ideal description and true purpose of membership in the Church of the New Testament is found in Paul's words, "We, being many, are one body in Christ, and every one members one of another." (Romans 12:5.)

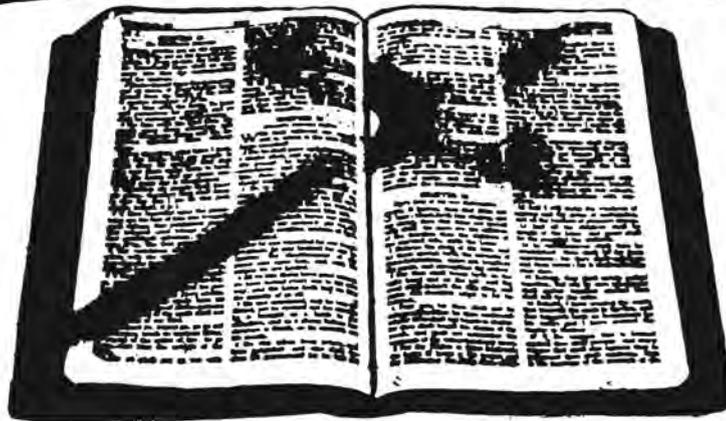
Ideally, the body of Christ has but one heart and one soul (Acts 4:32) and one mind (2 Cor. 13:11.) The phrase "one another" is a divine key to the meaning of membership in the Church for which Jesus gave, and continues to give, Himself.

"Forbearing one another, and forgiving one another. . . even as Christ forgave you" (Col. 3:13); "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2); "Confess your faults one to another, and pray one for another, that ye may be healed" (Jas. 5:16); "speaking one to another in psalms and hymns and spiritual songs" (Eph. 5:19); "be subject one to another, and gird yourselves with humility to serve one another" (I Pet. 5:5); "and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together. . . but exhorting one another" (Heb. 10:24-25); "Greet one another with an holy kiss" (2 Cor. 13:12); "Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22); "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

In light of the above, listen further: "He that loveth his brother abideth in the light" (I John 2:10); "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7.)

Finally, brethren, "stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27.) This is the meaning of fellowship in Christ, "FROM WHOM the whole body fitly framed and knit together by that which every joint supplieth, according to the effectual working in the measure of every part, maketh the increase of the body unto the building up of itself in love," and "IN WHOM all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 4:16 and 2:21-22.)

# WORDS of TRUTH



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

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

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## Paul's Message On Mars' Hill

This writer recently spent some time in Greece after visiting the Holy Land. Athens was our headquarters for our time in Greece. Being in Athens on Wednesday night we met and worshipped with the Greek speaking church where Brethren Dumas, Wall and Bishop are doing a good work. The writer was asked to bring a message which he gladly did. We spoke through a Greek



ROBERT R. TAYLOR JR.

interpreter. As the basis for our message we spoke on Paul's coming to Athens, the major points of his great message in the midst of Mars' Hill and its results. Some of the Athenians in Paul's day cut short his sermon, made mockery of its emphasis upon the resurrection and others said in so many words, "Not now Paul, later." The modern day Athenians to whom we spoke were far different than their ancient ancestors. No one cut short our sermon but each listened most attentively and reverently. The writer wishes Paul could have spoken to a group which appreciated his message in the first century as this group appreciates Paul's message in the twentieth century. It would have done the grand old soldier much good to have received a heart-warming reception from the Athenians. At this time we propose to share with you some of the major ideas of Paul's message.

### THE ABSOLUTE FOLLY OF IDOLATRY

Paul set forth with convincing logic the absolute folly of idolatry. "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-23.) Close by where Paul delivered this majestic message and at somewhat higher altitude stood the Acropolis in full sight of both speaker and auditors. To Grecian natives it constituted the glory of their proud land and classical city. Upon this hill their finest architects, engineers and sculptors had left their handiwork in buildings and statues. Within these beautifully built temples were housed their humanly devised gods and goddesses. The summit of the Acropolis formed the citadel of Greek pride and pretension. We are confident it impressed Paul in the same way it did this writer as we surveyed its remains and spent much time in walking around its ruins—the hill of idolatry. Its remains still loudly testify that here ancient idolatry once

flourished as it did in few parts of the world in which Paul lived. All their worldly wisdom had brought them no higher concept of deity than gods of gold, silver or stone "graven by art and man's device." (Acts 17:29.) How foolish for wise Greeks to have worshipped gods of their own inventions.

### THE CONCEPT OF THE ONE GOD

Paul taught the grand concept of one God and one God only. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples (such as found on the Acropolis) made with hands: Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; . . ." (Acts 17:24-25.) Greek gods were made by men. Paul's God made men including the Greeks and the very material from which they had made their gods and goddesses! Their gods would have never been made had it not been for their art and device. Had it not been for Paul's God humanity would have never been made. Paul's God was totally independent of humanity; their gods were totally dependent on men. The striking contrast all through this section is marked with strong emphasis.

### THE UNITY OF MANKIND

Paul established the unity of mankind in his majestic message on Mars' Hill. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.) This was a new concept to the educated and cultured Greek. He classed all as Barbarians who were illiterate of Greek culture and manners. How strange to their ears it must have been to equate Barbarians and lowly slaves with worldly wise Greek philosophers. Acceptation of such would have been a severe blow to their pride. Truly one of the grandest ideas Paul used in this marvelous message was tracing universal humanity to one common source.

### THE ACCESSIBILITY OF JEHOVAH

This UNKNOWN GOD whom Paul was making known to them was accessible. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: . . ." (Acts 17:27.) That God whom they formerly knew so little about could be known and found. He was not far away from Mars' Hill that day. He was right then seeking the bridge and gap between himself and the Greeks. The accessibility of Jehovah God is truly one of the great threads of thought interwoven throughout the whole fabric of Inspiration. How grand and noble this pervading principle

### MAN'S TOTAL DEPENDENCE

Man is totally dependent on this God. He is our Originator and Sustainer. "For in him we live, and

move, and have our being as certain also of your own poets have said, For we are also his offspring." (Acts 17:28.) Earlier the princely Paul had affirmed that "he giveth to all life, and breath, and all things; . . ." (Acts 17:25.)

### MAN'S TRUE DIGNITY

The true dignity of man is upheld. Man is God's offspring. "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17:29.) Being a creature of God's handiwork makes man a unique creature. When man feels like he is a product from slime instead of a creature from the sublime, his conduct will be in proportion to his feelings of origin. This is one of the chief indictments we level against this devilish system of organic evolution. It robs man of his royal dignity as being a son, by birth, of Jehovah. Evolution later robs him of becoming a son by adoption denying both his fall and his need for salvation.

### MAN'S RESPONSIBILITY

The demand for universal repentance and the surety of a final judgment portray the fact that man is responsible for his deeds and motives. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: 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 17:30-31.) The heavy thunder of Paul's spiritual ammunition was now too strong for the Greeks and at the point of man's need to repent and the prospect of another life they cut short a message which they had requested he preach. (Acts 17:19-20.)

Paul's partial sermon (he was not permitted to finish) throbs with some of the greatest ideas with which humanity can be challenged. How much greater this sermon would have been though if Paul had been permitted to finish it and they had given it a response similar to that which Peter received in Acts 2.

## We Do Not Live Alone

RALPH GODFREY

Responsibility to others: Cain's question: "Am I my brother's keeper?" Gen. 4:9, was an attempt on his part to excuse himself from the responsibility of benevolent purposes toward his brother in the flesh and by extension to all men. If he could establish before God that he had no responsibility except for self he could then be free of concern for the other fellow.

If Cain had established that this is a world in which the accepted way of life is to live for self

(Continued on Page 4)

## WORDS of TRUTH

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## Establishment Of The Church

The church of Christ had not been established during the personal ministry of Christ, or during the period of the limited commission before the death of Christ. It was during that time that Christ said, "Upon this rock I WILL BUILD MY CHURCH." (Matt. 16:18.) "Will build" is future tense. Christ had already sent the apostles out to preach under the limited commission. (Matt. 10.) But the church had not yet been built, or established.



GUS NICHOLS

### CHURCH AND KINGDOM

There is no difference in the church of Christ and the kingdom of Christ. When Christ said, "I will build my church," (Matt. 16:18), he immediately said, "And I will give unto thee the keys of the kingdom of heaven." (v. 19.) The Lord's table is in his kingdom. (Lk. 22:29-30.) But the Lord's table is in the church. (1 Cor. 11:23-34; Acts 20:7; 1 Cor. 10:16, 21.) Therefore, the church and the kingdom are one and the same thing. Of course, the church is a spiritual kingdom, and not a literal one. Christ said, "My kingdom is not of this world." (Jn. 18:36.)

### KINGDOM HAD NOT COME IN THE O.T.

The kingdom of the Lord had not come in the Old Testament. Hundreds of years before the birth of Christ, Daniel said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." (Dan. 2:44.) This referred to the days of the Roman Caesars, or to the fourth kingdom then under consideration. (Dan. 2:36:44.)

### TO BE FOR ALL NATIONS

Daniel also said, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13-14.)

### TO BE ESTABLISHED IN LAST DAYS

Isaiah said, "And it shall come to pass IN THE LAST DAYS, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isa. 2:2.) Joel said the Spirit would be poured out in the last days. (Joel 2:28-32.) Peter quoted this as fulfilled beginning on Pentecost. (Acts 2:16-21.)

### "AT HAND" BEFORE THE CROSS

John the Baptist preached, "Saying, Repent ye: for the kingdom of heaven IS AT HAND. (Matt. 3:2.) "At hand" meant it had not come but its coming was nigh. (See Joel 1:15; 2 Tim. 4:6.) Later "Jesus began to preach, and to say, Repent: for the kingdom of heaven is AT HAND." (Matt. 4:17.) If the kingdom was still future when John said it was "AT HAND" then it was still future when Jesus said it was "AT HAND." As recorded by Mark, Jesus said, "The time is fulfilled, and the kingdom of God is at hand." (Mk. 1:15.) Jesus taught his disciples to pray, "Thy kingdom come." (Matt. 6:10.) In giving the limited commission Jesus said, "And as ye go, preach, saying, The kingdom of heaven IS AT HAND." (Matt. 10:7.) Later Jesus sent out seventy more teachers and said to them, "Say unto them, The kingdom of God is come nigh unto you." (Lk. 10:9.) Again, "Be ye sure of this, that the kingdom of God IS COME NIGH UNTO YOU." (Lk. 10:11) Here is John, Jesus, the twelve and the seventy, making eighty four preachers out preaching before the cross the good news that the "kingdom of heaven," or "kingdom of God," was "AT HAND" or had "COME NIGH." All of this meant the church was about to be established. It was during this time that Jesus said, "I will build my church." (Matt. 16:18.)

### HAD NOT COME AT THE CRUCIFIXION

Just before his death, Jesus said unto his disciples, "Fear not, little flock; for it is your Father's good pleasure TO GIVE YOU the kingdom." (Lk. 12:32.) The kingdom had not come, but was to come in the lifetime of some then living and present.

At the last supper, the night before the crucifixion, Jesus said, "Ye are they which have continued with me in my temptations. And I APPOINT UNTO YOU A KINGDOM, as my Father HATH APPOINTED UNTO ME; that ye may eat and drink AT MY TABLE IN MY KINGDOM, and sit on thrones judging the twelve tribes of Israel." (Lk. 22:28-30.)

That same night, when he instituted the Lord's supper, Jesus said, "For I say unto you, I will not drink of the fruit of the vine, UNTIL THE KINGDOM OF GOD SHALL COME." (Lk. 22:18.)

One of the thieves became penitent at the crucifixion and said, "Lord, remember me when thou comest into thy kingdom." (Lk. 23:42.) After the crucifixion was over, "Joseph of Arimathaea, an honorable counselor, WHICH ALSO WAITED FOR THE KINGDOM OF GOD, came, and went in boldly unto Pilate, and craved the body of Jesus." (Mk. 15:43.)

### HAD NOT COME NEAR THE ASCENSION

Near the ascension of Jesus the kingdom had not come, for the apostles said, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power, but ye shall receive power, after the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:6-8.) The next verses tell about his ascension.

### HAD TO ASCEND FIRST

Daniel said, "And I saw in the night visions, and behold, one like the Son of man, came with the clouds of heaven, (the ascension, Acts, 1:9-11), and came to the Ancient of days, (to God), and they brought him, (Christ), near before him, (God). AND THERE WAS GIVEN HIM DOMINION, AND GLORY, and a kingdom, that all people, (as in the Commission), nations, and languages, should serve him: his dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13-14.)

### THE PARABLE OF THE NOBLEMAN

On one occasion the disciples thought the kingdom would come upon their arrival in the city, and Jesus "Added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman (This nobleman is Jesus) went into a far country (into heaven) to receive for himself a kingdom, and to return." (Lk. 19:11-14.) Yes, Christ had to go into heaven before he could receive his kingdom. He is not ruling over his

kingdom FROM HIS THRONE AT GOD'S RIGHT HAND. And when he comes he will condemn those who would not have him rule over them.

### HIS THRONE IS IN HEAVEN

Christ had to ascend to heaven to sit on his throne and to receive his kingdom, and to rule over men on earth. Like Melchizedek, Christ is both king and priest at the same time. (Heb. 7:1; Gen. 14:18.) He could not be a priest and rule as a king until he ascended to heaven and sat down on his throne. The prophet said, "behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord (the church, 1 Cor. 3:16-17; Matt. 16:18.), even he shall build the temple of the Lord; and he shall bear the glory, and SHALL SIT AND RULE UPON HIS THRONE; and he shall be a PRIEST UPON HIS THRONE: and the counsel of peace shall be between them both." (Zech. 6:12-13.)

The Lord's throne is in heaven. God said, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and HIS THRONE AS THE SUN BEFORE ME. It shall be established for ever as the moon, and as a faithful witness in heaven." (Psa. 89:35-37.) Yes, Christ's throne is in heaven. (See also 2 Sam 7:12-13.) Peter quoted these passages on Pentecost as fulfilled in Christ, "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne." (Psa. 132:11.) The angel promised Jesus the throne of David. (Lk. 1:32-33.)

### RAISED TO SIT ON DAVID'S THRONE

Peter commented on these scriptures on Pentecost and said of David, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before spake of the RESURRECTION OF CHRIST, that his soul was not left in hades, neither his flesh did see corruption." (Acts 2:30-31.) Yes, Christ was raised up from the dead to sit on David's throne in heaven. "Therefore, being by the right hand of God, and having received of the Father the promise of the Holy Ghost (the throne of David promised by the Holy Spirit), he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord, (God the Father) said unto my Lord (unto Christ) Sit thou on my right hand, until I make thy foes thy footstool. (Acts 2:33-35.) This was quoted from Psa. 110:1.) Then he later says, "The Lord AT THY RIGHT HAND shall strike through kings in the days of his wrath. (Psa. 110:5.)

### BUT WHEN DID THE KINGDOM COME?

Christ having ascended to be seated on David's throne, and to receive his kingdom from God the Father, SENT HIS KINGDOM, HIS REIGN, UPON EARTH on Pentecost. Jesus had said the kingdom would come when the power of the Holy Spirit should come. "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, TILL THEY HAVE SEEN THE KINGDOM OF GOD COME WITH POWER." (Mk. 9:1.) But the power was to come when the Spirit (promised in commission) should come. (Lk. 24:46-49.) Again, Christ said, "Ye shall receive power after that the Holy Spirit is come upon you." (Acts 1:8.)

### KINGDOM CAME ON PENTECOST

This power and the Holy Spirit came on Pentecost, Acts 2. They were then filled with the Holy Spirit and could preach the gospel with the Holy Spirit sent down from heaven. (Acts 2:4; 1 Pet. 1:12.) The coming of the Spirit on Pentecost is called "The beginning." (Acts 11:15.) The New Testament was then ready to go in force. (Matt. 28:18-20; Mk. 16:15-16; Lk. 24:46-49; Jn. 20:20-23; Acts 2:1-4.) The kingdom had now come, been set up, been established. The gospel was preached that day, and 3,000 obeyed it and were added unto the church, which Christ had promised to build. (Acts 2:36-47; Matt. 16:18.)

The kingdom is now a matter of history. The church has been established. Those who obey the gospel of the commission are added to the church, or translated into the kingdom of Christ. (Col.

# East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

APRIL 17, 1970

Hello from East Africa. The rainy season has begun; so far for the last couple of weeks we have had rain every day. Tropical rains are very intense, umbrellas are useless. Fortunately, most of the rain falls at night, but the days are often gloomy, and everything seems damp. Last night as we started to put Frances, our four year old, to bed we discovered that her bed was soaked. We



**BERKLEY HACKETT**

immediately realized that the roof was leaking above her bed. After a frantic search for sheets and pillow cases and rearranging the furniture we got her to bed and were preparing to go ourselves when we discovered our bed was also soaked! These rains last for three months and are of great benefit to the country; so in spite of our small mishap we are thankful for them.

I mentioned our upcoming training school in the last newsletter. This is now just a few days away and our plans for it are complete. This school will run for a week and will have both evening and morning classes. We are expecting about 30 to 35 students, some traveling from 300 miles away. This is our first training school in East Africa, but we hope it will be the first of many. The courses in this first school are necessarily general including a short survey of the Old Testament, Acts, Life of Christ, The Epistles, Church History and one class devoted to special problems. Many of the East African Christians have a fair command of scriptures, but they often have trouble in rightly dividing the Old and New Law. We will run the school for only one week, but we believe that great good can be accomplished in this time.

I am going to be teaching Old Testament Survey and a special class in the work of the Holy Spirit. We find that all over the world people misunderstand the Spirit's role and Africa is no exception. In the class on the work of the Holy Spirit I hope to prepare the students to answer the many questions that arise concerning this topic.

I am working presently with a group of young men who we hope to develop into preachers. They all show great promise and some had already begun to take an active role in church leadership under the hand of Van Tate, who was here supported by the White Station Church in Memphis. He returned home last June, but plans to come again later this year. My hope is that we can branch out into other parts of the city using African preachers to reach their own people.

Nairobi has grown to a half million people and is getting larger everyday. There are vast tracts of the city that have not been reached. This we hope to remedy. Considering the size of the city and the country as a whole there is much too much work for so few workers. While I was raising support for this work I met many young people who expressed a desire to come to the mission field. This is a wonderful goal for anyone to strive to obtain. We need workers here in East Africa as well as all over the world. This week I got a letter from Robert Martin, a fine young preacher known to many who will read this newsletter, expressing his interest in a foreign mission field and stating the possibility of some day joining us. I wish I received such letters everyday. We would welcome and encourage new workers to join us. If any reading this newsletter are considering a mission field remember that you are needed in East Africa.

We received our shipment of personal effects from America last month. These things we shipped by boat before we left home. We did our packing in three steel drums that were welded shut. Upon arrival we saw that one of the drums had been broken into and several items pilfered. Altogether our loss amounted to about \$60.00. We are thankful that it wasn't worse.

We are adjusting quite well to our new surroundings, but some things we have found difficult. Living in a boarding house has radically



**Congregation at Ofafa Jericho, Nairobi**



**Young men we are training for service**

upset our routine from everything to what and when food is served to having to share facilities with a number of other people. The meals are served English fashion at somewhat different times than we at home generally eat. The largest meal is served at 1:00 p.m. while the night meal is served at 7:00 p.m. and is very light.

In East Africa the traffic moves on what to Americans is the wrong side of the road. I find that I must always be on the alert or else I subconsciously revert to the right side of the road which is then in the lane of oncoming traffic.

We are enjoying the new foods of this country (all who know me could expect this development). There are a number of Indians here and some Chinese, so we have enjoyed sampling Indian, Chinese, as well as African dishes. One quickly picks up a liking for tropical fruits, and here we are no exception. Nearly everyday we have fresh bananas, pineapples, mangoes, or avocados.

We have been house hunting this last month and have finally found something that we can afford. As I mentioned in the last newsletter housing is very expensive in Nairobi. This is mostly due to the fact that so many people connected with industry and big business are moving into this area. These people usually have large expense accounts and rents of \$250.00 to \$400.00 are not too much for them. The house that we found is about 7 miles outside the city. The house has a tin roof, cement floors, and no closets. We will have electricity and running water; but the water must be boiled before it is safe for drinking. As with most of the moderate priced houses in Nairobi there are no screens on the windows. The house rents for \$115.00 a month, which is very cheap for here. We cannot move in until June 30; but feel very fortunate to get it, since it is close in to the city where my work will be. Also, it is located very near a large Kikuyu settlement. The Kikuyu are the largest and most powerful tribe in Kenya and it would be to the church's advantage to make contracts among these people. Our job will be to get in touch with people and if the house proves a good base for this operation we will be satisfied. The last thing we want is to be located in a high-priced, exclusive district that would cut us off from the very people we are here to reach.

Some have asked about benevolent work here. Our purpose is not to be in the business of waiting



**Charlotte and I in language school during the "tape" sessions.**

on tables, but one cannot deny the needs of these people. What clothing ect. that we have given so far has been through and in the name of the church here. We have given some items from ourselves personally to personal friends in the church, but the bulk has been given through and in the name of the Church. The African brethren take care of it themselves, and do an excellent job since they know the needs of their own people better than we. This also frees me for my primary task. Anyone wishing to send used clothes, etc. should mail them on to me and I will forward them to the African brethren with the understanding that they would give them to the needy. Everything that is sent should be used; since we would have to pay duty on new items. Packages should be sent sea mail and must weigh less than 22 lbs. It takes three months for anything by sea to reach us.

One thing that we are wishing that we had is

song books. We cannot buy "our kind of song books" here and we could surely use them in our services. We have a few Christian Hymns II, but not nearly enough to go around. Perhaps at some later date we could arrange a shipment.

If some have written us who have not received answers, it is quite possible that the letters had insufficient postage and are being sent by boat. If you don't use air-grams, check with the postman concerning postage.

The following is an account of our expenses this month.

Salary	\$600.00
Shipping for barrels, balance	76.00
Boarding house	272.42
Auto Expense	29.60
	\$978.02

Received via Sixth Avenue \$1,000.00. Because of the heavy expenses of last month our fund for setting up housekeeping is depleted, so we will try to build this up again in the next couple of months. Watch next month for news of how our training school went.

The Hacketts

#### CONTRIBUTIONS

S. G. Barker	\$ 10.00
Bruce Odom	5.00
Marie Welch	6.00
Goodsprings Church of Christ	25.00
Hoover Church of Christ	50.00
H. L. Holley	1.00
Herman King	5.00
Anonymous	10.00
Roscoe Kirkpatrick	10.00
Max Barker	40.00
Jimmy Brumley	5.00
Virginia Easter	5.00
Farley Geddie	5.00
Mildred W. Herron	6.00
Mildred W. Herron	6.00
William Hyder	10.00
T. H. McDow	10.00
Bruce Odom	5.00
Roy Ott Jr.	5.00
Thomas Short	4.00
Mrs. Clement Swindle	15.00
J. E. Terry	5.00
Corde Webb	5.00
Diane Wheeler	5.00
Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cottendale Church of Christ	50.00
Dilworth Church of Christ	25.00
Dora Church of Christ	25.00
Eldridge Church of Christ	15.00
Hoover Church of Christ	50.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	20.00
Zion Church of Christ	15.00
Total	\$993.00

## Miraculous Speaking In Tongues

The phenomenon of miraculous speaking in tongues has become a subject of keen interest among religious people. Various Pentecostal groups have long advocated the modern practice of this New Testament feat and have claimed to possess such power. More recently, claims to the gift of miraculous tongues have been heard among such religious groups as the Presbyterians, Methodists and Baptists. And now there are brethren in the churches of Christ who claim to have received the gift of tongues and who insist that the gift is the result of miraculous outpourings of the Holy Spirit among them.



**RUBEL SHELLY**

HOW EVALUATE THESE CLAIMS?

Reports of brethren claiming the power to speak in tongues have produced varying reactions. These reactions range from practical indifference to outrage. But what should be our proper response to such claims and alleged demonstrations?

No claim of miraculous power to speak in tongues, heal the sick or perform any other supernatural act should be accepted at face value. **HUMAN CLAIMS ARE NOT SELF-EVIDENCING IN RELIGION.** There must be a standard by which all men may objectively evaluate such claims. There is such a standard and it is the New Testament. **THE NEW TESTAMENT MUST SIT IN JUDGMENT UPON HUMAN ACTIONS, NOT VICE VERSA.**

Neither does the evidence of the historical authenticity of tongue speaking settle the question of present-day claims to the same power. History simply relates what did happen at one point in human affairs. Unless there is a command or permanently binding doctrine which necessitates the continuation of miraculous tongues, mere historical occurrence does not validate modern claims to similar or identical power. Again, there must be an objective standard to which we may appeal for either defense or refutation of current claims.

Several individuals and even a few congregations of the Lord's people have made recent claims to the experience of speaking in tongues. Are these faithful brethren who are to be received and bidden "Godspeed", or are they to be regarded as men who have refused to abide in the teaching of Christ and opposed? (Cf. II John 9-11). Again the need for an objective standard of evaluation is seen.

Brethren, let us not believe every person among us who claims to have the power of God and evidence of his approval. Let us test them by the authoritative scriptures, which are our only reliable guide in spiritual matters, to determine whether such claims are true or false. (Cf. I John 4:1).

### A SERIOUS MATTER

To make any bold claim in the name of Christ is a serious matter. Religion is vastly different from science in its approach to truth. In science, any theory may be advanced for possible authentication through experimentation and research. In religion, truth is not found by human methodology. No individual has the right or authority to make any claim or advance any theory in religion in the hope that subsequent experimentation will verify it. The only source of absolute spiritual truth is divine revelation through the scriptures. Unless the New Testament authorizes a doctrinal position or course of action, it is wrong.

With regard to miraculous tongues, it appears that the involvement in such supposed demonstrations came about suddenly and not as the result of any careful and diligent study of the New Testament. All such accounts that have come

to my attention refer to "unexpected outpourings" and "surprising manifestations of the Spirit's power." If such demonstrations are authorized in the New Testament as a part of Christianity's permanent body of doctrine and practice, why should anyone think them to be unexpected or surprising? And, if they were indeed "unexpected," there is an implied admission on the part of the advocate that the New Testament was only incidental to the experience and not the basis of it.

If, on the other hand, the New Testament teaches that such miraculous demonstrations were to last until the present time, it would be sinful for any person to oppose or try to suppress such activity. Thus this is a serious matter and one must weigh the facts carefully before reaching a conclusion on the matter.

### THE STUDY TO FOLLOW

This is the first of a series of three articles designed to evaluate current claims to the gift of miraculous tongues in the light of the scriptural perspective which has been outlined in this article.

## Are You A Robber?

G. N.

If each of us were to be asked the question, "Are you a robber?", we would very likely resent the implications and deny the insinuation. Yet, in the light of the Bible, there are actually thieves in the church. Some are, in fact, robbers of the worst type. God propounded the following question and received the following reply in the days of ancient Israel: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes, and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house, that there may be meat in mine house and prove me now herewith, sayeth the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10). Of course, it is worse to rob God than to be guilty of robbing some man or even a bank. Who would deny this? There are many ways in which God may be robbed.

### ROB GOD OF MONEY

According to the foregoing scriptures, God could be robbed of money. When the Jews failed to give a tenth of their income plus free-will offerings over and above that amount, they were charged with robbing God. Oh yes, they denied it, and so do we, but they were guilty and some of us may be guilty of the same spiritual crime. Please read the following scriptures and see whether or not you are robbing God of money that justly belongs to him: (Matt. 6:19-21; I Cor. 16:1-3; II Cor. 8:1-5; Acts 20:35). Since we are obligated to give as we are prospered on the first day of each week in the year, are we not guilty of robbing God if we miss giving on some Lord's day and fail to make it up the next Lord's Day as when out visiting away from home with some other congregation and when only a fraction of our regular contribution is made? We should all recognize the fact that we have obligations at home, and that if our contribution is not made there, the local work, is sure to suffer. If we are sick, the expenses of the church continue just as our house rent, light bills, etc. Do we send our contributions to the church when compelled to be absent, or double them the next Lord's Day? Are we robbing God of money that justly belongs to him?

### OF TIME?

Are we robbing God of that portion of our time which belongs to him? We are taught to redeem the time since the days are evil (Eph. 5:16). Do we use the time which could be spent in Bible reading and study, for reading of worldly literature etc.? Do we use the time in which we could visit and minister to the needy, for worldly pleasures and the lusts of the flesh? Are we robbing God of the Lord's Day? (Rev. 1:10). Are you young people not robbing God when you give Satan the early and best part of your life? Is the sinner not robbing God when he puts off serving him until near the end of life? Are not all backsliders robbing God of time and service which is so justly

(Continued on Page 4)

## The Bible Commission No. 5

I have not the slightest idea why the Lord's charge to the apostles ever came to be called the GREAT commission. But this one thing I know, it is not simply great or greater, but the G R E A T E S T COMMISSION ever given to mankind and involves every responsible soul who has ever lived on earth from the time it was first preached till Jesus comes again. And in a very real sense all who lived before the death and resurrection of Christ will also be affected by those things that transpired, since Jesus died for "the transgressions that were under the first covenant" and all of every age will be judged by him as the Judge of the living and the dead. (Heb. 9:15; Ac. 17:30-31; II Tim. 4:12.)



**VIRGIL BRADFORD**

You have no doubt been impressed that the giver of the Commission was the greatest man (the God-man); that his authority cannot be equalled in heaven or on earth; and that the historical facts upon which Christianity stands are the greatest--that Christ died for our sins, was buried and his triumphant resurrection over death and Hades. (I Cor. 1:3-4.) And also that his gospel was been fully and finally confirmed by the wondrous miracles performed by himself and those who were empowered to duplicate them until the scriptures were fully revealed. (Mk. 16:17f; Jude 3; II Tim. 3:16f.)

GREATEST AREA OF OPERATION

In the New Testament Commission now under discussion the Lord included all creation, all the world, every nation. Both Jews and Gentiles are subjects of the gospel, for "the gospel is the power of God unto salvation to every one that believeth; to the Jew first and also to Greek (Gentile)." (Rom. 1:16.) Possibly some feel today as did some of the Jews to whom John preached. They thought to have special privileges and preferred places in the kingdom because they were descendants of Abraham. They were forcefully informed, however, that they would have to do some repenting if they ever entered the kingdom. John said that God "could from these stones raise up children unto Abraham." He was evidently telling them that God's kingdom could, and would, be set up if necessary without them, but that they would have to undergo some radical spiritual changes if they were to be in the kingdom. (Matt. 3:1-12.)

### THE JOB WAS DONE ONCE

Without modern means of communication such as printed tracts, newspapers, radio, telephone and TV it was affirmed by the apostle Paul that the gospel was preached "in all creation under heaven." (Col. 1:23.) This was accomplished in an idolatrous world, one overflowing with immorality and excesses of every description. (Cf. Rom. 1:18-32.)

It is certainly true that the apostles and prophets received immediate guidance from the Holy Spirit in their preaching. (Ac. 2:1-4; 6:1-6.) They were able to speak and interpret foreign languages and exercise other spiritual gifts to confirm the word they preached. BUT, brethren, do we not have all that they preached in the Bible? We do. (Jn. 20:30-31; II Tim. 3:16-17; Jude 3.) So we do not have, and do not need, the miraculous power that they possessed to preach the gospel. No man can speak a language he has not learned, nor can he interpret a language unknown to himself. The days of miracle-working are for ever gone simply because they are not needed. This is true despite false claims made by those who become so emotionally aroused that they begin to utter syllables which are absolutely unintelligible. Yet we have means so vast and efficient that we too can cover the whole earth with the gospel in our generation. (Not that we are expecting the

### THE JOB WAS DONE ONCE

(Continued on Page 4)

## We Do Not Live Alone

(Continued From Page 1)

and have no concern for others it is doubtful that civilization would have reached its present high plane. Man, in his relationship to other men, would have been free to slaughter, rob, inflict suffering and to ignore spiritual relationships.

Paul points out that "No man liveth unto himself," Rom. 14:7. In this world today, regardless of how hard we try, we cannot exclude our lives from the lives of those about us. We, then, are influenced by our neighbors and friends and they, in turn, are influenced by us. It is for this reason that Jesus prayed "not that thou shouldest take them out of this world, but that thou shouldest keep them from evil," Jno. 17:15. He had previously advised his disciples "let your light shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. 5:16. Our lives are to be constantly in the manner that will conform to the will of the Father. When this is so, we reflect His goodness to men who will be led to accept Him thus He will be glorified.

Twice Paul writes, "A little leaven leaveneth the whole lump" I Cor. 5:6; Gal. 5:9. This works two ways. Let one life of righteousness be lived in a community of wickedness and the wickedness of the whole moral standards be a respected member of a congregation of our Lord's people and the standard of the whole number is lowered. It must be the aim and purpose of the whole body of Christ to live beyond reproach so that the example put before the people of the world will be such that God will be glorified.

A scripture in Heb. 3:13 adds emphasis to the thought. Christians are in that writing advised to exhort one another daily lest one of them be hardened by the deceitfulness of sin. Christian duty demands that we be concerned for the souls of our brethren in Christ. For this reason we cannot exclude ourselves from the society of others.

We must continue in the world to carry the gospel to the lost, Mark 16:16. We must continue in the world to reflect the goodness and mercy of our God. We must continue in society to exhort our brethren. We do not live alone and unto ourselves. Indeed, we must not.

We must seek to carry the message of salvation unto those who are dying in sin. We must seek the edification of the church by exhortation and teaching. This is the life of the Christian.

## Establishment Of The Church

(Continued From Page 2)

1:13; Acts 2:41, 47.) When Jesus comes again he will present this kingdom unto God, the Father, and then the faithful will be forever with him in heaven. (1 Cor. 15:22-26; 2 Pet. 1:5-11.) Heaven will be the glorified State of the Kingdom. (2 Tim. 4:18-20.)

## Are You A Robber?

(Continued From Page 3)

due God? (Heb. 5:12-14).

### OF CHILDREN?

Are not parents robbing God when they fail to give unto him their children? Hannah promised God that if he would give her a boy baby she would lend him unto the Lord all the days of his life (1 Sam. 1). This included the giving up of her son to serve the Lord, and to spend time at the Lord's house. Are we not robbing God of our children when we fail to have them in the Bible school and in the services of every Lord's Day morning? Are we not robbing God of our children if we keep them at home on Sunday nights and away from the church services? Is the same not true of the mid-week service and of all the services of a gospel meeting? Is it not easy for us to rob God of our children and to give them over to the god of the world? The god of sinful pleasure? The god of wealth? The god of mammon? Let us not be guilty of robbing God of that which Jesus wanted so much that he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven" (Matt. 9:14; Mark 10:13).

### OF OUR LOVE?

Are not those people robbing God who withhold from him their heart's most faithful affections and tenderest devotions? God requires us to love him with all our heart, soul, mind, and strength (Matt. 22:37). After all that God has done for us, it could be nothing less than robbery for people to withhold their affections from God, or to place them upon something else (1 Jan. 2:15). God wants us to worship him (Jn. 4:23). Those who fail to do this according to God's will are certainly guilty of the awful sin of robbing God.

Human nature is the same today as it was in the days of Malachi, the Prophet (Mal. 3:8-10). Back then, they robbed God when they offered unto him the crippled and the ill-favored among the animals (Mal. 1). Let us give unto God our very best. Let us give him our very selves and our own souls.

## The Bible Commission No. 5

(Continued From Page 3)

whole world to be converted. Christ never commanded that we CONVERT the world, but that we preach the gospel to the world. A failure to recognize this difference has discouraged many and claims have been made that "we can take the world for christ in our generation!" See Matt. 7:13-14.

### THE FIELD IS THE WORLD

When Jesus explained the parable of the Tares he said the field is the world. (Mt. 13:38.) This is still true, but there is one vast and important difference in the time and people involved. Nineteen hundred years ago the APOSTLES AND OTHER CHRISTIANS THEN LIVING were responsible for this task of proclaiming the whole truth to the whole world. And they did it. (Col. 1:23.) But in 1970 A.D., regardless of failures of the interim church, WE HAVE THE RESPONSIBILITY of preaching the GREATEST COMMISSION to all of our generation.

### CONSIDER THESE FIGURES

We are told that we have some 3,000,000,000 (three billion) people in the world today. How many preachers of the gospel do we have? Suppose we had right now 300,000 (three hundred thousand) capable, efficient preachers and teachers at work full time. Each one would have to reach, teach baptize and continue to teach 30,000 (thirty thousand) men, women and responsible children! Now how in this generation can we do this? How many have YOU personally taught and baptized into Christ? Suppose you take the 2,500,000 (two and one-half million) members that we claim today and divide that number into the 3,000,000,000 souls now living, and what do you have? This means that each man, woman and child who is a Christian would have to convert 1200 souls, and many of our preachers have not done that in their life time.

Every Christian does have a responsibility to lead people to Jesus, but not every one is a teacher. This must be taken into account. (1 Cor. 12:29.) Therefore, brethren, I suggest that we must have more visitation, more personal teaching by those able to teach, more in Sunday schools, more Vacation Bible School work and more gospel meetings. And in addition, and of utmost importance, is that every last one of us should cease working our means and methods FOR OTHERS and get started doing what the Lord has commanded in the Greatest Commission. Mass communication media, it seems to me, is a gift from God that we MUST use to do the work. Hence, let us have more programs such as Herald of Truth, and more world evangelism programs, and more good gospel literature,--and then cover the earth with the message as the waters cover the sea. What think ye? We may save ourselves by so doing,--might even restore the unity of the body of Christ for which he so earnestly prayed. The greatest obligation in the world is upon us, and we must not fail!

## "Love Not The World"

G. F. RAINES

After the deliverance of the Hebrews from slavery in the land of Egypt, they murmured and complained, saying: "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the

melons, and the leeks, and the onions, and the garlick: But now our soul is dried away: there is noting at all, beside this manna, before our eyes" (Num. 11:4-5.)

Egypt is a type of the world, i.e., sin, darkness and bondage. By the grace of God and the blood of Christ, we have been delivered from the "Egypt of sin and condemnation"; but many of us still crave the fish, melons, cucumbers, leeks and garlick of the world from which we have been delivered. Whereas "It took one night to get Israel out of Egypt; it took 40 years to get Egypt out of Israel." Is "Egypt" (the world) still in you?

Paul declared in his second epistle to Timothy that there were some in the church who loved pleasure more than they loved God (3:4), "Having a form of godliness, but denying the power thereof."

The same peerless apostle exhorted the saints in Rome, saying: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2.)

There can be no compromise between the spirit of Christianity and the spirit of worldly conformity. "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God" (Jas. 4:4.)

Concerning those who have been delivered from the world but have become entangled again in the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet. 2:20-22.)

To his "little children" John said: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2:15-17.)

Truly, "It is well for a ship to be on the ocean, but not for the ocean to be in the ship." Likewise, it is well for the Christian to be in the world, but it is not good for the world to be in the Christian!

Dearly beloved, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:2.)

When you were baptized in the name of Jesus Christ, you entered into the spiritual realm in which we are to "walk in newness of life" and "depart from iniquity" (Rom. 6:4, 2 Tim. 2:19.)

Verily, "the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-14.)

Let us steadfastly refuse to live our lives "in the flesh to the lusts of men." "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: Who shall give account to him that is ready to judge the quick and the dead" (1 Pet. 4:2-4.)

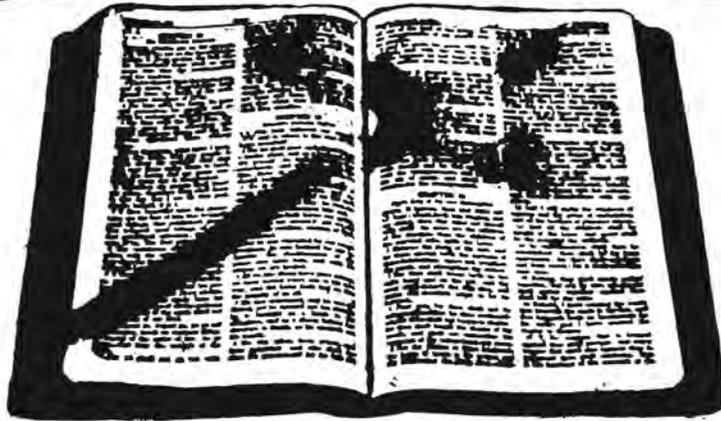
"Manlike is it to fall into sin,  
Fiendlike is it to dwell therein,  
Christlike is it for sin to grieve,  
Godlike is it all sin to leave."—Friedrich Von Logau

"See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil" (Eph. 5:15,16.)

Firm Foundation, Dec. 10, 1969

# WORDS of TRUTH

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



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

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## Paul's Unfinished Sermon

Athens of the first century was the world's capital of intellectual activity and the very center of worldly wisdom. Paul visited this Grecian metropolis of classical learning while engaged in his second missionary journey. After speaking in the market daily and when opportunity permitted in the local Jewish synagogue Paul was invited to share his religious views with certain



**ROBERT R. TAYLOR JR.**

of the Athenian philosophers. From Mars' Hill came one of the most impassioned pleas ever to depart from human lips. Demosthenes had never uttered anything like it in his brilliant orations to Athenians. Socrates, Plato and Aristotle never ascended to the realms of gifted speech and thought provoking ideas which Paul shared with his eternal bound auditors at the Areopagus that opportune day in Athens. And yet as great as that speech was it was left as an unfinished sermon. Paul was rudely interrupted by the very persons who had requested this speech. Earlier in apostolic history Stephen's great sermon in Acts 7 had been cut short. Later in Paul's future his great sermon pertaining to his own conversion on the stairs in Jerusalem will be cut short when he mentioned his commission to the Gentiles (Acts 22:1-22). A gospel sermon is a great thing. How tragic that a great sermon like the one Paul delivered on Mars' Hill has been left as an unfinished masterpiece. Do you not wish the impolite mockers on Mars' Hill had held their tongues a little longer and allowed the eloquent apostle to have finished his discourse?

Luke, the inspired church historian of the first century, gives us a glimpse of the results from the Mars' Hill message, "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them" (Acts 17:32-34).

In these words Luke presents four pictures from Mars' Hill. (1) There is the picture of those who mocked his message. The resurrection's reality to them was beneath their credibility. (2) There is the picture of the indifferent. Other things occupied the supremacy of the moment; Paul's message might enlist their attention later. In essence their

attitude was, "Not now, Paul, maybe later." (3) There is the picture of the departing Paul. His countenance does not radiate happiness at the great influx of many souls into the kingdom for only a few have been influenced to believe. The apostle must have presented the appearance of a forlorn figure as he sadly descended the twenty-odd steps leading down from Mars' Hill that day. Here he suffered one of his major defeats. In Lystra he had been stoned but he established on firm footing the glorious cause of Prince Emmanuel (Acts 14:19-20). In Philippi he had been publicly beaten and painfully placed in the stocks of the Roman prison there but from his efforts in the Macedonian colony had come perhaps the best church he ever established. In Athens he was neither stoned nor imprisoned. Mockery and indifference formed the ingredients that produced this Waterloo in seeking to reach the masses at Athens. Wherein lay the fault? Was it with the seed being sown? A thousand times no is our instant rejoinder. Was it with the preacher and his approach? Again we emphatically answer no. The fault lay in the hearts of those who mocked his message and the indifferent element that placed the secular objects of attention in the now and religion for another day. So far as the record is concerned Paul never visited Athens again. Unlike Athens' neighbor to the west, Corinth, the Bible never speaks of the church of God which is at Athens. There is no epistle directed to the Athenians as there might have been had they obeyed in large numbers as their Corinthian neighbors did. Paul wrote all his fourteen epistles after the visit to Athens but never once mentioned Athens in any of the one hundred chapters he penned except in I Thessalonians 3 and which is a bare allusion to the famed Grecian city. (4) There is the picture of some who did cleave to Paul and believed. Dionysius and Damaris are singled out by name. Thank God for their reception of truth. They constituted the only bright spot of Paul's preaching among the Athenians. We trust these will be among those on the right hand in the morning of the resurrection.

One of our younger preachers sometime back who possibly knows more theology than he does Bible found fault with Paul's sermon on Mars' Hill. In order to justify the little or no use of scripture in sermons today he said that Paul used no scripture at Athens. When this young man made this statement in print some of our older and wiser brethren quickly called his attention to the fact that everything Paul said in this sermon was scripture it was New Testament scripture. Another great defender of the faith suggested so tersely that Paul made scripture while preaching in Athens. The young man strongly indicated that

Paul recognized he had made a wrong approach at Athens and sought to correct the mistake by pursuing a different plan of attack when he arrived in Corinth. Has this young preacher forgotten that Paul was guided both in content and manner of presentation by the Spirit of God? Matthew 10:19-20 and John 16:13 applied to Paul while speaking on Mars' Hill just as said passages applied to Peter on Pentecost or Paul when he did reap many souls into the heavenly garner. To cast reflection and doubt upon Paul's message and manner of presentation on Mars' Hill is to impugn the inerrant guidance of the Holy Spirit. There has never been any doubt in this writer's mind but that Paul's message at Athens was the very one he should have given. It was completely relevant for that day and we have NO doubts but the apostle would have said the same words to the same group if he could have repeated the same sermon again some years later.

On March 4, 1970, this writer spoke to modern Athenians at their Mid-Week Bible Study. He used Acts 17 as the basis for the lesson. We never have enjoyed finer attention than those lovely and gracious Greeks gave us though we were speaking through an interpreter. Paul's message on Mars' Hill is still relevant for modern Greeks and all others just as it was for ancient Greeks and all others. We know. We tried it at Athens just a few weeks ago and received hearty attention to every word spoken.

If Paul were alive today and could speak to nuclear scientists or a group of hippies, he would preach the same truth now that he preached nineteen centuries ago. Were he to preach a different doctrine his own requested curse would abide upon him (Gal. 1:8-9; I Cor. 9:16). And he would use the vehicle of sound words for his gospel proclamation! He would never descend to use words that destroy confidence in the dignity of the gospel message. Our modern religious leaders who claim the old Jerusalem gospel in the vehicle of sound words is no longer relevant should try preaching it sometime and see its power at work. It would be a NOVEL message for these auditors who have not yet heard them preach Bible doctrine. It would be a NEW thing for them if they were to preach an OLD and tried message.

### IN THE MINORITY

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

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

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

—Selected

## WORDS of TRUTH

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## Divorce And Remarriage

There are several theories being taught concerning divorce and remarriage. Of course, the Bible does not teach contradictory doctrines about anything. "God is not the author of confusion." (1 Cor. 14:33.) Therefore, the teaching of the Bible (when rightly divided) is not the cause of confusion on any subject.



GUS NICHOLS

### GOD NOW SPEAKS BY CHRIST

God "hath in these last days spoken unto us by His Son" (Heb. 1:1-2). Jesus has spoken unto us by the apostles and prophets of the New Testament (Jn. 17:8, 14, 20-21). "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)

### MARRIAGE AS THE BEGINNING

God's original marriage law was given unto the human family, and not only for religious people. Marriage was, and is, not a "church ordinance"; yet it is a divinely ordained relationship. The mere fact that non-Christians are married, does not mean that they are necessarily living in adultery. God recognizes proper marriage OUT OF THE CHURCH, as well as in it, and joins them together (Mat. 19:6). When one out of the church divorces and is remarried without proper and scriptural grounds, he marries into adultery, the same as those in the church.

### MIXED MARRIAGES

Whatever may be wrong with a Christian marrying a non-Christian, if both are eligible for marriage, they are not then living in "adultery" as a result of this mixed marriage. If the fact that one is a saint and the other a sinner had made their marriage an adulterous one, then Paul would not have endorsed a couple continuing to live together when one of them obeys the gospel and becomes a member of the church. The apostle urges the Christian, or believer, to continue to live with the non-Christian, or unbeliever—the one who had rejected the gospel which converted his companion (1 Cor. 7:10-16). This proves that marriage to one out of the church is not adultery, or else one would have to separate from the unbeliever, or non-Christian when he becomes a Christian. If they two can continue to live together with only one of them a Christian, then they could both live together and it not be adultery in case both were sinners. Such couples are not to be remarried after both are converted. Nor, is this necessary after only one of the couple is converted.

Four things to be remembered are that: (1) A couple eligible for marriage may get married even though they are not Christians. And (2) If one becomes a Christian after such marriage he should

live on in marriage, provided the non-Christian is willing to let him be a faithful Christian. (3) Since a couple may thus live together when one of the two becomes a Christian after their marriage, then (4) A Christian would not marry into an adulterous marriage if he or she marries out of the church—provided they both are eligible to marry—have no former wife or husband.

### MIXED MARRIAGES BAD

So adultery is not the problem involved when a Christian marries a non-Christian, if both were previously unmarried. But such a marriage has in it many potential dangers. "Can two walk together, except they be agreed?" (Amos 3:3). The meaning is that they cannot. Unless both are Christians they cannot both WALK TOGETHER and walk heavenward.

### SUCH LED INTO SIN

Israel was forbidden to enter into mixed marriages when they would enter into the promised land. They were forbidden to marry the heathen, or Gentiles. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy you suddenly." (Deut. 7:3-4.) Human nature is the same now. The widow is to marry "Only in the Lord". (1 Cor. 7:39.) And the principle seems to be true of any Christian. Those who violate inspired advice may expect trouble sooner or later.

However, if a Christian finds himself married unto a sinner, he should try to convert his companion, and she should seek to learn and obey the truth. And the same should be true of a Christian woman married to an unbelieving husband (1 Cor. 7:10-16; 1 Pet. 3:1-4). Sometimes the gospel came to couples in sin, and only one would obey the gospel. They should not separate, provided the sinner would let the Christian be a Christian. But the Christian would not be BOUND to give up Christ to live with a husband determined that she must not be a faithful Christian (1 Cor. 7:10-16). Christ always comes first.

### UNMARRIED, OR RECONCILED

If a sinful companion would not let the opposite party be a Christian, and he or she had to leave, let the Christian remain unmarried, or else be reconciled unto the companion. Such separation is no ground for a second marriage (1 Cor. 7:10-16).

### THE RULE IS AGAINST REMARRIAGE

The divine rule is against divorce and remarriage: the will of God is that couples are to live together until death doth them part (Gen. 2:20-25). This law is as old as the race of man, and Jesus endorsed this as being God's will for all mankind unto the end of time on earth (Mt. 19:3-6; 5:31-32). "For the Lord, the God of Israel, saith that he hateth putting away" (Mal. 2:16). Hence, God hates divorce: he is not for it. "What God hath joined together, let not man put assunder" (Mt. 19:6).

### MOST RULES HAVE EXCEPTIONS

While the Bible rule is against divorce and remarriage, there is an exception. God sometimes mentions the rule of marriage without mentioning the exceptions, just as we sometimes do with such matters. In our books of grammar we mention the rule for making plurals by simply saying Add the letter 'S'. This is indeed a fine rule by which to be governed in that matter. But there are a few exceptions. We could not make the singular word 'men' plural by adding 'S'. Nor the word 'women' nor the word 'sheep', etc.

### BIBLE EXCEPTIONS TO RULES

1. The Bible rule is that all men must die (Gen. 3:19; Heb. 9:27; 1 Cor. 15:22). Hence, the Bible says, "And so death passed upon all men, for that all have sinned" (Rom. 5:12).

Yet, there are exceptions to this rule. The same Bible says of Enoch that, "He did not see death." (Heb. 11:5; Gen. 5:23-24) Also Elijah did not die (2 Ki. 2:9-11). Moreover, those Christians alive when Jesus comes back to earth will not die (1 Cor. 15:51-53). These are exceptions to the rule that all must die, just as there are exceptions to the rule of making plurals of singulars by adding 's'.

2. John and Peter preached that baptism is for, or unto, the remission of sins (Mk. 1:4; Lk. 3:3; Acts 2:36-38). This was the divine rule of forgiveness. But there was an exception—Jesus was baptized without being baptized "for the remission of sins". He never committed any sin (2 Cor. 5:21; Heb. 4:15). He could not have done anything to obtain remission of sins, or because of remission of sins. He was no example of the conversion of a sinner in any sense. But this is not true of sinners (Mk. 1:4; Lk. 3:3; Acts 2:38; 22:16). Jesus was an exception to the rule that every one must repent and be baptized 'for', or 'unto', the remission of sins.

3. The Lord's rule was to give the Holy Spirit as a gift after repentance, baptism and remission of sins (Acts 2:38; 5:32; Gal. 4:6). But John was to receive the spirit from his mother's womb (Lk. 1:15). And Cornelius received the Spirit as Peter began to preach the gospel to him, and that for the purpose of confirming the word (Acts 11:15-17; 15:7-9; Heb. 2:4). This was an exception to the rule of receiving the Spirit after baptism and remission of sins (Acts 2:38; Acts 5:32).

4. The divine rule was that the Holy Spirit would not be given until Pentecost, after the Lord went away (Jn. 16:7-13; 14:26; 15:26-27; Jn. 7:39). But Jesus, John, Elizabeth and Zechariah received the Spirit before Pentecost (Lk. 1:15, 41, 67; Jn. 3:34; Mt. 12:28). These were exceptions to the rule (Jn. 7:38-39).

### DIVORCE AND REMARRIAGE EXCEPTION

1. The rule for marriage was that the couple must live together until death should part them (Mk. 10:11-12; Rom. 7:1-4; 1 Cor. 7:39). But to this Jesus made one exception when he said, "It hath been said, Whosoever shall put away his wife, let him give her a bill of divorcement: But I say unto you, That whosoever shall put away his wife, SAVING FOR THE CAUSE OF FORNICATION, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Mat. 5:31-32). This is an exception to the rule. He mentions this exception again, "And I say unto you, Whosoever shall put away his wife, EXCEPT IT BE FOR FORNICATION, and shall marry another, committeth adultery: and whosoever shall marry her which is put away doth commit adultery" (Mat. 19:9). Yes, the great and almost universal rule is that the great mass of mankind commit adultery when they divorce and remarry. But there is one exception. Jesus said, "EXCEPT IT BE FOR FORNICATION" (Mat. 19:9). Or, "SAVING FOR THE CAUSE OF FORNICATION" (Mat. 5:32).

### CAN WE TRUST AN EXCEPTION?

Some say we must not trust the exception which Jesus made about divorce, remarriage and adultery. But let us see some of the Lord's exceptions which we all trust.

1. "Can two walk together EXCEPT they be agreed?" (Amos 3:3) Does this mean they could not walk together even if they were agreed?

2. "EXCEPT ye be converted; and become as little children, ye shall not enter into the kingdom of heaven" (Mat. 18:3). Does this mean they could not enter the kingdom even if they were converted, etc.?

3. "EXCEPT ye repent, ye shall all likewise perish" (Lk. 13:3, 5). Does this mean they would perish anyway?

4. "EXCEPT a man be born of water and of the Spirit he cannot enter into the kingdom of God" (Jn. 3:5). Does this mean this exception is no good?

5. "No man can come to me EXCEPT THE FATHER DRAW HIM" (Jn. 6:44-45). Does this mean no man could come even if drawn by the Father, through the gospel? (Mat. 11:28-29; Rom. 1:16)

6. When the Eunuch said he could not understand, "EXCEPT SOME MAN GUIDE ME" (Acts 8:31), did he mean that there was no exception at all—? Did he mean one cannot understand at all, even if properly guided and taught?

7. God said he would remove the candlestick "EXCEPT ye repent" (Rev. 2:1-5). Would repentance not make any difference? (See also Rev. 2:22.)

(Continued on Page 4)

## Learning From A Rich Man

G.N.

All those who thirst for knowledge learn wisdom and truth from insignificant, (and often from unfortunate), people with whom they come into contact. They can learn from the errors and tragedies of others, as well as from great and good men, well blessed, and wise.

In Luke 16:19-31, we have the story of an unfortunate rich man who was lost in hell. There are some lessons we can learn from this man, which would help us to be better Christians.

1. From this lost rich man we learn that it is a fact, a demonstrated truth of the Bible, that there is, for the wicked, a hell of punishment after death, in the next world, into which the soul goes at the death of the body. The death and burial of the body does not end it all for man. Man does not go out of existence at death. The soul does not die, as does the body. (Mt. 10:28.) David tells us that the "Wicked shall be turned into hell with all nations that forget God." (Psa. 9:17.) This verse is telling us that hell is for the "wicked" and for those that "forget God."

2. From this story we also learn that all men are not going TO HEAVEN after death. Universalism is false doctrine. It is not a matter of faith, but only the unfounded wish of the wicked. They would like to go to heaven finally, and take all their sins and wickedness with them. But thanks be to God, they can't do that. To fill heaven with sin, and sinners, would so corrupt it that the righteous would be about as unhappy up there as the wicked. Even the saints must be somewhat affected by their environment, both here and hereafter. And, therefore, heaven is a prepared place for a prepared people, and not for the wicked and sinners.

3. No doubt, this lost rich man has wished a million times by now that he could, some how, end it all and go out of existence. But he has only had a foretaste of what is awaiting him after his bodily resurrection, when hades shall be cast into the lake of fire and brimstone, which is the second death. (Rev. 20:11-16; Rev. 21:8.) Then they will "Go away into everlasting punishment", or "Depart. . . into everlasting fire, prepared for the devil and his angels." (Mat. 25:41, 46.)

4. From the richman, we also learn that there is something involved in salvation to make the gospel the most challenging thing in all the world. Since sinners are going to be eternally lost in hell, then it follows that the main purpose in life should be to be eternally saved, rather than to be eternally lost. The big, 100 percent desire of all our aspirations should be to be ultimately saved in heaven. To please God and be Christians in this world should be our daily business, and delight. To us, this should mean everything!

5. Another lesson we can learn from the rich man, is that we are deciding now, and every day, where we are going to be the next moment after death. Every day of the rich man's life he was deciding where he would be immediately after death, and where he would always be. He was choosing every day the punishment which he later received following his death!

6. All of these things makes obvious the power of the gospel of Christ--that it is the power of God unto salvation. "To every one that believeth." (Rom. 1:16.) It is the most gripping and exciting message ever told. Surely, upon learning that all men are lost, and need salvation from sin--salvation from hell and ruin--those who believe the gospel should hasten to obey, as three thousand did on Pentecost. (Acts 2:36-41.)

7. It seems evident that the rich man was largely an unbeliever. He was not under the influence of the word of God. He fared sumptuously every day. (Lk. 16.) But he did not recognize that all men have spiritual needs, as well as physical; that there is something about man that can not live upon delicious food, and the like. Wealth has nothing to do with going to heaven. The Lazarus, of this story was not rich in this world, but he was a righteous man, and that despite the fact of his poverty. A man can live right if he wants to do so. But no amount of wealth will help a man to be a Christian, unless he will make it to do so. The rich are to be charged to be ready to give liberally, and to lay up in heaven a good foundation against the

time to come. (1 Tim. 6:5-19.)

So let us be done with excuses, and all of us believe and obey the truth and be Christians. Let us now decide--this very day make up our minds--that regardless of circumstances--riches or poverty--that as surely as we live at all, we are going to live for Jesus. This is not only possible, but it is wise and best. There is no argument against it! It is safe and sure and certain. The Christian will, of course, go to heaven if all men do, and will go if they don't. There is no chance for the Christian to lose. The sinner stands to lose everything, even his own soul. Then in addition to all this, he misses the good life of the Christian, and all the present joys and benefits thereof. While the sinner sells his soul and barter away the joys of heaven just to get to be mean, and help to ruin the world by his meanness and wickedness. There is nothing wrong with this world, except sin, rebellion against authority, and general lawlessness and wrong doing. If all people would follow the Bible it would solve all the problems in this world, and give us all the right to the tree of life and permit us all to enter the city eternal, with God and the redeemed of all ages. (Rev. 22:14.) Why be a sinner? "The way of the transgressors is hard." (Prov. 13:14.) "Be sure your sins will find you out." (Num. 32:23.) "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7-8.) "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.)

## The Greatest Commission No. 6

VIRGIL BRADFORD

The whole world is the field of operation of the greatest institution in the world, the church of our Lord Jesus Christ. Its message is the greatest because it deals directly and immediately with our very souls, all of which have sinned and fall short of the glory of God. (Rom. 3:23.) In the first century the glorious gospel of the grace of God was "preached in all creation under heaven." (Col. 1:23.) But now the burden is upon us who constitute the New Testament church in the twentieth century. This church is composed of all believers who are in Christ. (Gal. 3:26-27.)

### THE GREATEST OBLIGATION

Think of the awesome responsibility that rests upon our President and upon other rulers and leaders of the world that pertains to the peace, safety and preservation of the nations. A few men hold the power to literally and completely destroy every major population center on the earth. But OUR obligation and responsibility are far greater, for our objective is to SAVE and not to destroy men's lives. The gospel is to enlighten and release from prison those who are in the grip of Satan and sin. (Rom. 1:16; Lk. 19:10.)

This greatest of all endeavors was placed squarely upon the shoulders of the apostles of Jesus. The Holy Spirit guided them so that not so much as one error in teaching was ever committed by one of them. (See John 14, 15, 16 and Acts 2.) What the popes of the Catholic church have arrogantly claimed for themselves when they speak officially, but without Bible sanction, was true of the apostles. "They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Ac. 2:4.) For any man to make a claim such as this in our time is ignorance, arrogance, presumption, or all three.

Later, that is after the beginning of the church in Jerusalem, the disciples were scattered by persecutions and they "went about preaching the word." (Ac. 8:4.) This preaching was not done by a professional "clergy" but was simply a matter of the disciples of Christ going about telling of the sacrificial death of Christ, his glorious resurrection and his reigning at the right hand of God, all of which had been foretold by the prophets of old.

Now this same obligation is upon us, upon the church today. To Timothy Paul wrote, "And the things which thou hast heard from me among many witnesses, the same commit thou to FAITHFUL MEN, who shall be able to teach others also." (II Tim. 2:2.) This may well be one of our greatest weaknesses in the church today, failing to TEACH MEN TO TEACH AND PREACH the word of the living God, the gospel. It has been said that we are losing a majority of our

young people when they go to State Colleges. This is no doubt true to some extent. But, brethren, I believe we are losing them BEFORE THEY LEAVE HOME. They are being lost in the local congregation. Why?

### NOT ENOUGH TEACHING AT HOME

Untaught parents produce untaught children. Generally speaking, our children by the thousands do not have examples before them in their tender years of Bible reading in the home, prayers in the home, and REGULAR church attendance by their parents. It is practically impossible for parents to "go to church now and then" and bring up the children in the nurture and admonition of the Lord. (Eph. 6:4.) And of course parents who are not Christians can't possibly train their children effectively to do what they themselves are making no effort to do. Actions still speak louder than words. Such may "send" their children to Sunday School for a while but it won't last long.

Furthermore, many who do "go to church" are being taught but little in our assemblies. We see some writing and passing notes, playing with the babies and carrying on conversations during the sermons. All such can only perpetuate the ignorance of God's word, and such spiritual malnutrition will lead to spiritual death and destruction. Add to this the fact that a majority of our people are not "daily Bible readers" and we have a sad situation indeed. We sorely lack "grandmother Lois" and "mother Eunice" to teach and guide the young. (Cf. II Tim. 1:3-5.)

The tremendous increase in our national divorce rate must be laid, in part, at the feet of our older women for failing to "train the young women to love their husbands, to love their children, to be soberminded, chaste, workers at home, kind, being in subjection to their own husbands that the word of God be not blasphemed." (Titus 2:3-5.)

Add to the above the reports that come from many places that many of the "sermons" delivered are entertaining speeches, filled with fun, foolishness and an absence of Bible truth by some who no longer believe the Bible to be the inerrant word of God--and what do we have? A people being destroyed for lack of knowledge! (Hos. 4:6ff.)

But there must still be many with "honest and good hearts" who will receive God's truth and obey it. (Cf. Lk. 8:15.) We are obliged to plant the seed of the kingdom wherever we can. From that point the greatest of all obligations shifts to those who have heard the message of salvation, for Jesus said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mk. 16:16.) Wherever purpose is included in a passage on the baptism of a penitent believer it always includes the forgiveness of sins. For instance, Acts 22:16, I Pet. 3:21, etc.

Therefore, in our next article on the GREATEST COMMISSION we purpose to discuss the GREATEST BLESSINGS for those who love the Lord and keep his commandments.

### TREATING THE SYMPTOMS

Physicians have learned that scientific medicine goes back behind symptoms to their causes to find the real trouble. When the disease which produces the symptoms is discovered, the scientific doctor proceeds to combat it and allows the symptoms to disappear.

Social reformers, using even "the social gospel," are spending their time and energies with symptoms.

The disease is sin in the heart, a heart condition, manifest in its attitude towards God, first, and then towards men and women in the social relations of life.

If all the efforts and money that are spent to prosecute the lawless, to reform society, and to preach a social gospel were spent to lead men to form right relations to God, the hurt part of humanity would come a great deal nearer to being healed.

Sin is not a misfortune; it is a crime against the government of the infinitely loving and holy God. Sin would destroy that divine government if it were not restrained. It will utterly ruin the sinner unless forgiven and his heart is changed and becomes loyal to God and his laws. . . . Go back to the cause and remove it. Then social disorders will disappear. If this is not true, the case is hopeless forever.-- Baptist Standard.

## Divorce And Remarriage

(Continued From Page 2)

8. Now why can't all men believe and accept this statement of the Lord concerning divorce and remarriage? "And I say unto you, Whosoever shall put away his wife, EXCEPT IT BE FOR FORNICATION, and shall marry another, committeth adultery"? (Mat. 19:19; 5:32) Can we trust the Lord's exceptions to rules? If not, why not?

## Miraculous Tongues In The New Testament

RUBEL SHELLEY

There is no evidence that the gift of miraculous tongues was ever associated with the worship of Jehovah in the Old Testament era. Although some students believe that certain incidents found in the Old Testament may have involved the miraculous tongues spoken of in the New Testament, it is more likely that such suppositions are merely the imposition of a New Testament concept upon an Old Testament incident. To say the least, there is no clear reference to speaking in miraculous tongues in the Old Testament.

Undeniable references to the phenomenon of miraculous tongues are found in the New Testament. In the course of this article, the second of a series of three on the subject, we shall examine (1) instances of miraculous speaking in tongues, (2) the reason for such manifestations and (3) the stated duration of them.

### INSTANCES OF MIRACULOUS TONGUES

On the first Pentecost following the resurrection of Christ, the Holy Spirit came upon twelve men (i.e., eleven of the Lord's original twelve apostles and Matthias, who had replaced Judas) in baptismal measure. They were "all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4.) This outpouring and subsequent demonstration were in fulfillment of the Savior's promise to impart "power" to the apostles for the purpose of bringing all things to their remembrance and guiding them into all truth. (Cf. Acts 1:8; John 14:26; 16:13.)

The next instance of miraculous speaking in tongues is recorded in Acts 10. Cornelius and certain members of his household were heard to "speak with tongues, and magnify God" after "the Holy Spirit fell on all them that heard the word." (Acts 10:44-48.) The Jews who had accompanied Peter to Caesarea "were amazed. . . because that on the Gentiles also was poured out the gift of the Holy Spirit."

The next occurrence of miraculous tongue speaking took place in Ephesus. Paul had entered the city and had preached to certain disciples who had been baptized into John's baptism and who had not even heard of the Holy Spirit's miraculous manifestations. Upon hearing Paul's message, "they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues and prophesied." (Acts 19:1-7.)

It should be observed that this occasion differs from the first two in that the Holy Spirit came through the laying on of Paul's hands. The apostles and Cornelius' household had received the Holy Spirit DIRECTLY; but the men of Ephesus received the Holy Spirit INDIRECTLY. The former received a heavenly outpouring of the Spirit WITHOUT HUMAN INSTRUMENTALITY; the latter received the Holy Spirit BY MEANS OF HUMAN INSTRUMENTALITY.

The gift of miraculous tongues was present among certain members of the church in Corinth. (Cf. I Cor. 12-14). A discussion of the Corinthian situation will follow in more detail in next week's article. For our purpose in this study, suffice it to say that not all of the Corinthians possessed the gift of tongues and that those who did have the gift were warned against too high an estimation of it.

From Mark 16:17 we conclude that there were surely other instances of persons or groups possessing the gift of miraculous tongues than those specifically cited in the New Testament. But we may just as surely conclude that these

additional supposed instances of tongues followed the general pattern established by those instances which are recorded as to recipients, purpose and duration.

### REASONS FOR SUCH MANIFESTATIONS

No action of God is mere caprice. Everything that is done by the Creator and Sustainer of heaven and earth is done for a purpose which is consistent with his eternal will. What purpose lay behind the bestowal of miraculous gifts of tongues?

In the case of the twelve apostles, the gift of miraculous tongues was incidental to the larger purpose of filling them with the Holy Spirit in order to guide them into all truth. After inspiring the men with the power of the Holy Spirit, an effective method of communication for the situation had to be provided. Since the group of assembled hearers did not speak the same language, one sermon by one man in one language would not have profited all. Therefore the apostles were enabled to speak in languages which they had never previously mastered by normal educational methods.

This serves to demonstrate the nature of miraculous tongue speaking, i.e., it was never mere "ecstatic speech" without discernable meaning. Rather, it involved one man speaking in a language foreign to himself which was readily understandable by those who normally spoke that language. It was "unknown" to the speaker, but not to all men. The apostles spoke with "other tongues" (i.e., in languages foreign from their own experience or previous knowledge) and "every man heard them speaking in his own language." (Acts 2:6.)

A secondary purpose of miraculous tongues on this occasion was the giving of a sign to the assembled multitude. The observers "were all amazed and marvelled" at the occurrence of Galileans speaking in various foreign languages.

In the case of Cornelius' household, the coming of the Spirit and manifestation of tongues served to convince Jewish Christians that "to the Gentiles also hath God granted repentance unto life." (Acts 11:18.)

Although the purpose of Paul's impartation of the miraculous gifts of tongues and prophecy to the twelve men of Ephesus is not stated in so many words, it seems rather obvious. By the impartation of these gifts, he both gave a sign to any who knew these men and enabled the twelve new converts to immediately begin assisting him in the evangelization of the city.

In our brief consideration of the purposes of miraculous tongues in the New Testament, it should be pointed out that SUCH MANIFESTATIONS WERE NEVER FOR THE PURPOSE OF SAVING THE RECIPIENTS FROM ALIEN SINS. Salvation was always predicated upon repentance and baptism. Since miraculous gifts were given only at divine discretion, God would have been shown to be a respecter of persons by granting such gifts to selected individuals and denying them to others.

### DURATION OF GIFTS

Jesus promised that signs to confirm the preached word would accompany those that believe. Tongues were specified as one of the signs to be so used. (Mark 16:17). But all believers? And as soon as they believe? No! Except in the two special cases already mentioned, the Holy Spirit was given only "through the laying on of apostles' hands." (Acts 8:18.)

When the last apostle died, there was no one left to impart the gift of miraculous tongues. When the last person on whom the last apostle had laid hands died, there was no one left on earth to work a miracle or exercise the gift of miraculous tongues.

The obvious and necessary conclusion from these facts is that the gift of tongues as a result of the Holy Spirit's miraculous power is not available to men today. Thus, whatever else may be said of the claims of modern-day claimants to such power, it cannot be said that such claims are based on scriptural authority.

(More to follow.)

## The Greatest Gift

BYRON C. LAIRD

"But first they gave their own selves to the Lord, and to us through the will of God" (II Cor. 8:5). Paul says they first gave their own selves to the Lord. This is the greatest gift a man can offer. Why? The following reasons:

I. Because with it goes all the person is, or represents. That includes his body, the temple of God, and his physical strength. Sometimes we hear brethren pray "Wear us out in thy service." That is what we mean. His mind is also included. His learning from study and experience acquired over the years. His knowledge of business may be used in the business of the Lord. His knowledge of education, how to get things done, and how to use the truth. All goes with the gift. His influence which is born of character is graciously surrendered to God. He has a brightly burning light and places it on a candlestick for all in the house to see, and thereby glorifies God. His money is included. He realizes God gave him power to get wealth, that it belongs to the Lord, and he is merely a steward. So he is liberal in his offering to our heavenly Father.

II. Because it is a VOLUNTARY gift. He gives himself to the Lord. A voluntary gift may be prompted by knowledge that the gift ultimately is inevitable. However, God does not use conscription but he does insist upon the praise of man either here or hereafter (Phil. 2:5-11.) Often it is a result of zeal for a cause which zeal has been born of strong convictions. When someone must take away the reproach from God's name those dedicated to his cause will offer their services. I read of an orphan boy who lost his parents when he was quite young and was adopted by a fine Christian family. When one day he came home from school showing signs of a juvenile battle, his father learned that he had been defending himself against the "stigma of 'orphunt'." His father explained how that some parents have children born to them and must take whatever comes. He and his wife wanted a boy and picked out the finest, loveliest, sweetest baby of all and chose him to be their own. The next day he went to school boasting "I am an 'orphunt'." His father had taken away the reproach.

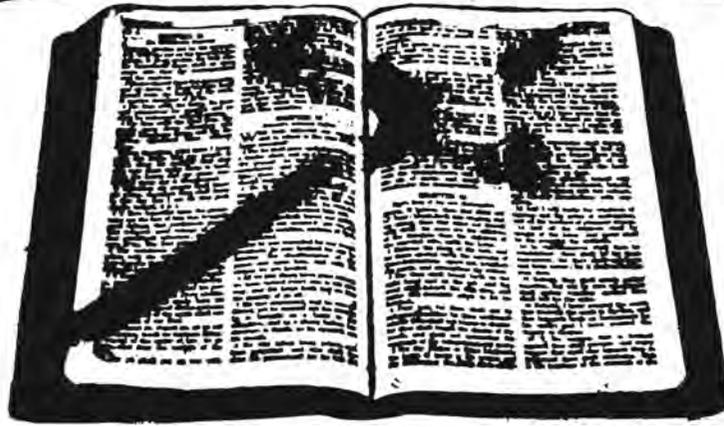
III. Because it represents love and loyalty. Love begets love. It is a modification of the law of sowing and reaping. "We love because he first loved us." This is the dynamics of a personality. We see in Jesus the beauty of holiness, his power of speech, and steady confidence. We may love also because the vital interests of self are involved. Love is directed toward an attractive object, but it is not easy to determine where self love begins and ends. We love God because the vital interests of self, likes happiness, comfort, life and death reside with him. Even so there is no higher motive than love, and a voluntary gift of self is a gift of love (I Chron. 29:5; II Cor. 4:5; I Cor. 6:18-20).

### COMPROMISE

A man starting in the fish business hung out a sign. "Fresh Fish for Sale Today," and invited his friends to the opening. They all congratulated him on his enterprise, but one suggested that his sign might be improved. Said he, "Why the 'Today'? Of course, it's today, not yesterday or tomorrow." So the fishmonger removed the word. Another said, "Why the 'For Sale'? Everybody knows that, else why the store?" And off came the words. Another complained, "Why the word, 'Fresh'? Your integrity guarantees every fish to be fresh." Finally only "Fish" remained, but an objector said, "Why the sign? I smelled your fish two blocks away!"

The church that tries to satisfy everybody ends up by pleasing nobody. Put up your sign and stand by it!—J. H. Dampier.

# 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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## First Show Piety At Home

A religion that will not affect a man for the better in his domestic relationships has little with which to commend it. It is rather significant that the Patriarchal Age, the Mosaic Economy and the Christian Dispensation, without exception, all sought to regulate man's conduct in the home as well as in society. All three of these religions sought to improve man toward himself in the home, in society and before the God of heaven.



ROBERT R. TAYLOR JR.

A DEMONSTRATION OF PIETY IN THE HOME is a matter of top priority in the field of benevolence. Read reverently as Paul writes, "But if any widow have children or nephews, let them learn first to show piety at home, and to requite for that is good and acceptable before God." (1 Tim. 5:4.) The American Standard Version renders this passage in the following words, "But if any widow hath children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God." The latter rendering shows that we sustain a responsibility not only toward aged parents but grandparents as well. This scripture makes it mandatory that Christians look after the needs of their widowed mothers and grandmothers. We are just as obligated to help care for aged fathers and grandfathers also. A number of sound reasons can be given as to why this needed counsel should be respected.

WE OWE OUR PARENTS AND GRANDPARENTS SOMETHING. They made possible our origin. Our mothers and fathers were cared for by our grandparents when they were young. Our parents cared for us when we were young. To both we sustain an obligation that ends only at death. Even if financial help is unnecessary, we owe them love, respect, kindness and consideration. Children have within their power to make the sunset days of their parents happier and more rewarding. Such is a standing debt that we can never fully exhaust.

THERE IS NEED TO ADHERE TO THIS COUNSEL because such is a command of God. It is just as binding that we honor and respect aged parents, even when we are mature, as it is that we honor and obey them when in the years of our minority. This precept needs diligent practice, because with such God is well pleased. Such parental respect is counted as good and acceptable

in the eyes of him with whom we have to do. The sacred text under examination so states.

SHOWING PIETY AT HOME WILL ENABLE US TO ESCAPE the grievous sins mentioned later in this context. Paul states, "But if any provideth not for his own, and specially, his own household, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.) Maintaining the faith is intimately linked with this binding precept. A failure to abide by this apostolic counsel makes one worse than an infidel. Many infidels will not allow their aged parents to suffer privation without attempting to remedy the situation. It is a grave sin to take lightly this inspired injunction.

WE NEED TO OBEY THIS PRECEPT in order to avoid the sin Jesus faced and confronted among the religious leaders of his day. The Pharisees and scribes had worked out a neat little system which enabled them to escape parental responsibilities toward their aged relatives. Jehovah's law said, "Honor thy father and thy mother; and Whoso curseth father or mother, let him die the death: . . ." (Mark 7:10.) To get around this sacred and binding law they said, "If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free." (Mark 7:11.) The Christ then hurled the accusation at them that they no longer felt any obligation to aid aged parents. (Mark 7:12.) Here is how the system apparently functioned. One of these had aged parents who needed help. The son had property that could be used to remedy this parental distress. However, he strongly desired to escape this parental responsibility. These pharisaical perverters of the Mosaic law worked out a system which permitted such a child to pronounce the word "Corban" over this piece of property and that made it officially a gift given to God. None of it could then be used to help parents. As the system worked he felt no obligation to give it to God either! He used it freely for himself. About the only difference then and with some today is the absence of the word "Corban". They use it now upon themselves and do not bother with the pronouncement of any word. It is "Mine! Mine!" and never "Thine! Thine!" They do not even bother about promising it to God.

WE NEED FIRST TO SHOW PIETY AT HOME and requite aged parents and grandparents in order that there will be no regrets over a lack of previous concern when we view their earthly remains inside the open casket. Then it is too late to write that letter, send that check, make that visit, show care with a call or render other needed aid. Many years ago the writer conducted a funeral for a dear and saintly sister of the church. She had been cared for lovingly and tenderly during her closing years. She was an invalid for a number of years and had to be

cared for hand and foot. She spent many years in the home of her devoted son and daughter-in-law. We were a guest many many times in this home prior to her death. We never heard any member of the family ever speak an unkind or harsh word to her. Her needs were lovingly met and she was never made to feel she was in the way so far as we could determine. At the graveside of this aged sister the son told the writer that he was burying his mother without any regrets of the way he had cared for her. He had been as good as gold to her. How different another case at another graveside. A daughter told the writer how many regrets she had that she had not taken more time for her mother. She had been too busy with their thriving business to spend any real time with her aged mother. How deeply she regretted it! When you bury your aged parents which one of these two examples will you be closer to in your feelings?

God has a law of sowing and reaping. (Gal. 6:7-8.) It has no exceptions even in the realm now under examination. Sons and daughters today who ignore aged parents may well be sowing the seeds for later harvests in which their own children will show them the same lack of respect and consideration. This is another reason why it is sound counsel to remember our aged parents now.

PIETY DOES NOT REMAIN JUST AT HOME but it logically begins there. It seems safe to say that benevolence which eludes home responsibilities is not New Testament benevolence. FIRST show piety at home.

### A Study Of 1 Timothy 2:8-14

LEON BARNES

"I will therefore that men pray everywhere lifting up holy hands without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived but the woman being deceived was in the transgression."

In reality our study is to be concerning verses eleven and twelve, primarily, but like all other passages, if they are to be understood correctly they must be studied in their context. So, we have given the quotation of verses eight through fourteen. For some reason, which is beyond my comprehension, this passage is usually interpreted to be parallel

(Continued on Page 4)

# WORDS of TRUTH

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## Is There No Exception? Mat. 19:9

In our last article we presented the fact that even Bible rules sometimes have their exceptions. Some have gone too far in saying all rules have their exceptions. It is not necessary to go to an extreme position in order to defend the truth.

### RULE FOR REMARRIAGE

The rule for remarriage is that one's companion must be dead before he can be scripturally married a second time (Rom. 7:1-4; 1 Cor. 7:39; Mk. 10:2-12). This is so generally the case in remarriages that it is the "rule". But Jesus made one exception to this rule.



GUS NICHOLS

### THE ONE EXCEPTION

In the sermon on the mount, Jesus said, "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Mat. 5:31-32) Here is an exception to the foregoing rule of marriage clearly stated by the Son of God.

### A SECOND STATEMENT

Later Jesus made a second statement using the very word "except". He said, "Whosoever shall put away his wife, EXCEPT IT BE FOR FORNICATION, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Mat. 19:9) This is the one and only exception. If while one's wife, or husband, lives, one is married to another, even to one who has a scriptural right to another marriage, he would commit adultery, unless it be that he had put away his former companion for "fornication". This is the one and only exception (Mat. 5:32; 19:9).

Some have contended that this could not apply unto us, since it was spoken before the day of Pentecost, when the last will and testament of Jesus went into force (Heb. 9:15-17). But it was not an EXAMPLE, but TEACHING given in view of his kingdom to be set up on Pentecost. This was true of a statement in the previous chapter (Mat. 18:15-18). Here, Jesus said, before Pentecost, and even before the great commission was given, (much less before it went into force), "Tell it unto the church." Of course, this, like the statement in 19:9; 5:32, had in mind a time after the church would be established, and was prospective teaching.

Those who argue that Mat. 5:32 and 19:9 could not apply to us since Pentecost because not mentioned and bound upon us since Pentecost, or under the great commission, are in error just as those who say, "Tell it to the church" meant right then, and before Pentecost. This is not repeated since the cross either. Yet, we know the church was not established before Pentecost. Both statements are prospective in nature, and are applicable since the church has been established, and were not intended just for the time then being.

The following is from Brother Virgil Bradford and will be interesting for class study:

### FOR CLASS DISCUSSION

**Mat. 5:32** written without the exception: "Every one that putteth away his wife maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." Why is this so? (This case presupposes a second marriage.)

**Mat. 5:32** written with the exception: "Every one that putteth away his wife for fornication does not make her an adulteress: and whosoever shall marry her when she is put away for the cause of fornication does not commit adultery." Why, or why not?

**Mat. 19:9** written without the exception: "Whosoever shall put away his wife and shall marry another does not commit adultery: and he that marrieth her when she is put away for fornication does not commit adultery." Why, or why not?

Some thoughts on the "innocent party may marry again but the guilty party may not" theory.

1. This is based upon the idea that one is "unfit" for marriage. Is there a difference in being "unfit for Marriage" and being unfit for heaven?
2. Suppose a husband commits fornication and his wife divorces him and he marries again. We say he is committing adultery. Suppose his former wife dies, is he still committing adultery? If not, why not? Is he not still a fornicator at this point? Would you advise a separation from his wife?
3. Suppose a husband commits fornication and his wife divorces him and he marries again. We say he is committing adultery. Suppose his former wife dies, is he still committing adultery? If not, why not? Is he not still a fornicator at this point? Would you advise a separation from his wife?
4. Suppose a husband commits fornication. To "get even" his wife does also. The situation becomes intolerable and they divorce. May either of them marry? If so, why? If not, why not? If one of them died could the remaining one marry without committing adultery?

### A CLEARCUT CASE OF ADULTERY

A man divorces his wife because she nags him. They divorce by mutual consent. A year or so later they marry again. What is the result? They are committing adultery. Why? Because in God's sight they still have husband and wife by a first marriage and are now living in an unlawful union. The first marriage is still in force (Mat. 19:9).

Another case: A man leaves his wife for some frivolous cause and goes away. They are still husband and wife, only separated but not divorced. She is willing, even anxious, to restore the family relationships. A year or so later one of them commits fornication and divorce follows. Is the "cause of fornication" the background sin? May either or both remarry without committing adultery? Why, or why not?

What of the statement, "Then if one gets forgiveness he can marry again?" Note, the right to marry does not depend upon forgiveness of sin. If it did a single man or woman could not marry until he or she became a Christian.

If fornication makes one "unfit for marriage" how could an unmarried fornicator ever marry? Most of us would advise him to "settle down

and get him a wife."

Virgil Bradford

## Tongues In 1 Corinthians

RUBEL SHELLY

The church in Corinth, established by Paul on his second missionary journey, was rich in spiritual gifts. (1:7). But by the time that Paul wrote the epistle of I Corinthians to them, their gifts had become a source of confusion and problems. The people who possessed the gifts were ignorant of their true purpose and were using them improperly. The gift of tongues was a special source of difficulty. Paul had learned of this and other problems confronting the church and he wrote the epistle to give inspired counsel designed to correct the situation.

I Corinthians 12:8-10 contains an enumeration of nine spiritual gifts (TON PNEUMATIKON—spiritual things, spiritual men, spiritual gifts), all of which were apparently in evidence among the Corinthian Christians. The list specifies (1) the word of wisdom, (2) the word of knowledge, (3) faith, (4) healings, (5) miracles, (6) prophecy, (7) discerning of spirits, (8) tongues and (9) the interpretation of tongues.

### TONGUES AND THEIR INTERPRETATION

For the purpose of our study, we shall confine our consideration of spiritual gifts to the eighth and ninth enumerated above. The gift of tongues, as defined in a previous article in this series, was the Spirit-given ability to speak in a foreign language which one had never previously spoken or studied. The content of such speaking was generally, if not always, a revelation of God's will relative to salvation. The interpretation of tongues involved the ability to translate what had been spoken in a foreign language for the benefit of those who, like the speaker himself, did not speak that language. Such interpretation was for the edification of all who were present.

The source of these and all other spiritual gifts was the same. They were given by means of the power of the Holy Spirit. "But all these (spiritual gifts) worketh the one and the same Spirit, dividing to each one severally even as he will." (12:11).

It should be immediately pointed out that not every Christian in Corinth had every spiritual gift that is enumerated in 12:8-10. "Have all gifts of healings? Do all speak with tongues? Do all interpret?" (12:30). It is further obvious that not only did each believer not possess all spiritual gifts, but there was no one gift (e.g., tongues) that all believers possessed as evidence of their salvation. "And if they were all one number, where were the body?" (12:19).

### RELATIVE IMPORTANCE OF TONGUES

As has already been pointed out, it appears that the gift of tongues was the most highly valued of all spiritual gifts in Corinth. Just as the Jews of our Lord's time had wrangled over the greatest commandment in the Law, so the Corinthians had disputed over the greatest spiritual gift. Paul argued that their disputation was foolish and only contributed to their already divided state. He then gave them an inspired evaluation of certain gifts and pointed them to a spiritual virtue which was of more value than any of those which they prized so highly.

Notice that in the divine estimation the gift of tongues was least esteemed of all those named. "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues." (12:28). Paul clearly taught that the gift of prophecy was to be preferred over the gift of tongues. (14:18-19).

### REGULATIONS CONCERNING THE USE OF TONGUES

Although the man with the gift of tongues was not to be totally forbidden to exercise his spiritual gift, he was allowed to do so only under certain regulations. Any violation of the regulations given by Paul would reveal that the occurrence was not pleasing to or approved by the Lord.

The broad principle which was to govern the use of all spiritual gifts was set forth in 14:26. "Let all things be done unto edifying." And again he said,

(Continued on Page 4)

## The Greatest Commission

The GREATEST blessings heaven can bestow upon us must come through the G R E A T E S T COMMISSION. So great are they in fact that John Newton was inspired to write the hymn "Amazing Grace" which should be freely used in our assemblies to impress that great truth upon our hearts. The first stanza says, "Amazing grace—how sweet the sound—that saved a wretch like me! I once was lost, but now am found—was blind, but now I see."



VIRGIL BRADFORD

We should never lose sight of the wonderful blessings God is daily bestowing upon us in the things that are material and physical. This is especially true in our own country, which, incidentally, some have set out to destroy! As for me I am glad that the Lord has given me neither riches nor poverty. (Cf. Prov. 30:7-9.) Most of us have all the food we can use, as well as money and decent clothing and comfortable houses to live in. A benevolent and loving Father showers upon us blessings so numerous that we could not count them. (Cf. Ac. 14:17; Matt. 6:33.) We should be humbly grateful and thank our Father daily for the good things we receive from him.

The GREATEST BLESSINGS, however, are not material but spiritual, and since we are considering the blessings of the GREATEST COMMISSION let us think of them. Reread the Scriptures in our first article on this subject, namely Matthew 28:18-20, Mark 16:15-16, Luke 24:44-47, John 20:21-23, Acts 1:8 and Acts 26:16-18.

### THE FORGIVENESS OF OUR SINS

The Lord Jesus came into the world to save sinners. (I Tim. 1:15.) We were not born with the guilt of sin upon us, though we were certainly born into a sinful world. The guilt of sin is never transmitted from one to another. "The soul that sinneth it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son—" (Ezek. 18:20a.) If there had ever been a time when a child received the guilt of his father's sins such would have automatically ceased with Christian parents. God's people are those who have been cleansed from ALL SIN by the blood of Jesus. (I Jn. 1:7-10.) So even if that tenet of Calvinism had ever been true, which it has not, it would have ceased when a child was born into a Christian family. See?

But Jesus said, "He that believeth and is baptized shall be saved." In the other references cited above the equivalent of "shall be saved" is "remission of sins", "sins blotted out", "washed away" and "turn from darkness to light, and from the power of Satan unto God." This spiritual blessing is offered freely to all sinful men. Paul offers himself as an example of the grace of God in First Timothy 1:12-16: He was "a blasphemer, and a persecutor, and injurious" to the church and to the Cause of Christ. God used him as an ensample to "all who should thereafter believe on him unto eternal life." Paul is obviously saying that if God could and would save him, the chief of sinners, he can save the most sinful of us all.

Now what would you take in exchange for this blessing of the forgiveness of your sins, this of course applying only to those who through faithful obedience have received the remission of their sins? Surely none of us would be so naive, shortsighted and stupid as to name anything that is of this world and trade the cleansing of our soul for it, not even for the world itself. Yet it is evident on every hand that multitudes love the world, and the things of the world, more than they love God. Many profess that they know God, but by their works they deny him. (Cf. Tit. 1:15-16; I Jn. 2:15-17.) FORGIVENESS, then, is that ALL IMPORTANT blessing promised and bestowed upon every penitent believer who submits unto the Lord in baptism. But some will say, We are saved by grace through faith. They conclude that since

nothing is said about baptism in that verse, Ephesians 2:8, that baptism is ruled out as a requirement of salvation. But both GRACE and FAITH are used comprehensively in this verse. Just as grace includes God's love for men, the sending of Christ into the world, his death and resurrection, the coming of the Holy Spirit and the preaching of the gospel, just so does faith include repentance, confession and baptism—all for the forgiveness of our sins. Not one of us has any promise as a sinner, an alien, of forgiveness without baptism as an act of faith in Jesus. (Col. 2:12.)

### SINS REMEMBERED NO MORE

Under the law of Moses no final and complete offering for sin was ever made, "for it is impossible that the blood of bulls and goats should take away sins." (Heb. 10:4.) But in reference to the New Covenant Jeremiah wrote, "their sins and their iniquities will I remember no more." (Jer. 31:31-34.) This grows out of the fact that "Christ having offered one sacrifice for sins for ever, sat down on the right hand of God." (Heb. 10:12.) Ignorance of this truth in the early centuries of our era led men to pervert the Lord's Supper into a superstitious cannibalism in which they supposed the communion elements were magically converted into the literal flesh and blood of the Lord. This came to be called the "sacrifice of the mass" which, in their minds, they were daily offering up the Christ unto God in sacrifice. Of course this overlooked the grand truth of the FINALITY of the offering up of Christ ONCE FOR ALL.

When a person is scripturally baptized into Christ he never, never has to feel any twinge of guilt concerning the sins that are past. They are "remembered no more" for ever. It is also a source of great satisfaction and blessedness to know that when we as God's children repent and ask the forgiveness of a sin that we never have to repeat the request. If our sins are such that, as David said, "they are ever before me", we may never come to the point where we completely put them out of mind. However, instead of asking God over and over to forgive the same sins we ought to thank him that he has forgiven them, and ask that we have strength in the future not to do the same again.

### BLESSINGS GALORE

Now add to these things in reference to forgiveness the "gift of the Holy Spirit," the assurance of Christ's continued interest in us, the providence of God and the promise of the eternal inheritance—we must conclude that the GREATEST COMMISSION and the Christian life offer to all everything that the great heart and mind of God Almighty could conceive. One day in heaven will be worth more than all the wealth and pleasures of this world. These are some of the reasons why I am calling on you to think on, and consider, THE GREATEST COMMISSION. But there are more things to be added in following issues.

## At The Cross

R.W. GRAY

Because the cross of Jesus marks a turning point in the history of the family of man, because it is by any standard the most compelling event witnessed by heaven and earth, many volumes have been written in an attempt to explain its purpose, its meaning, its influence upon us all. The first volume to be written was inspired, and is the most accurate. Inspired writers tell us in language clear and plain that what God purposed in His Son He accomplished at the cross. (I Pet. 1:18-25; Eph. 1:1-14; 2:16; 3:8-11.)

All Biblical descriptions of the cross have their design, nothing is stated without purpose (2 Tim. 3:16-17). But of all that God has said with reference to that supreme sacrifice, no language is more comprehensive than Paul's declaration in Titus 2:14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Christ's death was for every man, and He is, in prospect, the Saviour of all men, but He is now the Saviour of them that believe. (Heb. 2:9; I Tim. 4:10.) Paul addresses himself to believers in the language of Titus 2:14. He reminds Titus that

Jesus gave Himself for us, and that a great purpose was behind it all.

The first great purpose of the cross to which the apostle refers, is that it was the redemptive price paid for our salvation. We were bought at an awful cost, but it was from a terrible slave owner we were redeemed. Doing the lust of our Satanic father, serving iniquity, the servant of sin, our souls were doomed to eternal misery. Paul said the cross saved us from such a life of destruction and ruin. While we had been servants of sin we now have our fruit unto holiness, and the end life everlasting. (Rom. 6:16-22.) In view of this redemptive price, (this purpose of the cross), we cannot afford to use our bodies or minds in the service of sin. God intends that the cross of His Son provide us with the restraining power necessary to overcoming Satan and the flesh. We are called upon to remember our death to sin and our resurrection with Christ from the grave of baptism, as an incentive to flee from sin. (Rom. 6:1-7; Col. 2:12-13; 3:1-2.) We have been redeemed from "all iniquity", not just from our most obnoxious habits of sin. Our lives before God are to be truly sanctified to his service—in view of the cross.

The man who dabbles with sin, who abuses his fellow man and his God with his lips, or who harms his physical body by the practice of a filthy, useless habit, is failing to consider the price of his redemption. He fails to understand why Christ died. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19-20.)

Christ is said to have redeemed us, secondly, that we might be His own possession, pure, and fit for the Master's use. (Titus 2:14; 2 Tim. 2:21.) The King James version says we are a "peculiar people" who were sanctified by the blood of the cross. The connotation is not the same as our current usage of the term "peculiar." The thought is that we belong to one Master, that God purchased us and we are His own. We are not to seek the flaunt our eccentricities before the unbeliever as evidence (?) of our sanctification. When others accuse us of being "odd" we should not quote Titus 2:14 as an excuse.

It is true, of course, that Christians are to be different, separate from sinners, refusing to run with them to the excess of riot (I Pet. 4:4), but this does not mean we are to appear eccentric; on the contrary, we are to be known as a sober people of sound mind and judgment. (I Pet. 1:13; 5:8; Tit. 2:1-2.) The cross of Christ is the means, then, by which God rightfully claims us as His servants, His slaves. (Rom. 6:2-17.)

In it all God has an ultimate goal. He gave His Son. He gave His Son to redeem us from all iniquity. He gave His Son to redeem us from all iniquity that we might become His people, pure, holy, sanctified to a purpose foreordained of God. And that purpose, that final result, is that we be "zealous of good works." (Titus 2:14b.)

To the Ephesians the apostle wrote, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.) In chapter three Paul continues in his exhortation to Titus, "Put them in mind to be subject to principalities and powers, to obey the magistrates, to be ready unto every good work." (Titus 3:1.) Thus we can see that God's great and ultimate plan for men is that they might belong to God and be a people who are known for their good works. A doctrine, a hobby, an "anti" spirit toward the relief of suffering, and especially the care of the fatherless and the widow, is the very opposite of God's goal for His people. Of these Paul wrote, "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1:16.)

Let us be certain that we do not find ourselves at cross-purposes with the great plan of the Master, that we do not become unwittingly the enemies of the cross of Christ. The inspired James agrees precisely with Paul in his letter to young Titus when he summarizes Christianity as visiting the

## A Study of I Timothy 2:8-14

(Continued From Page 1)

to I Cor. 14:34, 35 which demands that the women keep silence in the churches. That being the case most have understood this passage to refer solely to the assembly. But, as one searches this passage, it is worthy of note that there is a complete absence of any word or phrase that would limit the application of these verses to the worship services of the New Testament church. It does not say anything about "in the church" or "publicly". It does not even mention the Bible or religion as being the sole subject under discussion when it refers to a woman's teaching.

May I point out that if the part of these verses which refers to a woman's teaching refers solely to the public worship services then so does every other part of it, which would mean that this passage only teaches that women are to dress modestly when they are in the assembly and has no reference to how they dress on the streets or any other place. Also, when it says that the woman is not to usurp authority over the man it would apply only to when they are at the worship services and she would be allowed to have dominion over the man at any other time.

May I suggest that the truth lies in the fact that this passage is not parallel to I Cor. 14:34, 35 and that it is not limited in its application to the assembly or to the teaching of religious material, but that it is general in its application. In the very beginning of the passage in verse eight Paul's admonition is that men pray "EVERYWHERE". Why would anyone get the idea he is referring just to the assembly? He then goes immediately to tell the women that they are to learn in silence (or quietness, ASV) with all subjection. Where is the hint here that he has changed the application from "everywhere" to "in the worship services"? The truth is the application has not changed but he is talking about the very nature of the woman, that she is to be one of quietness and subjection, that she is not to be boisterous and bossy. It is then that he says that the woman is not to teach, nor to usurp authority "OVER THE MAN," but to be in silence. What is the word or phrase in that verse makes one thing that it is limited to the assembly or that the teaching is speaking solely of the teaching of religious matters? Someone may say that if this is to have a general application it would mean that the woman could never, under any circumstances teach. But I deny that that is the case. What this passage teaches is that she can never teach under any circumstance, (no matter what the subject) in such a way as to "USURP AUTHORITY OVER THE MAN."

Look at Acts 4:18, a passage which is parallel in its construction to this passage: "And they called them, and commanded them not to speak at all nor teach in the name of Jesus." Does anyone get the idea from that that Peter and John were beginning instructed not to ever say another word to anybody on any subject? No! For we understand that both the words "speak" and "teach" are qualified by the phrase "OVER THE MAN". Would that mean, then, that the woman could never teach the man anything? No! It simply means that she must always teach from a standpoint of SUBJECTION and never have dominion "OVER THE MAN."

If this interpretation of I Tim. 2:8-14 is correct and I most assuredly believe that it is, then all the questions that are raised as to whether such and such a place and circumstance is public or private are superfluous for whether it is public or private the woman is not allowed the place of dominion.

## Tongues In I Corinthians

(Continued From Page 2)

"So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church." (14:12). In other words, one number of the body of Christ was to function only if by so doing the whole body could be profited.

With this principle in mind it is not difficult to understand the regulation Paul imposed on tongue-speakers. "If any man speak in a tongue, let it be by two, or at the most three, and that in

turn; and let one interpret: but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." (14:27-28). From this it is obvious that there is little value in the gift of tongues PER SE. In order for the whole body to profit from its exercise, it would have to be interpreted. Therefore if no interpreter was present, the tongue-speaker was to keep silent.

Just here let it be pointed out that the modern tongue movement has generally ignored this injunction. Even if, as they claim, their gift is divine in origin, they are sinning in their use of it! I have observed the phenomenon of supposed tongue speaking in several instances and have never witnessed the calling forth of an interpreter to edify those who could not speak the foreign language being used!

### PURPOSE AND DURATION OF TONGUES

In chapter thirteen, Paul gives very clear teaching concerning the purpose and duration of the nine spiritual gifts enumerated in chapter twelve. He contrasts THEIR TEMPORARY NATURE with the PERMANENT NATURE OF LOVE. "Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away." (13:8-10).

The conclusion which we draw from this passage is that special miraculous gifts were given to certain Christians in order to confirm and establish the Gospel as preached and to facilitate the harmonious functioning of the body of Christ until such time as the revelation of the truth was complete, the church was functioning as she should and evangelists and leaders could be developed by normal means of spiritual growth. (Cf. Rom. 12:3-8; Eph. 4:11-12).

Spiritual gifts were helping hands to support an infant church. Just as a parent must give direct support and special assistance to a baby in order to teach him to walk, so the Heavenly Father gave direct help to the first Christians. But when a baby has begun to walk the parent must withdraw the direct support and encourage the child to develop more strength and greater skill. To keep on holding to the child's hand directly would impede his growth. So it was in God's dealing with the church. He has removed the miraculous, direct helps from the church's grasp.

This is not to say that God no longer provides divine aid for his people. Neither is it to say that the church is sufficient for her great tasks on her own. God gives guidance to men today through his Word which has been completely revealed and eternally confirmed. He causes all things to work together for good for his people through the agency of divine providence.

Once the New Testament was completed and circulated, the need of spiritual gifts ceased to exist. God does for us through his inspired Word what he once had to do through miraculous means-before the Word was completely revealed. "That which is perfect (i.e., the complete revelation of the Gospel-James 1:25)" is now in our possession. "That which is in part (i.e., miraculous gifts such as tongues)" has ceased!

## At The Cross

(Continued From Page 3)

fatherless and widows in their afflictions, and the keeping of one's self unspotted, untainted by worldliness. (James 1:27). All the grand purposes of the cross are for naught, if, in the final analysis, the church of Christ is not known for her good works, if she fails to personify her Saviour and Head who went everywhere doing good. If we as His people are unable at His coming to lay our trophies at His feet we will have failed in His great purpose for us in the giving of His Son. It is because we are not "worn out in His service" that our energies are expended in endless debates and family quarrels.

A young girl, the oldest in a large family lay dying. At the death of her parents she had assumed the backbreaking tasks of rearing children left behind. At her bedside was a critic who observed some of the things she had failed to do and the crude manner she had used in her accomplishments. In view of her soon coming

before judgment the misguided critic asked if she felt God would be satisfied with her efforts. Glancing at her emaciated, stained work-roughened hands prematurely worn out in service to others, the girl replied, "I don't know. But when I show him my hands I think He'll understand." (-Adapted from Evan. Illus.) We ought to be certain, of course, that our works are in harmony with His purpose. But our concern for such matters has become so great that we are known throughout the communities where we seek to serve the Lord as a carping, complaining people whose greatest virtue is "being there every time the door is open." This is not the image God wants His Church to have. His eternal purpose in sending a Redeemer is that in us, His people, men may see good works and glorify Him. (Matt. 5:16). This is one lesson we are to learn at the cross. (Titus 2:14).

## Getting Up Time

Because of the desire of physical sleep, the chimney is falling down and roof is caving in, the field is growing up in weeds and thorns, the fences are falling down and there is desolation on every turn.

Paul in writing to the church of God at Rome had this to say: "And this, knowing the season, that already it is time for you to awaken out of sleep for now is salvation nearer to us than when we first believed. The night is far spent, the day is at hand: let us put on the armor of light, and cast off the works of darkness. Let us walk becomingly, as in the day; not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lust thereof" (Rom. 13:11-14).

Spiritual sleep is one of the greatest curses of the church of any age. When the disciple were alert and on their toes it seemed that every nation had the gospel, then it was easy to claim "Work well done. We may now take a much needed rest" so the disciples went to sleep, and the scared scriptures became shackled; the church flew away to a place of hiding in the Wilderness and was preserved by the Lord while Satan in his madness swept across the earth, and it seemed that the light of truth had been put out forever. All of this because of spiritual sleep.

It is the business of every member of the church of Christ to "cast off the works of darkness," and stand fast for the truth. Anyone who refuses is disloyal and should be classed with Judas who sold his Lord for thirty pieces of silver. Sometimes we ask members of the church why they do not attend. They are too busy, too tired, sick, or a many other excuses. Why not tell the truth? "I don't think you ought to talk that way." If you don't like it, turn out! We have in this city some members who are wide awake, and these pay their bills and keep the church going, while the others are riding on a free ticket.

There are preachers in the church of today who do not believe the Bible is inspired. Some in the move toward Liberalism do not believe in the virgin birth, the creation of man. They believe in instrumental music in the worship, and baptism isn't required for remission of sins. Some members of the church sit and drink all this Liberalism in. Why? They are spiritually asleep.

I plead with you in the name of our Lord, every one of you; let us preach the gospel as we have never done before. Somebody's soul is at stake! Your neighbor is lost. Some one is dead in sin today! Jesus said: "Go preach the gospel." Awaken, brother, before you sleep into eternity. We cannot depend upon fraternal orders, civic clubs, or denominational institutions, for they are only broken cisterns which cannot hold water. We need to depend upon God, the fountain of living water. We should seek to please no man, especially when it comes to religious matters. If we do, we are not standing approved to God.

# WORDS of TRUTH

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



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

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## No Tears In Heaven

Do you have a favorite passage which describes the precious home of the soul? One of the writer's favorite passages through the years has been Revelation 21:4. A group of lessons about the heavenly paradise would be most incomplete if this verse were omitted. Let us read it carefully and meditate reverently upon the sweeping and comprehensive beauty abundantly breathed into it by the Spirit of 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." A number of glorious glimpses are beautifully delineated in this precious passage. This article will deal entirely with the portrayal of these word pictures touching the eternal home for immortal souls. Heaven as a realm, without tears, pervades each picture we shall be describing.



ROBERT R. TAYLOR JR.

world where thousands pay nature's final debt daily. Here we experience the loss of noble fathers, godly mothers, precious children (the writer has just returned from attending the funeral of a thirteen-year-old youngster in our community), beloved brethren, useful friends and benevolent neighbors. Death will not break the circle of heaven's redeemed. There will not be any empty chairs in heaven such as millions of earth's families know this very moment. We have long lost count of the numerous funerals in which we have faced people whose hearts were breaking and bleeding because the dearest on earth had been called away. We have sought to fill partially the painful void created in their hearts by reading God's Word, commenting upon the precious promises vouchsafed to us and lifting our voice to the upward throne of grace, solace and comfort. With what frequency have we been a part of the slow moving processional as we went to the silent city of the sleeping dead for Mother Earth to receive the bodily remains of another who has gone "the way of all the earth". When such is experienced what heavenly-minded disciple has not longingly desired that realm where painful deaths, sad funeral messages, sobering funeral processions and the mournful episode of depositing another body into Mother Earth will be absent forever? Does not your soul desire a habitation in that deathless home reserved for the redeemed spirits of all ages?

### THERE WILL BE NO SORROW THERE

The aged apostle was promised that sorrow will never mar the happiness of those in that "summer land of bliss". From the day that Mother Eve stretched forth that first hand of transgression and plucked the forbidden fruit until now, this world has known sorrow and sighing. Sorrow, like death, knows no respect of persons. It is the common lot of all humanity. It pervades the mansions of the wealthy and is no stranger to the shacks of the poor. The educated man is acquainted with it as is the illiterate individual. One may rise today from a sweet night of peaceful slumber feeling perfectly happy and yet the day may witness a sorrow sweep into his life that will make sadness his lifetime companion. Many who read these lines could fill a volume with the sorrows they have faced along life's rugged pathway. As children of sorrow here should not we be eternally grateful that beyond this land of "sighing, moaning and weeping" lies a realm perfectly free of sorrow? Are you planning to go to heaven when you die? If such is not in your present plans, what assurance do you have that this will be in your plans tomorrow?

### THERE WILL BE NO PAIN THERE

No pain! If an earthly country could truly advertise itself as a refuge completely free of pain, it could never accommodate the millions who would immediately congregate there. There would not

even be standing room in such a country. However, no earthly country can offer such. Pain is universal. It is written upon the faces of the aged, heard from the lips of the diseased and witnessed in the mangled forms of the injured. This writer has visited hundreds of hospital rooms and homes where acute pain and suffering were sadly portrayed. Such scenes found people who had suffered almost beyond human endurance. After observing the yearning eye of faith rests more strongly upon that place where pain, tears and death will have been banished forever more. Heaven — the place of no tears bids you an earnest welcome. Does not your soul longingly desire an abundant entrance into this heavenly realm?

### "Truth"

LUCY CHAMLEE

In John 18:37 Jesus said . . . "everyone that is of the truth heareth my voice." Truth is unchangeable, timeless, and everywhere and always the same. Truth is a "fixed star" that men may set their course by, but which they cannot move, alter, or change. It is the equation of thought and thing, mind and reality. It is constant and lives forever.

Truth, it is said, belongs to no man and yet it is every man's treasure. It is not a thing of words or abstract ideas only, but is meant for life and living. Emerson said it is "the finest and noblest ground on which people can live." In John 8:32 we learn that if we know the truth it shall make us free — free from prejudices, imaginary fear, uncertainty and doubts about ourselves and others. The most important certainty concerns eternal truths that give purpose and reason to a man's life. With this freedom we have no need to rely on lies, evasions or half-truths.

In John 1:17 we learn that grace and truth come by Jesus Christ. Close adherence to the truth protects a man from that worst kind of fraud — self-deception, and also gives him standards of judgment as insurance against being deceived or cheated by others.

We can never learn the truth too early, learn too much, or start too late to seek it. Moreover, that mind stays healthiest and most content that looks out and sees the need to serve others. We must arm ourselves with the "Sword of Truth." This is our greatest weapon and strength. To have truth on our side we must be sure that we have placed ourselves firmly on the side of truth.

### GOD SHALL WIPE AWAY ALL TEARS

As a loving Father Jehovah God is pictured as being deeply interested in removing every cause responsible for a tear on the cheek and tinge of sadness in the heart of the redeemed. Recall the years of precious childhood when we received a hurtful fall. With tears streaming down our faces we immediately sought the solace of our fathers and mothers. With loving hands they brushed away the tears of hurt, spoke soothing words and sent us back to play with happy hearts again. It is a deeply cherishing thought that the creative hand which once dipped out into a vast nothing and produced a beautiful universe will remove forever the tears from the eyes of the redeemed. We live in a vale of tears. Tears are the common lot of humanity as we travel through this land of sin, sickness and sorrow. Even the strongest of men weep in moments of misery or as they face the hour of death; when their dear loved ones are taken by the Grim Reaper. In heaven no tear will dim the eye or stain the cheeks of God's redeemed. That which has caused tears will be banished from heaven—the realm of overflowing joy, lasting love, eternal contentment and abiding happiness. Dear Reader, are you piloting your soul toward this beautiful home of the soul? If not, will you not obey the gospel this very day and make diligent preparation one day to inherit this land of "no tears"?

### THERE WILL BE NO DEATH THERE

The pale horse and his rider death will never invade the heavenly realm. What a contrast to our

## WORDS of TRUTH

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GUS NICHOLS

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The Editor

## Some Questions Answered

“Dear brother Nichols:

My neighbor has me bested in an argument concerning the first chapters in the Book of Genesis. I will appreciate your reply immediately to the following questions.

1. If Adam was the first man and Eve the first woman, why do we read of the creation of a man in Gen. 1:26-28; and then after the seven days are over we read of another man created in Gen. 2:7?

My friend says there were two fountain heads for the human race, and that we all did not come from Adam and Eve. Is he right? Or, am I right in thinking Adam and Eve were the first human beings, and that we all came from them?”

Adam was the first man, and the Bible says that he was. Paul says, “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit.” (1 Cor. 15:45.) Paul is here quoting Gen. 2:7. He says, “And so it is written”, and quoted that Adam was made “A living soul”. This is not in the first chapter of Genesis; neither is it after the seventh day as was supposed. The man created in Gen. 1:26-28 is the same man we have a second record of in Gen. 2:7.

If the reader of the Bible will carefully read the first six verses of the second chapter of Genesis he will discover that the writer of the Book, having told of the creation of all things, in the first chapter, tells of God resting on the 7th day, in the first verses of Genesis 2. Then he goes back to the beginning and again tells us about the creation of the first chapter, going more into detail this time, even telling us that the man was made out of the dust of the ground, and the woman from the man's rib. (Gen. 2:4-7; verses 20-24.) In this fuller explanation of matters he tells us that the woman was the mother of “all living”, and thus, the first woman. (Gen. 3:20.)

Yes, the writer turned back after the “Seventh day”, to the beginning, and tells the reader that he was doing so. He says, “These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field BEFORE IT WAS IN THE EARTH, and every herb of the field BEFORE IT GREW, for the Lord God had not caused it to rain upon the earth, AND THERE WAS NOT A MAN TO TILL THE GROUND. And there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man, (past tense, back in Gen. 1:26-28), of the dust of the ground, and breathed into his nostrils the breath of life; and



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man became a living soul.” (Gen. 2:4-7.) Remember, this is the verse Paul quotes when he says, “And so it is written” that “The first man Adam was made a living soul”. (1 Cor. 15:45.) And let us also remember that the record says of Eve that “She was the mother of all living”. (Gen. 3:20.) And, according to Paul we did not all come from different fountain heads, as is contended by some, but he says of God that he, “Hath made of one blood all the nations of men for to dwell on all the face of the earth.” (Acts 17:26.) So, Gen. 2:4-7 is only a fuller explanation of Gen. 1:26-28, and has no reference to the false idea of a second creation, or the creation of a second man and woman. Again, we see that Atheists and modernists do not have a leg to stand on, in their contentions, and that the Bible is not afraid of the closest of investigation.

2. My neighbor also contended that Cain got his wife from among the offspring of this first man in Genesis 1: for first of all Adam had no daughters, and then it says Cain went to the land of Nod and there he “Knew his wife”—loved her upon first sight, and took her to himself. Who was Cain's wife, if Adam was the first man and Eve the first woman?”

Cain's wife was one of the offspring of Adam, who was called “The first man”. (1 Cor. 15:45.) She was one of the offspring of “EVE” who is called “The mother of all living”. (Gen. 3:20; 2:20-25.) And all nations were made “Of one blood”—are the offspring of Adam and of Eve. (Acts 17:26.)

Yes, the record says Cain went to the land of Nod, and “Cain knew his wife”. (Gen. 4:16-17.) But this says he had a wife and knew her, and does not say he “knew” some stranger met in the land of Nod who was not his wife, and then he later took her to become his wife.

In this same chapter it says twice that Adam “KNEW” his wife, and, of course, he had had a wife since back in chapter 2. It says, “And Adam knew Eve his wife”. (Gen. 4:1.) Then again in the same chapter it says, “And Adam knew his wife again”. (Gen. 2:25.) In between these verses we read, “And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the East of Eden. And Cain knew his wife.” (Gen. 2:16-17.) Obviously, then, the word “Knew” has no reference to meeting some strange woman not his wife and becoming acquainted with her. What then does it mean?

Let us more fully examine the contexts of these passages. In Gen. 4:1 it is said, “Adam knew Eve his wife AND SHE CONCEIVED, AND BARE CAIN.” Adam already a wife and “knew” in the sex relation of begetting a child. This same thing occurred again when it is said, “And Adam knew his wife again; and she bare a son, and called his name Seth.” (Gen. 4:25.) But our friend might say this surely is not said of the text saying Cain “knew” his wife. Yes it is exactly what the Bible says: “And Cain knew his wife; and SHE CONCEIVED, AND BARE ENOCH.” (Gen. 4:17.)

### OTHER SCRIPTURES

There are many other such scriptures in the Bible, in which some such expression is used of the begetting of a child. Briefly, here are some of such statements.

Gen. 24:16 “And the damsel was very fair to look upon, a virgin, neither had any man known her.”

Gen. 19:8 “I have two daughters which have not known man.”

Again, when a man cohabited with his own daughter—in-law, the record says, “And he knew her again no more.” (Gen. 38:26.)

Again: soldiers were admonished to spare virgins and not kill them. The record says, “All the women children, that have not known a man by lying with him.” (Numbers 31:18.)

Again, in verse 35, “Of women that had not known man by lying with him.” (Num. 31:35.)

“Four hundred young virgins that had not known man by lying with any male”. (Judges 21:12.) Of another woman, it says, “They knew her, and abused her.” (Judges 19:25.) So, when Cain “knew his wife and she conceived” (Gen. 4:17) it has no hint to the false idea that he had just met a strange woman whom he “knew” on first sight. etc.

But it is also false doctrine to say Adam had no

daughters. The Bible says, “AND HE BEGAT SONS AND DAUGHTERS”. (Gen. 5:4.)

The Bible teaches the truth, but men do not always properly present its teachings. Liberalism is now the most dangerous doctrine facing the church. Let us rise up and defend the truth. (Phil. 1:17.)

## Paul's Unfinished Sermon

EARL WEST

Titus was a Greek Christian whose home was generally accepted to be Antioch in Syria. His name is Latin. Paul converted him. (Tit. 1:4.) His life was closely connected with that of Paul. He is mentioned in Paul's two letters to the church at Corinth, where it is clear that he made two or possible three visits to that city. Paul often boasted to the Corinthians of Titus' loyalty. (2 Cor. 7:14.)

Tit. 1:5 implies that Paul and Titus came to Crete together, and the apostle proceeded from this place along leaving Titus to set in order the things that were wanting. Scholars are generally agreed that this visit could only have taken place after Paul's first imprisonment in Rome during which time he was going to Spain. On his return he would have passed by Crete. For him to leave while things were “wanting” would have implied that Paul did not have opportunity to see after matters himself. So Titus was left to carry on the work.

Later from Rome, Paul wrote the three letters to Timothy and Titus. Titus apparently was the first of these epistles. Here one discovers that Paul had not made up his mind whether to send Artemis or Tychius to take his place in Crete. (3:12.) But when he wrote Second Timothy, he had sent Tychius to Ephesus to replace Timothy. (2 Tim. 4:12.) Whether Paul met Titus at Nicopolis (Tit. 3:12.) is, of course, uncertain. However, from 2 Tim. 4:10 there is an indication that Titus may have been sent by Paul to Dalmatia.

### PAUL'S APOSTLESHIP (Tit. 1:1-5.)

Paul's salutations are rich mines of truth if one will follow all the implications and suggestions opened up by him. Thoughts too profound to utter come stumbling over themselves as Paul lays before Titus the greatness of his own work.

Two reoccurring words are “apostle” and “servant,” which one finds in many of Paul's salutations. They aptly describe the apostle's own concept of his work. He was an apostle not “one whit behind the very chiefest.” Though a “child untimely born,” he was still sent by the Lord with a mission of preaching Christ to the Gentiles. (Acts 26:16-18.) But Paul was furthermore a servant, technically a slave. He had voluntarily surrendered himself to the Lord. His life he had counted nothing except so far as it could be of use in the service of Christ. He was void of any worldly ambitions or desire for possessions or money. As the Lord's slave, he moved from city to city with but one object in mind, and that was to glorify Jesus by preaching him to all the world.

The salutation further laid before us the purpose of Paul's apostleship. The phrase “according to the faith of God's elect, and the knowledge of the truth which is according to godliness,” describes Paul's apostleship. There can be no doubt that he received his apostleship with a view to promote or bring into exercise the faith of God's elect. He was to plant and promote faith in the hearts of God's people. Now in connection with this, Paul was to advocate a knowledge of the truth of God.

To the church at Rome, he could declare that he had been “separated into the gospel of God.” (Rom. 1:1.) It was this gospel that contained the knowledge of God, a knowledge so essential for people to become the children of God and to maintain that relation to Jehovah. Certainly one should not overlook the fact that this knowledge as Paul describes it to Titus is one which tends in the direction of godliness. This is the peculiar characteristic of all knowledge of the gospel. Its end result is that it brings people closer to God. This is not true of worldly knowledge. Knowledge of music may make one a great artist in this field. Knowledge of the facts of the universe may make

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## Bible Doctrine Of Heaven

ROBERT R. TAYLOR JR.

Several years ago this writer presented a message setting forth some Biblical glimpses of glory. As the people left the building one Christian lady suggested that since heaven is the ultimate hope of the Christian that more teaching and preaching should be done relative to this glorious subject. Perhaps we have not done as much preaching, teaching and writing about the sweetness and beauty of heaven as we should. God's Book has much to say on this theme of all themes. It shall be our purpose in this and subsequent messages to share with you some of the beautiful glimpses of glory which have been vouchsafed to us within Holy Writ. Our motive is to deepen the desire of each reader to be a part of that blissful banquet that will yet be held beyond the bright blue.

### THE BIBLICAL GLIMPSE OF REST

The Bible portrays heaven as a place of rest. Hebrew disciples were in the midst of heavy persecutions. Continued steadfastness toward the Christ was endangered. To bolster their flagging energies the writer said, "There remaineth therefore a rest to the people of God." (Heb. 4:9.) While on rocky Patmos the aged John wrote, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13). To suffering saints at Thessalonica Paul wrote, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, . . ." (2 Thess. 1:6-7). In judgment God will recompense TROUBLE to those persecuting you and will bestow REST upon you who are troubled. Many Bible students have just given surface study to verse seven. They make rest into a verb and thus lose much of Paul's great promise to the afflicted saints in this Macedonian metropolis. He uses the word as a noun. Rest will be given you who have been afflicted for the sake of Jesus. In the Precious Invitation our Lord made the gracious request, "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, Emphasis added.) Employment of rest twice in this great invitation prompted Brother H. Leo Boles to write, "'Rest' in verse twenty-eight may be equal to forgiveness of sin, and 'rest' in verse twenty-nine may refer to the rest that faithful ones have in heaven. If one comes to Jesus and lives as he teaches that one to live, he shall have rest from all sins and have a home in heaven at last."

### (COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW p-254.)

To those who have toiled diligently and experienced fatigue there is no sweeter anticipation than rest. This writer grew up on a West Tennessee farm. After following a team of horses and a breaking plow from sun-up to sun-down we looked forward to quitting time when we could head the horses home, remove their harness, do our chores at the barn and know the sweetness of a night of rest before the process was repeated the following day. In gospel meeting work we have often closed a meeting and started another, and another with but little rest. After a spring, summer and fall of this the idea of rest for a few days is very appealing. We love preaching better than anything but it is an exhausting work though so richly rewarding. The Holy Spirit knew what was in men. He knew that rest would be a very beautiful term in man's mind to describe the glories of the heavenly world. Some fifteen or sixteen years ago Brother Boone Douthit and this writer conducted the funeral for a saintly Christian woman in a little Middle Tennessee community. Shortly before her death she gave utterance to this beautiful hope: "I am tired and want to go home." By home here she did not mean the little humble abode where she lived for the words were spoken in its very confines. She was speaking of heaven—the home of the soul. As her earthly sun

was setting by deep faith she looked for a place where glorious rest would be her prized possession. How wonderfully fine to close this earthly pilgrimage with the well-grounded hope that a brighter day lies ahead. Heaven will be rest; hell will afford no rest. Does not your soul yearn for the heavenly rest?

### THE BIBLICAL GLIMPSE OF A BETTER PLACE

Inspiration beautifully portrays heaven to us as a better place. "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." (Heb. 10:34.) Concerning the patriarchs enshrined in "Inspiration's Hall of Fame" we read, "But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Heb. 11:16.) Moses turned his back on the temporary pleasures of what sinful Egypt could afford him because he saw something better in God's realm of recompense. (Heb. 11:24-27.)

We realize that better is a relative term. Employment of this term by the Hebrew penman permits us to compare what shall be with what is and to form the glorious conception that heaven will greatly surpass anything we have known on earth. Humanity has always evidenced an interest in that which promises to be better. Centuries ago multitudes of Europeans and Asians left their native shores and braved the dangers of the Atlantic and Pacific Oceans because they thought the New World offered them something better. They were searching for a better way of life. Men change jobs, families move to new communities and new friendships are formed because people still seek that which is better. Most parents at one time or another have been heard to say, "We want our children to have a BETTER way of life than we have known." The Holy Spirit knew of man's avid interest in that which is better and thus furnishes this beautiful word to form for us an enrapturing glimpse of glory. Does not your soul longingly desire that better realm that lies "beyond the sunset's radiant glow?"

## Why They Do Not Come Back

The common lament goes, "I got my neighbor to come to church with me one time but he won't come back any more. I just don't know what's wrong with him." And how common it is for us to hear the preacher scolding his audience by saying, "If the members of this congregation would do their work we could fill our church building with visitors."

Surprisingly enough, if we preachers will investigate we will often find that the members are trying to do their work but they are meeting with failure. Why? In many instances it is the fault of the preacher himself! The member works hard to get his neighbor to the service and then the preacher presents his lesson in such an offensive way until the visitor cares nothing at all about returning in order to be abused again.

In our meetings the visiting preacher will often lambast his audience which includes the friends of interested and evangelistic minded members and then after a week he leaves while the resident members have to struggle the rest of the time to convince their friends that the preacher really wasn't trying to be ugly.

This writer has preached in several meetings where he was told that many in town would not attend the meeting because the preacher last year offended them. Very seldom has the subject matter been condemned but it is usually the attitude the meeting preacher assumed in the pulpit.

Brethren, people do not like to be ridiculed and treated as if they could see the point if it were not for their prejudice! "Smart aleck" preaching may impress some brethren but it does not impress visitors and it is not in harmony with the plain teaching of the Bible. Paul says, "Preach the truth in love" (Eph. 4:15). We preachers would do well to honestly examine our attitudes in the pulpit. How easy it is to abuse this privilege when the audience cannot talk back.

One thing that would help us would be to get out of our offices and have close contact with the

people in our communities. When we know them and they know us it is so much easier to have a good attitude toward them. Paul's advice to "be all things to all men" is still pertinent but we have largely overlooked it in our presentation of the truth.

If one is offended because of the truth then of course we have no control over the situation but if he is offended because of the WAY the truth is presented then the messenger must bear the blame. So, instead of rebuking our members for their failure perhaps we preachers would do well to examine our attitudes in the pulpit. If one believes we love him he will listen to what we have to say. He may not accept it but at least he has listened and this within itself would be a tremendous improvement in many places.

Another reason involves our radio preaching. This writer has a great deal of contact with many denominational people. Many of these have told me that their impression of "church of Christ preachers" is that they are "arrogant, pompous, know-it-alls." They have gained this impression by listening to the radio for they have never attended our services. I am sorry to say that in many instances this reputation is deserved. I know that we usually say, "Well, they just can't stand the truth and you know that old saying, 'When you hit a dog he'll holler.'" But as we pointed out in the first article it is entirely possible that we have offended these people because of the WAY we have presented the truth.

It is hard to conceive of Christ having such an attitude in his dealings with humanity. Probably, however, these impressions are made because we preachers "just don't think" and we do not consider what kind of an impression we are leaving for surely we do not really intend to be offensive. It is very difficult to overcome emotional blocks. How many of us are completely logical about everything that affects us?

This is no call to compromise the truth but it is a call to examine our attitudes in our presentation of the truth.

Another problem in our preaching is that of "preaching over the heads" of the people who visit our services. We have long taken pride in our simple approach to the gospel. However, many of the terms which we toss about casually are so much unintelligible jargon to the average denominationalist. For example, the average person does not know the meaning of "alien sinner," "Old Covenant," "Patriarchal Age," "Mosaical Age," and "Apostolic authority" just to mention a few. Of course, these are old familiar terms to us but we should not assume that the average religious person knows what they mean. He usually does not and so he leaves the service without understanding what was said and then we wonder why he refuses to respond after "hearing such a plain gospel sermon." (If you want to test this promise ask a few of your denominational friends what these terms mean.)

These observations are intended to be constructive criticisms of our preaching methods. People are dying and we must save them and if they refuse to obey because we have gotten in the way of the message then the solution is obvious.—Philp Black, P. O. Box 512, Jacksonville, Ala. 36265

## Grief That Could Have Been Avoided

FRANKLIN CAMP

"When Jesus was gone forth into the way, there came one running, and kneeled to Him, and asked Him: Good Master, what shall I do that I may inherit eternal life? . . . And he went away grieved; for he had great possessions." (Mark 10:17-22.)

MATTHEW, MARK AND LIKE ALL RECORD THIS INCIDENT. Perhaps one reason all three deal with this incident is because it raises one of the great choices that must be dealt with. It is especially timely for this materialistic age.

NO YOUNG MAN MENTIONED IN THE NEW TESTAMENT INDICATED GREATER PROMISE THAN THIS YOUNG MAN. Yet no one mentioned in the New Testament failed more miserably than he did. Multitudes have followed in

## Paul's Unfinished Sermon

(Continued from Page 2)

one a great scientist, but one can have all this knowledge and still not be in a righteous relation with God. The greatest knowledge is that which brings us into this relation with God.

Next, Paul lays down the basis of his apostleship, which he declares to be "in the hope of eternal life." This hope was promised before time eternal—a remarkable truth that should not be overlooked! The hope of eternal life is one that spans the vast eternities of time.

Tit. 1:5 states the reason that Paul left Titus in Crete was "to set in order the things that were wanting, and appoint elders in every city." As to the former of these, it is not clear what exactly was wanting in the city. Judging from the entire content of the epistle, one could see that there was wanting a proper organization of the local congregation. They still needed elders in the churches. Further, the church needed some instructions. They also needed to be warned against the sins that were characteristic of the Cretans. They needed the encouragement to maintain good works, to avoid unnecessary controversy, and to shun obstinate heretics.

But this verse calls special attention to the organization of the early church in that there were elders in every city. Elders were appointed in every church. (Acts 14:23.) These were to be the overseers. (Acts 20:28.) "This was virtually to say that each church or Christian community was to have its governing body of elders, for in the very infancy of the Christian cause in Crete, it is not to be imagined that each town could have more than one such community. This, as Fairbairn observed, suggests the congregational autonomy of the church, the equality of elders, and their function in governing the local congregation.

### HERETICAL TEACHERS (Tit. 1:12-16)

Crete was known as the home of a people of falsehood, ferocity, and gluttony. Their reputation was familiar in all the Mediterranean world, and this truth had been voiced many years before Paul's day by one of their own priests and prophets, Epimenedes, a native either of Phaestus or Cnossus. Epimenedes lived six centuries before Christ. Tradition says it was he who suggested to the Athenians that they build an altar to an unknown God. (Acts 17:23.) When the Cretans boasted once that the tomb of Zeus was on their island, Epimenedes said this was not true, and added the phrase, "all Cretans are liars."

Now recalling this Paul quoted the statement as an explanation of the condition among the Cretans. For a congregation to exist in such an area meant that it was constantly under pressure to return to this worldliness. Like the Jews who had opposed Paul's preaching, the Cretans, too, were unruly men, vain talkers and deceivers. They were doing their best to play havoc with the church, and perhaps even had succeeded in accomplishing part of this goal.

Certainly such conduct could not be tolerated in the church. These sins needed to be reprovved sharply. No compromise with regard to these was allowed for Titus!

Sin always needs to be condemned in a straightforward manner. It is encouraging to know, however, that even in an environment of such volatile evil, there are still some who are inclined to be obedient to the gospel. No community is ever so evil but that there are some few who could be induced to become obedient to God. But the responsibility of remaining faithful demands constant vigilance, particularly on the part of teachers of the word of God.

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## Grief That Could Have Been Avoided

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his steps since that fatal day.

**THIS YOUNG MAN HAD MANY FINE QUALITIES.** He came running to Christ. This shows his eagerness. This characteristic is to be admired. How wonderful it would be today if more had this quality. The greatest thing one can do is to become a Christian, yet how many are

hanging back. Next consider his humility. He kneeled. This shows his respect for Christ. His position was high but he had evidently remained humble. How much the youth of today needs humility before Christ, and reverence toward things that are sacred and eternal. He also was a young man of **COURAGE.** In spite of his high standing he did not try to conceal his sense of need and admiration for Christ. He did not seek a private interview. He stepped out in the presence of a crowd. Furthermore he was a young man with discernment. He said, "Good Master," He knew goodness when he saw it. He was able to discern that Jesus was unique among men. Surely in our day this quality is sorely needed. Young people need the ability to see through the clouds of falsehood that would obscure the usual nature of Christ.

**FINALLY THERE WAS A SPIRITUAL QUALITY ABOUT THIS YOUNG MAN.** He came to Christ with a solemn and vital question; "What must I do to inherit eternal life?" His mind is turned toward spiritual things. He does not come seeking healing for his body, but to inquire about the salvation of his soul. No man ever traveled on a greater errand than that. Most men inquire about the good to be obtained in this present world, but this young man was thinking of the life that is to come. **BEHOLD THE YOUNG MAN.** What a future lay before him. Surely if the New Testament records the names of those that lived with Christ during his earthly ministry and in the days that followed the beginning and course of the cause of Christ, we would suspect to find this young man among those listed. But such is not the case. This is the last mention of him. He had his day, his opportunity and let it slip. How could it happen? What was the fatal flaw, in such a fine young man, that plunged him toward ruin?

### WHY HE FAILED THE TEST

**IN VIEW OF THE PREVIOUS QUALITIES** mentioned, we would have expected this young man to have answered Christ by saying, "WHATEVER YOU SAY I WILL DO." But this was not his answer to Christ. His anxious question turns into a selfish refusal. His high aspirations are strangled by the stronghold of Mammon.

**WHEN HE TURNED AWAY FROM CHRIST** he was sad but it was not the sorrow of a penitent heart for sin. It was the sadness of selfish disappointment. It was a sadness that would find no relief. The Bible describes it as the sorrow of the world which brings death and ruin. (2 Cor. 7.) What an anti-climax to one of life's greatest opportunities! The young man that came running now turns to walk away with footsteps that are heavy. The earnest inquiry gave way to selfish refusal. The longing for freedom of soul is strangled and strangled by his slavery to Mammon. The great desire of his heart is crowded out by the tangible and material possessions of earth. It is enough to make a world weep with him!

### PONDER SERIOUSLY HIS FAILURE

**HE CAME TO CHRIST SAYING, "WHAT SHALL I DO TO INHERIT ETERNAL LIFE?"** Jesus said, "Thou knowest the commandments." He replied, "I HAVE BEEN KEEPING THESE." He came to Christ concerned about keeping the commandments but he was even more concerned about keeping his money. Which am I most concerned about—the commands of Christ and keeping them, or keeping my money?

**HE RAN TO CHRIST AND KNEELED.** He bent his knee. That is fine. Multitudes have never even done that much. But while he bent his knee he refused to bow his will. The bent knee is of no value without the bowed will.

**HE BOWED HIS HEAD IN REVERENCE,** but he would not bow his heart. The bowed head without a bowed heart means failure, and the rejection of Christ.

He was ready to feign allegiance but he refused obedience.

He wanted heavenly treasure but he would not give up earthly possessions.

He knew what he needed but he would not give up what he wanted. He felt the needs of the soul but he wanted earthly possessions.

Christ asked him to sacrifice present ease and comfort for future joy and bliss, but he sacrificed future bliss and eternal joy for present ease and convenience.

**CHRIST ASKED HIM TO GIVE UP MANY MATERIAL THINGS** for the one vital thing he lacked. He gave up the one vital thing he needed for the many material things that caused his soul to perish later.

Christ asked him to give up, and give away, what he would soon lose anyway, in order that he might receive that which would satisfy and last forever! He held fast to his possessions and lost the treasures that rust cannot corrupt.

Christ asked him to follow him into life, but he followed his possessions without life and into death!

WHAT IS YOUR CHOICE?

## Lord If Thou Hadst Been Here.

LEON BARNES

In the eleventh chapter of John's gospel account, the writer tells of the death of Lazarus and the Lord raising him from the dead. Jesus was not in Bethany at the time of Lazarus' death and by the time he got there the body had been entombed for four days. As the Lord comes near to Bethany, Martha, one of Lazarus' sisters, comes out to meet him and in verse twenty-one we have the record of what she said when she met the master. "Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." Martha knew that Jesus was the Son of God and that he had the miraculous power to heal whatever sickness one might have. She knew that it would not have been compatible with the Lord's nature to have stood by and watched his friend die when he could save him. Just as Martha knew that Lazarus would not have died if Jesus had been there, because that would not have been in harmony with his nature, today there are things that happen among "supposed-to-be-Christians" that declare, as from the house top, that the Lord is not in their presence because such things are out of harmony with his nature.

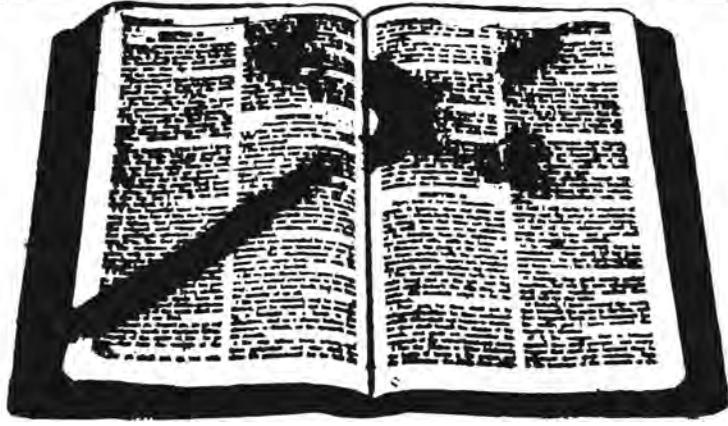
For instance, when one sees an individual with an unforgiving spirit he may know assuredly that the Lord is not present in that individual's life. For the Lord was one who was willing to forgive, even the headstrong Peter who denied him, or the faithless Thomas who doubted him, even the self-willed Saul who persecuted him and the envious Jews who crucified him. So one may know where a forgiving spirit is absent, so is the Lord absent.

Again, when one sees the attitude which says, "I want to get by with just as little work as possible and still go to heaven" He can know the Lord isn't there, for such an attitude is completely out of harmony with his very nature. It was Jesus who said in Matthew 5:40,41 "If any man will sue thee at the law and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." The very principle the Lord is here teaching is that one must go beyond that which he is lawfully required to do. So One may know where he finds the attitude "Do as little as you can to get by" the Lord is not there, for if the Lord had been there the attitude would have been "Let us go the second mile".

Furthermore, when one finds the attitude that says one can be saved in wilful disobedience to one of God's laws, he may know the Lord is not there for such is out of harmony with his nature. For he taught that it was not enough to call upon him as Lord, one had to obey him (Matt. 7:21). See also Heb. 10:26 and James 2:10. The Lord never taught that it was within the right of man to pick and choose which commands he would obey and which he would reject. To reject one law of God, whether that law is the command to be baptized, to not forsake the assembly, to give as we have been prospered, to carry the gospel to all the world, or whatever, sin and the wages of sin is eternal death in hell (Rom. 6:23). It is the place of Diety to give the commands. It is the place of humanity to obey the commands. So if the Lord is there to rule the life of man, his will is to obey every command of God explicitly.

Is the Lord the ruler of your life or do those who behold your life say, "If the Lord had been there he would not have acted in such a way?" **LORD IF THOU HADST BEEN HERE. . . . ?**

# WORDS of TRUTH



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

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

VOLUME 7

FRIDAY, MAY 15, 1970

NUMBER 19

## Two Lovely Memories

On Monday, May 4, this writer spoke at the funeral service of Brother O. L. Parsons of Iuka, Mississippi. He was 71 years of age at the time he left earthly scenes. For nearly forty years he had been a member of the body of Christ. May 3, the day of his death, marked twentyeight full years he had served in the eldership of the Berea congregation of Tishomingo County. The funeral was conducted at the building where the Berea congregation meets. Perhaps there were as many people outside the building as were inside. Such shows the high esteem and genuine affection in which he was held. It has been a long time since this writer spoke to as many people on a funeral occasion.



ROBERT R. TAYLOR JR.

In his departure he left behind many beautiful footprints on the sands of time. Among these were a good name both among Christians and non-Christians alike and the exquisite beauty of sterling Christian character. He filled with eminent success the important roles of faithful husband, godly father, generous grandfather, able elder, effective Bible teacher, benevolent neighbor and a strong supporter of the "old paths." This noble spirit lived an exemplary life among his contemporaries in northeast Mississippi. The wholesome shadow of his useful pilgrimage touched for good countless other lives. Like Jonathan of old he strengthened many hands in God (I Sam. 23:16). Many are Christians today due to his teaching and influence. Some are preaching today due to the encouragement he extended in earlier days.

On Sunday night before his funeral the writer stood with the family by the open casket. From his devoted companion and an affectionate son came two beautiful and well earned tributes of loving respect to their loved one. We share them with you in this article.

### "HE ENJOYED THE RIGHT THINGS"

For several minutes Sister Parson recounted many of the happy moments they shared in the forty-four years of their marriage. She told of their conversion to Christ, how far they walked to be baptized and how happy they were as newborn Christians. Together they became heirs of the grace of life, cultivated carefully the Christian graces and reared their children to love and respect deeply the God of heaven. It was clearly evident from the gist of her conversation that the cause of

Christ had been of uppermost concern in their many years of serving the Lord together. In speaking of what brought her late husband happiness she said, "He enjoyed the right things." What a beautiful tribute for a wife to say by the open casket containing the earthly remains of a loving husband. Perhaps no other human being knows as much concerning any individual as does the marriage mate. From her long years of walking faithfully by his side, wearing honorably his good name, genuinely sharing in both moments of happiness and sadness she knew his source of chief satisfaction. He experienced joy in the realm of righteousness. He served a Saviour who "loved righteousness and hated iniquity" and such he sought to emulate (Heb. 1:9). According to the American Standard Version Titus 1:8 demands that an elder be "a lover of good. . ." A negative and positive characteristic of real love is that it "Rejoiceth not in iniquity, but rejoiceth in the truth; . . ." (I Cor. 13:6). It is an eloquent appraisal of a man when it can be affirmed by the one who knew him best that "he enjoyed the right things." If you were to die tonight, would the person who knew you best be able to say truthfully, "he (or she) enjoyed the right things"?

### "THE BIBLE WAS ALWAYS IN HIS HANDS"

Near the casket which contained this tabernacle of clay was a floral tribute depicting an open Bible with flowers covering the right half. Lawrence, one of the two surviving sons, looked at it and remarked in our presence, "That is so much like Daddy. The Bible was always in his hands." Brother Parsons loved God's Word. Most of his life had found him a diligent student of its sacred contents. Many of its precious passages he had committed to memory. He loved to converse about the Grand Old Book. This is quite rare in our time for Satan has convinced most people that Bible talk is not polite talk. So frequently had Brother Parsons studied God's Book before his children that they associated that Book with him. Jehovah God had made his hands and those hands often held reverently God's Volume of Inspiration. Like the sweet psalmist of old he knew that the blessed man delights "in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:2). Like the noble Bereans this elder at another Berea "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). Like Timothy he studied to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Brother Parsons loved to hear sound preaching. In him every gospel preacher had a true friend. He loved good gospel literature. He read great gospel papers such as WORDS OF TRUTH. He found the gospel of Christ to be intensely interesting. It was the

sweetest of all stories. We can never imagine him asking or even thinking, "Do I have to go to worship today or tonight"?

Fathers, what book will your child associate with you by way of memory? Will it be the Bible? Will it be a book designed to help make money? This writer cherishes the hope that his children will associate just one Book with their memories of him the Bible. Any other book will not then matter. Had your remains been in this open casket would this floral tribute have been an appropriate reminder of your real attitude toward God's Book? Could your son or daughter have said about you what this son did about his lovely father?

### An Honest Man's Quest

GUS NICHOLS

Give me truth and the truth I'll do;  
For in John eight, verse thirty two,  
Our Saviour said, as you may see,  
It is the truth that makes man free.

Give me truth as it is revealed;  
Without a word being concealed,  
Just give me truth, plain Bible truth,  
Adapted to all — age and youth.

Give me truth, as in the Good Book,  
Without addition, change or crook.  
Some may go onward, not satisfied,  
But in Christ's doctrine I'll abide.

Teach me plainly; just preach the word;  
That which the early Christians heard;  
For it'll make me what it made them,  
In Acts 2, in Jerusalem.

Preach me the word in power and might,  
Show me the way, give me the light.  
Reprove, rebuke, teach and exhort,  
But do not pervert, nor distort.

Yes Bible truth may pierce my heart,  
But I'll obey and do my part.  
I'd rather have truth in terror,  
Than to hear smooth lies in error.

And give me truth, fresh from the Book.  
For anything else no one should look.  
Only the truth can save the soul.  
And help us to reach heaven's goal.

With truth I wish my lamp to be lit,  
My soul doth love and cherish it!  
So, give me truth and I'll obey,  
And stand approved on judgment day.

## WORDS of TRUTH

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## A Plea For Godly Homes

Our Lord Jesus Christ makes it plain that one who puts away his companion, "Except it be for fornication, and shall marry another committeth adultery" (Mat. 19:9; 5:32). As we have abundantly shown before, this is an exception to a rule. The rule was and is, "Whosoever shall put away his wife, and marry another, committeth adultery" (Mk. 10:11).



GUS NICHOLS

"Fornication" is the only exception to this rule.

But men will first of all get involved in an adulterous marriage, and then want gospel preachers to pervert the word of the Lord in order to justify them. But no preacher is worth his salt who will not kindly, but plainly, teach the truth on the subject.

Some also offer excuses rather than show respect for the law of Christ. Many of them eventually harden their hearts until they don't care what the Lord said about the matter.

But sin is an awful thing, and adultery is an awful sin. It is no little sin to break up one's home and to totally ignore one's marriage vows. It is no little sin to wreck the life of another, some times the life of an innocent person. One is not innocent who will ignore the law of Christ and begin living as the lower animals, with no thought of guilt. It is no little crime against God and society to dig up little children by the roots, as though they were no more than fruit trees, and move them about until, morally and spiritually, they become so hardened that they become criminals in society.

Our nation is morally rotten, and one of the undeniable proofs is in the fact that about one out of every four couples who get married become divorced. Furthermore, our nation, and especially our State, permits divorce for nearly "every cause". This is still a sign of "the hardness of" hearts and of a full rejection of God and his will (Mat. 19:3-9).

Of course, there are some innocent companions who are victims of circumstances. But usually those thought to be innocent have contributed to the breaking up of the home by divorce.

Many wives who boasted that they were always pure, virtuous and true, may have deliberately rebelled against God's command to submit to their husbands, and really be wives unto their husbands, as in I Cor. 7th chapter. And, this is sometimes true of husbands. Many innocent companions have been shunned and ignored at home until, in weakness, fornication was thought to be a way of escape. No strong Christian would look elsewhere for love and satisfaction while having the right

kind of a companion at home. Still, this is no acceptable excuse for this awful sin. No one should be ignorant and weak enough to allow poverty at home to drive him to theft, or armed robbery. There is no excuse for sin. It is the worst way out of any difficulty. Instead of settling the problem, sin always aggravates it.

"An ounce of prevention is worth a pound of cure." Perhaps in marriage it is worth a ton of cure. What could release our sympathy more than the divorce problems of our day? What is more pitiable than the ship of marriage and home on the rocks of divorce? Who needs more teaching and encouragement than young people whose love has been trampled beneath the iron heel of sin and ignorance?

Forgiveness and reconciliation should be diligently sought in preference to divorce (I Cor. 7:11). Divorce is no cure-all; but is rather a thing to be shunned as we would shun a deadly serpent. Divorce creates more problems than it settles. At least, this is usually the case. Some people rather go to perdition than to humble themselves and say, "I was wrong, and I beg your pardon, and wish to do that which is right about all things. I need you, and need your help. We need each other. And we need each other at our best. Please forgive and forget, and by the grace of God I will do my best to make you as good a companion as possible."

No doubt about it, most homes broken by divorce, go on the rocks because of the sins of the tongue and temper. No home can long maintain a spiritually healthy atmosphere and lovely relationship where red-hot pitch-fork words often are pierced into each other's hearts, with the blood left dripping down upon the ground.

And nagging, carping criticism can soon become intolerable. What else could so effectively convince one that he is tied up in wedlock with a bitter enemy, rather than an ardent lover? A companion may have a thousand notable virtues, but the bitter critic never sees anything but faults and imperfections. This is so manifestly unjust and unfair, that the home goes on the rocks of divorce. Then so often they bring up "fornication" as a skeleton dragged out of the closet, and wish for and demand a divorce on such grounds.

That low, mean thing called jealousy more often breaks up homes than does fornication. They magnify molehills into mountains. Some little imprudence, or slip of the tongue is misinterpreted to mean one is guilty of the awful sin of fornication or adultery. If some bad person made some unbecoming remark, the innocent is made to suffer terrible persecution, and finally the home is broken up. Jealousy is perhaps the meanest thing which ever occupied a human heart. Only the fires of hell itself could bring more agony and pain upon a pure and innocent companion than the hot coals of silly and senseless jealousy.

The only certain and safe course to pursue in order to guarantee the permanence and peace, the happiness and tranquility of a happy home until death do them part, is for couples to become and be Christians, and be totally committed unto Christ! Any home in which Christ does not live, as an invited and honored guest, may already be heading for the rocks of divorce and destruction.

Yes, Christ is the answer. Political conventions cry out in chat that we need their choice and favorite man for some high office. And this may be true. But what our nation needs is a return unto God and the Bible standard for the home. "We need" JESUS. "We need" CHRIST IN OUR HOMES! "We need" THE BIBLE in our hearts and on our tongues. "We need" to put THE KINGDOM OF GOD first in our hearts, and to make every home in this nation the hub of the wheel of our civilization, the center of our chief concern.

The Lord knows we already have too many lukewarm homes formed and fashioned by the world, and the wisdom of men. The call of the world is so loud that many cannot hear the call of God to deny ungodliness and worldly lusts and build great character in the daily experiences of happy homes, and in the light of the saints of God shining like a city set on a hill.

God gives us homes and churches of the saints which the united forces of an evil world cannot shake! The foundations are being tried and tested!

Standards of truth and right are being crushed and splintered by the stormy winds of evil being hurled by Satanic majesty against what is left of Bible religion, devotion to home and duty, and unto our God who formed this earth to be inhabited. Yes, Dear God help us, and multiply our moral and spiritual forces a million-fold. And, dear Lord help us now, and give us the ears of this generation lest we later cry and labor in a vain attempt to save our homes, our people and our nation from inevitable shame, ruin and destruction! And bless every pure heart which joins in this petition to thy throne of Grace, in Jesus Name! Amen! — (Next week — "Are Sinners Under Christ's Law of Marriage?")

## Try Beginning Again

GUS NICHOLS

Perhaps some reader has tried to be a Christian, but failed. If so, why not try again? Great success does not always come from a single effort. Worthwhile things are worth trying and striving for, even if we must try again and again. In the year 1917 a tornado destroyed our home, blew us away and ruined our crops on a farm before it tore into Carbon Hill, Alabama and left the dead and homeless in its wake. But we did not give up and quit. The next spring we found ourselves planting again, and soon we were growing a crop.

Life is very much like that. Wars are not usually won by a single battle. But battle after battle must be fought before the victory is won. In a way, some of these battles are lost but victory belongs to those who win the last battle.

One young man started to fight the cigarette habit but soon felt that the weed had him conquered. However, he decided that no man is licked who will keep on trying, again and again. So he summoned all his forces and marshalled them against his dangerous habit.

A day at a time he vowed to his friends and to God that he would not smoke the day, regardless of what happened. Soon he had conquered a habit which is the master of millions of people in our land.

Very few spend a long life in the service of Christ without ever getting discouraged and, for the moment, feel like giving up in despair. But those who overcome the word are they who (if need be) try again and again; who refuse to surrender to the evil one. If they fall, they do down fighting, soon to rise again.

It is easy to give up and quit when the going gets rough, as it most certainly will, sooner or later. Long roads usually have some detours and rough places over which one must travel in order to reach the desired destination.

The Christian is running a race (Heb. 12:1, 2; I Cor. 9:25, 27). If one falls he should get up and try again. The new birth is a sort of "land of beginning again" (Jno. 3:5; I Pet. 1:22, 23). So is a restoration of an erring child of God (Gal. 6:1; Jas. 5:19, 20).

## "Why People Suffer"

People who are sick, afflicted, grief-stricken, or who have misfortunes of other kinds, frequently ask and wonder, "Why?" and some grow discouraged and despondent if they fail to find a satisfactory answer. We are not posing as one who knows all the answers. Many times "Why?" comes up in our experience. However we can offer some help from experience, observation, and the Book of Books.

Of one thing we may be sure and that is, that every one who suffers is NOT being punished for wrong-doing; though that is sometimes the case and some of the best people have had to suffer. Job was bereft of his children, his property was taken from him, and his body was covered with boils; yet, he "was perfect and upright, and one that feared God and eschewed evil" (Job 1:1). Read the whole story and you will see that God was allowing the Devil to put Job to the test. Job stood the test, kept his faith, and God made his latter days his best days. Paul had his torn in the flesh (2 Cor. 12:7), was beaten and stoned and was in various perils (2 Cor. 11:23-30); yet he could say, "For me to live is Christ, and to die is gain" (Phil. 1:21). Suffering of good people is explained

(Continued on Page 4)

# East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, MAY 15, 1970

GREETINGS FROM EAST AFRICA, this has been a busy month for us in Kenya. Eight were baptized during the month. A man and young girl, who have been attending at Ofafa Jericho, one man as a result of the training school and the others after some preaching expeditions to Thika, a town about twenty miles from Nairobi. More about one of these young men a little later in the letter.



**BERKELEY HACKETT**

This was also the month for our training school here in Nairobi. We feel it was a signal success. We had about 35 students attending, some from as far as 300 miles away. We arranged for a school building to hold our classes in. This was very convenient since this is school vacation time here in East Africa. We began our classes at 9:00 in the morning and ran them until 10:00 and sometimes 11:00 at night with a four-hour break between 3:00 p.m. and 7:00 p.m. We felt the long hours were necessary because we only had a week in which to teach before the students returned to their homes. It was a hard week for teachers and students, but one that was enjoyed by all. Our aim is to hold many such short schools for church leaders so that they can go back and teach in local congregations what they have learned. We feel this is much better in our present situation here than a permanent preaching training school would be. We plan to hold these schools in different locations. For instance this school was held in Nairobi, but the next one might be held in Western Kenya or elsewhere. In this way we will be much more flexible than we would be if we were tied to one location.

This was the first training school we have held in the country. Some of our students were fairly well advanced from personal study while others were rather limited in their grasp of Bible truths. It was rather difficult to plan the classes under these circumstances, but we finally settled on rapid survey courses that would be helpful to the slower students, but had enough depth to challenge the more advanced. The classes offered were Old Testament Survey, Life of Christ, Acts, Church History, Epistles, The Holy Spirit, and How To Teach.

The Congregation at Ofafa Jericho is doing well. We work on the premise that the church here, if it is to prosper, must be truly an African church and not just a transplanted American congregation. So often the missionary assumes so much responsibility that it is difficult for the congregation to survive when he goes home. At Ofafa there are about six men who are capable of preaching and taking a leadership role (pictured in



*School building where training school was held.*

last month's newsletter). We also want the service to be African and reflect the culture which it serves. This is why most of the songs, prayers, etc. are in Swahili (although here in Nairobi the Africans enjoy learning English songs occasionally). Also our service lasts about twice as long as services at home with several of the men speaking, but unlike we Americans the Africans are not clock watchers and actually feel let-down if the services are not as long as they expect.

Language school will end this month. At that time we will be given a test and if we have done well enough we will be eligible for a month's advance course in August. We have learned a great deal, but it has been a tremendous strain for all of us. We entered school a week after we arrived and have been attending six hours a day five days a week ever since. Many who entered the same time we did have dropped out, not that they could not do the work, but the pressure is great, especially for families with children.

Earlier in the letter I mentioned some people who had been baptized as a result of some

preaching in Thika. One of these who was baptized is a young Kikuyu about thirty years old. He is a person of considerable standing in African society. He has a very responsible job and gets to meet many important people including the president of Kenya, Jomo Kenyatta. He told us one night that before he was a Christian he liked to talk about business, but now he liked to talk about Christ! Immediately after his conversion he wrote to his brother and he hopes to convert him. Already he has been very helpful in translating into the Kikuyu dialect which none of us speak. Pray for Pious Nganga that the Lord will be able to use him greatly.

The Hacketts

## CONTRIBUTIONS

Mr. and Mrs. Ronald Davis . . . . .	\$100.00
Mr. and Mrs. Gentry Thompson . . . . .	10.00
H. L. Holley . . . . .	1.00
Herman King . . . . .	5.00
Roscoe Kirkpatrick . . . . .	10.00

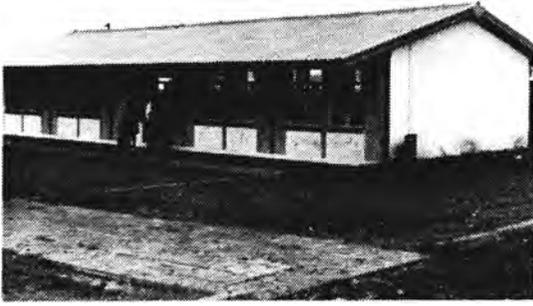
(Contributions continues on next page)



*Bro. Tarbet and Bro. Merritt, our two missionaries from Western Kenya and two of our students*



*Bro. Hackett teaching Old Testament Survey.*



*The school building we meet in at Ofafa Jericho.*

Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
Robinwood Church of Christ	25.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	20.00
University Dr. Church of Christ	8.45
Walled Lake Church of Christ	100.00
White House Church of Christ	25.00
Zion Church of Christ	15.00
<b>TOTAL</b>	<b>\$1,373.45</b>



*The small cottage in which we have been living.  
We take meals in the main boarding house.*

S. G. Barker	10.00
Anonymous	5.00
Samuel R. Latham	10.00
Edith Yerby	2.00
Jimmy Brumley	5.00
Farley E. Geddie	5.00
Sterling Pate (Mrs.)	5.00
Bruce Odom	5.00
Mildred Herron	6.00
Wilma Smith	5.00
Mary Frances Myers	50.00
Connie Sue Knight	2.00
Richard K. Mauldin	10.00
J. E. Terry	5.00
Glenn R. Terry	5.00
Corda Webb	5.00
T. H. McDow	10.00
Max Barker	40.00
Roy Ott Jr.	5.00
Paul R. Davis	5.00
Howell Kennedy	15.00
Edith Yerby	2.00
Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cottondale Church of Christ	50.00
Cordova Church of Christ	25.00
Dilworth Church of Christ	25.00
Dora Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Hoover Church of Christ	50.00
Macedonia Church of Christ	50.00
Macedonia Church of Christ	50.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
New Hope Church of Christ	300.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00

## Superlative Of The Universal Commission

HAVING CONSIDERED THE GREATEST BLESSINGS possible, which blessings flow from God to men through the gospel, we would do well to also give attention to the greatest WARNING contained in the commission. After saying, "He that believeth and is baptized shall be saved", Jesus said, "He that disbelieveth shall be condemned." (Mk.



VIRGIL BRADFORD

16:16.) The Kings James Version reads, "He that believeth not shall be damned." The alien sinner, (one having never become a Christian), is living in a state of condemnation, or a state of damnation, because he is living in a continuous state of unbelief. If he continues in this state he must eventually be consigned to hell, to eternal banishment from the Lord and the heavenly state. When Christ comes with his holy angels he will "render vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus." (II Thes. 1:7-9.)

It is but wishful thinking on the part of the "Jehovah Witness" sect that death introduces one into a state of annihilation. They entertain the idea that the soul of man is nothing more than the air in his lungs. Hence, their doctrine is that men do not exist at all, anywhere, in any state while the body is in the grave. But God's word teaches eternal punishment for the unbelieving and disobedient, and of course, (I say it reverently) even God can not punish something that does not exist. (Cf. Matt. 25:46; II Thes. 1:7-9; Rev. 14:10; 21:8, etc.) It is absolutely certain that we are going to be the same person in the resurrection that we are now, else how could we be judged according to our works? (II Cor. 5:10; Rev. 20:11-15.)

### DISOBEDIENCE IS UNBELIEF

When we deliberately refuse to obey the teaching of the Lord, whether it is the terms of the GREATEST COMMISSION or other matters, we are guilty of the sin of UNBELIEF whether we realize it or not. This is true of those who reject New Testament baptism. Some profess that they know God, that they love Jesus and so on, but how can they be when they have not enough faith to obey his commandments? Some denominations claim that a child of God cannot fall from grace, all the while refusing to teach men what to do to be in a state of grace. As stated in Jeremiah the leaders of the people caused them to believe a lie, and to trust a lie, because they gave heed to the false teachings of Hananiah. (Jer. 28:15.) And John says that those who say they know God and keep not his commandments are liars and the truth is not in them. (I Jn. 2:4.) So it is today when the religious leaders of our people teach their philosophies of human origin, the doctrines and commandments of men. (Cf. Matt. 15:8-9; Col 2:8.)

When Israel was in the wilderness without water God instructed Moses to speak to the rock. Instead, Moses struck the rock, once and then again, with the rod and God brought forth water for them to drink. But this was indeed a tragic moment for Moses and Aaron as God informed them that they should not go over the Jordan to the promised land. And why? Did the Lord say, "Because you struck the rock you shall not go across the Jordan?" No, he said, BECAUSE YE BELIEVED ME NOT--" (Num. 20:2-13.) Disobedience is the result of unbelief.

This same important principle is expressed a number of times in Hebrews. Notice carefully the writer's use of unbelief and disobedience in Hebrews 3:12; 3:19; 4:1-6; 12:2. I am persuaded, therefore, that if the Judge, the Lord Jesus Christ, should speak in similar terms in the day of Judgment he would not say, "Depart from me

because ye were not baptized" but rather, "Depart from me because ye believed me not." (Cf. Jn. 12:48.) Unbelief is the besetting sin of our race and always manifests itself in disobedience. (Heb. 12:1-2.) Those who continue to disobey our Lord must some day confess as did Saul of old--"I have played the fool."

### BIBLE FILLED WITH WARNINGS

God must have realized full well how stubborn and hardhearted man could be from the beginning of his creation. He warned Adam not to eat the fruit of a certain tree and told him what the consequences would be if he ignored the warning. (Gen. 2:16-17.) Noah was warned of God concerning the universal flood that came upon the earth and saved his family by giving heed. (Gen. 6; Heb. 11:7.) Pharaoh was warned and plagued again and again to let God's people go but he hardened his heart and refused until the firstborn of Egypt were slain. (Ex. 5-12.) Ezekiel the prophet was told to warn the wicked to turn from their evil ways to save them, and was warned that their blood would be upon him if he refused to do so. (Ezek. 3:16-21.)

Jesus warns of false prophets who come in sheep's clothing who in reality are ravaging wolves. (Matt. 7:15-20.) Cornelius was "warned of God" to send for Simon Peter who would tell him and his house words whereby they might be saved. (Ac. 10-11) The Ephesian church was warned by the apostle Paul that false teachers, grievous wolves, would prey upon the church, and that even from among their own group men would arise teaching false doctrines to draw away the disciples after them and away from the truth. (Ac. 20:28-32.)

Not only are there numerous warnings against false teachers and false teaching but neglect and immoral conduct receive special attention in the Sacred Book. Paul said, "Warn the unruly." (I Thes. 5:14.) Whole catalogs of sins such as those found in Galatians 5:19-21, First Corinthians 6:9-11, and Revelation 21:8 warn us against sins of omission, immorality and sins of disposition.

Is it any wonder, then, that Jesus warns, "He that BELIEVETH NOT shall be damned?"

In this universal Commission neither the salvation nor the damnation is necessarily eternal. The unbeliever cannot be saved in unbelief. The true believer cannot be lost in the faith. BUT God's word plainly teaches that you may turn and believe the gospel and be saved. (Mk. 16:15-16.) It teaches just as clearly that a believer can turn and become an unbeliever and be lost. (Lk. 8:13; I Tim. 4:1-5, etc.) Consequently, your eternal destiny must be determined by your faith in God and Christ, and in the gospel. God Almighty has left you a free man, a free woman, to choose whom you will serve. Let us urge you to choose the Lord's way, to believe on him and be baptized for remission of your sins if you have not done so for that purpose. (Ac. 2:38.) You need not fear the future in Christ, for he has said, I will not leave you nor forsake you.

The day the UNIVERSAL COMMISSION was first preached, Acts 2, there began the greatest development, accompanied by the greatest consolation which will eventually lead to the greatest consummation, even the end of the world. (See following issues.)

## The Bible And Proper Dress

R. W. GRAY

To Timothy Paul wrote, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (I Tim. 2:9-10). A Christian woman's wardrobe was in the apostle's mind. He tells us we may see the fiber of the soul in the outward dress of good women. A boy or a girl is fortunate indeed to have had a mother whose chastity was indicated by her manner of dress. What a lovely sight to see good women modestly dressed, not in defiance to modern trends, but in conformity to an inner life of purity.

With three words Paul describes the positive aspects of a godly woman's apparel. They are kindred terms which bespeak the good works of a God centered life. In verse ten he adds another

positive quality to a Christian woman's character—"with good works."

(1) Modest is from "kosmos" and means "orderly," "well-arranged," or "decent." The word is used to describe the conduct of an elder in I Tim. 3:2 and is translated "of good behaviour." Modest apparel is the token of a well ordered life, testimony of a mind decent in outlook. Defiance of the laws of decency and virtue in the manner of dress betrays a lack of sobriety in the soul.

(2) Shamefacedness is from "aidos" and indicates a sense of shame, modesty, and good behaviour is all of life, and it springs from a heart that is pure. "Aidos", says W.E. Vine, "would always restrain a good man from an unworthy act." If this quality exists in the soul it will manifest itself in the outward dress. No godly woman deliberately adorns her body in an elaborate or provocative fashion. She is not "bold" but "modest" in appearance.

(3) Sobriety is that habitual inner self-government, with a constant rein on all the passions and desires. Sober dress will not arouse an unholy desire in another nor reflect lack of sobriety in the wearer. A garment, or lack of the same, that calls undue attention to the physical anatomy is contrary to the idea of sobriety. To wear such is to walk in open defiance to a positive command of Almighty God.

We read and hear much of the evil thoughts and sex-crimes growing out of the determination to undress. These facts are worthwhile in showing the folly of those who would dare offer a defense (?) for a nation bent upon exposing the shame of its nakedness, but they are all but useless in stemming the tide of indecent dress among women and men of America. Garments too tight, too short, too low, too little, too revealing continue to sell like hot cakes, and members of the church represent a good market for such.

The problem, then, is not one of the body but of the soul. Until so-called Christian men and women are truly converted to Christ we are wasting words and paper trying to convince them to cover their bodies. When the heart is filled with sober, decent thoughts, there will be no difficulty about the manner of dress.

While we await the time when the word of God convicts the heart of many of our mothers and young girls it would seem that the law of decency forces godly elders to prohibit the "mini-skirted," "form-fitted" apparel that many insist upon wearing to "church." It is often shocking to the point of unbelief how some turn up at the services, indicating by their presence their desire to serve God but by their dress their desire to serve the devil.

A young man who has the audacity to refer to himself as a gospel preacher scoffed at Paul's admonition in I Tim. 2:9-10 as he affirmed that this pertained to another age, another culture, and another circumstance. The problem has been serious for many years, but with infidels filling our pulpits we may expect the situation to worsen. Careless abandon will not only characterize our manner of dress but our manner of life as well. Under the guise of "love" some are already advocating the new morality, play boy concept. We need to convert the church.

## "Why Worship"

ANTHONY E. EMMONS JR.

Sometimes our critics can point out to us our failings and mistakes in a most graphic way. A nationally syndicated writer, Mr. Walter Lippmann, who is described by some as a "humanist", has written these pungent words on the above question.

"Many reasons have been adduced to explain why people do not go to church as they once did. Surely the most important reason is that they are not so certain that they are going to meet God when they go to church. If they had that certainty, they would go. If they really believed that they are being watched by a Supreme Being who is more powerful than all the kings of the earth put together, if they really believed

## "Why People Suffer"

(Continued From Page 2)

by Peter's expression, "The trial of your faith" (I Pet. 1:7), and by the statement in Hebrews 12:6, "Whom the Lord loveth, He chasteneth."

Some suffer in the flesh for the sins of others. Some physical weaknesses are inherited (Ex. 20:5).

Some suffer because of disobeying some of the laws of nature. We may impair health by intemperate eating, drinking, working, or by yielding to various lusts. Consequent suffering often brings repentance. David said, "Before I was afflicted I went astray, but now I have kept Thy Word" (Psa. 119:67, 71).

Everyone may profit by sorrow, suffering, hardship, or afflictions. A Christian should be made purer and more steadfast; an erring child of God should be brought to repentance, and the alien to obedience.

## "Why Worship"

(Continued From Page 3)

that not only their actions but their secret thoughts were known and would be remembered by the creator and ultimate judge of the universe there would be no complaint whatever about church attendance. The most worldly would be in the front pews, and the preachers would not have to resort so often to their rather desperate expedients to attract an audience. If the convictions were there that the creed professed was invincibly true, the modern congregation would not come to church, as they usually do today, to hear the preacher and listen to music. They would come to worship God."

**AUTHOR'S COMMENTS:** How true, how true! Well said, Mr. Lippmann! Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Most of us do not believe it! God said through the prophet, "But Jehovah is in his holy temple: let all the earth keep silence before him" (Hab. 2:20). And we sing about it. Most of us do not believe it! Mr. Lippmann is right, if we really believed this, nothing except an impossibility would keep us from the assembly for worship. What is more, if we really believed this, it would move many off the back seats to the front seats, and it would put an end to careless, half-hearted participation in songs, prayers and other items of Christian worship. Furthermore, it would fill up our church buildings on Sunday and Wednesday nights, and at all services of a gospel meeting. Don't shrug it off, Christian friend! It's true! We just don't believe it! DO WE?

## "For Such A Time As This"

GUS NICHOLS

### I. INTRODUCTION

1. Est. 4:13-16. The background story. Ahashuerus (B.C. 481.) was King of Persia. God's people Israel were in the province. The King had the leaders of 127 provinces to come for a celebration to last 187 days - more than six months. It was a feast of drinking, of sin, etc. The King sent for Vashti to come and show her beauty. She refused because of her modesty. The King accepted the suggestion to reject her and choose another to be queen in her stead. Esther was chosen. She was a Jewess. Her uncle Mordecai had offended Haman who by trickery got a decree signed that all the Jews should be put to death. The decree was unalterable. God stepped in and in a providential way delivered his people from the decree so that Christ might come their seed as promised (Gen. 12:1-3).

2. The story is written for our benefit (Rom. 15:4; 2 Tim. 3:16, 17).

### II. "FOR SUCH A TIME AS THIS" Ester 4:16.

1. Mordecai thought Esther had come to the throne "FOR SUCH A TIME THIS"

What sort of a time was it?

2. IT WAS A TIME WHEN THE KING AND THE LEADERS OF THE NATION WERE SELFISH, WICKED, AND IMMORAL. Sin was at the steering wheel (Prov. 29:2). "When the wicked beareth rule, the righteous mourn." Haman wicked - leaders of all provinces were wicked. What about the leaders of our nation now? (Prov. 14:34) What about religious leaders? (Mat. 15:12-15) What about some atheists as leaders of some of our schools in the nation? Modernism? Sin in high places? Some church leaders are worldly. Still ignore God's people and work in some places.

### III. ESTHER HAD COME TO THE THRONE AT A NOTABLE TIME.

1. Esther 4:13-16. IT WAS A TIME OF WORLDLY POMP AND SHOW. It was a time when the King and leaders of 127 provinces recklessly took a six months vacation for wickedness and sin. They neglected the nation and its welfare - their homes and children, education, etc. Today, our nation is neglecting to preserve our freedom and to purify the streams of immorality, etc. (II Tim. 3:1-5; Eccl. 12:13, 14).
2. IT WAS A TIME OF STRONG DRINK (Est. 1). We are slowly becoming a nation of drunkards and alcoholics (Prov. 20:1; 23:29-35).
3. IT WAS A TIME OF IMMODESTY AND DEBAUCHERY. It was a time when the King demanded Vashti, the Queen, to come before the leaders of 127 provinces and display her body before the lustful eyes of wicked men (Est. 1) (2 Pet. 2:14). We should be thankful that the Queen had the moral courage to dare to do right (I Tim. 2:6-10; I Cor. 14:41).
4. IT WAS A TIME WHEN THE SANCTITY OF MARRIAGE WAS AT A LOW EBB. The King was willing to get rid of the Queen for no fault of hers (Est. 1). One out of every four marriages now in our country results in divorce (Mat. 19:3-9).
5. IT WAS A TIME WHEN HUMAN LIFE WAS CHEAP. The leaders were willing to sign a decree to have 2,000,000 Jews killed just because one of them would not bow and tip his hat to old Haman, a wicked scoundrel. The murder scenes on TV are slowly making our youth into juvenile criminals. Life is cheap. The papers are full of murder, adultery, theft, and hate.
6. IT WAS A TIME THAT NEEDED THE GOOD WOMAN, ESTHER (Est. 4:13-16). Her silence would have been sin. In responsible position. A time that needed good people - of conviction and prayer (our time).

## Cover Thy Nakedness

BY WAYNE JACKSON

When the children of Israel were encamped near the base of Sinai, Jehovah gave them instruction for the erection of an altar. In connection there with he said, "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not uncovered thereon" (Ex. 20:26). This verse prohibits approaching the altar, here under consideration, by steps. It appears the reason for this was that the priest ascending the altar steps in loose garments might expose his nakedness thereby invoking the displeasure of God. In later times it seems the altar of worship was approached by steps (Cf. II Chron. 4:1; Ezek. 43:17) but this was after the priests had been outfitted with breeches which they wore under their outer garments (Ex. 28:40-43). The object of these breeches was "to cover the nakedness of their flesh." Thus were the priests preserved from indecent exposure as they worked above the heads variety of bodily gestures in the sight of the

multitude.

In the New Testament there is set forth the glorious concept of the priesthood of all believers. Peter affirms we are to be a holy priesthood (I Pet. 2:5), and John adds, "He made us . . . to be priests unto his God" (Rev. 1:6). In our daily lives as Christians we function as priests of God. We offer up spiritual sacrifices to God. (I Pet. 2:5; Rom. 12:1). Does it not seem obvious that the same ethical conduct required of the OT priests would today obtain with us?

That the nudity which characterizes this age has invaded the church of the Lord is a fact that hardly needs documentation. All one need do is open his eyes! Many of our women scruple not to reveal the nakedness of their flesh, in fact, they seem to delight in it. Numerous members of the church frequent the swimming pools, beaches, and other places where the world is accustomed to appearing in various stages of disarray. And if that were not bad enough, the fair sex often wear their designing mini-skirts right into the services of the people of Jehovah, much to the chagrin and dismay of every God-fearing man present. How in the name of reason can a decent and reverent worship service be conducted when some women are exhibiting to all, those areas of their bodies which tend to excite desire in men? We cannot believe that many of these women are so naive as to be unaware of what they are doing.

Women are to some degree judged by the attire in which they are arrayed (Cf. Gen. 38:15; Prov. 7:10). Modesty is still a prime virtue of the Christian woman, and the flaunting, provocative, lust-causing woman who neither regards God, man, nor herself, will give account in judgment for the deeds of her body (II Cor. 5:10).—944 S. Wagner Ave. Stockton, CA. 95205.

## Sin Is A Reproach To Any People

MALCOLM P. HINCKLEY

What makes a nation great? Is it military might? An endless chain of military powers have passed into oblivion. Is it wealth? The treasures of many a vanished civilization would make us gasp, but they did not preserve those nations. Is it education? The Greeks, noted for their learning, fell. A few years ago the finest education was to be found in Germany, but Germany fell. Is it science? We consider ourselves the most advanced of all time in this realm, yet when we witness the destructiveness science has accomplished in its atomic and hydrogen bombs, we feel a sickening dread lest it become our means of destruction. Is it religion? Man is incurably religious, but a tremendous proportion of general religion is pure superstition and tradition, which has no power to uplift.

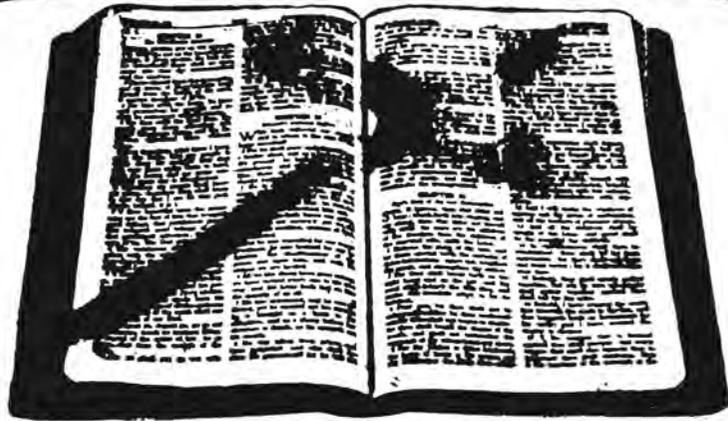
Our real need is for the TEACHINGS OF JESUS applied in our lives. This produces RIGHTEOUSNESS, and "Righteousness exalteth a nation" (Proverbs 14:34). Measured by this standard, our nation is woefully short. True, we have much that is good. A cut flower looks good, too, but it cannot last for its roots are severed. Outwardly religion flourishes. More names are on roll books and more money is given than ever before. Our gifts, however, are less percentage wise. Far more is wasted on sheer trivialities or squandered on vice than is given to God. Fewer than half of the nation's people are attending church, and even less are applying Christian teaching in their lives. What a paradox! More church members - and more sin! "Sin is a reproach to any people."

In our country sin is a flourishing business. Crime, delinquency, drunkenness, dope addiction, vandalism, subversion - all are on the increase. This proves that the religion of millions must be an empty profession.

WE NEED OUR SPIRITUAL ROOTS RESET. We need to let our lives be transformed into the joy-bringing goodness of Christ. Honor him in your deeds. Make provision for your spiritual growth. Honor his church constantly with your presence and support!

# WORDS of TRUTH

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



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

VOLUME 7

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## Building Up The Church Through Preaching The Word

No church can not grow either spiritually or numerically as long as there is an absence of Bible knowledge. That the word of God is necessary for spiritual growth is pointed out by the apostle Paul in his speech to the Ephesian elders when he said, "And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified." (Acts 20:32). That the word is necessary in the conversion of the alien sinner and thus necessary for the numerical growth of the church is taught by Jesus when he said, "No man can come to me, except the Father that sent me draw him: and I will raise him up at the last day. It is written in the prophets. And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44,45). The same great truth is emphasized by the apostle Paul in Romans 10:13-17.



RICHARD ROGERS

For there to be Bible knowledge the word of God must be preached. This preached word is necessary for the alien sinner for "faith cometh by hearing" (Romans 10:17) and for the Christian for it is the word of God which will build him up (Acts 20:32).

Paul stressed the importance of preaching to the church at Corinth when he wrote, "For seeing that in the wisdom of God the world in its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believed. (1 Cor. 1:20). This same importance is stressed in the Ephesian letter where he points out that evangelists, along with prophets, apostles, pastors and teachers were given to build up the church. (Ephesians 4:11,12).

In the last few years there has been a tendency within the church to underestimate the importance of pulpit preaching. Many congregations are looking for men who are good organizers or good personal workers or good educational directors with a total disregard for a man's ability as a preacher. Good organization, a personal work program, and a good educational program are all necessary for the growth of a congregation but the pulpit is still, and always will be, the moving force behind the congregation and must be occupied by one who knows and can powerfully proclaim the true gospel of Christ. It makes no difference how well a man meets people

or how much his looks and dress impress the community he will be a failure as a preacher unless he fills himself with a knowledge of the work of God and unless he is able to communicate that knowledge of the Word to other men.

There is a kind of preaching that will not build up a congregation. Sermons filled with man's philosophies and ideas are not worth the time it takes to deliver them. Not only are they of no value but in most cases they are even detrimental to both the preacher and his hearers. Another type of sermon that is of no value to a congregation is that sermon that is preached with an improper motive. Sermons preached in a spirit of anger rather than a spirit of love are destructive rather than up-building. Also, a sermon delivered with little or no enthusiasm will be of very little value. Brother Mid McKnight says, "Show me a dead congregation and I will show you a dead-head preacher." Thus, we see, the sermon should be scriptural, preached in a spirit of love, and preached enthusiastically if it is to be up-building.

It is impossible to place too much emphasis on the fact that the sermon should be scriptural. When it is said that the sermon should be scriptural it is not meant that it must just be on a scriptural subject and contain no erroneous teaching but also that it should be filled with the teaching of God's word, filled with scripture. Paul told Timothy, "Preach the WORD. . ." (11 Tim. 4:2). As was before emphasized, it is the convert the alien sinner. One who preaches the word of God is preaching sound doctrine. The "faithful word" and "sound doctrine" are inseparable as the apostle Paul points out in Titus 1:9. In giving the great commission Jesus said, ". . . preach the gospel. . ." Mark 16:15. Paul said that the gospel is God's power unto salvation (Rom. 1:16).

If souls are to be saved and Christians are to grow as they should pulpits must be occupied by preachers who will preach the word. That preacher who emphasizes the philosophies and traditions of men will make spoil of his hearers (Col. 2:8). For a man to preach the word he must know the word. One cannot know the word without study. The preacher must give a great deal of time to study and cannot afford to so burden himself with other things that he does not have enough time to study and prepare sermons that are filled with the word of God. (Acts 6:1-7; 1 Tim. 4:12-15.)

A proper attitude on the part of the preacher is also important. Paul says that we are to ". . . speak the truth in love. . ." (Eph. 4:15). It is possible to preach the truth and fail to build up the church because that truth is preached with the wrong attitude. Our preaching should be aimed at stepping on (that is, touching or impressing) the heart rather than stepping on toes. The word preached out of anger tends to make the hearer angry also. A story is told about a man who ran

into a store to get an ax handle to knock a preacher in the head for telling him that he was going to hell. A year later the same man came into the store to borrow five dollars to give a preacher for telling him the same thing. When asked what was the difference he said, "When the first preacher told me that I was going to hell he acted like he was glad of it but when the second one told me the same thing he acted like it was the greatest tragedy of all time." The difference in the good that preaching does is often the difference in the spirit of love and the spirit of anger.

To say that the word must be preached in love does not mean that it cannot be preached enthusiastically. Enthusiasm and anger are two different things. The man who preaches with enthusiasm is the man who preaches with all the energy that God has given him. He preaches the word like he really believes it. Some preachers preach with so little zeal and enthusiasm that it would be hard to convince their hearers that they really believed what they were preaching. Truly enthusiastic preaching is the kind that will build up the church.

Preaching that is up-building to the congregation does two things. It informs the hearer as to what his responsibility to God is and it moves him to take the necessary action to conform his life to meet that responsibility. Sermons should be prepared and preached with this in mind. It is one thing to teach a person what he should do, it is another to get him to do it. It is not enough for the preacher to just teach men God's word, he must also move them to obey that word. Preaching, then, should be for the purpose of both teaching men and moving them.

It is possible for the word to be preached with all the power and zeal and enthusiasm of the preacher's being, for it to be preached in its purity and simplicity, and yet to do no good. For the preached word to be up-building the hearer must do his part. The part of the hearer is to listen attentively, to be sure the preaching is the truth, and to obey that truth. The necessity of listening attentively was emphasized by Peter on Pentecost when he said, "Ye men of Israel, hear these words. . ." (Acts 2:22). The necessity of receiving the word and searching the scriptures is taught in Acts 17:11. The necessity of obedience is taught in Heb. 5:8,9 and Rom. 6:16,17.

If the church is to grow, grow spiritually and numerically, the word of God must be preached in its purity and simplicity. That word must be preached with both love and enthusiasm. That word must be received in humble obedience. The word preached, received and obeyed makes strong Christians, Christians who will preach to others who can then receive and obey the word and then teach it to others, and on and on until the world has heard the saving gospel of Jesus Christ.

## WORDS of TRUTH

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## Tribute Of Honor To C.M. Karrh

Paul teaches us to render "Honor to whom" honor is due (Rom. 13:7). Great honor is due unto Brother Clarence M. Karrh who crossed over the great divide and went to be with the Lord on March 3, 1970, at the age of 68. He left on this side, his wife, Mrs. Dona Karrh; five sisters, Mrs. Cecil Herzig, Miss Mamie Karrh, Mrs. Janie McMillian, and Mrs. Dollie Smith. He also left two brothers, Tommy and Hobert Karrh.



Brother Karrh was a long time educator in Walker County, having retired about a year ago. He began his teaching career in 1929, and taught at Tutwiler, Redmill, and Boldo, before being named assistant principal to Walker County High School in 1947, where he served 21 years as assistant principal before retiring in 1968.

Brother Karrh served well as an elder of the Sixth Avenue Church of Christ, being appointed by this writer in 1933, in which position he served with honor for 37 years, and until the end recently came to his earthly life. Funeral services were conducted on Thursday afternoon at the Sixth Avenue Church of Christ, following his death of cancer in a Birmingham hospital on March 3rd. Burial was in Oak Hill Cemetery.

Perhaps, the largest audience ever to assemble at Sixth Avenue for a funeral assembled for Brother Karrh's funeral. Prominent people, and especially educators, from all the area were present.

But in honor to this great and good man, we should say more.

### HONORED BY GOOD WIFE

Brother C. M. Karrh was honored and richly blessed with a good humble, intelligent Christian wife. She, too, was a teacher in the Walker County School System from early in life until they both retired in 1968. While she keenly feels the sting of the loss of Brother Karrh, after only a few weeks warning that anything was wrong with his health; she has strong faith and sorrows not as those who have no hope (I Thess. 4:13-18). She wrote a fine article for WORDS OF TRUTH some time last year - 1969. They have no children; though they have kept in their own home children enough to make a large family, and also educated them in the high school grades. They were both very generous, and were our most generous and liberal givers in the church. They loved to give and to serve in the Kingdom of Christ.

### A MAN OF GREAT WISDOM

Brother Karrh was a man of wisdom and understanding; and unlike the man David speaks of when he says, "Man that is in honor, and understandeth not, is like the beasts that perish"

(Psa. 49:20). Having spent his life with great assemblies of people, C. M. Karrh knew people, and knew how to make friends and keep them. He knew how to help others, because of his clear understanding of their problems. He knew young people better than they knew themselves, and was able and always anxious to help them wherever they needed it most.

### A VERY HUMBLE MAN

Solomon also said, "Before error is humility" (Prov. 15:33). Brother Karrh was a great and honorable man in the first place because he was a man of great "humility". He was perfectly void of all pride and had no sign of a haughty spirit. He was humble enough to perform the lowliest task for the poor and needy, for the illiterate, as well as for the educated. He would mow the church lawn, sweep the floors, and keep the meeting house clean and neat, if need be. "A man's pride shall bring him low: but honor shall uphold the humble in spirit" (Prov. 29:23).

### A MAN OF GREAT FAITH

In an elders' meeting, or in a meeting of the elders and deacons, when some good work was presented, and some thought we were unable to get it into our budget, and if it was at all reasonable, and a worthy work, Brother Karrh would say, "Let us do it. The fact that we do not see how we can accomplish it, is no proof it can't be done. The Lord will make a way for us. We must always keep the Lord and recognize him as our partner in this business. He is interested: it is his work, and he will help those who help themselves and do their part. Man's extremity is God's opportunity". And in the 37 years in which I have been the local preacher, I have often observed such words of faith and trust and seen many seemingly impossible good works "go over the top" by faith - such faith being announced unto the congregation, in order to obtain its full and complete cooperation. A bank may operate upon plain, cold business principles; but the church is to operate by faith. It is out to give away as much as possible; while a bank is out to save and hoard up as much as possible. It takes faith to run a faith institution.

### A MAN OF PATIENCE

Patience was one of the leading characteristics of Brother Karrh. Patience means to "bear up under" - that is to bear up under trials, and stand up, stay up on one's feet when the load is crushing down, and the burden is too heavy for ordinary men. Patience does not give up, go down, nor fall under trials and hardships. It bears up under the gaff of everyday living. Patience is not a don't care, pessimistic attitude. Patience is the very opposite of giving over to circumstances and suffering the church to consent to take backward steps, and retreat, retrograde, or head backward rather than to stand up under a burden which is figuratively as big as a bale of cotton. Brother Karrh was a man, and an elder of patience.

### A BUSY MAN

Brother Karrh was a busy man. He planned his life, and life-work so that he was always busy. He did not believe in wasting time with trivial things. And yet, he was a well-balanced man. He took time out to grow beautiful roses and did the work himself in his rose garden. Such tasks set for himself kept him in good health. He believed in living a normal, well-balanced life.

### A HAPPY MAN

Brother Karrh was, as everybody knew, a happy man. He had a keen sense of humor, and enjoyed the lighter and brighter side of life, as well as the other side. But he never, even once in the 37 years that I worked with him in the church - not once did he ever use a vulgar word, or a word to suggest a vulgar and dirty idea. His mind was clean, and his heart pure. His wit and humor was from a happy and enjoyable spirit way down deep inside of him.

### LOVED THE TRUTH

Not one time in the 37 years we worked and prayed together in Sixth Avenue church - not once did he ever try to restrain me from preaching the truth. It made no difference who might get offended at the preached word, he always stood for preaching it "like it is in the Book." He sometimes quoted the late Brother C. A. Wheeler to the effect that, "Truth is all that will do us any good when we come to die, and to the judgment."

### A CULTURED GENTLEMAN

Brother Karrh was a man of culture, high breeding and education—a man of self control. He would not get insulted and offended if someone did not agree with him about something. He believed that each man should have a right to express his convictions about a matter, without offending, or getting offended because someone did not agree.

But what shall I more say? Time would fail me to mention all of his many virtues and traits of excellent character. But these will all be found, "Unto praise and honor and glory, at the appearing of our Lord Jesus Christ" (I Pet. 1:7-8). Heaven would not be the same without Brother Karrh being there. As David said of his dead baby, "I shall go to him; but he shall not return unto me" (2 Sam. 12:23). Surely, no one could be a Christian, know Brother Karrh, and not love him. He was not perfect, but he tried to be, and excelled many. C. M. Karrh was baptized at Liberty Hill Church of Christ Sept. 15, 1923, by C. F. Cannon, of Oklahoma. He was always a faithful Christian during the 47 years following his baptism, even until death.

## The Commission--Unto The End Of The World - No. 9

In the superlatives of the "Great Commission" we now come to consider the greatest development and the greatest institution on earth, namely, the establishment and operation of the church of Christ. Some of the best known terms applied to it are (1) the kingdom of God, (Matt. 16:18; Col. 1:13; Rev. 1:4-6.), (2) the house, or family, or God, (I Tim. 3:15; Eph. 2:20-22.), (3) the temple of God, (I Cor. 3:16-17; 6:19-20.), (4) the flock (of Christ), (Ac. 20:28.), (5) the body of Christ, (I Cor. 12:27; Eph. 1:22-23.), and (6) the bride of Christ. (Rom. 7:4; II Cor. 11:2.) Nothing can equal the importance and the power of the reign of Christ for he is Lord of lords, Kings of kings, ruler of the kings of earth. (Rev. 1:4-6; 19:16.) The Lord Jesus received from God the Father his kingdom when he ascended and sat down on the right hand of God. (Dan. 7:13-14; Ps. 24:7f.) He is now on "David's throne" according to the promise as Peter tells us in Acts 2:33:- he says of Christ, "Having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye now see and hear." The promise Christ received was the "throne of his father David." (II Sam. 7:12; Lk. 1:31-33.) That which the multitude could see and hear was the effect of the outpouring of the Holy Spirit upon the apostles which caused a tongue of fire appearance to appear upon each one of them and empower them to speak languages so that everyone could understand their speech. (Acts 2:1-4 and following.)



VIRGIL BRADFORD

### THE KINGDOM INCREASING

When Isaiah prophesied the birth of Christ he said, "The government shall be upon his shoulder; and of the increase of his government (kingdom) and peace shall be no end." (Isa. 9:6-7.) Jesus informs us of our entrance into that kingdom, saying, "Except one be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5.) This "new birth" is the equivalent of being converted, or of becoming a Christian. Every case of conversion in the book of Acts exemplifies the new birth. Every time another person obeys the gospel, being baptized as a penitent believer, such a one enters the kingdom of heaven, the kingdom of God and of Christ. In this sense the kingdom continues to increase and brings peace to the hearts of those whose souls have been brought into subjection to the will of Christ. Their names are added to the Lamb's Book of Life.

(Continued on Page 4)

## Then Cometh The Devil

R.W. GRAY

In the celebrated parable of the Power Jesus identifies himself with those who believe that the life of God is imparted to men through His Word. (Lk. 8:5-15; Matt. 13:3-23) He likewise puts Satan in the group. Recognizing the life giving energies of the preached Word Satan is on the alert to hinder its dissemination, and when it is preached to blind the eyes of the hearer to its power for their lives. (Lk. 8:12.) Through deceitful manipulation of the Word ministers of Satan prevent its germination in the souls of lost men. (2 Cor. 4:2-4). The god of this world makes it his chief aim to blind the minds of them that believe not, "lest the light of the glorious gospel of Christ. . . should shine unto them." (2 Cor. 4:3-4).

Peter joins the ranks of men and angels who confess that divine power is harnessed and made palatable to man through revelation: "According as His Divine power hath given unto us all things that pertain to life and godliness. . ." (2 Pet. 1:3). "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; . ." (1 Pet. 1:12).

John affirms that one's attitude toward inspiration determines whether he is captivated by the spirit of error or is in harmony with the spirit of truth. (1 John 4:6).

Paul agrees with Peter and John when he writes that we know nothing of God and His will apart from His Word. He writes, ". . . for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we may know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; . ." (1 Cor. 2:10b-13).

The apostles maintained constant watch over the faith of brethren of the First Century lest they be led away by Satan's craftiness, lest their minds be corrupted from the simplicity of the gospel. (2 Cor. 11:3). Ministers of Satan were everywhere striving to hinder Christians in their obedience to the truth. (Gal. 3:1). Some infiltrated the church, questioned the authority of the true apostles, and presented themselves as the only dispensers of truth. (2 Cor. 11:13-15.)

Nothing activates the devil more than evidence of the power of the gospel in the hearts and lives of men. He begins to undermine, to spread doubt, to divide, discourage, and, if possible, to defeat. In it all he is extremely crafty. When the church of the Lord enjoys its greatest growth he sees red and a fight is in the offing.

The Satanic forces are unable to gain all their aims through party strife within the church. Despite the obstacles of the past Mr. Paul Harvey reports that churches of Christ are among the leaders in membership gains. But Satan will not give up. One of his latest weapons involves the liberal movement that has swept the brotherhood. We need not be surprised at these moves. The Word of God is being preached as never before. This gives Satan incentive to greater effort.

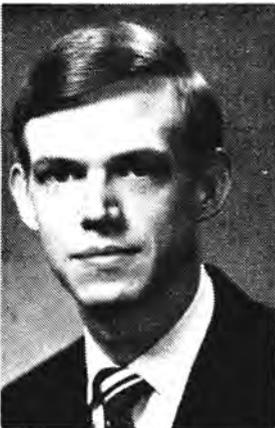
The methods may vary but the goal is the same. Minimize the power of the Word of God. Scoff at those who cite scripture as evidence of the religion they espouse. Attack the sophisticated with a watered down version. Cause young preachers to sneer at the pioneers who believed in giving book, chapter and verse. The following quotation from a denominational publication sounds much like letters and articles being written by some of our own people: "The ultimate authority in a living religion can never be something as static as a book. . . This is why it borders on the heretical to speak of the Bible as the final authority in all matters religious. . . The biblical name for such a practice is the sin of idolatry!" (Is The Bible A Human Book? p. 28 & 134) The "Book" to which the critic refers is the Book of Almighty God. He is trying to tell us that we are guilty of idolatry if we think the Bible authoritative in religious matters today. It is

interesting he cites the Bible as the source of his definition of idolatry. Wonder why he would do this when he has just discredited the Book as having anything trustworthy about it in religious matters? Does it ring a bell? Did not Satan quote scripture in order to persuade Jesus to renounce the same Word and, hence, to dethrone the very God of the scriptures? (Matt. 4:6.)

There can be no doubt about it. The impressive sounding theological phrases are designed to attract the attention of the would be scholars in religious circles. Just listen! "Neo-orthodoxy," "Existentialism," "Witnessing," "Meaningful dialog," "Soul talk," "Institutional Church," "Static religion," etc., etc. What does all of it mean? The definition and explanation of this modern jargon is far more simple than the complicated sounds they emit. It simply means that Satan is armed for a fight to the finish. He seeks by every sly trick known to such a subtle character to turn men's attention away from the Word of God. He has succeeded in flattering some of our people with these high sounding, promising phrases and caused their faith to be shipwreck.

We might take some comfort, brethren, from the fact that Satan has surely reached the bottom of his barrel of tricks when he thought of accusing Bible loving people of idolatry. He knows that when preached and believed, not as the word of man, but as it is, in truth, the Word of God, the Bible's message will turn the world upside down for Christ. He and his cohorts are making some mighty desperate moves. They are in trouble. We have nothing to fear with reference to the final victory if we remain conscious of the reality of Satan, remember to stand up and fight him at every turn. Use the Sword of the Spirit. It will do the job.

## The Word Of God - Part 1



RUBEL SHELLY

their faith in the Bible for centuries. There is not another book in the world that deserves favorable comparison with it.

No other book has exerted the influence for good upon the world that the Bible has. To this book, more than to any other agency, is due the world's progress in civilization, philanthropy and religion. It has transformed both individuals and nations; it has been the world's greatest standard in determining right from wrong; it has given man hope in the hour of death. A book that has produced such an effect upon the world could only have emanated from the mind of God Himself. (Charles Shook, THE GIST OF THE BIBLE, p. 19).

Our word "Bible" is from a Greek word which simply means "book". The Bible gives various titles to itself: "The word of God" (Heb. 4:12), "the scriptures" (John 5:39), "the oracles of God" (1 Pet. 4:11). The Bible has two main divisions: The Old Testament and the New Testament. There are 39 books (Genesis through Malachi) in the Old Testament and 27 books (Matthew through Revelation) in the New Testament - a total of 66 books in the entire Bible.

The Bible is truly a remarkable book simply in that it has withstood the attacks of men of all ages who were opposed to it. The Bible has shown itself to be THE indestructible book! There have been a great many important books written by great men which today are not available. They have either been lost, destroyed or simply judged unworthy of

careful protection and preservation. Yet the Bible, in the face of conscious and constant opposition, has been in existence for nearly 1900 years and is still the best-selling book in the world.

Great numbers of people in our society are openly antagonistic toward the Bible. This is attested by the fact that cases have been brought before the courts of this country requesting an end to prayer and Bible-reading in public schools. And these unbelievers have been successful in their cause! Many who are not openly opposed to the Bible nevertheless show little favor for it. Few people read and study their Bible like our forefathers. There is a general lack of Biblical knowledge among the people of this generation. Many men who could give you sports statistics or stock market quotations cannot quote one verse from the Bible!

### THE BIBLE IS A RELIABLE GUIDE

The Bible is unique because it is inspired of God. Paul wrote: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). It is because of this fact that we may be absolutely confident in accepting the Bible as our reliable guide in all spiritual matters. In fact, it is THE ONLY reliable guide and standard of authority for our age or any age. Notice in more detail several reasons why we must go to the word of God as our absolute standard in religion.

**FIRST, THE BIBLE IS RELIABLE BECAUSE OF ITS AUTHOR.** The Bible is not the production of men but of God. Thus we say that the Bible is inspired. Not only are the thoughts and ideas from God, but the very words themselves were chosen by the Holy Spirit. David said, "The Spirit of Jehovah spake by me, and his word was upon my tongue" (II Sam. 23:2). Since the Bible is verbally inspired, i.e., the very words of the Bible were selected by the Holy Spirit, we may be confident in relying upon it for guidance.

Take a closer look at the word "inspiration." The dictionary defines "inspire" as "to breathe into". Thus when Paul says that every scripture is "given by inspiration of God", he is really saying that the Bible is "God-breathed". Then it is truly, as it claims to be, the word of God.

Men like Peter and Paul were under the influence of the Holy Spirit, and were qualified to speak and write divine truth. There was no possibility of error in their teaching for God himself was protecting their message. He was in control of the very tongues and pens of these men as they spoke and wrote. So when we read the Bible we are reading a message which is guaranteed by God to be a true and reliable guide.

**A SECOND REASON WHY WE MAY ACCEPT THE BIBLE AS A RELIABLE GUIDE IS THAT THE BIBLE IS COMPLETE.** By "complete" I mean that everything we need to know in order to please God is contained in the pages of the Bible. Notice that I did not say that everything we would like to know is revealed in the Bible. Nor did I say that everything in the Bible is easy to understand. There are some things which God has simply not seen fit to tell us. And there are some passages in the Bible which puzzle the minds of the greatest Bible students. But please notice what I did say: "Everything we need to know in order to please God is contained in the pages of the Bible."

Let me explain what I mean. There are three basic facts that men must understand in order to please God. First, man is lost in sin and cannot save himself. Second, God loves man and has planned for and provided salvation through Jesus Christ. Third, God has provided a way for man to receive the salvation which he has provided. These three facts are basic to the gospel of Christ. They are set forth in language that is unmistakably plain in the Bible. Even the most casual reader of the Bible will soon be made aware of and be impressed with these facts. While no student of the Bible may understand every difficult passage that is in it, every student can soon learn God's will for his salvation.

God has told man - through the Bible - everything he needs to know in order to be saved from sin and someday life with God in heaven.

(Continued on Page 4)

## Commission

(Continued from page 2)

As long as we have men and women planting the "seed of the kingdom," the word of God, in the hearts and minds of others the kingdom will increase, the church will grow. (Lk. 8:11ff.) (Ac. 2.) The kingdom of Christ is the one kingdom that cannot be shaken, or destroyed. In order for the kingdom to be destroyed Christ the King would have to be dethroned, the word of God destroyed, and the church destroyed to the last man. Such can never be. All this, and more, grows out of the preaching of the commission we call Great, which is indeed the Greatest message ever to fall upon human ears and into human hearts. (Matt. 28:19-20; Mk. 16:15-16; Ac. 26:16-18.)

### THE GREATEST CONSOLATION

In Matthew's account of the Commission Jesus added, "Lo, I am with you always. . ." (Matt. 28:20.) God has always been with his people. This ended tragically for Adam and Eve when they sinned and were driven from the garden of Eden. Enoch, Noah, Abraham and a host of God-fearing men and women have enjoyed the assurance of the presence, providence and companionship of God when they "walked with God." Israel was fed with bread from heaven, had their thirst slaked with water from the flinty rock, and their clothing and shoes were miraculously preserved while they sojourned in the wilderness. It has been truly said that the Lord and one man on his side make a majority in any situation. And so the apostles were fully assured that Christ would be with them and guide them in his work.

We have the same assurance, for he has said, "I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear; what man shall do unto me?" (Heb. 13:5-6.)

All too often we consider material wealth and prosperity as a sign that God is with us. Not necessarily so. Every denomination in the country holds a nominal belief in God and builds a new meeting house will solemnly affirm that "the Lord has richly blessed us in our work." But such is not proper criteria for determining that we are blessed of God. I suggest that a better test is in the following: "Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." (II Chron. 15:2.) And Jesus said, "Why call ye me Lord, Lord and do not the things which I say?" (Lk. 6:46.) As long as our lives are being brought into harmony with the teaching of Christ he will be with us, and there is no room for doubt provided, of course, that our following him is according to truth, and not simple imagination.

### THE GREATEST CONSUMATION

You will recall that Jesus also said, Lo, I am with you always, EVEN UNTO THE END OF THE WORLD." This means, as we find abundantly taught, that this world, this age, is coming to an end. Nothing has ever occurred in human history to compare with that great day which is to come. It is called the "Last day" and will bring to a close the "last days." In that day the Lord Jesus will descend from heaven with clouds and all the holy angels will come with him. (Matt. 25:31; Rev. 1:7.) In that day the dead will be raised, all of them, both the righteous and the wicked. There will not be in between their resurrections a thousand years, nor even another day. Jesus comes on the LAST DAY. The righteous dead are raised on the LAST DAY. And the unrighteous will be judged on the LAST DAY. (Jn. 5:28-29; Ac. 24:15; I Cor. 6:14; I Thes. 4:16-17; Rev. 20:11-15.) This is but one phase of premillennialism that is torn to shreds by the holy scriptures, for they claim that there will be 365,000 days (a thousand years) between the resurrection of the righteous and the wicked. When Jesus comes the living will be changed in a moment, in the twinkling of an eye. (I Cor. 15:50ff.) Then it is that this present world will be "Burned up," (II Pet. 3:10ff.) and we shall all be judged according to our works. (II Cor. 5:10; Rev. 21:11-15.) Those who love and serve the Lord will be forever separated from the wicked and the work of redemption shall be finished when the wicked and disobedient are cast into a furnace of fire.

Perhaps no better incentive could be offered to

warn and encourage us to be about our Father's business than these words from the sacred record: "But 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. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for an earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." (II Pet. 3:10-13.)

## Word Of God

(Continued from page 3)

First, God has plainly told man of his sinfulness and need for salvation. He inspired Paul to write: "For all have sinned and fall short of the glory of God" (Rom. 3:23). Second, the Bible tells us of God's love for lost humanity and what he did in our behalf to save us from sin. "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Third, the Bible tells man what he must do in order to receive salvation. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

## Unanswered Prayer

RUBEL SHELLY

"MY GOD, MY GOD, why hast thou forsaken me? why art thou so far from helping me, and from the words of my groaning? O My God, I cry in the daytime, but thou answerest not. . ." (Psalm 22:1-2).

Why did the writer of this Psalm lament so? Why do men cry over similar fates today? Why is it that much prayer goes unanswered?

One reason for unanswered prayer is the willful toleration of sin in the petitioner's life. To pray and at the same time to pursue a course of secret or open sin is to both mock God and demonstrate one's hypocrisy. A God of holiness will not listen to the prayer of a deliberate sinner. In a later Psalm, the writer says, "If I regard iniquity in my heart, the Lord will not hear" (Psalm 66:18). We may confidently affirm, as did the man born blind, "We know that God heareth not sinners" (John 9:31).

Praying lips and a sinning heart cannot exist together. The sinning heart will soon silence the praying lips, for where sin dwells there can be no genuine faith, love, obedience or hope. Thus is emphasized the necessary of constant self-examination as we come before the Lord that we may approach him with clean hands and pure hearts. The indulgence of any sin in your life will close the line of communication with God that otherwise could have been opened by prayer.

The people of Isaiah's generation were distressed over their unanswered prayers. But they had assured themselves that the failure involved was God's not their own. They supposed that God had either lost his desire or ability to hear prayers (i.e., his ear was "heavy") or had been bereft of his power to do what they desired (i.e., his hand was "shortened"). The prophet shed light on the true situation when he said, "Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear" (Isaiah 59:1-2).

Our unbelief is a second reason why prayers frequently go unanswered. In theory all Christians accept the fact of God's omnipotence; but in practice we are too prone to measure God's power by our own lack of abilities. If a matter seems unlikely from our human perspective, we are too quick to assume that our Father is bound by those same circumstances or inadequacies.

Many of our prayers for the sick surely fall into this category of unbelieving prayer. A brother may

be desperately ill in his hospital room and request the prayers of those visiting him. Brother Smith then prays for God to grant the ailing brother a complete recovery. After thus praying it is not unusual for him to leave the room and comment to some interested party standing nearby, "There is absolutely no hope for him."

Better that he had prayed for God to comfort the person and his family than to hypocritically ask for something which he has no hope of receiving. "But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the lord. . ." (James 1:6-7).

One's prayers may also go unanswered because of his failure to do the things necessary on the human side. For example, one may pray for his failly bread and yet go hungry-if he refuses to work at his job. He may pray for the Lord to deliver him from temptation and still fall into sin because he refused to avoid the company of evil men who would invite him to share their sin.

God never fails to do his part in answering our prayers if we but keep "our part of the bargain." James taught us to pray for wisdom (Cf. James 1:5). Such a prayer presupposes the individual's willingness to spend time in diligent study of the Scriptures. Thus one who prays must search out his own responsibility relative to the fulfillment of any request.

Prayer is not the powerful force in many a man's daily life that God intended it to be. Let each of us carefully examine himself and come before the Lord our God with pure hearts, genuine faith in his power and a readiness to perform his

Prayer is not the powerful force in many a man's daily life that God intended it to be. Let each of us carefully examine himself and come before the Lord our God with pure hearts, genuine faith in his power and a readiness to perform his will. The effectual, fervent prayer which rises from the lips of such a person will surely avail much!

## "Learning And Piety"

EVERETT FERGUSON

In Bruce Marshall's story SATAN AND CARDINAL CAMPBELL the old archbishop said: "Two things can save the world, thought and prayer; but the trouble is the people who think don't pray, and the people who pray don't think."

Samuel Johnson declared, "Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful."

These men are calling attention to a great need: the combination of learning and piety. Actually, Christian history is replete with men who unite these qualities. Nearly all the great leaders of church history combined scholarship and devotion to an eminent degree. One quality without the other has been ineffectual.

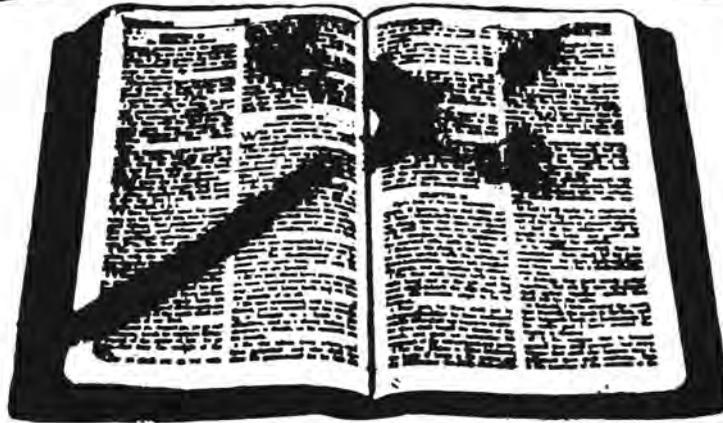
It is a matter for concern that the study of religion may become a coldly academic matter, or that our religious life may lack an informed foundation. More alarming would be a deficiency in both learning and piety. The list of practicing or aspiring Christian scholars is not a long one. Nor can one point to many outstanding performers the devotional life. Few devotional books are being written, and little interest in the devotional life is shown in church classes and lecture programs.

An obscure medieval teacher was accustomed to say, "I speak to God in prayer, but it is He who speaks to me in study."

◆  
"If you shut up truth and bury it under the ground it will but grow, and gather to itself such explosive power that the day it bursts through it will blow up everything in its way."  
◆

# WORDS of TRUTH

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



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

VOLUME 7

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## "How Beautiful Heaven Must Be"

Descriptions of the heavenly home would be most incomplete were we to fail in properly centering the reader's attention upon the sweet fellowship to be enjoyed with the holy associates in the final abode of the righteous. When the eye of faith and the heart of hope are turned in this direction, the beautiful glimpses of glory beheld in that fair summer land are perhaps more



wonderful than any which Inspiration has revealed. The righteous will share heaven is a deeply beautiful portrayal of the heavenly home.

### HOW BEAUTIFUL TO BE WITH GOD THE FATHER

The following verses extend to us the thrilling promise of one day living with our holy Father in that heavenly paradise. Christians are children of his excellency and children are not home until they are with the Father. These verses tell us that God one day plans to unite his family on earth and the one in heaven. "Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them" (Rev. 7:15.) "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" (Rev. 21:3). "And they shall see his face; and his name shall be in their foreheads" (Rev. 22:4).

Man's first relationship with God was very lovely and thrillingly intimate. Eden's paradise often witnessed the closeness of God's communion with the first couple during the cool of the day. But sin's tragic entrance brought this unparalleled privilege to an abrupt end. This was sin's greatest cost to humanity. We have frequently meditated upon the grand experience Moses enjoyed as Jehovah hid him in the cleft of the Sinaitic rock and permitted the great Israelite sage to behold the back parts of his majestic glory. We think it would have been an unforgettable event to have beheld the immersing of the gifted Galilean beneath Jordan's eave, to have witnessed the bestowment of the Spirit in dove-like form upon him, and to have heard the Father's majestic voice declare his happy acknowledgment and hearty approval of this his only begotten Son (Mt. 3.)

The eyes and ears of the "Inner Three" were blessed by being present for the transfiguration of their Master on the exceedingly high mountain. The mighty voice of Jehovah rifted asunder the

bright cloud to confess again his Son. This time the significant expression is added and placed in the divine imperative: "Hear ye him" (Matt. 17:5). However, these events will never transpire again. Of them we can never be a part except by reading and reverently meditating upon them. But we can be a part of heaven's citizenship where Jehovah's voice can be heard often and his divine presence enjoyed forever more. Earthly contact with the Father consisted of short-lived experiences but heaven will afford an eternity filled with uninterrupted fellowship with Jehovah God. Will it not be worth every feeble effort we have expended to see him who made possible the gracious provisions for our salvation, heard our prayerful petitions, listened to our hymns of homage and received the adoration paid him in our sermons and Bible classes? Heaven takes on a very beautiful luster when we contemplate being with the Father throughout eternity.

### HOW BEAUTIFUL TO BE WITH CHRIST THE SON

The home of the soul will provide the beauty of eternal fellowship with the Son as the following scriptures prove. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also (John 14:3). A noble portion of that intercessory prayer of John 17 includes the fervent petition that his disciples might be with him in heaven to behold the Lord's glory (John 17:24). Paul affirmed that the righteous dead and the live saints will "meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:17-18).

Earthly contact with the immaculate Son of Mary Must have been filled with a spiritual fellowship and feeling that surpassed anything fallen humanity had ever known. To have seen Prince Emmanuel in human flesh, to have heard the gracious words which graced his lips, to have seen him in miraculous action and to have witnessed the perfect performance of every given task to which he addressed himself would have been uplifting and richly rewarding in every conceivable way. However, even Mother Mary had him but for a few short years and then his personal ministry claimed his major attention. The teeming masses who flocked after him beheld deity clothed in human flesh but for a short time. The apostles were with him for a brief period of preparation and training and then painfully and reluctantly accepted his declaration of a necessary departure from their midst. A part of Paul's Christian philosophy consisted in the deep realization that life in the flesh imposed upon him a necessary separation from the Lord he loved, worshipped and served (2 Cor. 5:6-9). The kingdom of glory will allow the temporary to be swallowed up into a permanent union with him who lovingly atoned

for our sins on Calvary. Heaven means basking in the light radiated by the "Sun of Righteousness" who showed the way to God's New Jerusalem, provided the truth to free us from the tyranny of damning sin and tendered to his brethren the life that is eternally happy. Heaven means being with Jesus throughout eternity. This too, is what heaven will be like.

### HOW BEAUTIFUL TO BE WITH THE HOLY SPIRIT

The book of Revelation talks about the seven spirits being before the throne of the Father (Rev. 1:4; 4:5). Seven was a number of perfection and completeness among Hebrew people. Such is a vivid description of this august member of the Godhead. To be in heaven means being with him. Many mysteries center around this eternal personality. Such is also true with the Father and the Son. The Holy Spirit was present at creation and various of his missions in the Old Testament are recorded. Jesus possessed the Spirit without measure (John 3:34). He performed miracles by the agency of the Spirit (Matt. 12:28). His atoning sacrifice on Calvary was made through the "eternal Spirit" (Heb. 9:14). The Spirit came as guide, Comforter and Counsellor to the apostles from Pentecost onward until all truth had been revealed and carefully recorded. The writing of both testaments was under his inspired supervision (2 Pet. 1:21; I Cor. 2:13). Since this Divine Agent has performed so important a role in the scheme of human redemption, would you not delight to enjoy his fellowship throughout eternity? Heaven is more beautiful when we contemplate being with the Spirit forevermore.

### HOW BEAUTIFUL TO BE WITH ALL GOD'S FAMILY

Angels who kept their first estate, faithful patriarchs, loyal prophets, steadfast apostles, devout Christians and the redeemed of all dispensations will one day surround the rainbow-clad throne and in choral unison will lift their grateful voices in hymning the song of Moses and the Lamb (Rev. 4, 5, 15:3). The eternal fellowship of associating with the Godhead and the redeemed of all ages provides glimpses of such beautiful glory which our pen can but faintly depict.

### CHRISTIANITY IS:

In the home, it is kindness  
In business, it is honesty  
In society, it is courtesy  
In work, it is togetherness  
Toward the unfortunate, assistance  
Toward the meek, blessedness  
Toward the penitent, forgiveness  
Toward the wicked, resistance  
Toward the fortunate, congratulation  
Toward God, Reverence in all things  
Toward mankind, mercy, love, longsuffering.

# WORDS of TRUTH

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GUS NICHOLS

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## Marriage And Divine Law

I have been requested to examine the contention of some that marriage is not controlled by divine law, except in the case of those who are Christians. It is argued that if a sinner, or even a couple of sinners, have been married and divorced from one to ten times, then obey the gospel, they should go on living with the last companion, on the ground that they were under no divine law until they became Christians.



GUS NICHOLS

1. The Bible says, "Sin is the transgression of the law" (1 Jn. 3:4). And says, "Where no law is, there is no transgression." (Rom. 4:15.) Now, according to the false doctrine that the "sinner" is not under any divine law until after he obeys the gospel, how could he be a "sinner", seeing that "Sin is the transgression of the law", and that "Where there is no law, there is no transgression" how could such a person, or such couples become guilty of any sin? Not only would adultery not be a sin to such outsiders, but murder, robbery, and all forms of sin among Christians would be nothing but pure innocence and righteousness to outsiders. Who can believe that there is no sin in this world, except among Christians? This would make Christianity worse than no religion! In Romans 1:18, beginning, Paul argues that the heathen-Gentiles, which did not have the law of Moses, were guilty of many sins, and without excuse in such sinning. (Please read the rest of the chapter.)

2. According to this erroneous theory that only Christians can sin, the Bible would be false in saying, "The whole world lieth in wickedness." (1 Jn. 5:19.) And in saying of Jews and Gentiles, "That they are all under sin." (Rom. 3:9 "For all have sinned, and come short of the glory of God" (Rom. 3:23.) And, there is not a just man upon earth, that doeth good and sinneth not." (Eccl. 7:20.) All sin is not just in the church or kingdom of Christ. Every creature in all the world was lost, and in need of salvation, if accountable. (Mk. 16:15-16; 1 Jn. 4:14.) Christ says, "I came not to judge the world, but to save the world." (Jn. 12:47.) He came "To seek and to save that which was lost." (Lk. 19:10) He came to save people "From their sins". (Mt. 1:21.) "Christ Jesus came into the world to save sinners". (1 Tim. 1:15.) He did not come to save the sinless and make them sinners and Christians. (1 Jn. 3:4; Rom 4:15.)

3. Another proof that God has law over the unsaved is the fact that they have sins, and need forgiveness. John preached the "Baptism of repentance for the remission of sins". (Mk. 1:4; Lk.

3:3; Acts 19:4.) These people were not baptized in order that they might become sinners, and under some law that they could violate, and get into the relationship where they would need to repent. No, but their baptism grew out of, and was a baptism "of" repentance and was unto remission of "Sins" already committed beforehand.

On Pentecost 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 Spirit." (Acts 2:38.) Yes, they were guilty of "Sins" before becoming Christians.

Ananias said unto Saul of Tarsus, who later said he was the "chief" of sinners, "Arise, and be baptized, and wash away thy sins." (Acts 22:16.) He was guilty of "Sins" before his baptism.

4. Some have tried to dodge all these facts by admitting that unconverted people are guilty of sin--just one sin--and that is unbelief. But the foregoing scriptures say sinners are guilty of, and need forgiveness of, "sins", not just one sin.

The following sins were committed by those out in the world and not Christians-- before they were ever saved or justified: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be no deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such WERE SOME OF YOU: but ye ARE WASHED, but ye ARE SANCTIFIED, but ye ARE JUSTIFIED, in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:9-11.) Please note that before these people were saved some of them "Were" such sinners. After naming these awful sins, including "Fornicators" and "Adulterers", then he says, "And such were some of you. But ye are washed, but ye are sanctified, but ye are justified," etc. . . But they could not have been guilty of such sins so as to need to be "washed" and "sanctified" and "justified", etc. . . unless they had been under law forbidding these sins. "For sin is the transgression." (Jn. 3:4; Rom. 4:15.)

5. However, many hobby riders refuse to die until they can die hard. Hence, they say those sins were only violations of the laws of civil government, and were not sins against God. This is false as a thing can be. What about "IDOLATERS"? Was "Idolatry" a violation of civil law at Corinth? Why, of course not. "Idolatry" was the most popular religion at Corinth. It was not only sanctioned at Corinth, but encouraged by civil authorities. And what about the sin of the "Covetous"? There has never been a civil law against being "Covetous". Civil government could not enforce such a law, if it had such. Therefore, these sins committed before their conversion were sins against God and his divine law which forbids such things in all men, whether they have been "Washed"--- baptized or not (1 Cor. 6:9-11.)

6. When John the Baptist told Herod that it was not lawful for him to have his brother Phillips' wife, he meant God's divine law. (Mt. 14:1-4.) Hence, God's law on marriage and divorce applied unto sinners as well as to the saints. "Fornicators" and Adulterers" out of the church cannot inherit the kingdom of God, the same as those in the present state of the kingdom. (1 Cor. 6:9-11.) And why did governor Felix "tremble" when Paul preached God's law unto him-- a law condemning unrighteousness, intemperance, and of judgment to come? Why did the old sinner "tremble" at such preaching, if it was only against Christians who do such things?

7. So God's law of marriage, divorce and remarriage applies to all normal and accountable men, including both sinners and saints. It is modernism and liberalism to contend that only Christians could commit the sins of fornication and adultery. Jesus applied the marriage laws of God from the beginning unto men in general. He said, "WHOSOEVER shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso--whether sinner or child of God-- marrieth her which is put away doth commit adultery" (Mt. 19:9.) Yes, even if a sinner of the world were to marry her, he would commit adultery. Fornication

and adultery, therefore, can be committed by sinners of the world, as well as by God's people. It is "Whosoever" and "Whoso"---meaning any one who marries such a person.

8. Finally, if God's law did not apply to sinners how could they be converted by it? "The law of the Lord is perfect, converting the soul?" (Psa. 19:7.) And Paul said, "The law of the Spirit of life in Christ Jesus hath made me free." (Rom. 8:1-2.) How could this be, if the law of Christ did not apply to him? How could Jesus' truth make sinners free, if it did not apply to them? (Jn. 8:32.) Brethren, give up such liberalism and come back to the truth and the ancient gospel which is for all the world.

## The Kingdom Of Christ

There are many fanciful theories within the religious world regarding the kingdom of Christ. The premillennial theory holds that the son of God came to earth with a view to setting up His kingdom, but was rejected by the Jews, hence as an after-thought, he established instead the church. It affirms, however, that at the end of the present dispensation, he will return to the earth, set up an earthly kingdom and from Palestine reign for a thousand years. Another doctrine, equally erroneous, is advocated by the mis-named "Jehovah's Witnesses". It suggests that the kingdom was established in the year 1914 and is entirely heavenly "having no earthly part". (Make Sure of All Things, p. 226) The arguments presented subsequently will demonstrate that both of these foregoing theories are false to the core. The following proposition is confidently affirmed:

"The Scriptures teach that the kingdom of Christ on earth is the church of Christ."

Nebuchadnezzar, king of Babylon, dreamed a most unusual dream, the account of which is found in Daniel 2. He saw a great metallic image in the form of a man. The head thereof was of gold, the breast and arms of silver, belly and thighs of brass, with legs of iron and feet and toes partly of iron and partly clay. The dream, as interpreted by the prophet Daniel, has reference to four world kingdoms (Dan. 2:36-43), the fourth being a divided kingdom (vs. 41). The golden head of the image represented the empire over which Nebuchadnezzar reigned as king, the Babylonian empire (2:38). This kingdom was from approximately 606 to 536 B.C. and was conquered by the Medes and Persians (breast and arms of silver) which held sway from 536-332 B.C. In 332 B.C. the Medo-Persian empire fell captive to Alexander the Great, bringing the world under Greek control. Thus, from 332-167 B.C. the brass empire of the Greeks was dominant. After this era in history there was a period of rebellion and turmoil and then arose the mighty Roman empire. The world dominance of the divided fourth empire may be dated from approximately 63 B.C. to 476 A.D., when Rome fell. It was to be during the days of this (fourth) Roman empire that "the God of heaven shall (would) set up a kingdom which shall never be destroyed," declared Daniel. (2:44) Either God's kingdom was established during the days of the Roman empire, i.e. between 63 B.C. and 476 A.D., or else Daniel was a false prophet! This one argument will eliminate both the "premillennial" and the "1914" theories.

Just prior to the ministry of Christ, John the Baptist announced, "the kingdom of heaven is at hand" (Mt. 3:2). The term "at hand" is from the Greek word eggiken, literally meaning "is come near." Compare the same term used in Lk. 21:20, "But when ye see Jerusalem compassed with armies, then know that her desolation is AT HAND." Thus, John in the days of the Roman empire, preached the "nearness" of Christ's kingdom.

The Lord Himself said, "Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power" (Mk. 9:1). Either the kingdom came within the lifetime of those to whom He referred, or else those people are getting mighty old! Actually, Christ did establish the kingdom within a short time of the foregoing prophetic statement, to be specific, about fifty days after His death, the day of

(Continued on Page 4)

## Building Up The Church Through Effective Leadership

Leadership is the key to success. Picture a football team that goes on the field to play a game with no leadership. No one calls the plays, no one sets the defense; everyone does as he pleases. This would result in mass confusion and sure defeat. For any cooperative work to succeed there must be effective leadership. Industry has long recognized this principle. Companies



**RICHARD ROGERS**

are looking for young men with leadership ability, and desire; and are going all out to train them for leadership positions. Men with this leadership ability are in great demand. Men sure as Dr. Frank Rose, former president of the University of Alabama, who have proven themselves as leaders can name their salary with almost any large company or organization in this country.

Just as leadership is the key to success in sports or business, it is also the key to success in the Lord's church. Congregations across this land need dynamic leadership! We are living in a rapidly changing world. By the year 2000 the world's population will be over 6 billion. In the next ten years enough people will be born in this nation to populate 10 Chicagos. College enrollment will increase 70 percent in the next 10 years and business spending will be up 35 percent in the next five years. There will be over ten million new households in this nation in the next 7 years. Times like these demand great leadership.

We need great leadership in churches of Christ because of our past failures. It is true that we have made much progress but we are not the great army that we could be. This world is looking for committed leaders, not complacent, compromising, conforming leaders who are interested in what Dietrich Bonhoeffer calls "cheap grace". The world is looking for someone who knows where he is going and the church must provide this kind of leaders. Not only does the world need leadership but Christians themselves are looking for someone to show the way. Find a congregation that is just "keeping house" for the Lord and you will find a leadership that is stagnant and lifeless. If the church does not have dynamic leaders to show the way the world will provide the leadership to lead both old and young astray.

Christ is our example of a great leader. We are commanded to follow in his steps (1 Pet. 2:21). We cannot follow Christ unless we are willing to do all within our power to be great leaders in his kingdom.

It is easy to see the results of inadequate leadership within congregations today. One evidence of inadequate leadership is the loss of our young people. Poor leaders show little or no interest in young people. They provide inadequate programs for them, give them nothing to do, and are not interested in training them for service in the kingdom. Another result of poor leadership is a lack of faithfulness among members of the congregation. Where you find many members not attending at all, others attending irregularly, those who come, giving poorly, and no program of soul winning, you have found a congregation with poor leadership. Other results of poor leadership are: a lack of church discipline, and a lack of enthusiasm in worship, poor and unorganized educational programs and inadequate and ill-kept physical facilities, as well as church trouble and division.

There are several reasons we do not have this dynamic leadership in many congregations. In many places men who could be great leaders do not realize that they have talent, and others are afraid to sue the talents they have. Men who could be great leaders fail because they have no vision. In some places the leadership is poor because the leaders are poorly trained. All of the above reasons

contribute to poor leadership but the real problem is that there are just not enough men with great faith who are willing to pay the price to become dynamic leaders. They have become self-satisfied with their present attainments and are not going forward.

Church leaders must not be satisfied with their present attainments but must strive to develop into better, more capable leaders. They must do this by developing within themselves the characteristics of dynamic leaders for Christ. The Bible revealed long ago that we become what we think. Our lives are the sum total of our thoughts. Thus, we must create in our minds the image of leaders. God demands that we discover his image, that we ourselves might become leaders and that we might recognize who is a leader and follow him.

For a man to be a great leader he must have leadership desire. Paul said, "If any man aspire to the office of a bishop, he desires a noble task". (1 Tim. 3:1). This is true of any position of leadership. The desire to lead should not be based on lust for power or compensation or pride or self-centeredness, but on a true love for Christ and His church, and a desire to see that church grow. Purpose and commitment are required. Paul could lead because he had purpose. He said "I determined not to know anything among you save Jesus Christ and him crucified." Desire to lead can be cultivated. Moses cultivated this desire and became a great leader. Dynamic men must desire to be leaders in the church if the church is to grow.

The second characteristic of a great leader is **ENTHUSIASM**. The New Testament church was a store house of enthusiasm, because its leaders were enthusiastic. A congregation will not be enthusiastic unless it has enthusiastic leaders. Brother Ira North says, "Enthusiasm is as powerful as dynamite and as contagious as measles." Just like someone with measles gives you the measles, someone with enthusiasm gives you enthusiasm. If a congregation is to be enthusiastic, it must catch that enthusiasm from enthusiastic leaders.

A good leader is self-confident. Leaders must sometimes make decisions in emergencies on the spur of a moment. If he does not have confidence in himself he may fail in these situations. Not only must the good leader be able to make quick decisions but he must also be confident in calm deliberation. If the leader has a true sense of his own value and of his own ability he should have the **SELF-CONFIDENCE** necessary to do his job.

The great leader is humble. Humility should not be confused with cowardice or self abasement, for the great is no coward. Humility is not thinking lowly of one's self, but is not thinking of self at all. Humility asks for help, for asking for help is not a sign of weakness but of strength. Something that every leader needs to realize is that a sense of humor is a part of humility and that without it humility appears stilted and not genuine. Let the leader remember that Paul said, "When I am weak, then am I strong." (1 Cor. 12:10).

The dynamic is constantly growing for growth is a characteristic of great leadership. The leader can never be satisfied with his present growth, for in becoming satisfied with himself he also becomes satisfied with others. The leader must remember that moving water never becomes stale or stagnant. Leaders grow by thinking, studying and by being constant.

Where there is growth there is vision. The dynamic leader has vision or he fails. The wise man said, "Where there is no vision the people perish. . ." (Prov. 29:18). Great congregations are led by men with great vision and mediocre congregations are led by men with little vision.

Great leaders are men of **GREAT KNOWLEDGE**. Hosea said, speaking for God, "My people are destroyed for a lack of knowledge. . ." (Hosea 4:6). A congregation with leaders with little knowledge will itself have little knowledge. The leader needs, first of all, a great knowledge of the Bible, but his knowledge must not end here. He also needs a knowledge of men, a knowledge of church history, and a general knowledge of the everyday affairs of the world.

Other characteristics of dynamic leaders are that they are willing to share responsibility, that they are imaginative, and that they are decisive. In the

area of sharing responsibility the leader must trust those whom he leads. One test of a leader is what he does for those whom he leads.

If the church is to meet the challenge of these times it must have great leaders. Men with these characteristics must be found, trained and given the opportunity to lead. Congregations will never rise above their leaders. Thus, elders, deacons, preachers, and teachers must be found who will give congregations dynamic leadership for Christ.

## Husband And Wife Relationships

CHARLES BRYAN

With one of four marriages ending in divorce, and many of those not so dissolved in a constant state of turmoil, it appears quite likely that man and woman have become confused in their relationship.

The man too often is at one extreme or another. Either he is a tyrant that has no respect for the feelings or rights of his wife, regarding her much like property as he would a car, a home etc.; or he is completely overwhelmed by a domineering wife—a spineless jellyfish rather than a man. How is it that man fails to strike a happy balance in the marital relationship? Psychologists have been struggling with that one for a long time and I'm not going to pretend to be smart enough to answer it here. I do believe a part of the answer lies in the fact that man feels that his traditional and God-given role as the head of the wife and the household is being threatened. A recent article of **NEWSWEEK** magazine carried the cover story: "Women in Revolution". The gist of the article was that women feel they are exploited, discriminated against in almost all areas of human endeavor. They cry out for equality. The truth of the matter is God never intended woman to be equal with man. In His Divine order man is placed first or at the head of His creation and woman second or in subjection to man. God created Eve a helpmeet for Adam. The wife's satisfaction and fulfillment in large part comes from serving her husband and feeling that she is a part of his successes. Man is made complete as he seeks to please and show appreciation of his wife. He realizes that it is not good for man to be alone. He realizes that he has as much need for his wife as she for him.

God did not make man and woman to compete, but to compliment one another. We are happy only when we properly fill the roles God has assigned us. If husbands and wives would study carefully Eph. 5:21-33 and imbibe its teachings we would have few divorces and much happier marriages.

## "The Danger of a Partial Gospel"

BATSELL BARRETT BAXTER

There is a tendency among men to preach only a partial gospel, tailoring the Lord's message to suit their own personal inclinations. This has sometimes led men to stop far short of the full gospel of Christ. It has also sometimes led them to go far beyond the teachings of the Lord. Either error is disastrous. The Apostle John wrote "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." (II John 9-11.)

Visualize a man wearing the badge and the uniform of the police department, officially representing safety and law enforcement, finding a child on the corner of a busy traffic-filled street, sand saying, "Son, let me help you get across safely." Across one lane of traffic he leads him, across the second, and across the third. Then while the fourth of the distance to the farther curb and safety still remains, he says, "Son, you are all right now." and leaves him to swim alone against the traffic of a great busy street. It would be criminal to treat a child so! It is no less serious to lead sincere men and women to believe that they are saved when they have only partially obeyed their Lord.

## For Such A Time a As This

R. W. GRAY

In his plea to Esther to save the Jews Mordecai pleaded, "And who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14b). It was in the eyes of this God-fearing man, a God-send that Esther should be placed in such a strategic position, possessed with power and influence, at such a time of crisis. The results of his appeal vindicate his position in the matter (Esther, Chapter 4 thru 7).

To hard hearted Pharaoh God said, "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name might be declared throughout all the earth" (Exo. 9:16).

Paul believed that the God who separated him from his mother's womb had a divine purpose in view (Gal. 1:15, 16). Through a chain of providential events Joseph found himself in Egypt serving in a place of power and influence. When his fearful brethren faced him he exhorted, "Now therefore be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life" (Gen. 45:5). Both by miraculous manifestations and natural events God has guided, protected, and elevated men and nations to serve a particular role in His program of promoting godliness in the earth (Deut. 18:15).

Christianity today faces some of the most formidable foes ever to threaten the cause of the Lord. Demon forces are entrenched in high places, in positions of influence, and the moulding of character and dictating of action. Crisis follows crisis on a consistent basis. The home and the church are under constant attack. Age-old principles of righteousness and morality are assailed by relentless foes. Men and women of God face a real challenge. Will we stand the test? Are we prepared for such a time as this?

Many readers of this religious publication are parents whose characters were forged in the crucible of honest, hard work; who were taught the right ways of the Lord. Your children need you to save them. Without the influence you alone can exert at such a time as this they are likely to perish. How do you know that God did not use your past experiences to prepare you for such a time as this? Will you, like Esther of old, find the courage to save your people, in your case, your own children? God has provided you with the equipment, the knowledge and the opportunity. How will you use it?

Educational institutions face trying times. But God has placed in the field of education influential men and women who wear the name of His own Son. You, my dear brother and sister, are being tried in the furnace. Will the advocates of infidelity and immorality continue to dominate the scene? Are our text books destined to ruin the minds of our youth? Who knows why you selected this particular field of work? Think of the events that led you to such a time as this. Is your courage sufficient to cause you to exert what influence you can to change the direction our educational system is taking?

Perhaps the greatest threat of all is found within the body of Christ itself. Liberalism has gained great inroads in a very short time. And Godly men whose influence is wide spread are beginning to be aroused. Their pen and their voice must be used to stem the tide of digression that threatens to engulf us. Due to circumstances and training of the past some are skilled polemicists, some have championed the cause of truth in the face of the most subtle infidels of our time, and others have made special studies of sectarianism of every shade and grade. The metal of such men, especially the older, more mature preachers and college professors, is being tested. God has allowed some to be active far beyond their expected years of service. How do we know He was not preparing them for such a time as this? For while we steadfastly reject the unscriptural doctrine of a direct operation of the Holy Spirit, we hold fast the belief that God's hand is in it all when it comes to the matter of making all things work together for the good of His people. New Testament Christianity is truly facing it's greatest test. Will we be willing to be used in His service in such a time as this?

(Note: The foregoing article is a duplication of a

recent outline on the same subject only in name in the readers will appreciate this further study of their challenging them Editor).

## Kingdom Of Christ

(Continued From Page 2)

Pentecost (Acts 2). This may be shown conclusively by the following logical arguments:

1. The kingdom was to come with power. Mk. 9:1
2. But the power was to come with the Spirit. Acts 1:8
3. Thus, the kingdom was to come with the Spirit.
  1. The kingdom was to come with the Spirit (conclusion above).
  2. But the Spirit came on the day of Pentecost. Acts 2:1-4
  3. Thus, the kingdom came on the day of Pentecost.

These arguments are simply unanswerable. On that memorable occasion, the apostle Peter preached the inaugural discourse and thereby used one of "the keys of the kingdom" (Mt. 16:19), to admit the obedient Jews into "the church" (Acts 2:47). If Peter used the kingdom's key to open the church, when they were not the same institution, he stands guilty of burglarizing the church of the Lord!

Shortly before His death, the Saviour promised His disciples, "... ye may eat and drink at my table in my kingdom ..." (Lk. 22:20) The Lord's table was definitely placed within the kingdom. If one can find disciples partaking of that table, it will amount to a demonstration of the fact that the kingdom had been established. Note that Paul's letter to the Corinthians is addressed to "the church ... at Corinth" (I Cor. 1:2). Later in the epistle, Paul rebukes those saints for their perversion in "partaking of the table of the Lord" (I Cor. 10:21). It is thus quite evident that:

1. The Christians at Corinth had the privilege of eating and drinking at the Lord's table (I Cor. 10:16, 21; 11:20-29).
2. But the Lord's table was in the kingdom (Mt. 26:29; Lk. 22:30)
3. Thus, the Christians at Corinth were in the kingdom of the Lord.

When the great apostle penned his letter to the "brethren in Christ at Colossae," he admonished them to give thanks unto the Father, "who delivered us out of the power of darkness, and translated us into the kingdom of the Son ..." (Col. 1:13) The verb "translated" is past tense. Paul and his brethren were then in the kingdom. How can one with a spark of honesty read that passage and affirm the kingdom had not been already set up?

Consider the letter of the beloved "John to the seven churches that are in Asia." (Rev. 1:4) He wrote, "Unto him that loved us, and loosed us from our sins by his blood; and he made us to be a kingdom ..." (Rev. 1:5, 6) Continuing he said, "I John your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus ..." (1:9). John declared he was a partaker (a participant) in the kingdom with the members of those churches in Asia. Clearly the kingdom had been established and members of the Lord's church enjoyed privileges therein.

The Lord's kingdom on earth is further shown to be the church by the fact that the same process which moves one into the kingdom, also puts him into the church. Jesus taught that the "new birth" of water and the Spirit, enables one to "enter the kingdom" (Jn. 3:5). This is simply receiving the Spirit's message (the gospel) and being baptized in water - the very thing which Paul says puts one into the "one body" (I Cor. 12:13), which is the church (Col. 1:18). Hence, to enter the church is to become a citizen of the kingdom.

When Christ desired to inform His followers about His approaching kingdom, He spoke in parables; one of which is found in Lk. 8. In this story, the Saviour said, "The seed is the word of God" (Lk. 8:11). If the seed of the kingdom is the word of God, whenever that seed is sown into honest hearts, the kingdom is produced. The seed of the kingdom, the word of God, is being sown continually. If the kingdom has not yet come, wouldn't you say the crop is a little slow in coming up?

## Not Afraid Of The Future

GUS NICHOLS

I DON'T KNOW ALL THE FUTURE HOLDS  
FOR ME,

Not a day of the future can I see.  
So, I don't know just how the future stands;  
But My God holds the future in his hands.

God richly cares for me in this earth-time,  
And I have no fears of the future clime.  
Our Saviour came down from heaven above,  
And made known unto us the divine love.

God has been good to me all of my years,  
I'll trust him in the future without fears.  
He said, "I'll never leave nor forsake thee."  
Therefore, nothing bad could happen to me.

Things have always worked together for good,  
"To all who loved our God, as all men should."  
This great truth has often been verified,  
As in Joseph, sold, and Christ crucified.

"Yea, though I walk thru the valley of death",  
"I'll fear no evil" in my parting breath,  
For God raised up his Son, Jesus the Christ,  
After he died, for us was sacrificed.

So, I'll cast all my cares upon the Lord,  
And try to live according to his word.  
I shall not trust in things of earthly worth,  
But in Almighty God, who made the earth.

I have trusted God above Sixty years,  
With very few of the sorrows and tears.  
And now, everlasting joy awaits me,  
And I shall be with Christ eternally!

Viewing destiny in another way,  
The future is only another day;  
Only it's more certain than tomorrow,  
And will be free from pain, and sorrow.

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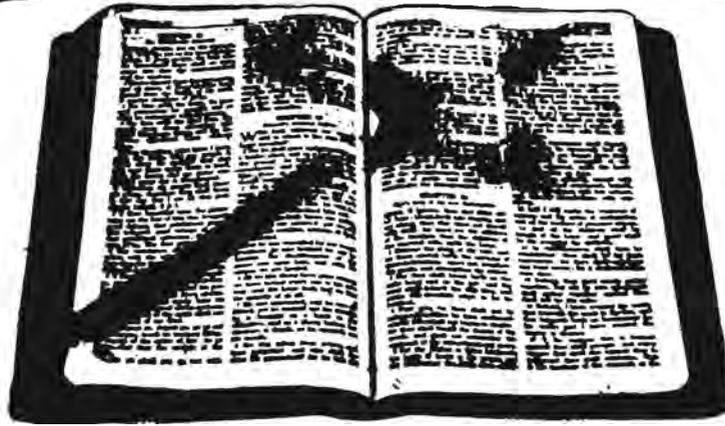
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# WORDS of TRUTH



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

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

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## The Heavenly Population

Those who believe in heaven and accept the definitions of its nature as we have noted in previous lessons will surely be intensely interested also in who will populate this realm of eternal felicity. In this concluding essay on heaven we shall note first those who will not go there and close with those who will be received therein.

### WHO WILL NOT POPULATE HEAVEN?

Those who have never known God nor obeyed the gospel will not be going to heaven. In 2 Thessalonians 1:7-9 Paul says that Jesus will execute "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." According to Matthew 7:21-23 those who have been very religious but religiously wrong will not be saved. Lukewarm church members are not going to heaven according to Revelation 3:14-22. Unfruitful Christians will not inherit that upper kingdom of glory (John 15:1-8). Practitioners of immorality will not inhabit heaven (1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:3-5; Rev. 21:8). There will not enter into heaven "anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. 21:27). Those who have done iniquity or have offended will not be among the redeemed (Matt. 13:41-42). There is no room in heaven for unprofitable servants (Matt. 25:30). Those having "not enough" in the way of heavenly preparation will be denied a place in the heavenly abode (Matt. 25:9). Those who have failed to do good works will not be allowed a place in the kingdom prepared for those who have fervently loved the Lord and served him with such good works as he has authorized (Matt. 25:41-46). Unless these people change, heaven is not in their future.

### WHO WILL POPULATE HEAVEN?

The people of God will be going to heaven. The Hebrew penman wrote, "There remaineth therefore a rest to the people of God" (Heb. 4:9). People of God are God's children. This means they have obeyed the gospel and are adhering steadfastly to apostolic doctrine.

Those who desire heaven can go there. No one will be taken against his will. "But now they DESIRE a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:16). For whom has God prepared a city? Who is the antecedent of the word them in the latter part of this verse? Jehovah has prepared a city for those

who desire a better country. Responsible people who despise church membership in Christ's body on earth do not desire heaven. Those who view God's worship on earth as an irksome and boring activity are not bound for the realm where worship will be a constant reality (Rev. 4, 5). Heaven will be populated by those who want to go there.

To GO to heaven one must COME to Jesus. In the Precious Invitation Jesus said, "COME unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:29). To those opposed to him Jesus said, "And ye will not COME to me, that ye might have life" (John 5:40). In one of the great "I am" passages the Lord said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). There must be a COMING to Jesus before there can be a GOING to heaven. The COMING precedes and prepares for the GOING.

Heaven is for the obedient. The Master said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Jesus is the author of eternal salvation unto all them that obey him; . . ." (Heb. 5:9). Inspiration's final beatitude eloquently expressed this thought, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). The way to heaven is paved with the stones of primary obedience followed by an entire life dedicated to the keeping of God's commandments. We do not merit heaven by obedience it is still a free gift of God (Rom. 6:23). Obedience simply enables us to receive this free gift of eternal salvation. By grace God extends it to us when by faith we obey his will (Eph. 2:8).

Heaven is for those who overcome. Jesus promised Ephesian disciples that if they overcame, he would bequeath to them the right "to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 2:7). Saints in Smyrna who overcame were promised eternal immunization against being "hurt of the second death" (Rev. 2:11). People in Pergamos who overcame were promised "hidden manna" and "a white stone" containing "a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17). Those in Thyatira who overcame would possess power over the nations, the right to rule and the morning star would be theirs (Rev. 2:26-28). The "faithful few" at Sardis who overcame would be clothed in white raiment, would have their names permanently inscribed in the book of life and would have their names confessed before the Father and his angels (Rev. 3:5). Upon successfully overcoming their adversaries the struggling band of noble Christians

in the city of brotherly love, Philadelphia, received the promise of permanency as a pillar in God's heavenly temple and upon each would be written Jehovah's name, Christ's new name and the name of the new Jerusalem as a sign of heavenly ownership (Rev. 3:12). Lukewarm Laodiceans received no commendation, but a change to ardent discipleship and fervent Christianity, along with their final overcoming, could mean a place for them with Christ on his throne (Rev. 3:22). Heaven is for those who overcome, not for those who are overcome by the lusts of the flesh, the lusts of the eyes and the pride of life (1 John 2:15-17).

Heaven is for those whose names "are written in the Lamb's book of life" (Rev. 21:27). The second death will claim those whose names have not been found in the book of life (Rev. 20:15). That names can be registered in the book of life and be blotted out by unfaithfulness is the forceful implication of Revelation 3:15-16 as well as 2500 other scriptural warnings concerning apostasy. The greatest joy of one's inscribed name is not to behold it in a magazine, on a billboard or in a newspaper but to have it written in heaven (Luke 10:18-20). See Philippians 4:3 and Exodus 32:30-33 for other references.

Heaven is for those who are "faithful unto death" (Rev. 2:10). This means even to the point of death to die as a martyr for the Lord. Matthew 10:22 teaches that the one who endures to the end shall be saved. Only if we have fought a good fight, have finished the course and have kept the faith at life's end can we hopefully envision wearing a crown of righteousness in the next world. Heaven is for those who prepare for it. Hell is a prepared place for an UNPREPARED people; heaven is a prepared place for a PREPARED people.

### CONCLUSION

There is a great election going on with your soul as the point of primary emphasis. Jehovah God votes for you to go to heaven and eternally with him. Satan casts his vote for you to go to hell and suffer everlastingly with him. This makes it a tie vote. You cast the vote that breaks the tie. Jehovah will not take you to heaven against your will. Satan cannot take you to hell unless you acquiesce to his Satanic wishes. How will you vote? Remember, it is YOUR SOUL.

\*\*\*

"A Revival, however great, can never make up for the awful waste of young life through our neglect of education from the cradle up. "Bring them up in the nurture and admonition to the Lord" is the divine plan for dealing with the Christian's children, instead of waiting for a big revival to sweep them into the right path after they got the wrong start."

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ROBERT R. TAYLOR JR.

# WORDS of TRUTH

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## The Last Dispensation

There are three great dispensations, or ages of law in the Bible. The first was the patriarchal age--from Adam unto Moses--about 2,500 years. The second was the Jewish age, or law of Moses--from Sinai to the cross of Christ--which lasted about 1,500 years. The last dispensation began on Pentecost when the Great Commission went in force, and when the kingdom, or church was established, and has lasted now more than 1900 years.

The dispensation of the Great Commission is the last dispensation. In giving the commission, Jesus said he would be with those who carry out the teaching and obey the conditions of that commission, "Always, even unto the end of the world." (Matt. 28:18-20.) He also said they were to "Go" and "Teach all nations" and to teach them to "observe all things whatsoever" he had commanded them. (Matt. 28:18-20.)

In Mark's record of the commission Jesus said the gospel of the Great Commission was for every creature in all the world. He said, "Go ye into all the world and PREACH THE GOSPEL TO EVERY CREATURE. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." (Mk. 16:15-16.) This certainly takes in all men, Jews and Gentiles alike.

And in Luke's record of the commission, Christ said the things required in the commission, and which were to begin to be preached "at Jerusalem" were not to end with the Jews, but to be preached "among all nations"--This also includes the Gentiles, as well as the Jews. (Lk. 24:46-49.)

### THE LAST DAYS OR AGE

In the first discourse preached under the commission, the apostle Peter said the promise of the Spirit just received was in fulfillment of Joel's prophecy. (Acts 2:16.) He said, "This is that which was spoken by the prophet"--that the Spirit would be poured out "IN THE LAST DAYS." Therefore, Peter was then preaching, "In the last days"--the last dispensation.

Isaiah had prophesied that the mountain of the Lord's house, or the church, would be established "IN THE LAST DAYS", at Jerusalem, and said "ALL NATIONS SHALL FLOW UNTO IT." (Isa. 2:1-3.) This includes the Gentiles, as well as Jews.

It is obvious, therefore, that the Great Commission includes all nations, all races, every creature in all the world unto the end of time on earth.

### "DISPENSATIONALISM"

The commission refutes the theory of

"dispensationalism." Mr. B.A. Baker a "Dispensationalist," affirmed the following proposition in discussion with Bill L. Rogers, "The scriptures teach that the present dispensation began after the conversion of Saul of Tarsus, and since that time alien sinners are saved by faith alone."

This theory claims that from Pentecost, Acts 2, unto the conversion of Saul we had a dispensation which included baptism for the remission of sins; but, it is argued, that a new dispensation began under Paul's preaching and that no one now is under the Great Commission.

### OBJECTIONS TO THE THEORY

1. This theory denies the facts of the Great Commission, as already presented.

2. Instead of Paul preaching a new doctrine, he preached "The faith THAT HE ONCE DESTROYED." (Gal. 1:23.) He preached the same doctrine which the other apostles preached before his conversion and when he was persecuting them and the church and trying to destroy that faith. (Gal. 1:13-14; 1 Cor. 15:8-9; Acts 8:1-3.)

3. Paul says he "PERSECUTED THIS WAY." (Acts 22:4.) But after his conversion he preached "THIS WAY." (Acts 22:4; 19:8-9.) Therefore, he preached the same doctrine which others had preached before him under the Great Commission.

4. Paul says he was separated unto the gospel which was promised afore by his prophets in the Old Testament scriptures. (Rom. 1:1-4.) This is the gospel of the Great Commission. (Mk. 16:15-17; Lk. 24:44-49.)

5. Paul preached the "Great Salvation" first spoken by the Lord in the Great Commission and confirmed unto us by them--the apostles--who heard him give the commission. (Heb. 2:3-4; Mk. 16:15-16, 20.)

6. Paul preached only one gospel. (Gal. 1:6-9.) Any one preaching a different gospel would be accursed. Therefore, no inspired apostle this side of the giving of the Great Commission ever preached a different gospel. The apostles all preached the same gospel. (1 Cor. 2:13.) They all preached "the gospel" of the Great Commission. (Mk. 16:15-16, 20; Heb. 2:3-4.)

7. Of course, Paul did not preach two gospels--one for the Jews and the other for the Gentiles. He made no distinction in his preaching to mixed audiences of Jews and Gentiles. Paul says, "THE" gospel was for Jews and Greeks. (Rom. 1:16-17.)

8. Paul was saved by the same gospel that he later preached. He did not preach a gospel which he had not obeyed. (Gal. 1:23.) Paul agreed with Peter that those who do not obey "the gospel" will be eternally lost. (1 Pet. 4:17; 2 Thess. 1:6-9.) There is only one true gospel, and that is "the gospel" of the Great Commission, which Paul preached the same as the other apostles. The only difference is that Paul was specially set to preach it to the Gentiles.

9. "The gospel" of the Great Commission was for "every creature" in "all the world." (Mk. 16:15-16, 20.) Instead of this gospel being for Jews only, it was to begin "at Jerusalem" then be preached "among all nations." (Lk. 24:46-47.)

10. Peter said on Pentecost that the promise of the gospel which he was preaching was unto the Jews and their children, "and TO ALL THAT ARE AFAR OFF"--Gentiles. Eph. 2:11-18; Acts 2:37-39.) The Jewish Christians preached the Great Commission gospel unto Gentiles and a Gentile church was started at Antioch. (Acts 11:15-26.)

11. Cornelius, a Gentile, was saved by "THE GOSPEL" of the Commission, and as preached by Peter, one of the apostles to whom the commission was given. (Acts 11:13-14.)

12. IT WAS GOD'S PLAN that the distinction between Jews and Gentiles should END AT THE CROSS, and not 8 or 10 years later under the preaching of Paul. (Eph. 2:11-16; Col. 2:14-16.)

13. In God's plan, after the cross, there was no difference in Jews and Gentiles--all alike had to be saved on the terms of the commission. (Mk. 16:15-16; Acts 15:7-9; Rom. 10:12.) When Peter came to understand the matter he said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of him."--"acceptable to him." (A. Std. V.--Acts 10:34-35.)

14. Paul was separated unto the gospel of prophecy. (Rom. 1:1-4.) But the Great Commission gospel was the gospel of prophecy. (Lk. 24:44-49.) Therefore, Paul was commissioned to preach the Great Commission gospel.

15. The Great Commission gospel was the gospel of grace. (Heb. 2:9; 2 Cor. 8:9.) But Paul preached the gospel of grace. (Eph. 2:8; Acts 20:20-24.) Therefore, Paul preached the Great Commission gospel.

16. Peter preached under the Great Commission that we are saved by grace. (Acts 15:11.) But Paul preached salvation by grace. (Eph. 2:8.) Therefore, Paul preached the same gospel of grace that Peter preached under the Great Commission.

17. The inclusion of the Gentiles in the Great Commission was a mystery before the commission, for the reason the prophecies were misunderstood. The mystery was "That the Gentiles should be FELLOW-HEIRS, and of the same body, and partakers of his promise in Christ by the gospel." (Eph. 3:2-6.) So, Jews and Gentiles are saved by the same gospel, and are thereby made members of the same church, or spiritual body. (Eph. 1:22-23; 3:6.)

19. Paul was saved on the same conditions preached by the other apostles under the Great Commission. (1) He was justified by faith and had access into the grace of God. (Rom. 5:1-2.) But (2) this was obedient faith. (Rom. 6:17-18.) (3) It was faith which moved him to be baptized into Christ, where he became a new creature in Christ. (Rom. 6:4-5; Gal. 3:26-27; 2 Cor. 5:17; Rom. 8:1.) Paul's sins were not washed away until he was baptized. (Acts 22:16.) Christ had said in the Great Commission "He that believeth and is baptized shall be saved." (Mk. 16:15-16.)

20. The fact that Paul was appointed an apostle after Christ ascended did not mean he was to preach a new gospel anymore than the fact that Matthias was appointed an apostle after the ascension would prove he did not preach the gospel of the Great Commission. (Acts 1:15-26; 2:1-4; Acts 26:16-20.)

21. The new covenant was made with Jews first. (Jer. 31:31-34.) But Paul claimed salvation, by the new covenant that went in force after the death of Christ. (Heb. 8:6-13; 9:15-17; 10:8-11.) Therefore, Paul lived under the same covenant that went in force on Pentecost, Acts 2, or under the Great Commission.

22. Paul was a minister of the New Testament, or the last will and testament of Christ. (2 Cor. 3:6.) But the New Testament went in force after the cross--on Pentecost became operative. (Heb. 9:15-17.) Therefore, Paul was a minister of the same will and testament the other apostles were--under the Great Commission.

23. Paul was a "CREATURE" and the Great Commission included "every creature" in "all the world." (Mk. 16:15-16.)

24. Paul argues that the Gentiles were indebted to the Jewish Christians in Judea because they as Gentiles had received the gospel from Jewish Christians. (Rom. 15:25-31.) Therefore, the gospel of the Great Commission, which at first was preached to the Jews was the same gospel that later was preached unto the Gentiles.

25. Two different gospels would cause division, contrary to our Lord's prayer for unity. (Jn. 17:20-23; 1 Cor. 1:10-13.) The doctrine of a new gospel beginning with Paul is not true doctrine.

## Imaginary Difficulties

### IMAGINARY DIFFICULTIES

When the good women came to anoint the body of Jesus on the first day of the week following his burial, they imagined that there was a great obstacle in their way. "And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" (Mk. 16:3.) However, when they arrived, they found no such difficulty for the stone had already been rolled away. They were unnecessarily worried over an imaginary difficulty. This is a human weakness to be guarded against. It has often gotten humanity into real trouble.

### SOME OTHER EXAMPLES

The spies which returned unto Moses from spying out the land of Canaan in the most part

(Continued on Page 4)

## Benevolence And Christian Liberty

HOY LEDBETTER

It is eminently appropriate to consider together love and Christian liberty, for Paul clearly teaches that love controls liberty; Rom. 14:15.; Gal. 5:13. This lesson will deal with a most difficult question: 'what should be one's attitude toward another who differs from him in judgment? Extremism in this study abounds. On one end of the gamut are the modern counterparts of the Pharisees, "who trusted in themselves that they were righteous and despised others." On the other end is the easy-going tolerance which in effect destroys the right of any moral judgment at all. We assume the correct position lies between these extremes. What is it?

The New Testament bountifully illustrates a firm stand to be taken against certain doctrinal and ethical offenders, and an approach which can easily result in breach of fellowship. For instance, Gnostic deceivers who would not acknowledge that Jesus had come in the flesh were not to be welcomed or greeted (encouraged in any way), 2 Jn. 7-11. Jezebel, who taught the church at Thyatira to practice immorality, was not to be tolerated, Rev. 2:20; nor were the false teachers in Asia Minor who led the brethren into licentiousness, 2 Pet. 2. Paul told Titus to "have nothing more to do with" the facetious man, who was perverted, sinful, and self-condemned, Tit. 3:10-11. The immoral man at Corinth was not to be associated with, 1 Cor. 5:9, 11. The saints were to keep away from the brother who lived in idleness, who refused to work, at Thessalonica, as well as those who created dissensions and difficulties, serving their own appetites, at Rome, 2 Thes. 3:6, 14; Rom. 16:17, 18. The offending brother, who refuses to listen even to the church, is to be regarded as a Gentile and tax collector, Mk. 18:15-17.

It seems clear from these passages that the Christian has a duty of Judgment in offenses against morality, but the Bible also teaches the widest tolerance in minor matters of everyday life. This thought is fully developed in Rom. 14 and 1 Cor. 8. The questions considered in these chapters—eating foods and observing days—are not as urgent now as they were then, but the principles upon which those questions were decided are especially important to us. (The student should study these chapters for himself; we can only point out here some main thoughts). Paul begins the discussion: "As for the man who is weak in faith, welcome him, but not for disputes over opinions. Rom. 14:1 (All questions are from RSV). Far from regarding him as one with whom we should argue, Paul urges that "We who are strong ought to bear with the failing of the weak, and not to please ourselves" Rom. 15:1. Everyone must be "fully convinced in his own mind." Rom. 14:5. But all do not necessarily have the same conviction. These are matters, then, upon which Christians may legitimately disagree. Even the brother who is wrong in some respects is to be borne with, not argued with. The important thing is not his correctness, but his conscientiousness. The danger to be avoided is that the conscience of the weak should control the whole community: "For why should my liberty be determined by another man's scruples? 1 Cor. 10:29.

Paul struck the keynote of 1 Cor. in 16:14: "Let all that you do be done in love." No better explanation of this principle can be found than the practice of the early church. There were at Jerusalem certain Pharisaic brethren who held that the Gentiles must be circumcised and keep the law of Moses to be saved, Acts 15:5. There is no evidence that it was thought necessary to expel them from fellowship, although their point of view was vigorously resisted. (Peter's behavior at Antioch is evidence of their abiding influence somewhat later, Gal. 2). That various levels of understanding prevailed in the early church can also be easily seen from the argumentative portions of the apostles. What then?

For one thing, Paul insisted that the exercises of Christians' freedom be based on intelligent judgment. "Let every man be fully assured in his

own mind." Rom. 14:5, is a Pauline dictum of the first importance. Nowwithstanding his authority as an apostle, Paul was unwilling to dominate the faith of others. To the Corinthians he wrote, "Not that we lord it over your faith; we work with you for your joy." 2 Cor. 1:24. Faith must always be free. It is impossible to compel an unconvinced man to believe. The most pressure can do it to make him SAY that he believes. We may instruct, encourage, and guide, but when we try to domineer and dictate we have begun to exercise human lordship. We may compare Peter's instructions to elders: "not as domineering over those in your charge, but being examples to the flock" 1 Pet. 5:3. Jude says, "And convince some, who doubt" Jude 22. The doubters are to be convicted, not evicted.

All attempts at correction must spring from a genuine spirit of benevolence. This spirit is well enforced in the following passages:

"And the Lord's servant must not be quarrelsome, but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness" 2 Tim. 2:24-25; he is "to avoid quarreling, to be gentle and to show perfect courtesy toward all men" Tit. 3:2.

All are to be kind to one another, tenderhearted, forgiving one another, Eph. 4:32, and to be subject to one another out of reverence for Christ" 5:21.

Paul commended himself through "forebearance, kindness. . . genuine love, 2 Cor. 6:6, he said, "When slandered, we try to conciliate," not retaliate, 1 Cor. 4:13; "We were gentle among you, like a nurse taking care of her children, 1 Thes. 2:7. "Love is patient and kind. . . does not insist on its own way. 1 Cor. 13:4-5.

The qualified high priest "can deal gently with the ignorant and wayward, since he himself is beset with weakness. Heb. 5:2. Even the offender is not to be looked on as an enemy, but warned as a brother, 2 Thes. 3:15; and upon his restoration, says Paul, "reaffirm your love for him. 2 Cor. 2:8. Regarding the man who is overtaken in any trespass, he says, "You who are spiritual should restore him in a spirit of gentleness. Gal. 6:1.

These passages are representative of the teaching of the whole New Testament. They emphasize very strongly gentleness, forbearance, kindness. The stress that the Christian teacher should not be quarrelsome, but open to reason. They recognize, as Paul states in 1 Th. 5:14, that the church includes idle men to be admonished, fainthearted to be encouraged, weak to be helped, and that we must be patient with all.

We must remember that, while truth has been revealed, that does not necessarily mean that any given individual fully understands all of it. We must stand for our convictions, but we must also recognize the possibility that we may be in error ourselves. Thus, we can avoid the fatal error of the Pharisees. The wisdom from above makes one "peaceable, gentle, open to reason. Jas. 3:17.

We must also be sure that any attempt to correct another arises, not from disdain or self-righteousness, but from active goodwill-Christian benevolence.

The Christian life is one of growth from beginning to end, and levels of maturity are not always directly proportionate to age or tenure in the church. Many factors contribute to accountability. We are arbitrary in demanding that everyone will have attained our own level of doctrinal and ethical maturity. The weak brother is to be welcomed, not as one with whom we may dispute over opinions, but as one whose failings are to be borne by the strong. Faith cannot be forced; doubters are to be convinced, not rejected.

The only instruction of correction is wholesome teaching, not our own authority or personal opinion, we must allow the possibility that our failure to convict others is due to our own defective teaching.

And finally, some work of correction must be left to God, as those verses teach: Phil. 3:15; 2 Ti. 2:25. We should be careful that we do not take His matters into our own hands.

"You'll never get what you are just itching for unless you are willing to get out and scratch for it."

## Training Our Children

BATSELL BAXTER

Solomon wrote, (and he wrote it by inspiration): "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). Many people in our day are racking their brains for ways to get the child grown with as little responsibility and trouble as possible. He is left in the hands of a nurse when he is too little to be out late. The mother is doing the going out! When he gets big enough, he is turned over to the kindergarten to give him his manners and his ideas of life. Then when he is released from the kindergarten, he is sent to the grammar school. (These things are fine reinforcements for the training in the home, but they are not of much account as substitutes for home training.)

After school hours and on Saturdays he spends his time in the parks or on the vacant lots playing ball. (Playing ball is good, healthful sport, but it is not a good substitute for work in the yard and helping at home.) The child who merely grows up doing as he pleases is not being fitted to live a useful life for God or men; he is being fitted to do and be whatever his appetite yearns for. He has not had the parental direction and discipline and example that it takes to make a public-spirited man among his fellows.

It is true that he has had ample opportunity to develop his own individuality, but he may be to society like a bull in a china shop. Such growing up is not pleasing to the Lord. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Fathers and mothers have a great and grave responsibility; they cannot shirk it without bringing disappointment and grief to both themselves and the children they have neglected. There is nothing that pays greater dividends in satisfaction and joy to parents and real satisfaction to neighbors and friends than a well-brought-up child. But the fellow who has been allowed to drift into manhood is a disappointment and grief to parents many times, and many times a problem to society. The blame is not all his.

### THE DECEPTIVE LIE

In some things children are not easily deceived. They can readily see whether or not their parents practice what they preach. If a parent is dishonest, the children will surely find it out. If a parent is honest and loves his children and his fellows, the children will find that out without being told.

But there are some things in which children are easily deceived. Children can be given the wrong kind of teaching, and will hold it tenaciously in after years. For instance, in some schools, beginning with even the kindergarten, children are taught that there is nothing that is right of itself; that all right or wrong is a matter of success or failure; that if a thing works, that makes it right; but if it fails to work, that makes it wrong. There is too much of that sort of thing in the world without its being taught our children.

Then, too, children are being taught in some quarters that what is right or what is wrong depends upon the standards of the place in which one lives. For instance, if one should live among some Arab tribes, it would be right for him to have several wives, because that is the standard there. Such teaching is false.

Of course there are some things that are matters of custom. In England it is right to drive on the left side of the road, but it is wrong in the United States. But such things are minor matters.

In things where God has spoken, the matter of right or wrong is not changed by either custom or geography. It is wrong to steal, to lie, to commit adultery, to kill, because God's law forbids these things. They are wrong in the United States; and no matter where on this earth one should take up his abode, these things would still be wrong (Gal. 5:19-21; 1 Cor. 6:9-11). Where God has spoken, right and wrong are fixed and definite; where man has set the standard, time and place may have some power to change or abolish.

### GOD AND MEN

Some people think of God as a servant. They feel that God exists to satisfy their wants and desires. They express themselves as having no place

(Continued on Page 4)

## Imaginary Difficulties

(Continued from Page 2)

imagined a difficulty which did not exist which gave them the grasshopper complex. "And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." (Num. 13:26-33). And right at this moment, the enemies in Caanan had no courage for battle with the Israelites for God's terror had fallen upon them, and the people were fainthearted, their hearts had melted, and there was no courage in any man. (Jos. 2:9-11). Yet because God's people had the grasshopper complex, the Israelites suffered terribly because they refused to face the enemy and take the land. The enemy was ready to give it over without a fight.

Another example may be found in the case of the Saducees who wanted to know whose wife a certain woman would be in heaven who had seven husbands on earth. (Matt. 22:22-31; Lk. 20:27-38). This was likewise only an imaginary difficulty. Jesus explained that in the world to come we will not be fleshly beings and that the power of God will take care of the situation.

"The slothful man sayeth, There is a lion without, I shall be slain in the streets" (Prov. 22:13). This is simply another imaginary difficulty presented by a lazy man who did not want to work.

This reminds us of some brethren who are afraid they will have a wreck on the highway if they go to church, but who can drive all over the country at other times, even in the night without fear. It also reminds us of many who cannot leave sick ones on Sunday to go to the worship, but who can stay away from them all the week at their work. And it makes us think also of those who are afraid to get out in bad weather to attend church services, but go out all the rest of the week in all sorts of weather.

Then there is the imaginary difficulty of those who have no faith in God's providence who are convinced that they would terribly suffer for the actual essentials of life if they were to give as much unto the church as a Jew gave under the law and under the blood of animals—a tenth of his gross income (Matt. 23:23; I Cor. 16:1, 2; (Matt. 6:19-21).

Such imaginary difficulties also confront those who think they could never learn to sing, or take any leading part in the worship services of the church. Most of these have nothing but a grasshopper complex. They think they could not influence other people to come and hear the gospel just because they have not done so when they have not even tried. (Isaiah 2:1-3; Rev. 22:17). They think they could not win any soul for Christ just because they have not done so (Prov. 11:30; Daniel 12:1-3; James 5:19-20).

Many others imagine that it is impossible for one to turn from sin and be a faithful Christian just because he has never done so (Acts 2:38; 3:19; I Cor. 6:9-11).

"You can possibly tell more about a person by

his expression than by all the other things he wears."

"Nothing takes the pleasure out of life more surely than putting too much pleasure in."

"You'll never get what you are just itching for unless you are willing to get out and scratch for it."

"When the meek inherit the earth will they continue to be meek?"

## Training Our Children

(Continued from Page 3)

for God except as they can use him for their own selfish ends. This idea of God is not in the Bible. In fact, we owe our life and all of our blessings to the bounty and kind providence of a loving and merciful heavenly Father. Some people have the idea that we are necessary to God. They think, or seem to think, that we are profitable to God, as workmen are profitable to the man for whom they labor. But that is not true. We are not profitable to God. Jesus said: "When ye shall have done all," then say, "We are unprofitable servants; we have done that which it was our duty to do" (Luke 17:10). Then we cannot do enough to merit a place in heaven. It is our duty to do all that is commanded. We cannot enter heaven unless we obey the commands of the Lord.

In his letters to the seven churches in Revelation, our Lord repeats the admonition: "Be thou faithful unto death, and I will give thee the crown of life." But we cannot EARN that crown. To our faithful obedience something must be added. That something is God's grace. We are saved by obedience; we are also saved by grace (Eph. 2:8, 9).

God is a companion. We walk with God. Enoch walked with God. But the walk with God must be in reverence. "We walk in the light, as he is in the light" (I John 1:7.) BUT WE WALK with our Creator. WE WALK HUMBLY, or God does not walk with us. We must not think of ourselves as on equal footing with God. We are not. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (I Pet. 5:6).

We do not come into the presence of God with boisterous laughter, but with a happiness and satisfaction that finds its best expression in humble reverence and worship. Would it not be fine if we could always remember this when we "come to church?"

## The Church in The Testament

1. WAS BUILT BY CHRIST  
Matt. 16:18
2. CHRIST DIED FOR IT  
Eph. 5:25
3. CHRIST PURCHASED IT  
Acts 20:28
4. IS CHRIST'S CHURCH  
Matt. 16:18; Rom. 16:16
5. ALSO GOD'S CHURCH  
I Tim. 3:15; Jn. 17:10
6. THE BODY OF CHRIST  
I Cor. 12:27; Col. 1:24
7. CHRIST - HEAD OF BODY  
Eph. 1:22-23; 5:23
8. ONE HEAD, ONE BODY  
Col. 1:18; Eph. 4:4
9. BODY OBEY THE HEAD  
Col. 1:18; Heb. 5:8-9
10. HAS ALL AUTHORITY  
Mt. 28:18-20; Jn. 1:17
11. SAVIOUR OF THE BODY  
Eph. 5:23-27
12. RECONCILED IN BODY  
Eph. 2:14-16; 3:6
13. SAVED IN THE CHURCH  
Acts 2:47; Mk. 16:16
14. BAPTIZED INTO BODY  
I Cor. 12:13; Rom. 8:16
15. CALLED IN ONE BODY  
Col. 3:15; II Th. 2:14
16. CHURCH BUILT A. D. 33  
Mt. 16:18; Acts 2:47
17. 3,000 ADDED TO IT  
Acts 2:36-38, 41, 47
18. SEED SOWN ELSEWHERE  
Lk. 8:11; Acts 8:5, 12

19. NOT MAKE PHILIPITES  
Acts 8:26-39; I P. 4:16
20. NOR MAKE PAULITES  
Acts 26:26-28; Jas. 2:7
21. "CHURCHES OF CHRIST"  
Rom. 16:16; Mt. 16:18
22. WORD MADE CHRISTIANS  
Acts 11:26; Isa. 62:2
23. MANY CONGREGATIONS  
Gal. 1:2; Rom. 16:16
24. CHURCHES (LOCAL)  
Rom. 16:16
25. ONE CHURCH (GENERAL)  
Mt. 16:18; Col. 1:18, 24
26. OF SAME FAITH, ETC.  
Eph. 4:3-6; Jude 3
27. HAD THE SAME TEACHING  
I Cor. 4:17; II Jn. 9:11
28. HAD NO DENOMINATIONS  
Eph. 4:3-6; 2:16; 3:1
29. PRAYER FOR UNITY  
Jn. 17:20-23
30. DIVISION CONDEMNED  
I Cor. 1:10; 3:1-4
31. AVOID THE DIVIDERS  
Rom. 16:16-18; Tit. 3:10
32. ABIDE IN THE TRUTH  
Jn. 8:32; II Jn. 9:11
33. ERROR MAKES SECTARIANS  
Mt. 15:13-14; I Tim. 4:1-3
34. WORD UNITES BELIEVERS  
Jn. 17:20-23; I Jn. 1-7
35. REPRODUCES N. T. CHURCH  
Lk. 8:11 (If Sow Same.)
36. BACK TO THE BIBLE  
Neh. 8:13-18; Jude 3
37. NOT A SECTARIAN BOOK  
Eph. 4:3-6; Jn. 17:20-23
38. CHRIST IS NOT DIVIDED  
I Cor. 1:10-13; Ep. 2:14
39. GOD NOT FOR CONFESSION  
I Cor. 14:33; Pr. 6:16-19
40. SPIRIT IS FOR UNITY  
Eph. 4:3-6; II Pet. 1:21
41. MAN-MADE BODIES WRONG  
Eph. 1:22-23; Eph. 4:4
42. HUMAN CREEDS WRONG  
Mk. 7:3-13; II Tim. 3:15-17
43. ARE CONTRADICTORY  
I Cor. 1:10; Isa. 8:20
44. BIBLE IS OUR CREED  
II Tim. 3:15-17; II P. 1-3

"Nothing takes the pleasure out of life more surely than putting too much pleasure in."

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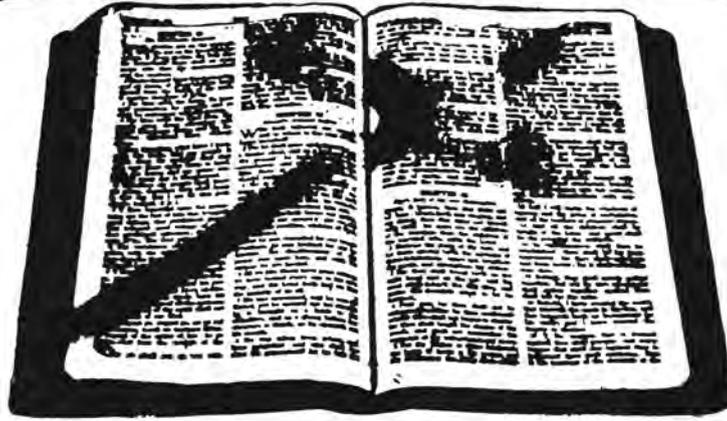
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# WORDS of TRUTH



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

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

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## Theistic Evolution: An Introduction

A definition of terms seems to be in order as we begin this study. The word theistic is derived from the Greek word those which means God. Theology and theocracy are other words derived from this term. Theology is a study of God while theocracy is a government directed by God such as the Israelites possessed in Old Testament times. Evolution, as used by its main adherents, does



ROBERT R. TAYLOR JR.

not mean just improvement or variation within limited and well defined categories or what Genesis I calls "kinds." The theory of evolution suggests that human life has come from lifeless matter through a blob of protoplasm, the one celled organism and through such stages as fish, amphibian, reptile, bird, mammal and finally into man. Theory, or hypothesis which is a more correct description, demands that complex forms of life have developed from lower forms of life. Instead of everything bringing forth after its kind, as Jehovah God stated it would unequivocally do, the evolutionary process denies this most emphatically. According to the chief proponents of this theory one kind has changed into and become another kind.

The theistic evolutionists are willing to concede God a small place in this system as the Originator of the simplest forms of life but claim that evolution is the HOW of all life's development. It is their contention, if we have read them correctly, that Genesis I was written just to identify the WHO and not the HOW. God is the who; evolution is the how. In that case it seems strange that Moses even bothered with Genesis 1:2-31 since he identified the who in Genesis 1:1! Will the legs of logic supporting theistic evolution bear investigation without crumbling and falling? We shall see as we begin an intense examination of a system widely accepted by religious people.

More than forty years ago Brother G. C. Brewer preached his monumental sermon on Evolution. In it he pays respect to the hypothesis of theistic evolution. He related how that as a young man he thought he was a theistic evolutionist. He said he did not know anything about either theism or evolution but was sure he believed in both. Someone told him that a believer in theism and evolution was a theistic evolutionist. The youthful Brewer decided this was a big and high sounding

### THEISTIC EVOLUTION: A WEAK CAPITULATION OF GODLESS SCIENTISM

Theistic evolution involves an effort by religious leaders to court both sides of this issue. In a measure they would cling to the hands of the creationists yet make innumerable compromises as they reach for hands of organic evolutionists. One very able writer has aptly concluded that they have failed to win the respect of either group. The organic evolutionists have looked upon their efforts with merriment while creationists have viewed the whole movement with disappointed disgust. Leading organic evolutionists have made it very clear that supernatural intervention (God) in the origin of the universe and in the beginning and development of life is out. There is absolutely no debate with them on this point. To them the Creator is a non-entity. The possibility that a Creative God is responsible for all we see is not even a remote syllable in their endless volumes of evolutionary proclamations. Simpson, Huxley and others make this outstandingly clear in their writings. It seems so strange why religious leaders should so strongly desire to please intolerant infidels and arrogant atheists. On the other hand creationists consider the theistic movement to reconcile the Bible and the theories of evolution as a complete departure from ground made sacred by the clearly revealed and majestically portrayed truths of Genesis I.

Alfred Rehwinkel has written a very scholarly book defending the validity of the Noachian Deluge. The name of this classic work is "The Flood." Near the end of his timely and well written volume he pays tribute to geology as a "most fascinating and valuable science." He pays homage to the advancements which this science has permitted inquiring humanity to achieve. Quite significantly he observes, "But when the speculations of geology come into conflict with God's revelation concerning the origin of His universe and concerning that great judgment by which the first world was destroyed and the face of the world completely altered, WE WILL CORRECT GEOLOGY AND NOT GOD'S REVELATION." (Page 341, Emphasis added.) To this noble concept we voice a hearty Amen! We

deeply deplore the effort to make God's Word bend and become flexible enough to fit in with humanistic theories that are in vogue today and fade tomorrow. Such places human wisdom upon the authoritative throne with the Bible as the meek servant bowing in constant compromise and changeable submission. Let's put the Bible on the pedestal of authority and let human wisdom do the bowing. We will not concede for a moment that unchangeable truth should have to adjust itself to the constantly changing theories of fickle humanity. This we deeply feel is one of the main indictments which can be laid at the feet of the ardent proponents of theistic evolution. They are more interested in pleasing man than God. If not, why the effort? We challenge any spokesman for theistic evolution to show us one Biblical thought which would give rise to their whole movement. The whole scope of their arguments would have never been imagined if organic evolution had not been a prominent dogma accepted blindly by the educated masses. We once conversed with a theistic evolutionist who claimed he had found evidence that necessitated his change from opposing the movement to an endorsement of it. We pressed him hard for the origin of these so-called evidences. Did they come from the Bible and if so, where? After repeatedly pressing him for an answer he finally agreed there was nothing in the Bible which changed him but what he had learned from human wisdom. Such confirmed our suspicions all along.

### The Lord's Supper

The Lord's supper represents the death and shed blood of Christ for our sins, which is the very heart of the gospel. The gospel is to be preached unto every creature, and the gospel has to do, first of all, with the fact that "Christ died for our sins" (1 Cor. 15:3).

#### BIBLE NAMES FOR THE SUPPER

The Bible does not use the terms, "Sacrament", "Eucharist" and other terms often used by men. But the scriptures speak of, "The Lord's Supper" (1 Cor. 11:20), "The Lord's table" (1 Cor. 10:21), "The communion" (1 Cor. 10:16).

#### INSTITUTED AT THE PASSOVER

The Lord's supper was instituted by Christ at the last passover supper observed by divine authority. The passover itself was instituted in memory of the passover which meant salvation to the firstborn in Egypt. The lamb was to be put up on the tenth and killed on the 14th day of the first month. They were to take its blood and sprinkle it on door posts of the house wherein it was to be eaten (Ex. 12). God was to pass through the land

(Continued on Page 4)

# WORDS of TRUTH

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## Soldiers' Questions

Our soldiers, like the rest of mankind, have serious problems. Even among Christians, wars cause serious questions to arise, and bring forth problems to baffle the minds of the wisest and best among us.

By request, and out of desire to help, it is the purpose of your editor to, at this time, try to answer some questions which have come to him through the mail, and in personal counseling, concerning our young people in the armed forces of the nation.

### 1. SHOULD YOUNG PEOPLE SUBMIT TO BEING CONSCRIPTED INTO THE ARMED FORCES OF THE NATION?

In view of all the facts, I will say they should. But what are some of the facts? First of all, up to now, our nation has not forced any Conscientious Christian to kill and destroy property against his convictions. This is a very wise provision in our civil law. In the second place, our nation has wisely offered such conscientious objector non-combat service in which he can still serve his nation, be a good citizen and be true to his conviction that Christians should not do combat duty in the armed forces of his country.

As I view the matter, no Christian can reasonably and scripturally refuse to thus serve. Of course, a man who is a conscientious objector could not be worth his salt in combat duty. But there is a place for him, and a work which he can do, as well as those who believe in combat duty for Christians. He can do anything in time of war that he can do in time of peace. He can pick up the wounded and care for them and all those who may be ill. He can prepare food, cook, work in a hospital and do anything in the armed forces that he could do back home out of the services. This choice is presented unto every young man in the first papers presented and to be filled out by our young men in regard to military service. Each one should be honest and sincere in filling out such papers. He should not claim to be an "objector" if he is not. Neither should he go against his conscience and do that which he believes is sinful and wrong.

### 2. BUT IS IT NOT SINFUL AND WRONG TO BE CONSCRIPTED INTO THE ARMED FORCES OF THE NATION KNOWING THAT ONE WILL BE AWAY FROM THE CHURCH AND WITHOUT OPPORTUNITY TO SCRIPTURALLY WORSHIP GOD AS IT IS WRITTEN?

This is not a matter of choice, as was the other question. Regardless of his status concerning the other questions, he will be taken away from home



GUS NICHOLS

and from true worship in the home church. He may be placed in jail, and later in the penitentiary, or forced into some labor in a forest, if he objects to any sort of service in the armed forces. If he chooses non-combat duty he will still be away from the home church, the same as if he had chosen combat duty. But he would not be responsible for being in the charge of his government, unless he were to volunteer and join the armed forces.

The apostle Paul was imprisoned against his will, and spent months and years in jail for preaching the true gospel of Christ and simply for being a Christian. He could not be with the church in worship on the Lord's day. But it was not his fault, and God did not charge it up to him as sin, so long as he was a Christian prisoner. Likewise, John, one of the apostles, was banished by civil government to the Isle that is called Patmos, for his convictions as a Christian, and not for any civil disobedience on his part (Rev. 1). John was not a sinner for not worshipping with the brethren in a true church when the Lord's day came. But he was in the true spirit of worship, and remained a Christian, though forced into exile on an isolated island for the sake of his religion.

If such men had been given the choice of rendering Christian service, or being imprisoned, they would, no doubt, have chosen freedom in such service, rather than imprisonment. So, it is not the fault of our young men, if they are conscripted into military duty. But they should choose that which is in keeping with their convictions as Christians, provided they are such.

### 3. SHOULD WE WHO ARE IN THE ARMED FORCES ATTEND AND TAKE PART IN JEWISH, CATHOLIC AND PROTESTANT DENOMINATIONAL RELIGIOUS SERVICES, WHEN AND IF THERE IS NO CHURCH OF CHRIST TO ATTEND?

There is no acceptable excuse for engaging in false worship at any time, anywhere. One may attend such services as a spectator, but all false worship is in vain (Matt. 15:9). To take any part in such false religions and in their worship would be to endorse their false doctrines and errors and to become guilty of sin. The Christian must abide in the doctrine of Christ, and also mark and avoid those who do not do so (2 Jn. 9-11; Rom. 16:17-18). This will include the whole of one's life, when at home and when away in the armed services.

One can, if he wills, find much time for Bible reading while in the armed services of the nation. Some few read the Bible through several times in two years.

One can also pray and enter into sincere private worship addressed unto God, in the name of Christ. Remember, one can be a Christian, even if compelled to be away from other Christians.

And one can be a Christian under the worst of environment. We read of Christians, even in Caesar's household (Romans 16). And Caesar was right then trying to destroy Christianity off the face of the earth.

There is something else which our young Christian men should not overlook nor treat lightly. And that is, the opportunity of teaching and spreading the gospel among those with whom he may contact (Heb. 5:12; II Tim. 2:2). World War II paved the way for spreading the gospel in many countries where it had not gone in its purity before. We now have congregations planted in other countries because Christians were scattered abroad in the armed forces. Like New Testament Christians, when they were scattered abroad, "They went everywhere preaching the word" (Acts 8:1-12). God has a way of making the wrath of man to praise him (Psa. 76:10). He has a way of making all things work together for God to all who love him and do his will (Rom. 8:28). He cares for his own (I Pet. 5:7-9).

### 4. HOW CAN CHRISTIANS KEEP FROM SIN AND RUIN AND SERVE IN THE ARMED FORCES?

One who is a true Christian must fight and overcome evil wherever he may be - at home or abroad. Sin rules the whole world. "The whole world lieth in wickedness" (I Jn. 5:19). Sin and evil are found everywhere in all the world. There is even sin in the church. God killed two members of the Jerusalem church for sin and crime against

God (Acts 5:1-14). So, one must learn to resist the devil and he will flee (I Pet. 5:7-9). Resist temptation, as Jesus did (Matt. 4:1-11). God will not suffer those with a Christian attitude to be tempted above that which they can handle, but will make a way that the true Christian may escape (I Cor. 10:1-13).

But don't be disappointed if you make some mistake. None of us are perfect (I Jn. 1:7-10; 2:1-2). But don't be a wilful sinner, for you will be lost if you die in wilful sin (Heb. 10:26-29). Any ball player is sure to strike out, and no one of them can always knock homeruns. However, one is a scoundrel and criminal if he wilfully strikes out, and intentionally strikes out. If we are totally committed unto Christ, to make him the Lord of our lives, he will keep us justified and, by his grace, fit for heaven, despite our weaknesses and errors. But such an one is a million miles from being a wilful sinner. He is prayerful, pure in heart, and aims at sinless perfection, just as an honest ball player on the team aims to play perfectly, but fails to do so. But wilful sinners are like ball players who sell out, wilfully strike out, and do not try to know homeruns.

### 5. HOW CAN WE SO LIVE IN THE ARMED FORCES AS TO BE WORTHY OF A GOOD WIFE WHEN WE RETURN HOME?

Yes, there are many temptations in this respect also. But there is no excuse for being a "Whoremonger", either at home, or abroad. Christ is just as real and nigh, in the armed forces as he is at home. It will not be so hard to obey Christ if you are totally committed to him, as your supreme ruler and guide (Matt. 16:24; Lk. 14:26-33).

This will make your life rich and wonderful, regardless of whether you are at home or abroad; whether you are in the armed forces or at home as free from that obligation.

Don't forget that we are to obey civil laws, so long as they do not conflict with God's higher law. This will make anyone a good Christian and fine citizen.

## Will Skirts Come Down?

### OLA MAE TOWNLEY

Someone has said, "You can know a character by the clothes it wears". A character may also be revealed by the lack of proper clothing. We may add that good character is protected by modest apparel. It is also shielded and strengthened by modest covering. Good character includes modesty and proper dress. No one can imagine Jesus living in the home of Mary and Martha dressed up in toy skirts. It is God's will, "That women adorn themselves in modest apparel, with shamefacedness and sobriety" (I Tim. 2:9).

God is against aprons as a substitute for proper clothing. When Adam and Eve became sinners, and sin entered into the world, in their wicked and sinful minds, they felt a need for clothing: yes, even when they were the only two human beings in the world. And so they made for themselves "aprons" of fig leaves. But God gave them a higher standard which brought their wickedly devised skirts down. God made for them "coats of skin" (Gen. 3:7; Gen. 3:21). A "coat" never has been a toy-skirt. O yes, they call them "mini skirts".

God says Christian women are to wear that which "becometh women professing godliness" (I Tim. 2:10). Members of the church should not dress in the kind of attire worn by harlots. The Revised Standard Version translates the passage already used as follows: "Women should adorn themselves modestly and sensibly in seemly apparel" (I Tim. 2:9). Another translation says, "In like manner I wish women to be decently dressed, adorning themselves with modesty and dignity" (I Tim. 2:9).

But our trouble is, our age does not care what the "wish" or will of God may be. Religion has become only a thing of hypocrisy all over our nation. The Bible as a standard has been thrown in the junk-heap by most people. Especially is this true, when they are tempted to conform to the world. But God says, "Be not conformed unto this world, but be ye transformed, by the renewing of your mind; that ye may prove what is that good, and acceptable and perfect will of God" (Rom.

(Continued on Page 3)

12:1-2). God's people are forbidden to follow even a multitude to do evil (Ex. 23:2). The great majority have always traveled the broad way that leads to destruction (Mt. 7:13-14). Christians are to be examples of the rest of the "believers", and not dress and act like infidels (I Tim. 4:12). If we had all the facts, we could say no one has ever been baptized in a "mini", or toy skirt. People who believe the gospel and love God would not think of wearing such a thing in public.

Old King Ahasuerus, being under the influence of strong drink, and at the request of his lords who also were drinking, called Vashti, the queen, (who herself was not one of God's people, but a heathen, and yet a modest woman) - the king called her to come down to the great feast and banquet just to show off her beauty, and she refused to come and to engage in such immodesty, and lost her place as queen, rather than to expose her body to the gaze of ungodly men (Esther 1:9-11).

All sensible women know that immodest dress tempts men and creates lust in millions. In many cases such immodesty is the direct cause of rape, and also of the awful sin of adultery. A few years back, we all read of a ship that was high-jacked on the sea by some terribly bad men. The women were in bathing suits at the swimming pool on board the ship. But as soon as the news reached them, they rushed back to their places and dressed in their most modest apparel. Why? Because they knew they would be safer from attacks of those bad men. Yes, all know that modest dress promotes virtue and purity. It would also help millions to arrive at the marriage altar better prepared to be happy in marriage.

The modesty as taught in the Bible forbids men and women to even be dressed alike, or to wear the clothes of each other (Deut. 22:5). Such would tend toward lust. It would also create evil thoughts; besides it would cause men to misbehave in the presence of women, and pretend that they thought the women were men. God wants men and women to be different. He does not want men to be feminine and women to be masculine. It is a pity when nobody is happy. The men want to be women, and women try to be men. It is best for all to try to be the best of what they are - as to sex.

Many teenage girls have their hair cut so short they look like boys, and the boys sometimes try to wear long hair like girls. Nobody seems to be happy that he is what he is anymore. Each one wants to be what he is not and where he is not. Just anything to be different from the standard of soberness of mind presented in the Bible.

The Bible teaches that Christ dwells in true Christians. It makes us wonder if he would dwell in a girl, or her mother, clothed in a toy skirt, or a modern bathing suit. Why don't the preachers cry out against immodesty? Why don't the churches demand that all who attend their services be decently dressed? Why not ask them to go home and dress, then come back to the services? Is there no stopping place? Will the church become a nudist group or colony? Which way are we headed anyway? It seems to me that we are pitching our tents toward Sodom. And are we to soon be living like cattle and lower animals? Where is the shamefacedness and sobriety that the Bible demands? (I Tim. 2:9-10) Where is the blush when impropriety is presented? What has become of Christian conscience?

Paul says, "Keep thyself pure" (I Tim. 5:22). This was addressed unto a young man - a young Christian. The apostle also said, "Let no man despise thy youth" (I Tim. 4:12). And said, "Be thou an example".

Some young people have spent so much time watching TV and seeing things which ought not to exist, and things which should not be shown and presented to the world, that they have the world for their standard of right and wrong. As Paul says, "Their mind and conscience is defiled", and to them "is nothing pure" (Tit. 1:15). They live and revel in filth and slop, and as Jesus says, "How can they escape the damnation of hell?" (Matt. 23:1-33)

We are commanded to think on things which are pure, and of good report (Phil. 4:8). I heard somebody say, "One is what he thinks all day long". The Bible says, "As he thinketh in his heart, so is he" (Prov. 23:7).

Many of our young people will properly dress, avoid social drink, dangerous drugs, and maintain their virtue, if properly taught. And that means if they are taught by good examples as well as by word. They want to live normally. They do not in their hearts want to be misfits in society and reap wild oats. They want to be worthy to marry a fine wife or husband someday and be the right kind of parents, and rear the next generation to be successful and happy.

Most young people are being well educated, and to wield great power in the world over which they will soon be ruling. They want to have happy homes, and have happy and obedient children. But they are sure to fail if they leave out Christ and Christianity. The gospel of Christ is the hope of the world, and there is no workable substitute for it (Rom. 1:16).

I was once a teenager, and that was not long ago. Yes, I might have gone wild but my parents restrained me. They never allowed me to wear shorts, and I have never been to a dance in my life. I lived near a drive-in theatre, but only a few visits there convinced us that that was not what we needed. I have not died for a lack of entertainment and a good time. We enjoyed life, and still do. Sin does not pay. Sin has its poison, and after-effects. I did not burn up for not having toy skirts, and for not wearing shorts. We were taught to do right whether the world did or not.

Some mothers and fathers will allow their daughters to improperly dress and go out in a car with a young man in such garb. What he sees will set his baser nature on fire of hell, and he may seek to put out that fire like a criminal. Then the poor, senseless girl is ruined forever. No nice young man wants her, or her company. And the boy that ruined her seeks another girl, and a new experience. Being second-hand property, the girl will not get to marry at all, or may stoop down in the gutter and marry an alcoholic, or one who is of the filth and scum of the earth.

Improper dress invites trouble. It is a challenge for an attack. It says, "Try me: I may be your kind of a girl." It says, "I am what you think I am, so don't be afraid of me." Actually such girls are hypocrites. They do not mean all this. They are pretending that they are normal when they are not. Their practice of exhibitionism is to make up for their lack of personality and intelligence. It is to pretend that they are consumed with the biological urge, when actually they are cold and frigid as an iceberg. No marriage can long last which is built on such deception.

I'd like to close by saying, the nice, modest and intelligent Christian girl will attract to herself one of the finest young men in the community to be her husband. And their marriage will not be a shot-gun wedding, and they will not be getting married because they thought they had to do so to hide and cover up sin and shame. But they will marry each other because of their love and pure and undying attraction to each other.

Jesus can live in that kind of a home, for it will be a heaven on earth, however humble and poor it may be. There will be love there! There will be mutual respect and honor in that home. Of course, all this depends upon their faith in God and his word, in his Son, and their willingness to practice Christianity, as it is in the New Testament scriptures.

"Some people have three kinds of trouble - all they have had, all they have now, and all they expect to have."

\* \* \* \*

"The church at Laodicea looked at what they had and were satisfied. The Lord looked at what they were doing with what they had and was dissatisfied. He said: "I will spew thee out of my mouth." (Rev. 3:14-19.)

\* \* \* \*

"Christ is the Sun or Righteousness. Christians are as moons reflecting his light. When we let the world come between us and the Christ there is a total eclipse." (Phil. 2:15, 16.)

\* \* \* \*

"I don't want you to be a Christian because you are going to die tonight, but because you may live tomorrow."

## Why So Many Travel The Broad Way

### I. INTRODUCTION

1. Matt. 7:13, 14 All sinners do not remain lost for the same reasons. Sin has many forms and manners of appeal.
2. Perhaps it would help us a great deal in trying to save the lost if we could learn just why they are traveling the broad way.

### II. SOME REASONS WHY SO MANY ARE TRAVELING THE DOWNWARD WAY TO RUIN ETERNAL.

1. Many do so because of their ignorance of God's will and way. (I Tim. 1:13,15; Acts 3:17; I Cor. 2:8; Lk. 23:24.)
2. Many have no confidence in the Bible as an all-sufficient guide. (II Tim. 3:15-17; Psa. 119:105, 130.)
3. Many refuse to read and study the Bible. (Isa. 34:16; Acts 17:11,12) Bereans vs. those of Thessalonica.
4. Many of them follow their own feelings and imaginations in preference to the Bible (Jer. 10:23; Prov. 14:12; 21:2; 28:26).
5. Many of them deny that the broad and popular way of sin and evil leads to destruction. Hence, we travel on (Matt. 7:13,14).
6. The broad way is an easy way. - It is wide and steep and leads down to the great gulf below. One may coast and gain speed without any diligent effort (Isa. 35:8).
7. Many others travel the broad way just to be with the crowds. They have an uncontrollable desire to be popular. (Jn. 12:42,43)
8. Others misunderstand and hate some of those who are traveling the narrow way. Hence, their choice of the broad way.

### III. THERE ARE MANY, MANY REASONS WHY SO MANY GO THE WRONG WAY.

1. Many of them refuse to read the sign boards for fear they would want to change. They are prejudiced. (Matt. 13:15; Acts 7:51-53; Jer. 6:16)
2. Many of them had rather travel through a big, broad, denominational church which requires no self-denial nor real obedience to Christ than to travel the narrow way through the Lord's Church. (Ex. 23:2; Matt. 16:18)
3. Many of them are unwilling to give up their sins and to turn back. (Isa. 55:7; Acts 3:19)
4. Many of them trust their own moral righteousness, rather than to turn about and obey the gospel of Christ. (Heb. 5:8,9; Rom. 6:17,18; Acts 11:13,14)
5. Many of them travel the broad and easy way because it is the way of easiest resistance. (Amos 6:1)
6. Many do not know nor realize that the broad way becomes rougher and harder the further one travels. (Prov. 13:15)
7. Some have gained such speed and headway as they go down toward the gulf of eternal destruction that the prayers and tears and earnest entreaties of the best friends they have on earth cannot stop them in the mad rush to eternal ruin. (II Pet. 2:14)
8. Many, many continue to travel the broad way in order to be with their kin and friends. (Lk. 14:26; Matt. 10:35-38)
9. Many think that all the different ways lead to heaven and to eternal life. (Matt. 7:13-14; Isa. 6:16)

## The Lord's Supper

(Continued From Page 1)

of Egypt and smite the first born of Egypt and when he would see the blood on the door he would "Pass over" them (Ex. 12:11-13). They were to observe this passover supper, or be cut off from the congregation (Ex. 12:14-20) Moses said unto them, "And it shall come to pass when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses" (Ex. 12:26-27). God said, "It is a night to be much observed unto the Lord for bringing them out of the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations" (Ex. 12:42). That day the Lord brought the children of Israel out of the land of Egypt (V. 51).

### CHRIST IS OUR PASSOVER

Paul says to the church at Corinth, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our passover is sacrificed for us" (I Cor. 5:7). "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:8). Christ means infinitely more to us than the lamb of the old Jewish passover. Christ died to save us from eternal death (Heb. 2:9; I Cor. 15:3; Jn. 1:29).

### BREAD AND FRUIT OF THE VINE

Jesus took the bread and the cup of the old Jewish passover supper, and instituted the Lord's supper, and said, "And as they were eating Jesus took bread, and blessed it, (Gave thanks" Lk. 22:19), and brake it, (Broke a piece off for himself), and gave it to his disciples, and said, Take, (That is, take it into your hand), eat; this is my body. And he too the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins" (Mat. 26:26-28).

### A FALSE DOCTRINE EXPOSED

There is a false doctrine, the doctrine of Transubstantiation-that the Lord wrought a miracle on the bread and the fruit of the vine and they became the literal body and blood of the Lord, and that Christ is sacrificed over and over, again and again, as often as the supper of the Lord is observed. This doctrine overlooks the fact that symbolic language is here used. "This is my body" (Mt. 26:26), means this represents my body. And "This is my blood" (Mt. 26:28), means this represents my blood.

### FIGURATIVE LANGUAGE USED

The Lord's supper is a memorial supper. It is to be eaten in memory of Christ, and to show or proclaim his death till he comes again (I Cor. 11:24-26). Instead of eating the actual flesh or body of Christ in the supper, we are to "Discern" the Lord's body, that is, by the eye of faith we are to look back to the cross and there behold him suffering, writhing, agonizing, bleeding and dying for us. That's what it means to "Discern the Lord's body" (I Cor. 11:29). The communion which we have with him in the supper gives us spiritual strength to keep on plodding up the rugged hill of duty (Rev. 3:20; I Cor. 10:16).

### HOW EAT THIS FLESH AND DRINK HIS BLOOD?

As we live upon bread, Christ gave his body for us in death, and we live spiritually because of his death for us. He said, "The bread which I will give is my flesh which I will give for the life of the world" (Jn. 6:51). Christ is the source of our spiritual life. He is our strength. We do not eat Christ literally. The Lord's supper is not a matter of cannibalism. We have salvation because of his death and blood-all for our sins.

### OTHER FIGURATIVE LANGUAGE

In explaining the parable of the sower, Jesus said, "Now the parable is this, THE SEED IS THE WORD OF GOD" (Lk. 8:11). The wheat seed was not literally the word of God, but it represented it in the lesson taught. Of course, Jesus did not have his own literal body in his hand, nor his literal blood in a cup; but he had a piece of bread in his

hand, and fruit of the vine in a cup, and these two literal and material things represented his body and blood to be given for our life. Jesus said, "I am the true vine" (Jn. 15:1-6). Again, "I am the vine" (V. 5). He was represented by the vine, he did not mean he was a literal vine. He also said, "Ye are the branches" (V. 5). In interpreting Pharaoh's dream, Joseph said, "The seven good kine are seven years; and the seven good ears are seven years" (Gen. 41:26). He meant the seven good cows represented seven years of plenty; and the seven good ears are seven years-represented seven years.

### CHRIST NOT OFFERED OVER AND OVER

The Bible says, "So Christ was once offered to bear the sins of many" (Heb. 9:28). The Bible declares that Christ should not "Offer himself often" (Heb. 9:25). Again, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). "But now once in the end of world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). "But this man, after that he had OFFERED ONE SACRIFICE for sins for ever, sat down on the right hand of God" (Heb. 10:12). "By ONE OFFERING he hath perfected for ever them that are sanctified" (Heb. 10:14). Christ is not offered again and again, every time the supper is observed.

### THE LORD'S SUPPER FOR THE LORD'S DAY

John said he was in the Spirit "On the Lord's Day" (Rev. 1:10). That is the day on which Christ rose from the dead (Mk. 16:8-9). It is the first day of the week, and was after the sabbath was past. The sabbath was the seventh day of the week (Ex. 20:10; Deut. 5:14). Pentecost was on the first day of the week (Levit. 23:15-16). But when the church was established on Pentecost, Acts 2, it was on the first day of the week. But the disciples continued in the breaking of bread, or the Lord's supper-beginning on that day (Acts 2:42). The first day of the week was the day of their regular worship (I Cor. 16:2). The church at Corinth came together to eat the Lord's supper-when they did not pervert it (I Cor. 11:19-22). But they were to come together on the first day of the week (I Cor. 16:2). But the disciples came together to break on the first day of the week at Troas (Acts. 20:7). Though Paul was in haste he had to wait till this day to get to break bread with the disciples.

### HAD A WEEKLY MEETING

The disciples had a weekly meeting. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay be him in store as God's hath prospered him, that there be no gatherings when I come" (I Cor. 16:1-2). This was a weekly meeting. He did not say "Upon the first Sunday in the month," but upon "The first day of the week." Goodspeed's translation says "Every week" (I Cor. 16:2). Macknight's translation says, "On the first day of every week" (I Cor. 16:2). So do many others. The weekly contributions are coupled with the breaking of bread-meeting, in Acts 2:42, which was begun there on the first day of the week-on Pentecost. Hence, the Lord's supper belongs to the same meeting which is for the collection-first day of the week (I Cor. 16:2; Acts 2:42).

### SUPPER ON THE FIRST DAY OF WEEK

Paul arrived at Troas on Monday, and abode "SEVEN DAYS" (Acts 20:6). This was a general practice of those traveling among the congregations. When Paul and his companions came to Tyre, the record says, "And finding disciples, WE TARRIED THERE SEVEN DAYS" (Acts 21:4.) "And when we had accomplished THOSE DAYS, we departed and went our way" (V. 5). Again, we read, "And we came the next day to Puteoli: where we found brethren, and WERE DESIRED TO TARRY WITH THEM SEVEN DAYS; and so we went toward Rome" (Acts 28:13-14).

At Troas, we read, "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days" (Acts 20:6). Now, why did they tarry at Troas "Seven days"? He left the next Monday morning after spending Sunday night in the services with the brethren. The "Seven days"

which he had tarried would take us back to the previous Monday, as the day of his arrival in Troas. Since Paul was in haste to be on his way, why did he tarry "Seven days", here and at other places? There is here a necessary inference that Christian were meeting for public worship once each "Seven days", and Paul tarried "Seven days" to be at this meeting. But what was the day for this meeting? The next verse says, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:6-7). A general background command is implied in these references requiring a first day of the week meeting of the disciples "To break bread" (Acts 20:7). No traveler would need to tarry more than "Seven days" in order to break bread with any church of Christ. "The breaking of bread" was the Lord's supper (I Cor. 10:16-17; Acts 2:42; Acts 20:7).

### IN REMEMBRANCE OF JESUS AND HIS DEATH

The Lord who instituted the supper said, "This do in remembrance of me" (I Cor. 11:24-25). Christ wanted us to remember him and ever keep in mind the fact that he paid the cost of our redemption with his own precious body and blood. He wants us to remember him especially for our benefit. If we forget him we are sure to forsake him and be lost. The Lord's supper is a great monument to the fact that he died.

Every Lord's day faithful Christians who understand, love and know the truth, assemble at the Lord's table and eat his supper in loving remembrance of him and his sufferings for them. They mentally and spiritually feast with Jesus in this communion with Him. As they partake of this supper they are praying for strength and wisdom to be more like him, and to love him more and be able to serve him better here on earth.

### SCRAMBLED WISDOM

"You can possibly tell more about a person by his expression than by all the other things he wears."

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"The laws of nature cannot be changed by public opinion. Neither can the law of salvation. It is still true that "He that believeth and is baptized shall be saved." Mark 16:16

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"You can't be a howling success by simply howling."

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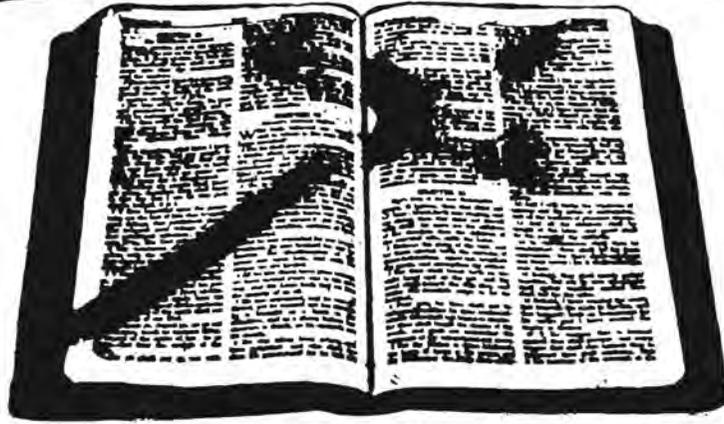
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# WORDS of TRUTH



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

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

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## Theistic Evolution And The Genesis Account

For twenty years this writer has been reading in the various fields dealing with evolutionary thought. We first developed an interest in this subject as a teen-ager while pursuing various studies in scientific courses. Through the years we have tried to study as much as possible in this field in order that we might help young people who were facing these problems in grade



**ROBERT R. TAYLOR JR.**

school, high school and college. It has been our experience that more of our young people stand in danger of accepting theistic evolution than in their acceptance of atheistic evolution. A number of young people have told the writer that atheistic evolution was absurd to them but that theistic evolution was something that seemed quite plausible. Many young people seemingly have the idea that theistic evolution offers them the alternative for which they have been seeking. They can still be religious and accept the latest word in so-called science too by embracing theistic evolution. But can they? This writer says an emphatic no. Theistic evolution is not in harmony with the Bible but is in total conflict with God's Book as we propose to prove abundantly in these lessons. Acceptance of evolution, whether it be atheistic or theistic, is not scientific. One who wishes to be scientific must reject evolution.

Unless we have done a great deal of poor research in our reading and study of this subject the real proponents in the field of evolutionary thought are not theistic evolutionists but organic or atheistic evolutionists. They, and not the theistic group, have established the real guidelines which evolutionary thought currently travels. Young people who are flirting around with the idea of embracing theistic evolution thinking they can remain loyal to the Bible and yet accept evolution need to be aware of the foregoing facts. Atheistic evolutionists are the leaders in this field and theistic proponents are seeking to make the Bible bend to as much of this godless scientism or "science falsely so-called" as they can (1 Tim. 6:20). Anyone caring to disagree on this point let him produce the name of a single theistic evolutionist in our time who enjoys the stature of a Simpson or Huxley. Without exception each theistic evolutionist from which we have read anything is a "Johnny come lately." They doctor up atheistic evolution somewhat but the system is still mighty close of kin to organic evolution when

they finish.

### THEIR PROBLEM WITH GENESIS ONE

Theistic evolution has a real problem on its hands from the moment they begin with Genesis 1:1. In order to make the Bible bend to evolutionary thought both opening chapters of the Genesis account have to be radically rewritten. Somehow the Bible has to be made over in such fashion that the geological time-table can fit harmoniously into it.

Geologists usually say the earth is about 4 1/2 to 5 billion years of age. They throw the word billions around as though they were as accurate as you and I would be in recounting the deeds of the last fifteen minutes. Life is supposed to have developed about 500 million years ago. Man is supposed to have been here about 1 million years. Genesis 1:1 teaches that God created the heavens and the earth at the beginning. Life on earth begins with God's activities on the third day. On days ONE and TWO of the creative week Jehovah God was making the earth habitable for the creation with which he would soon populate it. From Genesis 1:1 through Genesis 1:10 the theistic evolutionist is faced with the Herculean problem of allowing some 4 to 4 1/2 billion years to elapse. If their theory be true, Moses really covered time in a hurry in a few short verses. Life begins in Genesis 1:11 on the third day. Man is made on the sixth day (Gen. 1:26-28.) Geologists say that 499 million years separate the first appearance of life until man's arrival on the scene. Genesis 1:28 sets forth the thought that man was to have dominion "OVER EVERY LIVING THING THAT MOVETH UPON THE EARTH." Yet according to the geological time-table which ardent theistic evolutionists are determined to honor, life on this earth existed 499 million years before there was a man to exercise dominion over it! Can you understand why some of our brethren in the Lord's church have gone so wild over this Satanic-ism? Isaiah 45:18 tells us that God formed this earth TO BE INHABITED and yet according to the geologists it took 4 to 4 1/2 billion years before that first speck of life existed. Now this is what theistic evolutionists are interested in

inserting into the first chapter of Genesis. From the time Jehovah God made light until he rested on the sabbath day Moses has ONE WEEK consisting of SEVEN DAYS. However, the theistic evolutionists are interested in getting several hundred million years (not just seven days) into this record. In our next article we will deal with their treatment of the word "day" in Genesis one. It is nothing short of amazing and phenomenal how many million years they can crowd into one of these Mosaic days in Genesis one.

### That Which Is Perfect

R. W. GRAY

To desire new truth, to increase one's spiritual arsenal, to probe, question and investigate is to remain spiritually healthy. We are to prove all things (1 Thess. 5:21a). God commends the spirit of investigation and compliments those who use the word of God as the standard by which they try the spirits (Acts 17:11; 1 Jn. 4:1). It is of little worth to note that certain things have characterized our people down through the years. While we love and respect the brethren, and especially those who blazed the trail through the maze of error that clouded the inherent clarity of truth, we do not regard them nor their "traditional positions" as a standard in religion.

While the word of God is our divine standard, and while the practices of the brethren are not viewed as the norm among us, it is equally true that we must "hold fast that which is good" (1 Thess. 5:21b). To set aside the practices of our forefathers for the mere sake of change, to challenge without purpose things peculiar to the Lord's Church over the years, to seek out the new for newness sake are not, in themselves, noble aims or accomplishments. The disruptive influence of would-be renovators springs from an unhealthy craze for something new, exciting or revolutionary. Such persons are accomplishing no good but irreparable harm.

Much that is questioned by the liberal element as only "traditional" has stood the test of fire again and again. To set these aside with the sweep of a tyro's pen without subjecting the alternatives offered to the same fiery test of debate, is extreme folly. It is childlike to be driven about by every wind of doctrine (Eph. 4:14). It is a sign of maturity, when men are steadfast in defense of absolute truth. There is nothing praiseworthy about being caught up in the business of doing nothing but hearing or telling some new thing (Acts 17:21). The sooner this "new" fad dies the better.

It is never the case, of course, that all who differ

### Mid McKnight At Jasper

Brother Mid McKnight, nationally known preacher of the gospel will be with us at Sixth Avenue Church of Christ, in Jasper for four nights, at 7:30, beginning June 29 through July 2nd. All who can come will be glad they did so after it's over. Please announce in your services. -Gus Nichols.

(Continued On Page 4)

## WORDS of TRUTH

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GUS NICHOLS Editor  
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## Dangers Facing The Church

The great apostle Paul warned the elders at Ephesus night and day, and with tears, that there were great dangers confronting the church. (Acts 20:17, 28-32.) Some one has said that, "To be forewarned is to be forearmed." As Christian soldiers we are greatly blessed if we know what enemies are lying in wait for us, and of the dangers facing us.



GUS NICHOLS

1. **THERE IS DANGER THAT THE CHURCH MAY DRIFT INTO SECULARISM AND MATERIALISM.** Our nation has never had such affluence as it has now. We are about 8 per cent of the world's population, but we own about 80 per cent of the wealth of the world. There may be more spiritual danger in wealth than in poverty. We are so close to this world that we are sure to be somewhat affected by it. We are in danger of exchanging the spiritual for the secular and material things about us. The masses are now looking at nearly all things through dollar marks. It is easy for the church to drift with the tide, and to put the emphasis on material things. There is danger that elders and leaders may become primarily a glorified finance committee. (1 Tim. 6:5-19; Mt. 6:19-21.) Mem of Israel, (in its apostasy), would not close the door for naught. (Mal. 1:10.) Joyful, sacrificial service is lacking.

Preachers should, if possible, give full time to the teaching and proclamation of the gospel. (1 Tim. 4:12-16; Acts 6:1-7; 1 Cor. 9:1-14; 2 Cor. 11:8.) They should not be buried alive with secular and material things. It is not enough for preachers, elders and deacons to be busy. A dog may chase cars all day long; but what good does he accomplish? Let us keep the church spiritual and busy winning souls. Let us use mass media for reaching the billions who do not know the gospel—have never heard it. Let us use the printed page, radio, and TV. Let us not forsake the old time gospel meetings. Look ahead! (2 Cor. 4:16-18.)

2. **WE ARE IN DANGER OF DEPARTING FROM BIBLE PREACHING.** Paul charged Timothy to "PREACH THE WORD." (2 Tim. 4:1-3.) Christ charged his disciples to go into all the world "AND PREACH THE GOSPEL TO EVERY CREATURE." (Mk. 16:15.) And "they went forth and preached every where." (Mk. 16:20; Col. 1:23; Rom. 10:18-20.) Paul said the time would come when they would not endure sound doctrine. The ears are itching for man's wisdom and fables instead of the powerful, saving word. (Rom. 1:16.) The time has come when many want to apologize for reading the Bible in

the church. (Neh. 8:1-22; Lk. 4:16-21.) The man with a "Thus saith the Lord" is still needed in the pulpit. Ignorance in the church is the cause of the divisions among us today.

The brotherhood is spending millions of dollars on meeting houses, with the doors opened about 4 hours per week (of 168 hours). A totally converted and committed church would gladly assemble for an hour each night in the whole year. The fact that worldly members would do this, if offered enough money, proves it could be done--if we were so transformed that spiritual things would motivate us.

3. **THERE IS A DANGER THAT WE MAY OVER-EMPHASIZE LITTLE THINGS AND NEGLECT THE WEIGHTIER MATTERS, OF MERCY, LOVE, UNITY, AND THE LIKE.** Good and adequate meeting houses are important, if the church would do its best work. But they are a poor substitute for conversion, godliness, true service and devotion. Our confidence must not be in material things, but in the Lord. Buried talents are worse than no talents. And there is no substitute for hard work in the kingdom of God. There is something each one can well do, and he should specialize in doing it and become efficient in his field of service. (Rom. 12:4-6.) The preacher must prepare sermons for the pulpit, radio, TV, articles for paper, lessons for classes, and what ever his teaching opportunities may be, there is a challenge for preparation! The same is true of all the class teachers, the elders and deacons. And the song leader should give time to preparing to be efficient in directing the singing. We must all work. It is wise to plan the work and services of the church. (1 Cor. 14:40; Mk. 6:40.) But no sort of plans will work themselves. Ninety nine per cent of success in church work, is WORK! And one hundred per cent of the members who are normal must work to be Christians--to be Christlike. (1 Cor. 15:58; Tit. 3:1.)

4. **THERE IS DANGER THAT THE CHURCH MAY LOSE FAITH AND BECOME A MERE SOCIAL SOCIETY.** Many are in the church (?) for material reasons--they follow for the loaves and fishes. They are not in the church to give, but to eat. They are not out to work, but to criticize those who do what is done. They "murmur" and complain at every thing done, or undone, and yet they will not lay a little finger on the job to do it themselves. (Mat. 23:1-3; Phil. 2:12-16; 1 Cor. 10:1-12.) They salve their smarting consciences with lip-service and criticisms. They are a liability, and not an asset to the church. If asked to do something, they say, "Let George do it." They are interested in socializing the church, and in following every trend away from the truth, and from the faith of the gospel. (Heb. 3:12; 1 Tim. 4:1-5; 2 Jn. 9:11; Rom. 16:17-18.)

5. **WORLDLINESS IN THE CHURCH IS ONE OF OUR GREATEST DANGERS.** "A little leaven leaveneth the whole lump." (1 Cor. 5:1-13.) "The works of the flesh" kill the zeal and darkens the light of the truth preached. (Gal. 5:19-21.) The motto of many is to compromise with the world, and get on friendly terms with it and its ways. (Jas. 4:4; 1 Jn. 2:15-17.) They want us to conform to the world and its standard in more ways, and still try to be the true church. They want us to be conformed to the world. (Rom. 12:1-2.) They want the church to be popular by dancing, social drinking, general pleasure seeking, and the like. God says, for us to keep ourselves unspotted from the world. (Jas. 1:27.) While the church is in the world, the world has no place in the church.

6. **ANOTHER DANGER FACING THE CHURCH IS LIBERALISM.** The Bible must be believed and strictly obeyed. Christ has all authority and power in Christianity. (Mat. 28:18-20.) He is to be obeyed in all matters. (Heb. 5:8-9.) There were liberals in New Testament times, who worshipped after the commandments of men. And their worship and religion were vain. (Mt. 15:9; Mk. 7:3-13.) Liberalism trifles with specific law, and sets aside, as it sees fit, the plain, positive commandments of the Lord. It rejects the verbal inspiration of the Bible, the virgin birth, the atonement of Christ, his bodily resurrection and ascension, along with his coming at the end of the world. (Jn. 14:1-3; Jn. 5:28-29; Mt. 25:31-46.) In a counseling problem an elder of a large church was teaching a young peoples' class that the virgin

birth of Christ is a fable, and is not to be believed. They thought he ought to be let alone, that he was doing a good work, he was giving \$100 per Sunday.

7. **ANTI-ISM IS ANOTHER DANGER CONFRONTING THE CHURCH.** This attitude trifles with generic commands, and tries to make and force its own laws upon the church in the realm of liberty, and where God has not told us how to do something commanded. They say "There is no realm of opinion", or of human judgment in the service of God. The Lord said "GO" and "TEACH", but did not tell us how to do this--did not give all the details. But some make laws for God and teach that there must be only one class taught at a given time in the meeting house where there are many rooms for teaching. They oppose other things; some of them are against the use of the baptistry; others against the individual communion cups. Still others are against the church taking money out of its treasury to buy food for hungry, destitute children. Some are against Bible colleges supported by individuals. Others teach the saints only doctrine.

8. **THERE IS THE DANGER THAT FOR A LACK OF DISCIPLINE IN THE CHURCH IT MAY BECOME ROTTEN TO THE CORE WITH UNGODLY CHARACTERS AND WORLDLY PERSONS.** It may not be long now until such members will be calling the elders "Pigs", and will be rioting to get their men at the steering wheel to take over the church for the devil. The church is commanded to withdraw from every member who walks disorderly, and not according to the truth. (2 Thes. 3:6; 1 Cor. 5:1-13.) God killed two of the members of the church at Jerusalem in discipline. (Acts 5:1-14.) This shows his attitude toward sin in the church. It also shows the apostle Peter's attitude toward the discipline that should be used against ungodly members, who cannot be corrected and converted from the errors of their ways. (Jas. 5:19-20.)

Yes, there are problems everywhere--even facing the church. But **STRONG CHRISTIANS** don't give up because of dangers and problems ahead. Rather they more fully arm themselves for the battle. (Eph. 6:10-17.) They know the church cost Jesus his blood and life, and they stand ready to preserve it in its purity, regardless of the cost. (Eph. 5:25; Acts 20:28.) By God's grace and help we shall win at last! Our faith will overcome the world! (1 Jn. 5:4.) We shall win by the word, sword of the Spirit!

## Religious Tolerance

G. N.

### I. INTRODUCTION

1. Much is being said about bigotry, intolerance, etc.
2. Tolerance is "the disposition to tolerate beliefs, practices, or habits differing from one's own." **TOLERATE**: "To suffer to be, or to be done, without prohibition or hindrance; to allow or permit by not preventing." **TOLERANT**: "Inclined to tolerate; forbearing." Webster.

### II. SOME EXAMPLES OF THE RIGHT KIND OF TOLERANCE.

1. Christ was tolerant, yet he did not tolerate the profaning of the temple. Jn. 2:13-15.
2. Christ condemned and did not endorse false teachers and their false doctrines. Matt. 15:9; 23rd chapter.
3. Christ claimed that there is only one way to heaven, and he built only one church. Jn. 4:6; Matt. 7:13, 14; 16:18.
4. The apostles narrowed the matter of salvation down to Christ and him alone, to his gospel, and that alone. Acts 4:11, 12; Gal. 1:6-9; Phil. 1:17; Acts 17:17; Jude 3.

### III. HOW INTOLERANT SHOULD A CHRISTIAN BE?

1. Enough to believe the truth regardless of what it is. II Thess. 2:8-14; Jn. 8:32.
2. Enough to believe and obey the gospel. Mk.

(Continued On Page 4)

# East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, JUNE 19, 1970

Greetings from Kenya! During the early days of last month we had the good fortune to find new lodgings. Two American women, who work for the Mennonite Mission here, were going home for three months and wanted someone to sublet their apartment while they were gone; we were more than happy to oblige. The old cottage where we were staying was getting worse every day. Before the rainy season it wasn't too bad, but after the rains started it leaked so badly that everything was wet and mildewed. Still the old place gave us some memories that shall always provoke a smile, or, perhaps, sometimes a sigh of relief. Like the time thousands of flying termites chose our living room for a convenient place to swarm. Some of the Africans consider these large insects good eating and devour them like the Arabs eat locusts. The Hacketts, by the way, didn't join in the feast.



**BERKELEY HACKETT**

The new apartment has two bedrooms and is furnished. Charlotte is enjoying cooking for the family again, although she has had to make some adjustments. She must buy fresh every day because we lack the facilities to keep meats and perishable vegetables. Also, her stove has only one burner, but it has a good oven and she is doing a good job keeping the preacher well fed.

Early this month we had a visitor. Brother Dewayne Davenport from the Parkrow Church of Christ in Arlington, Texas, spent several days with us. He was on his way to Southern Tanzania where the Parkrow congregation runs a mission hospital and Bible training school. Dewayne will be there for two years overseeing this work. It was wonderful to have him with us. He is a graduate of Harding College where Charlotte and I attended and we had a lot of things in common. Our medical mission near Mbaya, Tanzania is in the vicinity of several large Chinese Communist camps and recently there have been skirmishes near the hospital compound.



*Brother Dewayne Davenport who visited with us on his way to Mission work in Tanzania, East Africa.*

We finished our Swahili school this last month. Charlotte and I both did well enough on the final test to be admitted to the advanced four-week course in August. Meanwhile we continue to work in English. We have come a long way in Swahili in a short time. I am now able with the help of a dictionary to prepare a tract or two, and hold conversations in the tongue. It will be good not to have to limit ourselves to the English-speaking population who make up most of the cities here.

We are soon to branch out into another language. One of the young men I mentioned in the last newsletter is from the Wakamba Tribe, one of the largest in Kenya. This tribe's home land is located some 100 miles east of Nairobi. We are planning a missionary journey into this area with a young brother, Frederick M. Bane, as our principal spokesman. I wrote a Bible tract for him and he is now translating this into his native tongue. Brother Frederick speaks English very well, but many people in his home region speak only their tribal language, Kikamba. This will be the first time that the message of the Church of Christ has gone out to these people. We admire Frederick's zeal for the Gospel and we recognize that it may be harder for him to be accepted there than it will be for us. Even Christ said that a prophet is not without honor save in his own country. Nevertheless, we are convinced that this young servant will open up hearts. Pray for us.

This month one of the couples in the Ofafa Jericho congregation had a new baby boy. To my great surprise they named him 'Hackett'. This was a great honor to me since these people lay great importance to the naming of children. I had the greater pleasure in noting that this is a sign of these people's acceptance of us among them as friends and brothers. After a long history of exploitation it is sometimes difficult for the people to understand that we come not to lord it over them, but only to share the greatest blessing known to man.

My little Volkswagen is showing signs of wear. Some of the places we must go are pretty rough for it, but so far we are sloshing through. I am casting about for an old jeep to use when the going gets rough. I'll let you know how I come out in the next newsletter.

The work around Thika continues to go well. Twenty people have been baptized thus far. Some women requesting baptism were fiercely opposed by their husbands. They were admonished to tell their husbands of their desire to be Christians and then at a later date in privacy they will be immersed by African Christians. It is the policy among the missionaries here to let Africans do the actual baptizing of their people. We hope this



*Brother and Sister John Mackenzie with their new baby boy "Hackett".*

reinforces the idea of an "African" church. (We have a Biblical precedent. Remember Paul's statement in I Cor. 1:13-17?)

## SUPPORT

Along with the faithful contributors of this work whose names reappear month after month on our lists of supporters, we are happy to note that many friends who did not indicate their purpose to contribute to this work are nonetheless doing so. Every newsletter seems to have a couple of new names. We appreciate this so much since some who have pledged have not yet started their contributions. Your encouragement and support is the financial lifeblood of our effort here. Without your help we could not have begun this labor nor can we continue without you. Be assured that ALL THAT IS GIVEN will be used in the effort here. Thus far we have surpassed our original goal of \$1,000 a month. If we can maintain this high standard we can look forward to greater things being done for the Lord here.

The Hacketts



*Brother Fredrick M. Bane and Brother Hackett working on translating.*



*This is at one of the places where we go to preach in Nairobi. That river is the road.*



*The children class at one of the congregations we work with at Raruta in Nairobi.*

APRIL EXPENSES	
Salary	\$600.00
Boarding House	235.00
Auto	32.00
School	30.00
Language School Fees	28.00
Reimburse to Household Fund	75.00
<b>TOTAL</b>	<b>\$1,000.00</b>

Received from 6th Avenue . . . . . \$1,000.00  
 \* \* \* \*

MAY EXPENSES	
Salary	\$600.00
House and Utilities	171.43
Auto	48.00
Moving Expense	60.00
Postage for Correspondence Course	37.00
Registration Fee for August Language School	25.00
Innoculations	30.00
<b>TOTAL</b>	<b>\$971.43</b>

Received via Sixth Avenue,  
 Jasper, Alabama . . . . . \$1,000.00

CONTRIBUTIONS	
Mrs. Lois Huggins	\$5.00
Sister J. W. Lantrip and Sister Sandy Shackelford's Sunday School Classes, Quinton Church of Christ	25.00
Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00
Cordova Church of Christ	25.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
Dora Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Hoover Church of Christ	50.00
Hoover Church of Christ	50.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Quintown Church of Christ	25.00
6th Ave. Church of Christ (May)	200.00

6th Ave. Church of Christ (June)	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	20.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
H. L. Holley	1.00
Pete Gwin	5.00
Herman King	5.00
Roscoe Kirkpatrick	10.00
S. G. Barker	10.00
Max Barker	40.00
Paul R. Davis	5.00
T. H. McDow	10.00
James L. Jones	5.00
Juanita Morrison	6.00
Bruce Odom	5.00
Mrs. Roy Ott Jr.	5.00
J. E. Terry	5.00
Glenn R. & Myrtle Terry	5.00
Glenn R. & Myrtle Terry	5.00
Mrs. Corda Webb	5.00
Mr. & Mrs. Clyde Welch	6.00
Mr. & Mrs. Clyde Welch	6.00
In Memory, Mrs. L. D. Hendrix	10.00
Diane Wheeler	5.00
Edith Yerby	2.00
<b>TOTAL</b>	<b>\$1,266.00</b>

## "O Come, Let Us Worship"

All worship is to be directed unto God, the Creator of all men and all things: the One who holds up and sustains all things by the power of his might. (Ex. 20:3; Deut. 5:7; 6:13; Mt. 4:10; Acts 10:26; 14:15; Col. 2:18.) It is a sin to worship any sort of idol, either visible, or invisible. It is a sin to worship wealth, or serve lusts and pleasures. We are to worship and serve God, and God only. "Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness". (1 Chron. 16:29; Psa. 29:2.) What a dutiful and beautiful thing and privilege this is!

Others may not wish to worship, and may not have faith and love enough to worship God. "But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple." (Psa. 5:7.) Again, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." (Psa. 22:22.) "I will give thee thanks in the great congregations: I will praise thee among much people." (Psa. 35:18.)

We should bring others with us to the place of divine worship. "We took sweet counsel together, and walked unto the house of God in company." (Psa. 55:14.) Again, "O God, thou art my God: early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." (Psa. 63:1-2.)

And all the people of the earth are to love and serve God. All men are to love and worship Him. "All the earth shall worship thee, and shall sing unto thee; they shall sing unto thy name. I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." (Psa. 66:4, 13, 14.) Should we be less devout and religious today?

Can those who wilfully absent themselves from the services of the church, and the opportunity now for worship, say such things as have been said by the saints of ages past? Can we, in principle, say: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. . . for a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness." (Psa. 84:1-4, 10.) Brother, are you able to drink in the spirit and the principle of all of these scriptures? They were written for our learning. (Rom. 15:4; 2 Tim. 3:15-17.)

Such worship should be established and planted as a life-habit. "THOSE THAT BE PLANTED in the house of the Lord shall flourish in the courts of our God. THEY SHALL STILL BRING FORTH FRUIT IN OLD AGE: they shall be fat and flourishing. (Psa. 92:13, 14.) As long as those of "OLD AGE" can go elsewhere, they can attend the worship and services of the church. They can listen unto the gospel by means of radio, and TV. They can read their Bibles, if they can read anything else, and can hear it read. (Rev. 1:1-3.)

Our worship unto God must be out of the overflow of the heart, prompted by faith and love, and be in strict conformity unto the will of God. God killed Nadab and Abihu in Old Testament times for worshipping contrary to his will and revealed word. (Levit. 10:1-10; 16:1, 12; Num. 16:46.) God also killed Ananias and his wife, Sapphira, of the New Testament church, in church services, and because they were not right with God in heart and in worship. (Acts 5:1-14.) All of which reminds us of the scripture, "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.)

Worship is a wonderful, beautiful and transforming experience unto the righteous; but if in pretense and in hypocrisy, it is an insulting and damning sin. One could even "Eat and drink damnation unto himself" in improperly eating of the Lord's supper--if he fail to discern the Lord's body, but takes it as a common meal, thoughtlessly and with no regard for what the Lord has required. (1 Cor. 11:17-34.)

One may go through the formality of prayer in

worship, and the act be an abomination unto God, altogether in vain. (Prov. 28:9; Isa. 1:11-20; 1 Pet. 3:12.) Even the singing may not be heard of God because of sin and wilful rebellion against God. (Amos 5:1-27.)

One may give liberally of his income and means, even unto all his possessions in this world, and it profit him nothing--and this will be the case, if he does not give out of a heart right with God--out of a heart of love. (1 Cor. 13:1-7.) Just any one cannot lay up treasures in heaven! This is only the privilege of the faithful Christian. (Mat. 6:19-21.) It is only for those who are going to heaven. If one backslides and departs from his former righteousness, not one good thing which he has ever done will be "MENTIONED" of God to his credit. (Ezek. 18:20-33.) But those who give as commanded of God, and live accordingly, will have their contributions as fruit to their account. (Phil. 4:14-18.)

We "Must worship God in Spirit and in truth." (Jn. 4:23-24.) And to worship in "Spirit" is to be sincere and honest about the whole matter of godliness and worship. And to worship in "Truth" is to worship as the truth of God's word directs. (Jn. 4:23-24; 17:17.) All worship growing out of the doctrines and commandments of men is "vain". (Mat. 15:9.)

Of course, as Christians and those who have faith to overcome the world, and love for God with all our hearts, our worship transforms us more and more into the likeness of our blessed Lord! Such people cannot sincerely praise and worship God "As it is written" AND NOT BE GREATLY BLESSED, STRENGTHENED AND FORTIFIED AGAINST TEMPTATIONS, AND BUILT UP IN THE INWARD MAN! "The true worshippers" find worship to be food and drink for their very souls! In such worship, they eat and drink the flesh and blood of the Son of God, whose death for us is our bread from heaven. (Jn. 6:51-68.)

In such "True worship" our gas-tanks are refilled for the journey ahead, and our spiritual batteries are recharged and empowered for light and that it takes to get there in the bye and bye. "O come, let us worship". (Psa. 95:6.) And let us "Worship in Spirit and in truth." (Jn. 4:23-24.)

## Reporter Goes To Church

(VIRGIL BRADFORD)

In the Nashville Tennessean, May 19, 1970 the Religious News Editor reported Billy Graham's sermon at the First Baptist Church which was recently completed, a \$2 million facility. The said News Editor reported Mr. Graham as follows:

"Christians who now are citizens of an uncertain world will bypass judgment and enter God's heaven, the new Jerusalem, the Rev. Dr. Billy Graham said here last night."

"We fight here as a minority but, suddenly, wonderfully, the kingdom of God will come."

"We are at a point where God will shake the world. The evangelist explained: all signs are pointing to a great, climatic event. (I assume "climatic" a typographical error for "climactic." VB.) Remember the words in Luke 21. Graham read them--And there shall be signs in the sun and in the moon, and in the stars; and on the earth distress of nations, with perplexity; the sea and the waves roaring."

"The gospel applies to black, red, yellow and white man--all he has to do is believe. We are going to heaven and the new Jerusalem and we will enter the kingdom of heaven the same way it has always been entered--by repentance, he said." Now let us consider these statements from last to first, remembering that Mr. Graham is the idol of millions and that practically all he says will be accepted by his devotees without study or question.

### "ALL HE HAS TO DO IS BELIEVE"

We are surely agree that the "gospel applies to black, red yellow and white man." No one could read the Lord's charge to preach the gospel to the whole creation, Mark 16:15, and make disciples of all nations, Matthew 28:19, and reach any other conclusion. But where in all the Bible does God teach "all he has to do is believe" to receive the

blessings of the gospel? Those rulers among the Jews "believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God" (Jn. 12:42-43). Does the "Rev. Dr. Billy Graham" think that such will be saved? Or consider the demons. James informs us in his epistle that they "believe and tremble" (Jas. 2:19-20). Wonder how many of the demons will be in heaven? If all one has to do is believe why exclude the poor demons and consign them to eternal torment?

King Agrippa believed under the powerful, persuasive preaching of the apostle Paul and cried out, "Almost thou persuadest me to be a Christian" (Ac. 26:28, KJV). If the silence of the sacred record means anything king Herod Agrippa died, believing the scriptures concerning Christ, yet without God and without hope. Further, "the gospel" that Billy Graham talks about says, "He that believeth and is baptized shall be saved" (Mk. 16:16). Why will this popular "evangelist" not teach what Jesus commanded and what the apostles taught and practiced?

### "KINGDOM OF HEAVEN ENTERED BY REPENTANCE"

In this caption, included in Mr. Graham's speech, he has also "bypassed" the words of the Saviour, the teaching of the apostles, and the practice of all those who revere the word of God. Not one of us will claim an entrance into the kingdom of God without repentance, but we teach as Jesus teaches "Except one be born of water and the Spirit, he cannot enter into the kingdom of God" (Jn. 3:5). This water is the water of baptism. It is the washing of regeneration which is a necessary part of the new birth (Tit. 3:4-5). Baptism is an immersion in water and an emergence from the water. Only in relatively recent times has this been denied as a vital part of the new birth. So when it comes to the kingdom of God and the entrance thereto by water Mr. Graham, like all his denominational brothers, develops hydrophobia: hydro, water; phobia, fear. Hence, the fear of water.

### "AT A POINT WHERE GOD WILL SHAKE THE WORLD"

In this reference the Religious Editor records Mr. Graham's reference and reading from Luke 21 as quoted above. This is the reference to signs in the sun, moon, stars and the distress of nations. It is doubtful that any of our readers would deny that the world needs a good shaking. But Billy Says, "We are at a point where God will shake the world." We are wondering where he got his information as to the "point where" God will shake the world. Notice that carefully: "We are AT A POINT WHERE God will shake the world." We may be, yes, we could be, at such a point in time when God will shake the world, but how do we know this? And how does Mr. Graham know this? Has he received some recent "progressive revelation" that the rest of us have not? Has God inspired him to add to the revelation of truth which we have had for more than nineteen hundred years? Jude 3 says that we have the "faith once for all delivered to the saints." And at all times when God was revealing his will to men he has warned against adding to his word or diminishing therefrom. (Cf. Deu. 4:2; Prov. 30:6; Rev. 22:18-19.) Now we do have God's complete revelation to man in the Bible to which Mr. Billy Graham has added, "We are at a point where God will shake the world." If he is referring to the end of the world he is wrong for the Lord Jesus said that neither he nor the angels know that day (Mk. 13:32). No man knows when the Lord will come a second time and it is certain that no signals will be called as a special warning of that day that shall come "as a thief" (1 Thes. 5:1-2; 1 Pet. 3:10).

The grand error that the "evangelist" makes in his reference to Luke 21 is in ignoring the context, not reading to the point where Jesus said, "Verily I say unto you, This generation shall not pass away, till all things be accomplished." (See also Matthew 24:34 and Mark 13:28-32). In Luke 21 as well as the scriptures in Matthew and Mark the Lord is foretelling the destruction of Jerusalem. He then moves from that to a discussion of the end of the age, saying, "But of that day and that

(Continued On Page 4)

## That Which Is Perfect

(Continued From Page 1)

with the brethren regarding any particular text are thereby identified as a tyro, but that a great deal of light-headedness is being manifested by newspapers, new editors, new would-be scholars, new doctrines, new practices and new nuisances, no discerning person will deny.

The nature and duration of miracles, a question thoroughly investigated and debated by our people through the years, is singled out by this new set of rebels as a case in point. Failing to recognize Pentecost's frantic emotionalism for what it is, some have sought the "baptism in the Holy Ghost." As has characterized the sects who have made these unsubstantiated claims through the years our brethren, too, come forth with varied and conflicting accounts of just what this "baptism" does for them and how it may be received. As one born in the even of Wesleyanism's high pitched emotionalism, and having been exposed to it first hand in my formative years, this writer can find at least some sympathy for those thus deceived. There is no question that one may be worked into an emotional frenzy. When the peak is reached the trained revivalist drives home the point that one is "under the influence of the Holy Spirit." And so far as the unlearned seeker is concerned "this is It!" Leaders of such movements have learned that these spasms wear off and that the recipient begins to question his "experience." This is easily remedied. They have an experience for every conceivable blessing. Hence, the seeker, going for the "second blessing," or some such thing, is "supercharged" with emotionalism as often as he "feels the need."

In keeping with the intent to introduce Pentecostalism into our midst an attack is made upon the "TRADITIONAL POSITION" of the brethren regarding the teachings of I Corinthians, chapter thirteen. But no one thus far has been able to place a dent in the sound position held for, to these, many years. Because if is believed to be sound enough to stand upon it's own, the following questions and their answers by David Lipscomb are submitted without comment.

"What is meant by we 'know in part'? What is that which 'is perfect'? and what is to 'be done away'? To what does Paul compare his childhood and manhood? When did we (or when do we) see through a glass darkly, 'and when' face to face? What did Paul mean by the expression, 'Now I know in part: but then shall know even as also I am known?'" (I Cor. 13:9-12) (Lipscomb's answer) "Paul, in I Cor. 12:14, is showing the office work, and relative importance of spiritual gifts. Chapter 12 defines these gifts and concludes with the statement: 'Yet show I unto you a more excellent way,' (than these gifts). Chapter 13 tells us what this more excellent way is. It is more excellent than spiritual gifts, because these, without this, will not save. Then these gifts are temporal, partial, and must soon pass away; while this 'more excellent way' fits a man for heaven and is eternal. The gifts he mentions are: Speaking with tongues, prophesying, miraculously bestowed faith that would enable one to remove mountains and knowledge and wisdom. These must all cease and pass away when the 'more excellent way', the perfect will of God, is come. When the perfect will of God is come, then these gifts that were temporary and partial in their revelations would be 'done away.' They were 'in part' because a gift revealed only a part of the will of God to the possessor. All the gifts and all the revelations combined brought 'that which is perfect.' When one possessed only these partial gifts, he spoke as a child and understood as a child; when the perfect will was come, he would put away this partial and childish knowledge and act as a man with the full revelation of God. With these partial gifts they saw 'through a glass darkly' - dimly; but with the perfect will of God they could see clearly, as 'face to face.' With these gifts he knew only 'in part;' when the full will was come, he would know as had been fully revealed to him. This is the meaning of the expression: 'Then shall I know even as also I am known.' To be known of God was to know what God had made known to him. 'But now, after that ye have known God, or rather are known of God, etc.'

(Gal. 4:9). To know God is to know his will. Hence this passage means: 'I will know as has been made known to me-fully; I will know the full will of God that has been made known.' Beza translates it: 'I shall know fully when the full will of God is made known.' The scope and connection will allow no other meaning." (Questions Answered By Lipscomb And Sewell-p 517).

## Religion Tolerance

(Continued From Page 2)

16:15, 16; I Pet. 4:17; I Pet. 1:22, 23; Rom. 6:17.

3. Enough to be a faithful Christian regardless of the multitudes who might hinder. Exodus 23:2.
4. We must be intolerant enough to dare to do right in spite of persecution. II Tim. 3:12; Lk. 6:26; Jn. 16:2; Matt. 10:28.
5. One must be intolerant enough to obey the truth and to earnestly contend for it regardless of opposition. Phil. 1:17; II Tim. 4:2; Eph. 6:17.
6. We must be intolerant enough to teach the truth and to earnestly contend for it regardless of opposition. Phil. 1:17; II Tim. 4:2; Eph. 6:17.

## IV. HOW TOLERANT MUST WE BE AS CHRISTIANS?

1. Enough to love our enemies and do good to them. Matt. 5:38-43; Rom. 12:16-21.
2. Enough to try to be at peace with all men so long as we can believe and obey the truth. Rom. 12:18; Heb. 12:14; Rom. 14:19.
3. Enough to practice the Golden Rule. Matt. 7:12.
4. We must be tolerant enough not to use force in trying to get others to do right. Jn. 18:36; Matt. 26:52; II Cor. 10:4, 5.
5. We must be so tolerant that we will not use foul means in trying to change others, in opposing error and evil. Truth does not want nor need the support of lies and foul means. Eph. 4:16.
6. Enough to be patient toward all people. I Thess. 5:14; Eph. 4:1, 2.
7. We must be tolerant enough to allow all citizens all the liberty and freedom granted by civil government. Rom. 13:1-7; I Pet. 2:13-20.
8. We must be tolerant enough to allow individual Christians and congregations the liberty of choice and freedom IN ALL MATTERS OF INDIFFERENCE, as in obedience to generic authority. (as in "GO" - walk, ride, etc. "TEACH" classes, literature, etc.)

## Pat Boone And The Gift Of Tongues

JAMES D. BALES,  
Station A, Searcy, Ark.

"Over a year ago I started sending Pat Boone material on the Holy Spirit and miracles. In our conversation, on Feb. 18, 1970 Pat told me of his convictions that he had some of the miraculous gifts of the Spirit, and he had seen gifts in the lives of others. Pat was willing to correspond and discuss these questions, and the author said he would not make a public statement about Pat's position until he had corresponded.

Since that time Pat's position has become publicly known through an article which he wrote, but which was prematurely published without his permission, in "TESTIMONY." Pat is now looking over some articles which I now plan to publish in the Firm Foundation and the Gospel Advocate.

Pat's book is on HIS EXPERIENCES, INCLUDING TONGUES, IS SCHEDULED TO BE PUBLISHED IN LATE JULY. I am trying to condense my manuscript of over 600 pages into a book of between 250 and 300 pages. It will answer arguments which Pat uses, as well as arguments by others. I HOPE TO HAVE MY BOOK IN PRINT BEFORE PAT'S IS IN PRINT.

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Type is being set on the first chapter. However, I must pay for the typesetting, which will run between \$1,500 and \$2,000. I have only around \$250 so far. I cannot have more type set than I can pay for; so how quickly my book comes out depends upon how quickly I can raise the money. Of course, the printing and binding will be expensive, but a printer has agreed to carry me on these if I can pay for the typesetting.

IF YOU ARE INTERESTED IN THIS BOOK BEING PUBLISHED. PLEASE SEND \$4 TO PAY FOR A COPY IN ADVANCE, AND ENCOURAGE OTHERS TO DO LIKEWISE. In my opinion, this is one of the ways we can help to blunt the impact of Pat's book, plus that of the film, THE CROSS and the SWITCHBLADE, in which Pat plays the role of David Wilkerson, the Pentecostal preacher.

Pat is a close friend of mine, and he has known from the very beginning of our correspondence, that I have been writing a book on the subject, which, among other things ANSWERS HIS ARGUMENTS."

NOTE: Brethren, let us all buy a copy of this book, and thus nip this liberalism in the bud with Brother Bales' book. Get preachers and elders in all the churches to, right now, send \$4 for a copy of this book. I AM ORDERING MY COPY RIGHT NOW, and a few extras. EDITOR.

## Reporter Goes To Church

(Continued From Page 3)

hour knoweth no man."

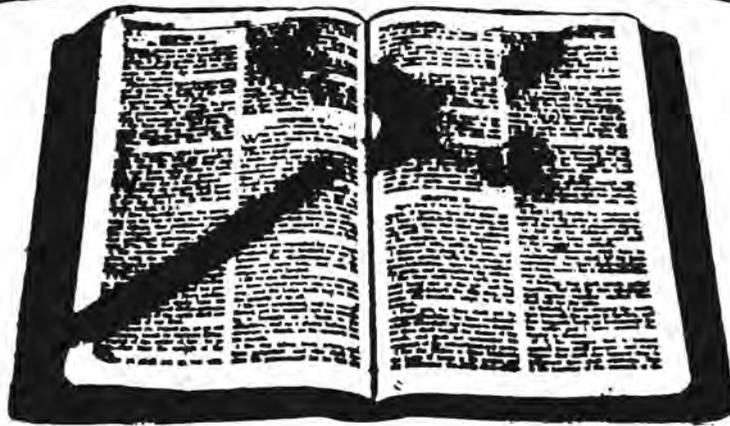
### "SUDDENLY, WONDERFULLY, THE KINGDOM OF GOD WILL COME"

It is quite evident that Mr. Graham believes the kingdom of God exists in some fashion, else how could he say that it is entered by repentance as it always has been? It is also true that there is a future state of the kingdom of God as taught in Acts 14:22, II Peter 1:11 and Revelation 11:15. Then apart from scriptural teaching there is the theory of a premillennial reign of Christ on earth for 1000 years. Mr. Graham does not explain himself when he says the kingdom of God will come "suddenly, wonderfully." But in all probability he is speaking from the premillennial point of view in which case he has used the wrong tense of the verb when he said "will come."

The word of God tells us when the kingdom of God would come; the conditions under which it would come; the conditions upon which one should enter the kingdom, and the fact that some were in the kingdom with Christ enthroned at the right hand of God. But lest I infringe upon other's time and space read a later article.

# 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 Day In Genesis One

Theistic evolution is far more interested in making compromises with organic evolution than in honoring the sacred account of origins as stated in Genesis one. In their efforts to superimpose a theistic evolutionary theory upon the Mosaic account in the Bible's first chapter, they tell us that the word day does not mean day but refers instead to a long geological age -- an epoch. In answer consider with care the following arguments against their contention.



ROBERT R. TAYLOR JR.

The word day here is from the Hebrew term "yom" which occurs in the Hebrew Bible some 1,480 times. Hebrew scholarship informs us that "it is rendered 'day' 1,181 times." The other 300 times the word is used to carry such renderings as "time", "today", "continually" or "age". But the very fact that in about 80 per cent of the times the term is used it has reference to a twenty-four hour day shows this to be its "predominant meaning". Moses had access to the Hebrew term "olam" which conclusively means "a long time". Had he used this word instead of "yom", there would have been no other understanding of the term. However he employed a word that in 80 per cent of its use in the Hebrew Bible means a solar day. Significant? We definitely think so. To make the matter more certain the Sage of Sinai used the numeral with each day. "And there was evening and there was morning, one day." (Gen. 1:5 American Standard Version.) The chapter closes by saying, "And there was evening and there was morning, the sixth day." (Gen. 1:31 ASV.) Now if Moses had intended for us to understand him as meaning six solar or twenty-four hour days in this chapter, how much more clear could he have made the matter than he did make it? Reading what these theistic evolutionists say about day not meaning day in Genesis I reminds the writer of our denominational friends when they see the word water in John 3:5. They say water does not mean water there. For years we have been asking them, "If Jesus intended to mean water when he said water, what better term could he have used than water?" If Moses had intended us to understand these numbered days as being regular twenty-four hour days, just what plainer language could the penman of the Pentateuch have employed than what he wrote? We have never had a theistic evolutionist attempt an answer to this yet.

Another strong and convincing argument against this theistic interpretation lies in the fact that these days of Genesis I were divided into periods of light and darkness just as are our solar days. If they each represent long geological ages, then plant life made on the third day had to exist millions of years before the sun was made to function on the fourth day. Added to this is the problem of life existing for millions of years represented by the darkness of each period. To accommodate theistic evolution to the geological time-table requires placing 499 million years between day number three in Genesis, when life first began and day number six, when man first appeared. This means each day would have to include about 166 million years. But this presents two other Herculean obstacles for the theistic thinkers. Plant life will have to survive 166 million years before the first ray of life-giving sunlight is available for help. In addition that portion of plant life which depends upon the pollination process for survival (about 80 per cent) will have to wait nearly one-half billion years before insects (creeping things on the earth were made the sixth day) will be around for their IMPERATIVE help in survival. Would any theistic evolutionist care to comment on plant survival these multiplied millions of years before insects were here? Were these insects capable of functioning when first made? If so, wherein lies the evolution? If not, how did plant life continue for long eons of time until insects could function in the pollination process?

In the giving of the Decalogue in Exodus 20 Moses made the six days of creative activity followed by God's resting on the seventh day a measure of Israel's work week to be followed by their observance of the sabbath day (Ex. 20:8-11). But according to the theistic evolutionary interpretation of Genesis 1 and 2:1-3 there could be no possible basis for Moses' language in Exodus 20. Before the theistic evolutionists are through they will have to rewrite a great deal of the Bible. This is another reason why the Bible and theistic evolution are totally incompatible.

Now just suppose each one of these days in Genesis 1 and 2 represents millions of years. What will this do to Adam's age? He was made on day number six or during the sixth geological age according to theistic evolutionists. He lived the rest of that age, through the long epoch represented by the seventh day and well into the period that followed that seventh day or age. This will make Adam somewhat of an elderly citizen at the time of his demise! The theistic evolutionist will have to have Adam several million years old at death. But what age did Moses give? "And ALL the days that Adam lived were nine hundred and thirty years: and he died." (Gen. 5:5 Emphasis

mine.) Such are but a few of the hopeless contradictions in which ardent theistic evolutionists are willing to involve themselves as they vainly seek to harmonize godless scientism with the Genesis account. The entire effort is a fatal flop. This whole Satanicism needs to be abandoned.

When the theistic evolutionist deals with Genesis 1 he wishes to stretch each of the days into millions of years to fit the evolutionary hypothesis. However, when the modernist gets to the genealogies of Genesis 5 he wishes to cut off several hundred years from the life of each patriarch in order that each may fit into the average span of life today. So he makes the years of Genesis 5 into months and would tell us that Methuselah's age of 969 should be divided by the number of months in the year and this brings him to a reasonable age at death. We once had a modernist offer this plan in a class of university students as we were studying in Genesis. We demonstrated its absolute absurdity by showing that this type of tampering with the Genesis account would have some of these men having children when they were only five years of age! The theistic evolutionist wants to lengthen greatly the days of Genesis 1 and the modernist wishes to shorten extensively the years of Genesis 5. Moses did not please either group. Neither can we if we wish to stay with truth and please the God who made us. Since theistic evolution cannot take us to heaven and modernism is neither our Maker nor our Sustainer, we had better be busy in seeking to please Him who is both our Maker and Saviour.

### REWRITING THE GENESIS ACCOUNT

Every persistent enemy of the cross is interested in rewriting the Bible. The atheist would leave the Ancient Volume without a God. The agnostic would leave the Book in the dubious position as teaching nothing clearly. With him there is no way of being sure. The modernist would eliminate all supernatural events from the Bible and leave the book as though it were nothing but man's search for God. The organic evolutionist has nothing but malicious mockery for the opening declarations of the creation account. When he is through there is neither a Creator above nor a divinely guided creation to inhabit the earth. The theistic evolutionist is another enemy of the cross. Much of the Bible has to be rewritten to suit his fanciful imaginations. Many plain declarations of Inspiration are denied in outright fashion by these worshippers of "science falsely so-called."

### THE NEW VERSION OF GENESIS 1:1ff

Some years back a great deal of publicity was given to an effort to harmonize the Genesis account toward modernistic thought. This is how

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## WORDS of TRUTH

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## Liberalism And Radicalism

A SPECIFIC command is one which specifies that some certain thing is to be done. When the command does not specify and details, methods or means, to be used, in doing the thing required, then the command is a GENERIC, or general command, as related to carrying out the command. The thing commanded must be done without addition, subtraction or substitution. And when the method, or way to do what is commanded is also specified, then this becomes a part of the specific law and must be respected.

But when a thing is authorized, and no certain or exclusive method of doing it is specified, then the details are left to human judgment, or opinion, and we may use our option as to what is most "expedient" as a method, way, etc. A generic, or general command is one which does not give all the details involved in doing what is commanded.

"Go" is a generic command (Mat. 28:19; Mk. 16:15.) It does not specify how to travel in going. The command to "WALK" into all the world and preach the gospel would have been SPECIFIC, and not GENERIC. "GO" leaves us liberty as to the choice of method. WALK would have left us no choice as to method of travel.

"TEACH" is also generic leaves us liberty to choose the method radio, TV, printed page, oral teaching, class teaching, use of literature, visual aids, etc. If details had been specified they would have excluded all this liberty.

Singing is a specific kind of music, and is authorized (Eph. 5:19; Col. 3:16). Mechanical instrumental music would be an addition to what is commanded (Mt. 28:20; II Jn. 9).

The command to build the ark of "gopher wood" is illustrative of the point in mind. The command to build the ark of "WOOD," would have been a GENERIC command, for it would have left the liberty to use the wood of Noah's choice. But God excluded pine, hickory, oak, and the like, by SPECIFYING the kind to use "GOPHER WOOD" (Gen. 6:14-16).

And if God had in the New Testament authorized us to merely make "MUSIC", then we could sing or play, for both are "music." Or we could have chosen as to the kind of music wanted. But God did not say make "MUSIC", but he selected the kind of music, and said he wanted "SINGING" (Eph. 5:19). This excludes playing from worship, as Gopher excluded pine, oak, etc. from the material of the ark. These are principles of Biblical Interpretation which must not be violated.



GUS NICHOLS

The command FOR THE CHURCH to relieve the poor and needy is a GENERIC command. God said, "RELIEVE" and did not say how, nor where. This leaves the church at liberty to choose its own method of giving the relief (I Tim. 5:16). The church may choose to send a bill of groceries to feed hungry and destitute children, just as may the individual of the same verse.

### DON'T MAKE LAWS FOR GOD

LIBERALISM trifles with SPECIFIC law by setting it aside, and doing as it pleases. It is a lawless attitude toward divine authority, and shows very little, or no respect for the doctrine of Christ (II Jn. 9). It will change God's plan of salvation and say He that believeth and is prayed for shall be saved (Mk. 16:15-16). It will change the organization of the Lord's church and change the items of worship, write for itself a human creed, and reject the Bible from being an all sufficient guide in matters of faith and revelation (II Tim. 3:15-17). In a word, liberalism makes its own laws and its own church and religion, with a flavoring of truth to make it acceptable, thus following the doctrines and commandments of men; its religion is vain (Mt. 15:9; II Jn. 9-11).

RADICALISM goes off in the opposite extreme and trifles with GENERIC authority. Where God failed to specify details it makes its "anti laws" and restrains God's people from exercising the liberty given them UNDER GENERIC AUTHORITY. Some of them demand that the churches give up all simultaneous Bible classes on Sunday morning, the use of literature in classes, and women teachers of children and ladies classes etc. Others of them demand that the churches give up individual communion cups. Another group objects to the church using song books. Another objects to the church permitting funerals and weddings in their meeting houses. One of them objected to the church owning a meeting house, and requested that the church give up the house and follow him to the YMCA "to start a scriptural church." Others object to the church training the young people to sing apart from any regular worship service, though they say it is scriptural to have them study the Bible in a group apart from the regular worship services of the church. They make their "Anti laws" against churches cooperating in any very effective manner, and without the loss of any autonomy. They are AGAINST THE CHURCH caring for Orphans at all, and in any manner or place. The issue is not the orphan home. Their proposition for debate says, "It is a sin for the church to take money out of its treasury with which to buy food for hungry destitute children, and those who do so will go to hell." THEY TEACH THAT THE CHURCH cannot help a home of any sort, natural home or any other kind. These, and hundreds of other such man-made laws are added in the realm of human liberty under generic authority. They change GENERAL authority into SPECIFIC authority, just as liberalism changes SPECIFIC authority into GENERIC authority.

## Leadership A Church Problem

(AN OUTLINE)

### I. INTRODUCTION

1. Acts 1-32. There have always been problems in the church. The divine side of the church is perfect. The human side is as weak and erring as its members who start as babes (I Pet. 2:2). It takes time to learn the truth in a general way (Heb. 5:12).

### II. PROBLEM OF LEADERSHIP

1. Elders to be overseers of the church (Acts 20:28; I Pet. 5:1-3).
2. Elders are to rule well (I Tim. 5:17; I Thess. 5:12; Heb. 13:17).
3. Church should respect and obey its elders (Heb. 13:7, 17; I Thes. 5:12, 13). Of course, all should obey God rather than man if there is a conflict (Acts 5:29).
4. The qualifications of elders (I Tim. 3: Tit. 1). The Bible does not tell us how to select and appoint elders, however, to select them by a majority vote would

conflict with general principles.

5. The elders are over all the work of the church; evangelism, edification, and benevolence (Acts 11:29-30; 20:28; I Pet. 5:1-3).
6. Deacons are a sort of standing committee, ready for work under the elders (Acts 6:1-7; I Tim. 3:8-12; Phil. 1:1). The deacons are not over the church like the elders. While they may counsel with the elders, the same as others, they have no right to go into an elders meeting, and run the church by outvoting the elders. Deacons are usually of a larger number.
7. Before a church has elders, no man in it should be so forward and selfwilled as to assume any authority over the church. Naturally, the best qualified men will be shifted to the front in leadership. But the leading members who are interested, usually men, should meet together in a publicly-announced meeting and freely discuss all phases of their church work. Any objection to a proposed work should be heard, wisely considered. If possible, the objector should withdraw his objection rather than hinder a good work favored by the main body of the members. Of course, specific Bible authority must always be respected.
8. Where the church already has elders, they should take the lead in the selection and appointment of other elders (Acts 20:28; Heb. 13:17).

### III. POSITION AND WORK OF THE PREACHER

1. The church at Ephesus had elders (Acts 20:17-32). But Paul left Timothy at Ephesus later (I Tim. 1:3). Therefore, a preacher may be needed, even where there are elders.
2. If the elders were required to do all the teaching in the church, then we could not have an effective Bible school unless we had elders enough to teach all the various classes. The members in general should grow to be teachers (Heb. 5:12).
3. The preacher should preach the word and do it with all authority (2 Tim. 4:2; Tit. 3:15).
4. But the preacher, like the deacons, is not over the church, but is also under the oversight of the elders (Acts 20:28).
5. The elders may, therefore, employ a preacher to help them carry out the last half of the commission as well as the first half (Mat. 28:19, 20).
6. The elders should be men who can get along with each other. So should the preacher be able to work with the elders, and all of these with each other and the deacons. They should also strive to get along with the congregation and promote peace.

### IV. ALWAYS HAVE A PROGRAM FOR THE GENERAL TRAINING OF LEADERSHIP.

1. 2 Tim. 2:2; Heb. 5:12. There should be a class in training at all times for future leadership. For elders, deacons, preachers, class teachers, song leaders, ushers, using a good text book.

## What About Your Heart?

By WENDELL WINKLER

Someone said, "An empty heart is a greater misfortune than an empty purse."

Love, kindness, compassion, forgiveness, gratitude, passion for the lost, sympathy, and faith are virtues not found in many hearts. Such hearts are empty of these admirable attitudes. Individuals thus characterized are unlike the Saviour, who in love died for us; in kindness, blessed little children; in compassion fed the multitudes, healed the blind and relieved the oppressed; in forgiveness, prayed for His murderers; in gratitude, gave thanks; because of His passion for the lost, was grieved in

(Continued On Page 4)

## Christ At Cana

WAYNE JACKSON

Near the beginning of his earthly ministry, Jesus and his disciples were invited to a marriage in Cana of Galilee. Cana was a small hamlet situated some six miles north-east of Nazareth, the Lord's boyhood home. The case of this marriage presents some interesting points of study. Read carefully the entire context of John 2:1-11. Perhaps the wedding involved a kinsman of Christ, for his mother was there and possibly his brethren also (see vs. 12).

It is interesting to note, as a sidelight here, that Brigham Young of Mormon fame, in attempting to justify the doctrine of polygamy, made the absurd assertion that Jesus himself was married on this occasion! Young once wrote:

"Jesus Christ was a polygamist; Mary and Martha, the sisters of Lazarus, were his plural wives, and Mary Magdalene was another. Also, the bridal feast of Cana of Galilee, where Jesus turned water into wine, was on the occasion of one of his own marriages."

It is sufficient refutation to point out that the Savior was bidden (invited) to the marriage; such would hardly have been necessary had he been the groom!

The text further reveals that during the course of the festivities, the wine ran short resulting in the following exchange between the Son of Man and his mother. "They have no wine," said Mary, to which the Lord replied, "Woman, what have I to do with thee? mine hour is not yet come." This conversation between Christ and Mary has been used by Roman Catholic writers as "proof" that Mary exercises control over her Son, hence prayers should be made through her. A close examination of narrative, however, reveals the fallacy of the argument. That it may be seen exactly what Catholics believe concerning the passage, not the following quote:

"We find this obedience of our Lord toward his Mother forcibly exemplified at the marriage feast of Cana. Her wishes are delicately expressed in these words: "They have no wine." He instantly obeys her by changing water into wine, though the time for exercising his public ministry and for working wonders had not yet arrived." (James Gibbons, FAITH OF OUR FATHERS, pp. 188, 189) In an effort to justify this interpretation, THE CONFRATERNITY NEW TESTAMENT (Official Catholic Edition) mistranslates the Lord's reply thusly: "What wouldst thou have me to do, woman?"

In the first place, Mary did not "command" Jesus to do anything. She made a simple, declarative statement, "They have no wine." The reply of Christ to his mother is significant. "Woman, what have I to do with thee? mine hour is not yet come." The Greek literally is, "What to me and to thee, woman?" What actually did the Lord mean by this? His statement is a disclaimer of communion, as if to say, "What have I in common with you?" Compare similar phrasing in Josh. 22:24; Judg. 11:12; Mk. 1:24; Lk. 8:28. Philip Schaff says "it always implies more or less reproof, however slight."

Early Christian writers understood the passage similarly. Irenaeus (140-203 A.D.) commented, "The Lord, repelling Mary's unseasonable urgency said, 'What have I to do with thee?'" Also, Chrysostom (347-407 A.D.) wrote, "She wished to gain glory through her child therefore Christ answered her with severity. . . . Mary had not yet the proper opinion of Christ, but because she bore him, she thought that after the manner of other mothers, she might in all things command him whom she ought to have worshipped and adored as her Lord. For this reason, he gave this answer." Remember, Catholics consider these men as speaking with authority equaling that of the Bible. Christ calls his mother "woman." The term is entirely respectful (Cf. Jn. 19:26; 20:15) "But while there is neither harshness nor disrespect, there is distance in the expression." (EXPOSITOR'S GREEK TESTAMENT) By using the expression, Jesus may have been indicating that fleshly ties had been subordinated to a Higher Will. At any rate, the verse is the very opposite of Roman Catholic doctrine.

In truth, the Roman Catholic Church worships Mary more than either God or Christ! For example, when praying with a rosary, one "Our Father" is followed by ten "Hail Marys." In the papal bull of Pope Sixtus IV, adopted by the Council of Trent, she is called "Queen of Heaven, who intercedes with the King, whom she had brought forth." There are fourteen feasts observed by Catholics in honor of Mary. She is remembered every Saturday and the entire month of May is dedicated to her. The year 1953 was celebrated as the Marian year. (See ROMAN CATHOLICISM IN THE LIGHT OF THE SCRIPTURE, Dreyer & Weller)

Observe, please, what the Bible teaches regarding this.

1. No where in the Bible is there any record of the worship of Mary, nor any command to do so.

2. The wise men worshipped baby Jesus, not his mother. (Mt. 2:11)

3. When Jesus and Mary are referred to together, Inspiration puts Jesus first. (Mt. 2:11, 13, 14, 20, 21)

4. Mary herself confessed that she was a sinner for she needed a Savior. (Lk. 1:46, 47)

5. In Acts 1:14, the last reference to Mary in the Bible, she is simply a disciple.

6. Christ is able to COMPLETELY save us. (Heb. 7:25--ASV footnote) Thus, no need for Mary.

7. Catholics consider Mary a "Mediatrice" whereas the Bible declares, "For there is one God, one mediator also between God and men, himself man, Christ Jesus." (I Tim. 2:5.)

8. To the woman who said, "Blessed is the womb that bare thee, and the paps which thou hast sucked," Christ replied, "Yea, RATHER, blessed are they that hear the word of God, and keep it." (Lk. 11:27, 28)

9. When called by his mother and brethren at Capernaum, Christ said, "Who is my mother and my brethren?" (Mk. 3:31, 33) "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Mt. 12:50)

10. The worship of Mary is idolatry and will be punished by God. (Rev. 21:8.)

## What God Thinks Of Sin

JOHN SIMPSON

What God thinks and wills about a situation should certainly have a lot to do with how we view it. "SIN" is one of the more important elements of concern in the mind of God. The "hiss" of Satan is always heard when this three letter word is pronounced and he is the originator of it.

Adam and Eve learned first hand in the Garden what God thinks of sin. When they were both expelled from the presence, protection, and providence of God in this good place, Adam heard the curse of toilsome and aggravated labors for a lifetime. Eve heard her position of equality in authority reduced to the rank of subjection-pain of travail was added to her burden. It was a sad day for them. Later, the curse of God upon Cain caused him to say, "my punishment is greater than I can bear." (Gen. 4:13.)

God's wrath was kindled by all the inhabitants of the earth rather early in Biblical history. The sixth chapter of Genesis gives account to His patience and provision for the righteous before sending the flood of waters upon the earth with blanket destruction. Multitudes of people who were living in complacency suddenly experienced a sad day.

Two of God's writing prophets spelled out in elementary language His attitude toward sin: "Behold all souls are mine; the soul of the father as well as the soul of the son is mine: the soul that sins it shall die." (Eze. 18:4.) "The son shall not suffer for the iniquity of the father, nor the father, suffer for the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if a wicked man turns away from all his sins which he has committed and keeps all my statutes and does what is lawful and right, he shall surely live; he shall not die." (Eze. 18:20-21.) "Behold, the Lord's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; but your iniquities have made a separation between you and your God, and your sins have hid his face from

you so that he does not hear." (Isa. 59:1-2.)

When ten righteous people could not be found, God rained fire and brimstone upon Sodom and Gomorrah (Gen. 19:1-28.) It was a sad day for both the righteous (Lot) and the unrighteous on this occasion.

The apostle spoke the displeasure of God toward sinners at judgment. "And to grant rest with us to you who are afflicted when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus. They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of his might." (2 Thess. 1:7-9.)

Adulterers and rebellious were executed at the common stoning place under the Law. Mercy was a stranger until Jesus dealt kindly with the woman brought to Him. (Jno. 8:3-11.)

All of these sad days were not experienced by men only. God is always sorrowful over the sins of His creation. Paul speaks of "Godly sorrow" (2 Cor. 7:10.) A penitent person is to sorrow over his sins as God does over the sins of the World. Jesus could look down on the city of Jerusalem and weep over her sins. (Matt. 23:37.) The Holy Spirit is grieved by unchristian-like conduct (Eph. 4:29-32.)

Remember, God's estimate of the sinner is no better than His estimation of SIN. God is viewing my life--what does He think? What does God think of my obedience? What does he think of my faithfulness? What God thinks of me here will determine my eternal destiny.

## An Ideal Christian

By JERRY HENSON

Every Christian should strive to be an ideal Christian. Many Christians are content to remain on the level of an "average Christian;" therefore, I would like to point out the marks or qualities that characterize the IDEAL CHRISTIAN in order that we might serve God more acceptably.

An ideal Christian strives to be a perfect example, showing others a model to be copied.

### AN IDEAL CHRISTIAN

I. The ideal Christian should be "filled with the knowledge of his will" God's will (Col. 1:9). The way to do this is to study God's word (II Tim. 2:15). According to II Peter 1:2 grace and peace will be multiplied to the Christian through the knowledge of God and our Saviour Jesus Christ.

II. The ideal Christian increases in the knowledge of God (Col. 1:10). He is not one who will stand still after learning a little of God's will, but will continue to study and learn more of God's word. The apostles, who were good examples of the ideal Christian, "Continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

III. The ideal Christian is one who bears fruit in every good work" (Col. 1:10). There are many ways to bear fruit for the Lord. One way is to visit the sick. Jesus said that those who visited the sick have done the same unto him (Matt. 25:36). Another way to bear fruit is to visit the fatherless and the widows. This is pure and undefiled religion (Jas. 1:27). Another way is to visit the erring members of the church, showing them what they have done wrong. We should also visit alien sinners and present the gospel of Christ unto them. These are several ways in which to bear fruit for our Lord.

IV. The ideal Christian has "all patience and longsuffering with joy; giving thanks unto the Father" (Col. 1:11, 12). Jesus told us in Luke 21:19. "In your patience possess ye your souls." Hence in your patience ye shall win your souls or lives. By the glorious power of God we have strength to be patient and to suffer long with joyfulness. The person who is strengthened by God is able to endure the withstand temptation, trials, and sufferings with joy and happiness.

Now let's look at verse 12. This verse implies that Paul is praying that the Colossian Christians will not forget to give thanks to God for things done for them. I am praying that everyone today will remember to thank God for the many blessings that we receive. May we always give God

## The Day In Genesis One

(Continued From Page 1)

one theistic evolutionist could rewrite Genesis 1:1ff, "In the beginning God thought out the pattern of creation. The Lord God said let there be light, energy and matter. And God said let matter and energy form atoms and let atoms combine and condense to form solids and liquids and let stars and plants evolve in their millions; and it was so." Is this the type of thing that theistic evolutionists among us would have us adopt? Concerning man he wrote, "So man evolved, male and female, from higher animals by the Spirit of God." (Quoted from Wayne Jackson, "Christ vs. Modernism", CHRISTIAN COURIER, Vol. 5, No. 5, p-18.) Brother Jackson took his material from the STOCKTON (California RECORD, June 18, 1962. Brethren, this is what theistic evolution teaches. Organic evolution claims man evolved. So does theistic evolution. Organic evolution claims man evolved from higher animals. So do the theistic evolutionists. The only difference in the two groups lies in the fact that theistic evolutionists provide room in a remote corner for God's Spirit but yet they do not believe what that Spirit prompted Moses to write in Genesis 1! That is precisely the reason why they are interested in rewriting the Genesis account just like this English modernist from whom we have earlier quoted sought to do. If they really desired to give glory to God, why do not they accept what the Spirit of God wrote by Moses relative to the creation account and bid a final and decisive good-bye to all this evolutionary foolishness? Instead of this they evidence much more interest in pleasing the seducing spirits of the evolutionary hypothesis. The Mosaic account cannot remain intact when theistic evolution gets through with the rewritten version of how it all came to be. When they conclude with Genesis 1 and 2 the renowned Sage of Sinai would not at all recognize the modernistic version which they have adopted.

### THE ORIGIN OF ADAM AND EVE

Genesis one speaks of God's creation of the first man and woman as a unit. "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26-27). In the second chapter the same writer (not a different one as the modernist contends) tells us that Jehovah God made man first and the substance from which he came. Then he describes the making of woman somewhat later. Let us now note both passages. "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). In over twenty years of reading in the field of evolutionary thought we have yet to note a single organic evolutionist who believes this is the way man came to be. How then can theistic evolution harmonize what the real proponents of evolution say with Genesis 2:7? It cannot be done. One might as well try to fill the same room with darkness and light at the same time as to seek a compromise between these two diametrically opposed systems accounting for man's origin. The Bible teaches that God made man in one twenty-four hour day and man had enough time that day to name the animals and for woman to be made before the day ended. Does theistic evolution believe man was made and began to function as an intelligent being in less than one full day of time? If they do, they do not believe in evolution? If they do not, they do not believe the Bible. It is just that simple.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man" (Gen. 2:21-23). A close consideration of Genesis compels us to conclude that Eve was made on the sixth day also for Jehovah finished his work of

creation on day number six and rested on day number seven. There is not an organic evolutionist on earth who believes this is the way woman came to be. If he did, he would not be what he is. There lives not one single theistic evolutionist who can take the account of Genesis 2:21-23 and superimpose it upon the evolutionary dogma. Theistic evolution says we are here as a result of evolution. They contend that this is the way God brought all things into being. This is the grand HOW to them. If man evolved from higher forms of animal life the Bible presents a falsehood when it states unequivocally that Jehovah made man from dust, not animal flesh, and woman from man's rib and not some form of high animal life. Genesis 2:7 and 2:21-23 being so, theistic evolution is a damnable falsehood. The writer does not believe that one can be a Christian and a theistic evolutionist at the same time. It is like attempting to ride two horses at the same time which are going opposite directions.

### THEISTIC EVOLUTION AND MAN'S FALL

Herein lies another Herculean obstacle for theistic evolution. Evolutionary dogma is based upon a continuing progress an ever improving forwardness. However, the Bible teaches that man has fallen. This is revealed in Genesis 3. The remaining 1,186 chapters of the Bible develop God's scheme of human redemption. Each of these chapters is based upon the proposition that man has fallen, is a sinner, rests under the condemnation of a just Jehovah and must accept God's plan of grace and mercy if he would be saved. Organic evolution categorically denies each of these Biblical affirmations. The proponents of this theory do not believe man has fallen. Therefore, to them, he stands in no need whatsoever of redemption. They believe man was made by a collision of atoms. The sequence in arrangement of molecules is all that distinguishes man from a mouse has been advanced by ardent evolutionists. In evolution there is no divine origin of man, no overruling providence above and about him and no other life after this one closes. There is no conceivable way of harmonizing these two incompatible systems. They are mutually exclusive.

Will some theistic evolutionist tell us how man has constantly evolved, which is what the system demands, and yet has fallen? Will some theistic evolutionist tell us just which of man's ancestors bequeathed to him his immortal spirit? When humans were gradually emerging from their long ancestral line of animal progenitors just where in this development did they receive their spirit? When man was about half man and half animal did he have a whole spirit? It would be interesting to hear a theistic evolutionist describe the line of demarcation between man and animals. When did this developing organism cease to be an animal and become a man? Theistic evolution not only has trouble with Genesis 1 and 2 but with Genesis 3 also. The WHOLE Bible opposes theistic evolution.

### What About Your Heart?

(Continued From Page 2)

heart, taught them and was crucified for them; because of sympathy, wept with them who wept; and, because of His faith in God, in dying said, "Father, into thy hands I commend my spirit," and, also, because of His faith in man, gave that colossal charge to His disciples, "Go ye therefore, and teach all nations."

However, it is impossible to live in a moral vacuum. Hence, if these virtues do not dwell in one's heart, evil attitudes will. Thus, some hearts are filled with envy, selfishness, pride, uncleanness, hate, anger, suspicion and covetousness.

It is so basic and necessary that we ask ourselves if the virtues discussed in this article swell in our hearts. "For as he thinketh in his heart, so is he" (Prov. 23:7). "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). "The thought within makes the world without" "The inner and the outer life will always correspond."

"The laws of nature cannot be changed by public opinion. Neither can the law of salvation. It is still true that "He that believeth and is baptized shall be saved." Mark 16:16.

## An Ideal Christian

(Continued From Page 3)

the praise and glory that is due him.

Many never forget to give praise to men for their inventions and things of that nature, but still they forget to praise God who created the heavens and the earth and the fulness thereof.

The ideal Christian will be a light to the world (Matt. 5:14). The ideal Christian is a person that many people will look up to. He will be as a bright light in a dark room shining cheerfully to all of its corners. Every person should strive to obtain the qualities of the ideal Christian and "let his light shine before men, that they may see his good works and glorify the Father in heaven" (Matt. 5:16).

## What Kind Of Church Member Are You?

Some church members are like wheelbarrows-are not good unless pushed.

Some are like canoes-need paddling.

Some are like kites-must have a string on them to keep them from flying away.

Some are like kitchens-are more content when petted.

Some are like footballs-no one can tell which way they will bounce.

Some are like balloons-full of wind and ready to blow up.

Some are like trailers-have to be pulled.

Some are like neon lights-keep going off and on.

Some are like dead batteries-have no energy or power.

Some are like the weather-are unstable and changeable.

Some are like "hitch-hikers" let others pay the bills.

Some are like an iceberg-cold and unfriendly.

Some are like a candle that is put under a bushel-they are useless.

Some are like salt mixed with sand-have no saving power.

Some are like little children-have no knowledge of responsibility.

Some are like falling leaves-carried about with the slightest wind of doctrine.

Some are like the Rock of Gibraltar-they are firm and fixed. - OUR REMINDER.

"You can't be a howling success by simply howling."

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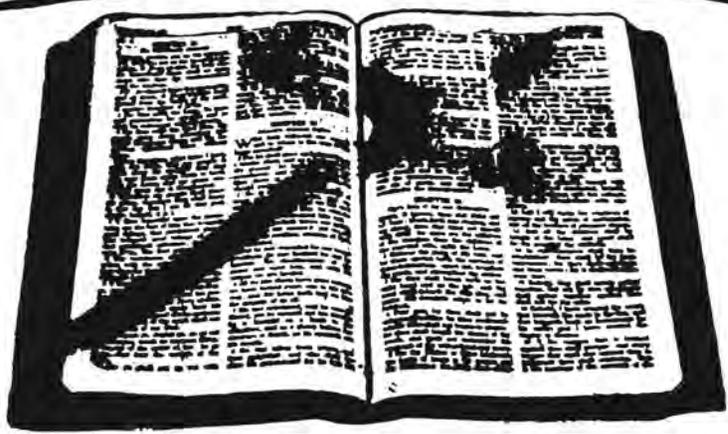
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# WORDS of TRUTH



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

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

## The Church And Morality

Motivated by love Christ gave himself for the church, sanctified and cleansed it, with the washing of water by the word, with the end in view of presenting it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Eph. 5:25, 26, 27).



R. W. GRAY

Most of us know that the Bible devotes a great deal of attention to the subject of morality among the people of God, but many have not realized just how much space is devoted to this theme nor the sad consequences of immorality within the church.

At least six of the ten commandments contained laws regulating morals, and this ratio is fairly well distributed throughout the Bible with reference to this subject.

Have we seriously pondered the relationship between moral cleanliness and our National security? History is replete with examples of lost cultures, fallen empires, wrecked cities and damned souls resulting from lack of moral purity in the lives of men. The wicked cities of the plains were destroyed because not a vestige of morality was to be found within them.

It has been pointed out that immorality makes the strong-weak, the wise-foolish, and the great-ordinary. These observations are well illustrated in the lives of Samson, Solomon and David respectively. Unbridled passions led to their down fall as is repeated daily in the lives of countless men and women created in the image of God.

In his letter to the Ephesians Paul underscores the relationship between the death of our Lord and the moral purity he demands. There was a grand design behind the terrible death by crucifixion and this included the cleansing of the church of Christ. (Eph. 5:25-27). When we survey the wondrous cross we need to reflect upon the fact that "Jesus died that we, our lives, might reflect his image in the world, that as sanctified children of God we should live soberly, righteously, and godly in this present world." Of Jesus' death Paul wrote again, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14) Having reminded the Corinthians of their former life of filthiness he

observed, "but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus Christ, and by the Spirit of our God." (I Cor. 6:9-11.)

Passages often used to show the design of baptism were originally intended to underscore the need for moral purity on the part of baptized believers. Romans chapter six, for example, is a treatment of morals. In view of our total commitment to Christ as evidenced in baptism we are to "walk in newness of life." (Rom. 6:4) Verse five was not written to show that baptism involves a planting in water, though it serves this purpose quite well, but was designed to show that our relationship to Christ demands that we live "in the likeness of his resurrection." A climatic statement in verse twenty two reveals the purpose for all that preceded in the entire sixth chapter: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

The same is true of Col. 2:12-13. Having alluded to our death to sin in baptism Paul resumes the thought in chapter three as he points up the results of ones being "raised with Christ." (See Col. 3:1-6).

Having cleansed the church in his blood the Lord provided in his plan for a constant cleansing, a workable plan that will keep his body pure. (1) He provided for constant teaching (Matt. 28:20; John 15:3). (2) Congregational corrective measures-discipline (I Cor. 5:4-7). (3) And for self-examination and self-discipline (Rom. 12:1-4; Tit. 2:11-12; Jas. 1:27). Of the three the latter is more often neglected and the most difficult to perform. It is easier to see the need for discipline within the church so long as it is directed toward others. It is extremely difficult to properly evaluate our own lack of self-control.

All thinking folk realize that our nation is passing through the most sordid era of its existence. Like Corinth we are surrounded by a climate that would make sin a virtue. Such an environment leads to placid indifference on the part of would-be disciples of the Lord. (Matt. 24:12). Permitting a "this world" philosophy to enter our minds through the numerous medias of modern times we experience a cooling off toward any aggressive, militant action against sin and immorality. Many of our ills, doctrinally, may be traced to immoral tendency in our people. Immorality sets the stage for indifference. Indifference cools the love and zeal. An emotional vacuum must then be filled. False teachers emerge with their super-emotionalism and the Word of God becomes secondary as a source of spiritual stimulus.

Sexual sins or sins of the flesh are not the only

problems we face within the church today, even though liberal attitudes toward these matters underlies most, if not all, other moral problems. But dishonesty, gossip, drinking, gambling, evil companions, distrust and hatred plague society and the church.

It is probable that we have too long dealt with the symptoms of the disease. Jesus went to the source and exposed an evil heart as the real problem. Immoral practices including dancing, petting, pre-martial sex, immodest dress and the like will cease when and only when the heart has been changed. If we can instill in our people a genuine love for God and righteousness a sermon that is detailed in naming sins of immorality will be needed only as an occasional reminder.

A flagman was sent to warn an approaching passenger train that a freight had failed to clear the main line. As the train approached in the darkness the man waved his lantern frantically as a warning to the engineer. The speed of the train was not checked and hundreds went to their death. Bewildered and troubled the flagman learned all too late that the light of his lantern had been blown out by the prevailing winds. His warning had gone unnoticed. The light of truth that would warn dying men of the danger that lies ahead is burning so dimly in the wake of the storm of immorality beating upon the church of the living God that is goes unnoticed by the masses. (Matt. 5:13-16.)

### The Lord Jesus Christ

RON GHOLSTON

Today there are many honest, sincere people who are in error or ignorance. One word which is often misunderstood is the word "Lord." Just look in the books of Romans through Jude-letters to Christians-and see how many times the words "Lord Jesus", or "Lord Jesus Christ", or "our Lord" appears. It is staggering the number of times the writers of the New Testament used this word. One may say, "Isn't the word 'Lord' just another name for Jesus?" I suggest to you that "Lord" is a title, and this title meant something to the first century Christians; but to many today who claim to be Christians, this word "Lord" is meaningless. What a tragedy! Especially, when Peter said in II Pet. 2:20 that we escape the pollutions of the world (in other words, get forgiveness of our sins) through the knowledge of the LORD and Saviour Jesus Christ. The word "And" is a coordinating conjunction connecting Lord and Saviour. It is through a knowledge of the Lord and Saviour that

(Continued On Page 4)

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## Scriptures Prove It

Paul proved by the "scriptures" that Jesus is the Christ (Acts 18:28). The Bereans could learn by searching the "scriptures" that Jesus is the Christ, and that Paul had preached the truth in preaching the gospel of Christ (Acts 17:11-12). The gospel was "promised afore, by his prophets, 'in the Holy Scriptures'" (Rom. 1:1-4).



GUS NICHOLS

### SCRIPTURES COULD FORESEE

Paul says, "The scripture FORESEEING that God would justify the heathen (Gentiles) through faith, preached before the gospel unto Abraham saying, In thy seed shall all nations be blessed" (Gal. 3:8; Gen. 12:1-3). The foresight of the scripture is a living wonder before our eyes. The scriptures of the Old Testament are here represented as being able to see the future and foretell various details of Christianity long before Christ came. The Bible is its own witness of its inspiration. The prophets foretold the coming of Christ and the glory that should follow (I Pet. 1:10-12). The law of the Old Testament gave us a shadow or picture of things to come hundreds of years later (Heb. 10:1-4). Malachi wrote the last book of the Old Testament more than 400 years before the birth of Christ. A dim outline and picture of Christ and the gospel may be seen in the Old Testament all the way back to Adam, 4,000 years before the birth of Christ. Indeed, Adam was himself a type of Christ (Rom. 5:14; I Cor. 15:45-49).

### PURPOSE OF GOD

God was for 4,000 years slowly unfolding and revealing his purposes concerning the birth of Christ and his church (Eph. 3:8-11; II Tim. 1:8-9). The church and Christianity were no after-thought as an emergency measure with God. All was according to plan. Only the divine mind could have known and revealed the coming of a new religion in all its details as God has done in the Old Testament. Man unaided from God could not have given a full description of the new religion and of its founder, as had been given in the prophets. These fulfilled prophecies concerning Christ and the church proved his claim to be the Son of God. No miracle ever wrought by Christ was more convincing than his fulfillment of the prophecies of the Old Testament.

Let us study some of the prophecies and be convinced, as honest people were in New Testament times (Acts 18:28; 17:11-12). As a great building does not rest upon a single stone in the foundation but on hundreds of them, so the truth of Christianity rests, not upon some one fact

alone, but upon all the facts and truths of the gospel making a chain of evidence which cannot be broken. The cumulative force of all the fulfilled prophecies overwhelms us with undeniable proof that Christ is the Son of God, and Christianity is a true religion.

### SOME OF THE PROPHECIES

(1.) CHRIST WAS TO COME DOWN FROM HEAVEN, not like an angel, unrelated to us, but was to be the seed of the woman (Gen. 3:15; Isa. 9:6-7). — He was born of woman, and became a human being, as to his flesh. FULFILLED (Gal. 4:4; Mt. 1:18).

(2.) WAS TO BE BORN OF A VIRGIN, and be begotten by the Holy Spirit, and not by man, and so was to be the Son of God, the "Son of the Highest" (Isa. 7:14; Lk. 1:30-33). (Mt. 1:18; Mt. 2; Lk. 1 and 2).

(3.) WAS TO BE THE SEED OF ABRAHAM (Gen. 12:3; 22:18; 26:4; 28:14; Gal. 3:8). — He was a descendant of Abraham (Matt. 1:1; Lk. 1:54-55; Acts 3:25; Rom. 4:13; Gal. 3:8).

(4.) ABRAHAM HAD 8 SONS, BUT JESUS WAS TO BE OF THE SEED OF ISAAC, rather than one of the other sons (Gen. 17:19; 26:2-5). — Was the offspring of Isaac (Rom. 9:6-8; Heb. 11:18).

(5.) WAS TO BE THE SEED OF JACOB, rather than of Esau (Gen. 28:14; Num. 24:17). — Was of the seed of Jacob (Matt. 1:1-2; Lk. 3:34).

(6.) WOULD COME FROM THE LINE OF JUDAH (Gen. 49:10; Ps. 60:7; Mic. 5:2). — Did spring out of Judah (Matt. 1:1-2; Heb. 7:14).

(7.) WAS TO BE OF THE SEED OF DAVID (II Sam. 7:11-12, 27; Ps. 89:3-4, 35-37; Isa. 9:6; 55:304; Amos 9:11-12). — Christ was of the seed of David, according to the flesh (Rom. 1:1-4; Matt. 1:1, 6; Lk. 1:32, 69; Acts 15:13-18; Acts 2:25-38; Acts 13:34-37; Jn. 7:42).

(8.) RIGHT PLACE. OF ALL THE HUNDREDS OF PLACES WHERE A BABY MIGHT BE BORN, THE PROPHET SAID CHRIST WOULD BE BORN IN BETHLEHEM OF JUDEA (MIC. 5:2).

Though Mary lived at Nazareth. She went to Bethlehem, and Jesus was born in the right city (Matt. 2:1-6; Lk. 2:1-4; Jn. 7:42). Let us ask some questions, the obvious answer to which would show the providence of God in fulfilling the prophecy. (1) What if the decree had been given too early, or too late for Jesus to have been born at the right city? (2) What if Joseph and Mary had formerly been of some other city and had gone there to be enrolled to pay taxes, and the child had been born in the wrong city? (3) What if Mary had been ill and unable to make the trip to Bethlehem, and Joseph had gone alone? (4) What if the weather and the roads had been too bad for Mary to make the trip? (5) What if the child had been born several weeks late? — When they were back at home in Nazareth? But God's time-table is always accurate.

A Mr. Schonfield has written a book in London in which he makes the assertion that Jesus "schemed" to fulfill all the prophecies. Now, how could an UNBORN BABY scheme to have itself born in Bethlehem instead of in Nazareth?

(9.) RACHEL DIED AND WAS BURIED JUST OUTSIDE OF BETHLEHEM AND THERE WAS A PROPHECY THAT INNOCENT CHILDREN WOULD BE SLAUGHTERED IN AN EFFORT TO DESTROY THE BABY JESUS (Jer. 31:15). — Was fulfilled . . . (Matt. 2:14-18).

(10.) THE SCRIPTURE FORESAW that God's Son would be called out of Egypt (Hos. 11:1). — Was fulfilled (Matt. 2:14-15).

(11.) RIGHT TIME. SET UP HIS KINGDOM in the days of the Roman caesars (Dan. 2:39-44; 9:22-27). — Came in the fulness of time — at right time (Gal. 4:4-5; Mk. 1:15; I Tim. 2:5-6).

(12.) WAS TO BE PRECEDED BY JOHN THE BAPTIST WHO WOULD PREPARE THE PEOPLE TO ACCEPT JESUS (Isa. 4:3-4; Lk. 1:13-17; Mal. 4:5-6; 3:1). — John came in the Spirit and power of Elijah (Matt. 17:10-13; Lk. 1:17; Matt. 11:14; Mk. 9:13).

(13.) CHRIST WAS TO BE A PROPHET LIKE MOSES (Deut. 18:15, 18, 19). (Jn. 1:45; Acts 3:22-23; Jn. 6:14). — FULFILLED

(14.) WAS TO BE A LAW GIVER LIKE MOSES (Deut. 18:15-20). — "The law was given by Moses, but grace and truth came by Jesus

Christ" (Jn. 1:17; Acts 3:22-23; Gal. 6:2; Rom. 8:1-2; Jn. 1:45).

(15.) THE SCRIPTURES FORETOLD HIS MINISTRY IN GALILEE (Isa. 9:1-2). — Fulfilled (Matt. 4:12-25).

(16.) WAS TO BE VERY ZEALOUS FOR GOD'S HOUSE (Isa. 69:9). — Was fulfilled (Jn. 2:13-17).

(17.) WAS TO BE A SPIRITUAL SHEPHERD (Isa. 11:1-9; 42:1-4). — Fulfilled (Jn. 10:10-18).

(18.) WAS TO BE A GREAT LIBERATOR OF MEN (Isa. 61:1-3). — Fulfilled (Lk. 4:16-22; Heb. 2:8-10; Jn. 8:32).

(19.) WOULD LIVE AT CAPERNAUM and give spiritual light unto Zebulun and Naphtali (Isa. 9:1-2).

(20.) BE ADORNED WITH SPIRITUAL GRACES (Psa. 45:7; Isa. 11:2). — Fulfilled (Lk. 4:16-22; Lk. 2:52).

(21.) WOULD BE A HEALER OF MANY (Isa. 53:4; 35:3-8). — Fulfilled (Matt. 8:14-17; 11:5; Acts 10:37-39).

(22.) WOULD MAKE THE DEAF TO HEAR AND THE BLIND TO SEE (Isa. 29:18-19; 35:3-6; 42:5-8). — Fulfilled. (Matt. 11:2-6; Lk. 7:22; Jn. 9:1-6; Matt. 12:22-30).

(23.) BE DESPISED AND REJECTED OF MEN (Isa. 53:3; Psa. 2:1). — Fulfilled (Jn. 1:11-12; Acts 4:25-26; Mk. 8:31).

(24.) BE A MAN OF SORROWS AND ACQUAINTED WITH GRIEF (Isa. 53:3-4). — Fulfilled. "Jesus wept" (Jn. 11:35; Lk. 19:41; Heb. 4:15).

(25.) BE "WOUNDED FOR OUR TRANSGRESSIONS" (Isa. 53:5-6). Fulfilled (Mt. 27).

(26.) WOULD BE BEATEN AND SCOURAGED (Isa. 53:5). — Fulfilled (I Pet. 2:24; Mk. 15:15).

(27.) WOULD NOT OPEN HIS MOUTH at some point during his trial (Isa. 53:7). — Fulfilled (Matt. 26:63; 27:12-14; Mk. 14:61; 15:5; Acts 8:26-39).

(28.) "BE CUT OFF OUT OF THE LAND OF THE LIVING" (Isa. 53:8). — Fulfilled (I Cor. 15:3-4; Matt. 27; Mk. 15; Lk. 23; Jn. 19:30-34).

(29.) HIS GRAVE BE WITH THE WICKED AND THE RICH IN HIS DEATH (Isa. 53:9). "BE NUMBERED WITH TRANSGRESSORS" (Psa. 16:9; Hos. 6:2). With the rich he would be buried. — Fulfilled — Was crucified and buried with thieves, and Joseph who buried him was a rich man (Matt. 27:57-60).

(30.) BE SINLESS AND PURE (Isa. 53:9). — Fulfilled (Heb. 4:15; II Cor. 5:21; Matt. 27:4; 22:24).

(31.) GOD WOULD "PROLONG HIS DAYS", would raise him from the dead (Isa. 53:10). — Fulfilled (Matt. 28:1-20; Mk. 16:1-16; I Cor. 15:3-4; v. 5-26).

(32.) WOULD JUSTIFY AND SAVE BY HIS KNOWLEDGE AND TRUTH (Isa. 53:11). — Fulfilled (Jn. 1:17; Jn. 8:32; I Pet. 1:22-23; Jn. 17:17, 19; Rom. 1:16-17; Mk. 16:15-16; Matt. 28:18-20).

(33.) WOULD MAKE INTERCESSIONS FOR TRANSGRESSORS (Isa. 53:12). — Fulfilled. Prayed for his murderers (Lk. 23:34).

(34.) WOULD TRIUMPHANTLY ENTER JERUSALEM RIDING ON AN ASS — A COLT (Zech. 9:9; Isa. 62:11). — Fulfilled (Matt. 21:1-10; Jn. 12:14-16).

(35.) BE BETRAYED BY A FORMER FRIEND — RATHER THAN BY A LIFE-LONG ENEMY (Psa. 41:9). — Fulfilled (Matt. 26:15; Mk. 14:10, 21).

(36.) BE BETRAYED FOR 30 PIECES OF SILVER (Zech. 11:10-13). — Fulfilled (Matt. 26:15; Mk. 14:10, 21).

(37.) MONEY BE RETURNED AND POTTERS FIELD PURCHASED THEREWITH (Zech. 11:10-13). — Fulfilled (Matt. 27:9-10; Acts 1:15-26).

(38.) ANOTHER WOULD BE CHOSEN to take Judas place (Psa. 69:25; 109:8). — FULFILLED (Acts 1:15-26).

(39.) BE CRUCIFIED, RATHER THAN STONED (Psa. 22:16; Zech. 12:10; Matt. 20:17-19). — Fulfilled (Mk. 15:20; Acts 2:23-36).

(40.) SUN WOULD GO DOWN AT NOON WHEN CRUCIFIED (Amos 8:9; Joel 2:28-32).

(Continued On Page 4)

## Modesty: A Vanishing Virtue

What should be the position of a Christian with reference to the semi-nude fashions of our day? This question is especially appropriate as we enter the warm-weather months of 1970. Summer will bring brief dresses, shorts and swim suits out of the closet and onto the streets.



RUBEL SHELLY

Modesty has become a vanishing virtue. It is hardly more than a memory of yesterday. It is no longer

considered necessary to the protection of virtue. A minimum of clothing is regarded to be sufficient for both saint and sinner. And while both men and women are blameworthy in this respect, it is nonetheless true that women are especially guilty of displaying their bodies for the sake of display and exploitation. "Sex-appeal" is regarded as a legitimate come-on for Christians and non-Christians alike.

Who is willing to take a stand on so delicate an issue? Who is willing to run the risk of offending certain members of the church who insist on living by the standards of the world? Consciences must be stirred. We must take a stand and speak out for virtue and righteousness. Otherwise where is the distinction between the church and the world?

The general principle governing the Christian woman's apparel is that it should be "modest apparel" which can be worn "with shamefastness and sobriety." (I Tim. 2:9.) Some people object by saying that modesty is a relative thing. For example, the sight of a woman's ankle might have been considered immodest fifty years ago; but today it is not. Thus some feel it is impossible to draw a line which separates modest and immodest dress. However, I believe that such a line can be drawn. **HOWEVER A WOMAN MAY DRESS THAT EXCITES SEXUAL DESIRE IN MEN IS IMMODEST.** This principle does NOT change.

No self-respecting Christian woman will identify herself with the world by wearing shorts, bathing suits or other abbreviated and suggestive clothing in public. No Christian mother who has her child's best interest at heart will allow her daughter to dress immodestly. Mothers have a primary responsibility to both set an example of modesty before their daughters and to help them choose and properly wear their clothes so as to be modestly and sensibly dressed.

Only an eccentric person gets any pleasure out of being different from everybody else. It is human for us to want to eat like others, dress like others and live like others with whom we have contact. But when conscience demands that we be different in our eating, dressing or in our social activities, we must be prepared to exhibit godly courage and keep ourselves pure. Are you exhibiting the strength of character that is necessary to live up to the Christian standard which you have professed?

## Tobacco

WAYNE JACKSON

In answers to a number of requests, we take this opportunity to place within the hands of our brethren some of the factual scientific, and medical evidence concerning the use of tobacco. There is that type of church-member who intends to do as he pleases, regardless of what medical science or the Bible says about it. It is not for this type that we write. Our concern is for the honest individual who is interested in the health of his body and the welfare of his soul. The subject may be studied under three questions.

1. Is the use of tobacco harmful to the human body?

2. Is it sinful to harm one's body?

3. Is it sinful to hinder one's Christian influence?

I. IS THE USE OF TOBACCO HARMFUL TO

## THE HUMAN BODY?

From data gathered from 40,000 physicians over a period of four and one-half years, Doctors Doll and Hill of the Medical Research Council in England concluded: (1) Mild smokers are seven times as likely to die of lung cancer as non-smokers. (2) Moderate smokers are twelve times as likely to die of lung cancer as non-smokers. (3) Immoderate smokers are twenty-four times as likely to die of lung cancer as non-smokers. (Consumers Union Report on Smoking, Page 33.)

"A study in 1949 by Doctors Earnest L. Wynder and Everts Graham showed that cancer could be induced on the skin of mice with tobacco-tar condensates. In 1952 an article by Doctor Alton Ochsner, in the Journal of the American Medical Association, called cigarette smoking a principal cause of lung cancer. In Dec. 1952, the Reader's Digest published an article of implications, entitled "Cancer by the Carton." In 1953, an additional study by Doctors Wynder and Graham gave further evidence that cancer could be produced by cigarette tars. (House Report N. 1372, 85th Congress, 2nd Session.)

More than 270 distinguishable chemical compounds have been identified in tobacco smoke. Of these, at least 15 are known carcinogens; that is, they have been shown to cause cancer, either in animal experiments, or in observations on humans exposed to them. (Consumers Report, Page 44.)

Doctor Michael B. Shimkin of the National Cancer Institute, Bethesda, Md., declared, "The elimination of the cigarette habit would reduce the incidence of lung cancer by sixty per cent, saving some 20,000 deaths from lung cancer per year. (Denver Post 3-29-60.)

## "Beware of False Prophets"

By GAYLE OLER

Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves, but do not feed the flock" (Ezekiel 34: 2,3.)

How often have the people of God been torn asunder by false teachers. Isn't it strange that destroyers would enter the fold of God in the garb of righteousness?

Isaiah spoke of these false prophets as "greedy dogs which can never have enough - shepherds that cannot understand, for they all look to their own way, everyone to their own gain." Jeremiah lamented that God's people were lost, led astray by false shepherds. Jesus said that these false hirelings would flee rather than guard the flock.

In our day we see many false teachers arise with their deceitful teachings. Jesus said this would happen. These teachers in the name of religion would destroy the very faith they pretend to believe. Denying Christ and the power of the gospel they preach a system of righteousness but to their own destruction and that of their hearers. Beware of the teacher that denies or apologizes for any part of the gospel of Christ. Beware of the shepherd who is more concerned with his personal gain than the gain of Christ.

BY THEIR FRUITS YE SHALL KNOW THEM"

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7 Mt. 7:15-20.)

Jesus was talking about false prophets when he said, "By their fruits ye shall know them." There are certain characteristics that distinguish false prophets from teachers of truth. However, these are not always easy to discern, because both prophets may look very much alike on the outside. The distinguishing difference is internal. "Inwardly they are ravaging wolves."

I remember many times when a child how I was deceived by a "pie mellow" or citron. Outwardly it looked just like a watermelon. But inside there was only a hard, white substance very much like the rind of a watermelon - no red, juicy fruit. Just so with the false prophets. They have many of the same external characteristics of true prophets. Both may have the appearance of knowledge, wisdom, intelligence, piety, devotion, sincerity,

pleasant personality, and good manners. But there are several fruits by which they may be distinguished. The false prophet will avoid, evade, circumvent, ignore and deny truth when challenged by it. The fruits of his ministry will be few, weak, and doubting disciples.

## "The Power of the Gospel"

CHARLES BRYAN

I am afraid we too often deem the gospel relatively impotent rather than the power of God the apostle Paul proclaimed it to be. Some believe that it changes the lives of men, but not very much. Some among us, think a person is considered a candidate for gospel teaching only if he is very near the kingdom already. If he is honest, moral, civic-minded, pious, we say that he is a good prospect for conversion.

Is the gospel to be proclaimed only to those who have already imbibed a good share of its teachings? Are we to withhold it from those who seem to have the greatest need for it? We are so much prone to consider the person guilty of grave sin as hopeless and not worth our time. Will the "REAL SINNER" somehow defile us if we reach down to lift him up?

Do we believe in a gospel that can save the covetous or stingy person, but not the thief, the wolf, but not the adulterer, the social drinker but not the alcoholic? The gospel of Christ is more than powerful enough to transform the devil-possessed into a minister of Christ. Must this always be in our knowledge but not in our experience? The ingrafted word can change the adulterer into a model husband and father, the thief into a generous benefactor, the profane person into a proclaimed of the sweet story of Jesus. These things ought and must become experimental knowledge for us. (Amen! Editor.)

I have seen the bravest of men cry like a baby when touched by the gospel. I have seen the most stubborn and rebellious yield in a simple and complete obedience. I have seen the withdrawn, the disturbed in mind led to a full rich life through the gospel. (Amen! Editor.)

Please brethren, let's not be guilty of selling the gospel short.

## Noah's Ark?

The following item appeared in the Birmingham News, January 7, 1970 and because of its wide appeal we reprint it here.

### "GROUP TO SEARCH FOR ARK"

A team of scientists and explorers plan to melt a frozen lake on Mt. Ararat in Turkey in hopes of finding the remains of Noah's Ark.

The \$1 million project, announced Tuesday, is based on discovery last year of several pieces of hand-tooled wood, believed to be more than 4,000 years old, deep in a glacier at the 14,000 foot level on the mountain in northeast Turkey near the Soviet border.

Ralph E. Crawford, president of the Search Foundation, Inc., Washington, D.C., told a news conference the expedition will climb the 17,000-foot peak this spring to study ways to melt the 100 by 450 foot ice field, possibly by using volcanic steam. Recovery of an estimated 50 tons of ancient timbers is expected in the summer of 1971.

FERNAND NAVARRA, FRENCH EXPLORER WHO FOUND THE TIMBERS IN A DEEP CREVASSE, SAID HE BELIEVES THEY ARE FROM THE ORIGINAL NOAH'S ARK OF BIBLICAL HISTORY. CRAWFORD SAID THE TIMBERS HAVE BEEN DATED AT 4,000 TO 5,000 YEARS OLD BY METHODS WHICH MEASURE THE RATE OF DECAY OF RADIO-ACTIVE CARBON IN THE WOOD.

The prow of a ship was seen jutting from the Mt. Ararat ice pack by avalanche workers in 1840. Since then, commercial pilots have reported sighting a ship-like shadow in the ice near the top of the treeless mountain.

--Sandusky Church Bulletin

## The Lord Jesus Christ

(Continued From Page 1)

we are promised forgiveness. What does the word "Lord" mean to you? It is just another name for Jesus to you? Everyone knows what Saviour means. Many today have tried accepting Jesus as Saviour, without ever accepting Jesus as Lord. Many want Jesus to save them from hell, but they never made Jesus their LORD. Is there any assurance in God's word that we can be disciples of Jesus if we do not make him LORD? NO. If you notice each case of conversion in the book of Acts, you will notice that the people were taught to believe in the LORD, then they were baptized. The only conversion story in which this is not the case is the Eunuch, in which the account just says Philip preached unto him "Jesus." What do you suppose he taught him about Jesus? He told him to believe in Jesus Christ as Lord, I'm sure, since every other case of conversion found in the New Testament mentions that the people were taught to know the "Lord". What does Lord mean?

The word "Lord" means ruler, master, sovereign, head, one who is in complete control. Is Jesus the one who is in complete control of YOUR life? When you came to Jesus, did you forsake your life? Did you forsake all that you had, or do you try to keep as much of your life as you can? Be honest. Read Matt. 16:24, 25. Verse 25 says that whosoever shall save his life shall lose it. Like 14:33 says that "Whosoever he be of you that forsaketh not ALL that he hath, he CANNOT be my disciple." The verse did not say he MAY NOT be my disciple—it said he "CANNOT be my disciple", (in other words, an impossibility!) Did YOU forsake ALL that you had? If the honest answer to this question is "No", then do you have the right to say that you are a disciple? Jesus is a Saviour to those that know him as "Lord" (Luke 2:11, Acts 16:30, 31). Is Jesus YOUR Lord? If not, you need to do as they did in the first century—they were told to repent (Get out of the sinning business!) and be baptized. Is this what YOU need to do?

## Scriptures Proves It

(Continued From Page 2)

—Darkness from noon to 3 p.m. (Matt. 27:45; Mk. 15:33; Lk. 23:44).

(41.) ENEMIES TO CAST LOTS FOR HIS GARMENT (Psa. 22:18). —FULFILLED (Mk. 15:24; Jn. 19:24).

(42.) OLD COVENANT TO BE ABOLISHED THAT DAY (Zech. 11:10-13). —FULFILLED (Col. 2:14-16; Eph. 2:14-16; Rom. 6:14; Heb. 10:9-10).

(43.) NOT A BONE BE BROKEN IN HIS BODY (Ex. 12:46; Psa. 34:20). —FULFILLED (Jn. 19:30-36).

Note that while they broke the legs of the two thieves to be sure they were dead, they pierced a spear into the side of Jesus. This fulfilled the scripture: "They shall look on him whom they pierced" (Psa. 22:16-17; Zech. 12:10; Rev. 1:7; Jn. 19:32-37).

(44.) HE WOULD ARISE FROM THE DEAD (Psa. 16:10; Psa. 132:11; Isa. 53:10; Matt. 16:21; Mk. 8:31; Isa. 26:19). —FULFILLED (Matt. 27:63; Acts 2:27-36; I Cor. 15:1-24; Lk. 24:44-47; Rom. 1:4; Acts 17:30-31).

(45.) WOULD GIVE THE GREAT COMMISSION (Lk. 24:44-47; Isa. 2:1-3). — DID GIVE THE COMMISSION (Matt. 28:18-20; Mk. 16:15-16).

(46.) WOULD ASCEND INTO HEAVEN (Psa. 68:18; 110:1; 24:7-10; Dan. 7:13-14; Jn. 6:62). —FULFILLED (Mk. 16:19; Lk. 24:51; Acts 1:9-11; Eph. 4:8-11; Heb. 1:3; Eph. 1:20-23; I Pet. 3:22; Heb. 9:24; Jn. 3:13).

(47.) WOULD BUILD HIS CHURCH (Matt. 16:18). —Did build his church. And there were many congregations of it in Paul's day (Rom. 16:16).

(48.) WOULD RULE AS KING ON DAVID'S THRONE IN HEAVEN (Isa. 9:6-7; Psa. 89:35-37; Lk. 1:32-33). —Raised from the dead to sit on David's throne (Acts 2:27-36; Col. 1:13; Heb. 12:28; Rev. 1:9).

(49.) WOULD SEND HOLY SPIRIT WHEN HE

SHOULD ARRIVE IN HEAVEN (Jn. 16:7-13). —Spirit sent and received on Pentecost, as promised (Acts 2:1-4; I Pet. 1:12).

(50.) BE NO END TO HIS KINGDOM (Isa. 9:6-7; Dan. 7:13-14). —Kingdom has stood over 1900 years (Heb. 12:28).

But time would fail in which to present other prophecies. "Be not faithless, but believing."

## Delighting In The Will Of God

WAYNE JACKSON

The Psalmist declared, "I delight to do thy will. O my God; Yea, thy law is within my heart" (Psa. 40:8). What a marvelous declaration! The Hebrew writer declares by inspiration that this passage is fulfilled in the perfect obedience of Jesus Christ (See Heb. 10:7ff). Christ was ever involved in the things of his Father (Lk. 2:49). He once confessed with amazing frankness, "I do always the things that are pleasing to him" (Jn. 8:29). And when vicious Jewish leaders so desperately sought to find him something worthy of condemnation, he challenged, "Which of you convicteth me of sin?" (Jn. 8:46). Befuddled, they could only mumble the absurd charge that he was demon-possessed.

John the baptizer introduced Jesus as "the Lamb of God that taketh away the sin of the world" (Jn. 1:29). He was a Lamb which Peter affirmed to be without blemish or spot (I Pet. 1:19), yea, he "did no sin, neither was guile found in his mouth" (I Pet. 2:22). That perfect obedience he maintained unto death, hence "without blemish" he offered himself to God (Heb. 9:14). Truly, he delighted in doing Heaven's will.

One of the great tragedies of our time-of all time- is that numerous professing Christians are so unlike Christ in this respect. How many really DELIGHT in doing the will of God? Do we meditate day and night upon heavenly oracles? (Psa. 1:2). Do we long after, even pant for, the commands of our God? (Psa. 119:131). "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!" (Psa. 119:103. "I love thy commands above gold, yea, above fine gold" (Psa. 119:127). How many of Jehovah's children can GENUINELY express these sentiments today? The answer might be frightening!

It takes only a casual observer to note that the religion practiced by some members of the body of Christ is a burdensome drudgery which is painfully tolerated. There is that type of "saint" who drags sleepy-eyed into the 11 o'clock Sunday morning service (the 10 o'clock Bible class does not engage his interest) and endures the hour's activities with maximum boredom. These do not scruple to absent themselves on Sunday evening or from the mid-week service—once a week is sacrifice enough! They rarely talk of spiritual matters, often are downright worldly, and their financial support of the Lord's work would not pay for the communion bread. They are lukewarm, listless and lifeless. They grumble and actually, are just plain miserable. The question is—WHY?

The answer lies in the text with which the discussion was begun, Psa. 40:8. The Lord DELIGHTED in doing Jehovah's will because the law of God was in his HEART! Many brethren know the truth from an intellectual standpoint, but their hearts are far from the Creator. The heart, as well as the head, needs conversion. In other words, service needs to result from love in addition to a recognition of duty. It is this love, this fervor, this passion for daily serving God that makes life delightful—and legions know it not!

The world, like an octopus, tries to get its deadly tentacles around the child of God. It is as quicksand that would suck him into hell. If the Christian is to survive, he must store the Word of God into his heart each day. "Thy word have I laid up in my heart, that I might not sin against thee" (Psa. 119:11). "The law of God is in his heart; none of his steps shall slide" (Psa. 37:31). Every facet of New Testament Christianity is designed to strengthen the disciple of the Lord—to prevent the erosion of his soul by the world. Praise, prayer, Bible study—these and other things are sources of divine strength. Regrettably, however, we often neglect to give attention to spiritual things. It is possible to be deceived by sin and lulled into a state of spiritual numbness (Heb. 3:13), being thus

forever lost. Some brethren are running a temperature and need medication; others are in a coma, and not a few need to be buried before their stench contaminates the weak.

## Occupant of Heaven

JOE R. BARNETT

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" (Psalm 15:1.)

David got directly to the point! No impertinent questioning about how far one can stray and still receive forgiveness. Just the pointed question: "Lord, who will go to heaven?" Heaven is man's chief goal. Thus, David frames life's most important question. We need the answer so we can busily engage ourselves in meeting the qualifications. The answer comes as quickly as the question is asked:

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." (Psalm 15:2.)

Here is one whose heart, hand, and tongue are all in unison; the man whose total life is committed to righteousness. Note the three qualities of the OCCUPANT OF HEAVEN.

1. HE WALKS UPRIGHTLY. No reproach is brought upon the kingdom by his life. His conduct will cause none to stumble. He is not a victim of vile habits which might cause the world to look with suspicion upon the depth of his religion. His life is a credit to the church. He is a good representative of the cause of Christ. He makes no attempt to serve two masters; no limping between two positions with him. His conduct is consistent with his profession. He has made his decision. He walks uprightly!

2. HE WORKS RIGHTEOUSNESS. His life does not just look good. His is no "mannequin" Christianity; no "monastery" religion, shut off from the mainstream of life. God's man is not satisfied with a contemplative life; he has duties to perform and he's busy at the job. The heaven-dweller will be the person who has added to his purity of life works of righteousness.

3. HE SPEAKETH THE TRUTH. "He... backbiteth not with his tongue... nor taketh up a reproach against his neighbor." (Psalm 15:3.) He realizes that there is no such thing as an idle rumor; that gossip is an active, vicious, destructive force. He refuses to grovel in the slums of talebearing. His tongue is used to encourage and teach.

He shall be an OCCUPANT OF HEAVEN!

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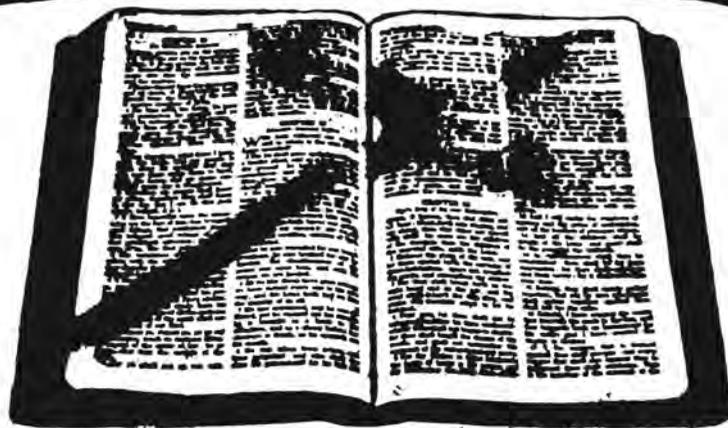
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# WORDS of TRUTH



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

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

VOLUME 7

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NO. 27

## "The Kingdom of God Will Come?"

In a recent statement published in the Nashville Tennessean (May 19, 1970) the "Rev. Dr. Billy Graham" said, "Suddenly, wonderfully, the kingdom of God will come." As suggested in Words of Truth in the issue of June 19, Mr. Graham used the wrong tense of the verb. He should have said "has come" or "came", but he said, "The kingdom WILL COME" as if it had not already come.



VIRGIL BRADFORD

Perhaps his lack of faith in the prophets of the Old Testament, or even in the New Testament itself, led him to make such a blunder. Daniel the prophet said that the God of heaven would set up a kingdom that would never be destroyed. The fact of the establishment of the kingdom is set forth in the awesome imagery seen by Nebuchadnezzar in a dream. (Dan. 2.) When God through Daniel gave the interpretation of the dream he made it clear that the kingdom would be set up in the days of the fourth empire which was symbolized by the feet and legs of the image. This was the Roman Empire which came into being after the fall of the Macedonian Empire and it stood, as historians agree, until 476 A.D. Therefore the kingdom of God was established before the time of Rome's fall or Daniel was a false prophet! Which does Mr. Graham believe?

Premillennialists who do not believe the kingdom of heaven has come as prophesied are materialists and evidently do not know the primary meaning of the word "kingdom." According to Thayer's Greek Lexicon, page 97, the first meaning of "kingdom" is "royal power, kingship, dominion, rule." Now it is certain that Christ is REIGNING from heaven, for to that end he was raised from the dead and is NOW on David's throne as Peter proved in Acts 2:29-32. But David's throne is God's throne. (I Chron. 29:23.) And the Lord Jesus was promised "the throne of his Father in heaven and on earth was given to him by the Father. (Matt. 28:18.) He is the "ruler of the kings of earth." (Rev. 1:4-6.) But in a very special sense he reigns, rules, and has dominion in the hearts and lives of his subjects who are members of the New Testament church. Since Mr. Graham does not believe the kingdom of God has come he naturally does not see any need of being in Christ's church so far as salvation is concerned. He has steadfastly refused to preach that one must be "born of water and of the Spirit"

as Jesus teaches in John 3:5. If the kingdom has not come, as Graham implies, then all who believe they have been born anew are deceived and have been misled, for the very purpose of the "new birth" of "water and of the Spirit" is to place one IN THE KINGDOM OF GOD. (Jn. 3:3-5.)

John the Immerser, Christ, the Twelve and the Seventy all went out preaching that the "kingdom of heaven is at hand." The Lord even said, "Verily I say unto you, There are some of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power." (Mk. 9:1.) In a book entitled The Kingdom of God by the late R. H. Boll, its author, referred to Mark 9:1 quoted above and its paralled passages in Matthew 16:28 and Luke 9:27 and concluded two thirds of a page on these passages by saying, "The question has no essential bearing on our present study." (Page 41.) This was indeed a difficult verse for brother Boll for he also said in the reference just given, "An honest difficulty is better than a cheap explanation." So R. H. Boll, as all premillennialists must, sweeps the words of the Lord Jesus under the rug and denies that the kingdom of God was established as foretold in God's word.

### THE KINGDOM CAME ON PENTECOST

The kingdom was to come with power. (Mk. 9:1.) But the Lord told his apostles that the Holy Spirit would come upon them with power. (Ac. 1:6-8.) In Acts 2:1-4, and in fact all of Acts 2, we read of the coming and power of the Holy Spirit with which the REIGN of Christ on earth began. Here first the fulness of the gospel of Christ was preached. The law of the Lord went forth from Jerusalem. (Isa. 2:2-3.) Those who received the law of the Lord, the gospel, were thus "born of water and of the Spirit" and entered the kingdom of God. (Jn. 3:5; Ac. 2:28-41.) As a group of people who obeyed the gospel they were simply known as the church which means "called out." They were "called out" of darkness and "TRANSLATED INTO KINGDOM of the Son of his love, in whom we have our redemption, the forgiveness of sins." (Col. 1:13-14.) Brother E. R. Harper said very aptly in a gospel meeting near here. "The church is the people; the kingdom is the government of those people." This is true. Hence, one cannot be in the kingdom and not be in the church. But wonder how the Colossians got into the kingdom if it had not come? (Col. 1:13-14.)

John the apostle in writing to the seven churches of Asia declared that Christ "made us to be a kingdom, and to be priests unto his God and Father." (Rev. 1:6.) Christ therefore reigns over his kingdom, his people. John also affirms that with other brethren he was in the kingdom. (Rev. 1:9.) The only kingdom of God that is yet to come is to be the eternal state, not a mere

thousand year reign. (Ac. 14:22; II Pet. 1:11; Rev. 11:15.) When Jesus comes the second time, and he surely will, he will DELIVER UP the kingdom, (not set up), but DELIVER UP the kingdom to God the Father. (I Cor. 15:24.) The premillennialists are Judaizers of the worst sort for they teach that Judaism will be re-established with Christ reigning from old Jerusalem in the land of Canaan. "Ye are fallen from grace." (Gal. 5:1-4.)

### WHY NOT PREACH THE GREAT COMMISSION?

Perhaps the Mr. "Rev. Dr. Billy Graham" does not preach the terms of the Great Commission because in doing so he would instruct men how to enter the kingdom of God now. Remember, he said the kingdom is to come suddenly, wonderfully. But really there is something else behind his refusal to preach baptism unto salvation, or "for the remission of sins." (Ac. 2:38.) The preaching of such a doctrine would break up his crusades and his crowds would fade and melt away like snow before the hot summer sun. The multitudes, determined to remain in the broad way, would not sit and listen to Mr. Graham quote Mark 16:16, Acts 2:38, Acts 22:16 and First Peter 3:21. Therefore he continues to preach repentance and faith for salvation WITHOUT TEACHING BAPTISM as Jesus and the apostles taught in the Great Commission.

Yes, when we obey the gospel of Christ the Lord adds us to his church and we become citizens of his kingdom in one and the same operation. In the parable of the Pounds our Lord shows that there are those who "will not that this man (Jesus) should reign over us." (Lk. 19:14.) Christ reigns in our hearts by the faith of the word of God. (Eph. 3:17.) We ought to therefore, Like Job of old, esteem the word of God "more than my necessary food," (Job. 23:12.) and meditate thereupon day and night.

Mr. Graham, you will remember, also said that Christians will bypass the judgement and go to heaven to be with God. See a following issue on this statement.

### The Time To Pray

G. K. WALLACE

WHEN IS THE TIME??? Paul instructs us to "pray without ceasing" I Thess. 5:17. He also says, "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your request be made known unto God" Phil. 4:5. Prayer brings us into communion with God and God will hear and answer our prayers according to His will. Prayer cultivates a sense of dependence upon God; and if we really fear God, we will pray.

(Continued On Page 4)

## WORDS of TRUTH

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## We Need Faith In God

Great crowds cry out in some of the political conventions that we need their favorite candidate for president, etc. While they may be right, they may be wrong. Of course, we need the very best man in the nation to be our president.

But as they thus chant in great conventions, I feel, (as no doubt many others do), that our greatest need is our need for God. "WE NEED GOD,

AND UNWAVERING FAITH IN HIM". "WE NEED JESUS, AND FAITH IN HIM WHICH WORKS BY LOVE." "WE NEED THE BIBLE, AND TO KNOW AND ACCEPT IT AS OUR STANDARD OF MORAL AND SPIRITUAL CONDUCT." "WE NEED THE CHURCH, OR KINGDOM OF GOD." OUR GREATEST NEEDS ARE SPIRITUAL. WE NEED CHARACTER AND ALL THOSE THINGS WHICH MAKE A NATION GREAT, AND TO BE AT PEACE AND UNITED.

### THE EXISTENCE OF GOD

One cannot please God without believing in his reality and existence. (Heb. 11:6.) The evidence of the existence of God must be very strong and satisfactory to honest hearts, or faith would not have been required, nor the lack of it so severely condemned. "He that believeth not shall be damned." (Mk. 16:15-16.)

### NATURE PROVES HER MAKER

Paul reproves the heathen for not believing in the creation of all things by one of eternal power. He says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Rom. 1:20) The heathen had forgotten the original revelation in the first verse of the Bible which says, "In the beginning God created the heaven and the earth." (Gen. 1:1.) "The heavens declare the glory of God; and the firmament showeth his handiwork, day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." (Psa. 19:1-3.) Yes, the still, small voice of nature cries out that, there is a God who created and made all things. Honest and intelligent persons are unable to fully ignore this testimony.

### IS THE UNIVERSE REAL?

One theory of the unbelievers is that the universe and the things about us are not real, but are just an illusion, that we only think that we exist and that there is an earth and a universe, but are deceived by our senses.

This theory is so obviously unreasonable that it merits no serious consideration. One can hardly be

considered honest who will deny all things, even his own existence, in order to deny the existence of the Creator. This theory admits that if there is really a universe, then there is a God who made it, and controls it. This theory reminds us of the statement, "The fool hath said in his heart, There is no God." (Psa. 14:1.)

### DID ALL THINGS COME FROM NOTHING?

Another theory of unbelievers is that the universe, including our earth and man, came into existence by accident and chance: that the blind forces of nature, guided by no intelligence, produced all things as they are, and that blind chance is at the steering wheel of the universe and is operating in all matters. Believing scientists tell us that there is not a single chance in one hundred million chances that such a theory could have been possible. There are millions of proper combinations of things essential to the formation of the universe and man, the lack of any of which would have made the creation impossible, and therefore, we would have had no universe and man.

This theory says the universe rose up spontaneously out of nothing. But is that reasonable? Real science denies that something can come from nothing, and says, "From nothing comes nothing." If there ever had been a time in the far-distant-past when there was absolutely nothing, there never could have been anything. Something has come from SOMETHING all the way back to God, the eternal BEING revealed to us in nature and the Bible. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Psa. 90:1-2.) God is as "everlasting" in the past as he will be in the future. He always has been, and he always will be. Everything has come from the "Eternal God." (Deut. 33:27; Rom. 1:20.) Instead of man deifying himself and making himself the supreme intelligence, he is made in the image of the Supreme Intelligence--Almighty God. (Gen. 1:26-27; 5:1-2; 2:7.)

### LAWS OF NATURE

If it be contended that the laws of nature produced the universe and man, we reply that this is theory, not true science. (I Tim. 6:20.) Science can only tell us how the laws of the universe operate now, SINCE THE CREATION OF THE UNIVERSE, and since these laws started functioning as they are today. It is a contradiction to say the universe rose up out of nothing, and was the first thing to exist, and then argue that the laws of nature rose up spontaneously before the universe, so as to create the universe. Laws imply intelligent arrangement, system, order and regulation of matters, and imply, therefore, a law-giver. How could there have been "Laws of nature" when there was, according to unbelievers, no "Nature", no "universe" or anything else in existence?

Of course, the laws of nature, and the universe could not have made themselves. Nothing ever made itself! How could a thing which does not exist and cannot think or move and which is a big, empty nothing, so operate as to bring itself into existence? HOW COULD A BIG NOTHING WHICH COULD DO NOTHING MAKE ITSELF INTO SOMETHING? A non-existent universe could not have so functioned as to make itself rise up out of nothing and come into existence! How could the universe have created itself at a time when there was no universe to so function as to create itself? And what about the time element? If the origin of the universe required billions of years of time, how could there have been such a thing as time if there was nothing in existence, according to the unbeliever? The theory calls for a sudden, spontaneous origin of matter, the universe, and all things, including great system and marvelous order, and that without any DESIGNER, or Intelligent Causation. It makes the creation superior to the CREATOR, and man superior to his MAKER. "In the beginning God created the heaven and earth." (Gen. 1:1.)

### THE TELEOLOGICAL ARGUMENT

The Teleological argument is unanswerable. It holds that there is reason and design in the universe and all things about us. The Bible puts this argument in these words, "For every house is

built by some man; BUT HE THAT BUILT ALL THINGS IS GOD." (Heb. 3:4.) No house has ever come into existence without a designer and builder. The blind forces of nature, guided by no intelligence, as in earthquakes and tornados, may destroy whole cities, but "Every house is built by some man." And the man was also designed and made. His eyes, ears, lungs, digestive system, reproductive system, the "Miracle of birth", his brain, nervous system and his heart which started ticking like a watch were all designed and made, the same as a watch! Professor Edwin Conklin, Biologist of Princeton University has well said, "The probability of life originating from accident is comparable to the Unabridged Dictionary resulting from an explosion in a printing shop." He might as well have said the same thing about the origin of the universe itself.

### GOD MADE THE UNIVERSE

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

### DESIGNED EARTH TO BE INHABITED

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

### UNIVERSE NOT EXISTED ETERNALLY

Some have supposed that the universe has always existed, that it never had any beginning. They admit that something is eternal, or there never could have been anything. They admit that from nothing, nothing comes. But in rejecting the fact of the eternity of God they have a universe for their god. They prefer to believe that the universe created man, gave system and laws to govern in all matters, etc. Matter, accident and chance is their god. They believe the universe never had any beginning, and quibble at the truth that God Almighty is "From everlasting to everlasting." (Psa. 90:1-2.)

### SCIENCE OF THERMODYNAMICS

The law of Thermodynamics (the science of heat) proves that the universe is not eternal, but had a beginning. The universe is losing heat and energy at such a rate that if it had been here without beginning, or having no origin, it would have been so wasted away millions of years ago that there could not have been any form of life on earth in millions of years. AS SURE AS THE SANDS OF TIME ARE RUNNING OUT THEY HAVE NOT BEEN RUNNING ETERNALLY, AND WITHOUT A BEGINNING, OR THEY WOULD HAVE RUN OUR IN THE FAR AND DISTANT PAST BILLIONS OF YEARS AGO.

We believe the Bible which says, "But unto the Son he saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity, therefore God,

## Theistic Evolution And The New Testament

Theistic evolution is an effort to harmonize the theory of evolution with the Bible. That the whole movement is a miserable flop is quite evident to any serious student of these diametrically opposed systems of thought. Not only does theistic evolution contradict the Old Testament but is also contradicts the teachings of Christ and his holy apostles. This should not come as a shock for we have already shown the system to be totally incompatible with the Old Testament. Since the Messiah and his might messengers of the cross completely endorsed the Old Testament scriptures, then anything that fails to harmonize with Old Testament truth will likewise be a foe to the truths set forth in the New Testament. Such shall we set forth in this essay.



ROBERT R.  
TAYLOR, JR.

religious and scientific at the same time. The truth of the matter is that theistic evolution neither harmonizes with the Bible nor with true science.

Jesus taught in Matthew's gospel, "And he answered and said unto them, Have ye not read, that he which MADE THEM AT THE BEGINNING MADE THEM MALE AND FEMALE. . .?" (Matt. 19:4 Emphasis.) Jesus said that God made them at the beginning. Jehovah made them male and female at the beginning. He made them where they could immediately function as husband and wife. If humanity has a long list of animal progenitors, as both organic and theistic evolution teach, then how could Jesus represent the first couple as having been made at the beginning? Evolution does not believe man dates from the beginning but Jesus says he does. Once the theistic evolution theory is embraced, the teaching of Jesus Christ has to go.

### THEISTIC EVOLUTION AND PAUL

We have already demonstrated that theistic evolution contends that human life has evolved from higher forms of animal life. Did the apostle Paul espouse such a theory? Absolutely not, is our emphatic reply. To the proud Athenians Paul declared, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, FOR WE ARE ALSO HIS OFFSPRING. Forasmuch then are we the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17:26-29 Emphasis added.) We came directly from God-not through long eons of elemental development from a one celled organism to the complexity of human kind.

It is the contention of this writer that Jehovah made the world and all that is in it not by a painfully slow development but by definite degrees and all within a relatively short period of time. Moses in Genesis, Christ in Matthew and Paul at Athens clearly establish this idea. Genesis 1:11 pictures God as demanding instantaneous action. He said, "Earth sprout sprouts!" The result was, "The earth caused plants to go out." The idea of a slow moving development through eons of time is just not there. When God finished with the plant kingdom on that third twenty-four hour day he saw his creation was good. (Gen. 1:12.)

When he made the winged fowl, the marine life, animal life and man on the fifth and sixth days respectively, he saw that all was good. In fact it was VERY good. (Gen. 1:31.) Everything was so well developed that each could function perfectly and reproduce after its own kind. The idea of partially developed organisms which were millions of years away from full functioning is completely repugnant to an all wise God who pronounced good upon his creation each day (twenty-four hour period) and very good at the end of Genesis 1. Jesus said God made man and woman in the beginning. But evolution says life was here 499 million years before man arrived. Paul said man is the offspring of God, but evolution says he came through a very slow process of evolutionary development. Moses, Christ and Paul being true, in their respective declarations THEISTIC EVOLUTION is FALSE.

### A CONCLUDING CHALLENGE

The great scientist and brilliant apologist for the creation account, Dr. Henry H. Morris of Virginia Polytechnic Institute, has written that "it is still impossible to reconcile theistic evolution with Biblical Christianity." In an article on "The Bible and Theistic Evolution" this learned man says, "In the last analysis, the philosophy of evolution is therefore not only anti-Biblical, but anti-Christian and even anti-theistic." His concluding statement in this article is "The Biblical Christian, in the judgement of this writer, should reject theistic evolution wholly and unequivocally." Amen and amen.

This writer now presents a dual challenge to any and all proponents of theistic evolution. (1) Tell us ONE established fact of science we will have to discard by rejecting completely your system. We do not ask for two or more facts but just one. (2)

Tell us in what way we can improve ourselves as Biblical Christians by adopting any or all of your system. Which part of the Bible will be understood better by adoption of your theory? Who will arise and accept this challenge?

### "Remember"

JOE R. BARNETT

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

"My life has been full of terrible misfortunes most of which never happened," said the great French philosopher, Montaigne. It's a terrible waste of life to spend it dreading things which are unlikely to occur. Yet, which of us has not laid awake at night conjuring up horrid pictures of what might happen? (Prov. 3:25.)

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

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

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

What of the stories with happy endings? Do you remember when a problem seemed insoluble? when sorrow faded? when debts seemed insurmountable? And in most every case things worked out. "...do you not remember?"

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

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

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

### "Indoctrination Is Necessary!"

Occasionally we come across a person who questions the wisdom of indoctrinating a child. The philosophy is to wait until the child matures to the point of judging for himself.

This reminds me of an incident in the life of Coleridge. A friend once said to him, "It would not be right to bias the mind of a child by installing opinions before he has arrived at an age to judge for himself." Coleridge answered by showing him his garden, or rather a weed patch in his yard which he called his garden.

"How so?" asked his friend. "This is covered with weeds."

"Yes", replied Coleridge, "that is because this garden has not yet come to its age of discretion and choice. The weeds have taken the liberty to grow, and I thought it unfair in me to prejudice the soil toward roses and strawberries."

Oh, how many parents we have who subscribe to the same erroneous idea. Parents, just remember this --YOU CAN BE SURE THAT THE WORLD AND SATAN WILL BE INDOCTRINATING THEM AGAINST THE LORD, HIS CHURCH AND THE TRUTH -- WHETHER YOU INDOCTRINATE THEM IN FAVOR OF THE TRUTH, THE CHURCH, AND THE CHRIST OR NOT!!

---Selected.

## The Time To Pray

(Continued From Page 1)

It encourages us to trust his sacred promises. Prayer gives us peace in committing all of our ways unto God's way. True prayer brings us into submission to the divine will and the highest goal of our prayer is to subdue all of our rebellious impulses and to pray, "Nevertheless not as I will, but as thou wilt" Matt. 26:39. We need to cultivate a reverence for God that will lead us day by day to read his word with earnest desire to conform to all his requirements and to pray without ceasing.

In studying the life of Jesus, we find an example of prayer in all that he did. When he was baptized he prayed Luke 3:21. Each and every divine ordinance should be accompanied with prayer. Jesus prayed when he entered his ministry and he prayed when he closed his ministry Luke 23:41. When Jesus selected his apostles he prayed for them, Luke 6:12, and he prayed for those who rejected and crucified him, Luke 23:24. The Lord prayed before Peter confessed him and when Peter denied him, Luke 9:18, 22, 32.

We are instructed to pray without ceasing, but it is not enough to simply bow our heads and ask the Lord to bless everyone and at the same time refuse to do what we know should be done.

I knelt to pray when day was done,  
And prayed, "O Lord, bless every one;  
Lift from their heart the pain,  
And let the sick be well again."

But when I awoke at day,  
I carelessly went on my way.  
The whole day long I did not try,  
To wipe a tear from any eye.

I did not try to share the load  
Of any brother on the road.  
I did not even go to see  
The sick man just next door to me.

Yet once again, when day was done,  
I prayed, "O Lord, bless everyone."  
But as I prayed-into my ear  
There came a voice that whispered clear.

"Pause hypocrite, before you pray,  
Whom have you tried to bless today?  
God's sweetest blessing always go  
By hands that serve him here below."

Via Gospel Advocate

## We Need Faith In God

(Continued From Page 2)

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

### OBJECTIONS HAVE NO WEIGHT

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

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

3. Again, some say they cannot believe in God because they cannot contact him with any of the five senses. But they do not reject the fact of gravity because they cannot see, hear, feel, taste,

or smell it. God has demonstrated his power and wisdom in the things which are made. (Heb. 3:4; Rom. 1:20.) He has revealed himself unto man in the Bible and nature, and has confirmed his word through Jesus Christ, his Son. "Have faith in God." (Mk. 11:20-22.)

## Sermon Outline

### RESPONSIBILITIES TO MYSELF

G. N.

#### I. INTRODUCTION

1. Rom. 4:12. I must give an account of myself unto God.
2. I am therefore obligated unto myself as well as unto God and others.

#### II. RESPONSIBILITIES UPON ME AS A CHRISTIAN

1. I was lost, but now I am saved. I owe it to myself to keep in a saved state (Mk. 16:15, 16; Jas. 5:19, 20)
2. I was in darkness. Now I am in the light. I must continue to walk in the light (Col. 1:13; I Pet. 2:9-11; I Jn. 1:7).
3. I was in the world, but I have been called into the church. Now I am to keep unspotted from the world (Col. 3:15; Jas. 1:27).
4. I was in bondage to sin; Christ made me free. Now I am to stand fast in my freedom (Gal. 5:1; Jn. 8:32; II Pet. 2:20-22).
5. I was ignorant, but now I am a disciple — a learner. I must study and continue to be a disciple (Jn. 8:30, 32; Heb. 5:12-14).
6. I was an unbeliever — I believed and obeyed the gospel. Now I am a saved believer and must continue to believe (Rom. 11:32; Lk. 8:13; Mk. 16:16; Heb. 3:12).
7. Was a willful sinner in disobedience to God. I repented and now I am to live a penitent life (Rom. 6:17, 18; Matt. 3:11; Acts 8:22; Rev. 2:5, 3:19).
8. Was a wild branch apart from Christ, the true Vine. I have been grafted into the vine — must abide in the vine (Jn. 15:1-8; Rom. 6:3; I Jn. 3:24).

#### III. SOME OTHER INESCAPEABLE RESPONSIBILITIES RESTING UPON ME AS A CHRISTIAN TOWARD MYSELF

1. I was a servant of sin — was made free — now I am to serve righteousness (Rom. 6:17, 18, 16, 11).
2. I was a willful sinner. Now I am to be obedient (Rom. 10:16, 21; Heb. 10:26).
3. I did not love the Lord — now I am to keep in his love (Jude 20:21; Jn. 15:9-12; 14:21; I Jn. 5:4).
4. Once, I did not love the truth. Now I am to love and cherish the word of God (II Thess. 2:10; I Pet. 1:22; Psa. 119).
5. I was once lost without the grace of God, now I must abide in his grace (Gal. 5:1-4; Eph. 2:8).
6. I was indifferent. Now I am to remain interested (Matt. 12:30; Heb. 2:1-4).
7. I was in the broad way, now in narrow way. Must continue in the right way (Matt. 7:13, 14; Jer. 6:16).
8. I was walking after the flesh, now I am to walk after the Spirit (Gal. 5:24; Rom. 8:13).
9. I was a stone in disuse, now I am built upon the foundation of Christ and the apostles. I must never defile his temple (Eph. 2:18-22; I Cor. 3:16, 17).
10. I was once without God and without hope in the world. Now I am to continue in the hope of the gospel (Eph. 2:11; Col. 1:23).
11. I was once losing my soul. Now I am to save myself (Matt. 16:26; Acts 2:40; I Tim. 4:16).

## Things

MRS. REES BRYANT

Since I am a woman, my world is necessarily filled with THINGS. I wash the dishes, make the beds, iron the clothes; I work with "THINGS." Since a big part of my life is concerned with material things, I may be inclined to put too much emphasis on their importance.

While I wash the breakfast dishes, I may think, "My dishes certainly look pitiable. I've had them so long." A seed of discontentment is planted. I hang up my drying cloth and begin to make the beds. I think: "Mrs. Jones' new bedroom suite certainly is pretty. Now, if I just had that one I saw in the window." The seed begins to grow.

I begin to iron and think, "I guess I've ironed this dress a thousand times. I really ought to have a new one." A few more such thoughts and the seed matures. A TREE OF COVETOUSNESS HAS GROWN, and I am miserable because I think of what THINGS I DON'T HAVE! I want new carpets, new drapes, a new couch—I want!

But I am a Christian. What is a Christian's attitude toward things?

They are GIFTS. What do I have that is not given me? Can I despise my possessions when I realize that, whatever they might be, they came from God? Who am I to stamp my foot at God and demand more, when actually I deserve none of what I already enjoy?

On the contrary, let me bow in gratitude for the wonderful blessing with which I am showered! Let us remember Paul's admonition: "And having food and raiment, let us therewith be content."

They are TOOLS. God gives me things for a purpose. They are to be used in His service. What are the dishes but tools? I can use them to hold nourishing food for a growing child who might someday become a preacher or a preacher's wife.

Does it matter if they are not china? Do I need the latest style in bedroom suites to teach a child to kneel for his bedtime prayers? What difference, if the dress has seen many a wearing, if it be graced by a face, beaming encouragement to those in need? I must use the things placed in my hands as the Lord intended. They will be sufficient for His holy purposes.

They are TEMPORARY. "For we brought nothing into this world, and it is certain that we can carry nothing out" (I Tim. 6:7). At best, my life is short, seventy or eighty years, (a minute in eternity). If I gather about me a house full of beautiful things, what have I done? They are not permanent, even on this earth. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal" Matt. 16:19-20. The Christian's treasure is in a safe place.

Therefore, looking forward to enjoying my heavenly treasures, I can be happy with my few earthly goods. A Christian has a different way of measuring gain. He thinks: "Godliness with contentment is great gain" (I Timothy 6:6).

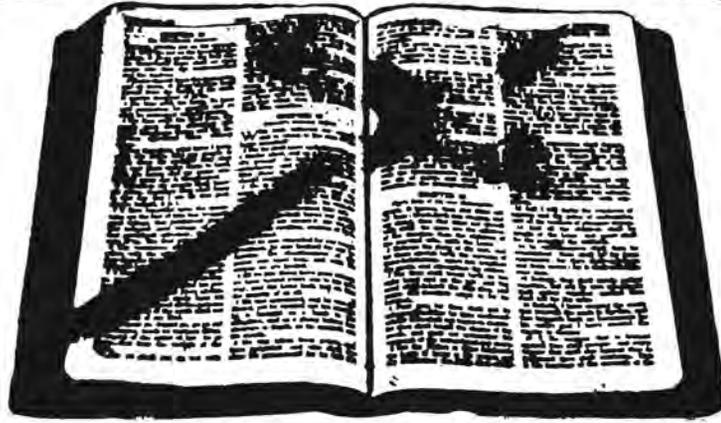
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# WORDS of TRUTH



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

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

VOLUME 7

FRIDAY, JULY 17, 1970

NO. 28

## Will Christians By-pass Judgment?

In Words of Truth dated June 19 a full quotation was given from the Religious Editor of the NASHVILLE TENNESSEAN in which Mr. William Graham said, "Christians will bypass judgment--." As he is wont to do he gave no Scripture to sustain his statement. Obviously Billy does not feel that his audiences require any proof for such statements which in this case, as in many others, he made no attempt to give. He might have offered John 3:18 which says, "He that believeth on him is not judged; he that believeth not hath been judged already--." Or, John 5:24, "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." But in both these verses "judgment" is "condemnation" and all would agree that true believers in the Lord do not stand condemned before God. But Mr. Graham was obviously speaking of the JUDGMENT DAY. This came out time and again at Knoxville a few days after his appearance in Nashville as he threatened those who did not respond to his call. However, at that gathering he informed the audience on one occasion that every man and woman there was going to stand before God in judgment. So who knows what Billy Graham believes about this vital subject? In view of these wild, conflicting statements he made, let us examine a few references on the subject of the JUDGMENT and see WHO will be there.



VIRGIL BRADFORD

### THE TIME OF THE JUDGMENT

The day of Judgment will be the day that Jesus comes a second time, the same day in which "all that are in the graves shall hear his voice and come forth." (Jn. 5:28-29) Again, the Lord very vividly and graphically described this great event as he said, "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31) This will be, as Paul agrees, at the appearing of the Lord: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and BY HIS APPEARING and his kingdom: preach the word -." (2 Tim. 4:1-2) The same thing is said in other words by Paul in another place: "The Judgment will be at the 'revelation of the Lord Jesus from heaven with the angels of his power in flaming fire.'" (2 Thes. 1:7) It is evident

in John 6:44-45 that the righteous will be raised up at the last day. It is just as clear from John 12:48 that the lost will be judged at the last day. Hence, the coming of Christ, the resurrection of the dead and the judgment of all men will occur when the Lord comes the second time. (The sixth chapter of John gives abundant proof that the righteous are raised at the "last day." See verses 39, 40, 44, 54.)

### WHY THE JUDGMENT DAY?

It is a serious mistake to assume that the day of Judgment is to determine the innocence or guilt of a person, whether saved or lost. We should not think of the Judgment as a balance with the good that we have done on one side, the evil on the other, and that our destiny will be determined by the one which outweighs the other. If the figure of a balance is in our minds YOU OR I must be placed on one side and THE WORD OF GOD on the other, for that is the standard by which all of us shall stand or fall.

On the positive side the Judgment will be a time in which "every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." (Read Rom. 14:10-12; Phil. 2:9-11.) In this present world we may, and we ought, to confess the name of Jesus to our salvation. (Rom. 10:9-10) But those who continue in disobedience must THEN confess that Christ is Lord as they stand before him in remorse, shame and awe. It will then be too late to confess one's faith in him and be baptized into him for the remission of sins.

Jesus tells us, "For the Son of man shall come in the glory of his Father with his angels; and then shall he render to every man according to his deeds." (Matt. 16:27) The Judgment day will be a time of reaping according to that which we sow in this life. (Gal. 6:7-8) "It is appointed unto man once to die, and after this cometh judgment." (Heb. 9:27)

### WILL CHRISTIANS BYPASS THE JUDGMENT?

In the Judgment all nations shall stand before him and shall be separated, the sheep on the right and the goats on the left. Those on the left hand will hear those awful words, "Depart from me ye cursed, into the eternal fire which is prepared for the devil and his angels." (Matt. 25:46) But to those on the right hand IN THE SAME JUDGMENT the Lord will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:41) It would be interesting to hear Mr. Graham explain who those are on the right side if they are not Christians. Mr. Graham, is there an intermediate group standing between the lost and the saved that are neither sinners nor Christians? Who are those on the right side?

The apostle Paul writing to the church in

Corinth says, "For we must ALL BE MADE MANIFEST before the judgment-seat of Christ; that EACH ONE MAY RECEIVE THE THINGS DONE IN THE BODY, according to what he hath done, WHETHER IT BE GOOD OR BAD." (2 Cor. 5:10) If Christians bypass the Judgment who will receive the GOOD according to that which he has done in the body if not the Christian? Are they "good sinners" who will be saved in spite of sin? Nay, they are the redeemed, they are those who have walked by faith and served Jesus unto the end. They are those who have built upon the rock of God's eternal truth.

Now read from Romans 2:5-11. This is another scene of the RIGHTEOUS JUDGMENT of God. In this Judgment there will be just two kinds, or groups. For the one there will be glory, and honor, and incorruption, eternal life. In the same Judgment, for others there will be wrath, indignation, tribulation and anguish upon those who are factious and obey not the truth. Are sinners going to receive tribulation and anguish, honor and eternal life all at once? There could be no other conclusion if Christians bypass the Judgment!

Try another passage: 2 Thessalonians 1:3-10. Read it, Brother. There are two groups and what is done is a "manifest token of the righteous Judgment of God." To the one there will be AFFLICTION; to the other there will be REST. The one group is LOST; the other SAVED. Who are those who receive rest, if they are not Christians?

### JUDGMENT PARABLES

A number of the parables of Jesus are strictly JUDGMENT parables. Consider the parable of the Tares. (Matt. 13:24-30) The tares are gathered and burned; the wheat is gathered into the garner. The angels are the reapers and will do the separating. Who are the "wheat"? Who are the "tares"? Of course the premillennialist will wrest the Scriptures and wedge a thousand years in between the resurrection of the righteous and that of wicked, and destroy the sense of the parable. But there is only one Judgment.

The parable of the Net is also a Judgment parable. The angels are the reapers. They do the separating. The "bad" fish are cast away; the "good" fish are put into vessels. And this separation is at the END OF THE WORLD, or at the end of this age in which we are living. (Matt. 13:47-50) Are the "good" fish Christians? or sinners?

In the Parables of the Talents and the Pounds we find corresponding truth to all that we have said herein on the Judgment. The faithful Christians will hear the Lord say, "Well done."

(Continued on page 4)

## WORDS of TRUTH

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## Christian Unity on Bible Authority

Before believers can again have and enjoy the unity for which Jesus so earnestly prayed, just before he was crucified, **THERE MUST BE A RECOGNITION OF BIBLE AUTHORITY.** So long as religious people reject the Bible as an all-sufficient and divinely inspired rule of faith and practice in all matters of religion, there will be factions, strife and division. Religiously speaking,



**GUS NICHOLS**

only "The unity of the Spirit" is acceptable unto God. (Eph. 4:3-6.) This means "The unity" into which the Holy Spirit leads through his word in the Bible. The Spirit does not lead people through their imaginations, dreams and feelings. All the Spirit has to say unto the human race is in the Bible. All who reject the Bible are unbelievers. No one can believe God while rejecting what he says, and all God says unto us now is in the Bible. (Jonah 3:4-5; Rom. 4:3; Acts 27:25.) The Bible "thoroughly" furnishes us in all matters of true religion. (2 Tim. 3:15-17.)

There should be no union between believers and unbelievers. Paul says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of living God; as God hath said, I will dwell in them, and walk in them; and will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:14-18.)

One cannot honestly read such scriptures and fail to see what God wants those who believe his word and strive to follow Christ to have no fellowship with unbelievers and sinners.

Only the "holy scriptures" can make one "wise unto salvation". (2 Tim. 3:15-16.) God's word is the only light which shines on the path, or strait and narrow way which leads from earth unto heaven, the home of the soul. (Psa. 119:105-130; 2 Cor. 4:3-4.) Those who reject this light should be excluded from the fellowship of God's faithful Children. "What part hath he that believeth with an infidel?" "Wherefore come out from among them, and be ye separate, saith the Lord." We

must not give up the Bible for any sort of compromise with religious people who do not propose to be governed by the Bible in matters of faith and religion.

### "CAN'T SEE IT ALIKE"

But those who only give lip service unto the Bible, say, "We can't see the Bible alike." They expect to get by in the judgment on such flimsy and infidel pretents. They think the Almighty God who made us is unable to so speak and address himself unto us as to be understood. They hope to be excused and go on in their own wilful sins and ways, contrary to the Bible, and sweep aside all obligation unto the word of God by the trite saying that "WE CAN'T SEE THE BIBLE ALIKE".

### CAN UNDERSTAND MEN

They thus say men can do a better job than God, that men can be understood in giving simple instructions. For instance, if one of them is driving down the street, and fails to stop at a sign saying "STOP", or at a "RED" light, and the police is about to give him a ticket for violating the law, the man cannot get by on the excuse that, "Sir, we do not see that sign alike. We don't understand it alike". Or, if he violates a sign saying, "NO LEFT TURNS", or one saying, "DRIVE TO THE RIGHT", or one saying "NO PARKING", would the police let him go scott free on the excuse that "WE CAN'T SEE IT ALIKE." Or would the officer let him get by on the statement that, "YOU OFFICERS ARE NARROW-MINDED, AND SO CONCEITED AS TO THINK ALL OTHERS ARE WRONG WHO DIFFER FROM YOU". And "You think no body is right but yourselves". We are having to deal with such juvenile foolishness on every hand today.

### LEAKING IN AMONG US

And some of this modernism is leaking into the boat with us. Pat Boone, a special friend of mine from his college days, is now claiming that we are to be baptized with the Holy Spirit, as were the apostles, and that we are to be able to speak with tongues, as some did in New Testament days. Being a national figure, he will wield a great influence over many young people among us in the nation. Our people will not recognize the fact that Pat has let the world choke the word out, as in Lk. 8. He knows very little about the Bible, and is not a representative among, even our younger people, as to the subject of miracles, tongues, and the like.

Some time ago, I was in a meeting of preachers in another state, and a preacher of college experience contended with me that we ought not to be certain that we are right about anything, but should remember that it may turn out that the denominations are right. He thought that we ought to fellowship them, even the unimmersed among them, and those who have nothing but infant sprinkling. He made the statement that, "Churches of Christ" are the most sectarian people on earth. "THE BIBLE UNCERTAIN"

This man argued that the Bible is so uncertain and indefinite in its teaching that we should not be sure and positive about anything it teaches, and that we may be the very ones who should be marked and avoided. I raised the question as to why Paul said for us to mark and avoid false teachers, if we can't know who they are, and if the Bible is very unreliable and indefinite in its teaching. (Rom. 16:17-18.) And if we can't understand the Bible, why did Paul require the church at Corinth to put away from among themselves a certain wicked person? (1 Cor. 5.) Why did the apostle command us to withdraw ourselves from every man that walks disorderly, and not after the true doctrine, if we can't understand the Bible so as to know who is following the truth? (2 Thess. 3:6-15.) Why did Paul say "Reject" false teachers, if we can't understand the Bible, and know who is right and who is wrong? (Tit. 3:10-11.)

The brother even admitted that, according to his idea that we can't afford to be sure and certain about what the Bible teaches, he and his kind have no way of knowing whether or not they are saved until the judgment day. And, he actually admitted that we now can't afford to be certain that we are saved. Contrast this modernism, with the certain faith and positive hope that the New Testament Christians had. For examples, John said he was

writing that they might know that they had eternal life. (1 Jk. 1:1-4.) Jesus is "The author of eternal salvation unto all them that obey him". (Heb. 5:9.) But modernism says "Don't be certain about this. You may obey acts 2:36-38, and not be certain of remission of sins", etc.--according to this theory creeping in among us. You may obey Mk. 16:15-16 and still have no way of knowing you are saved, they argue. To them the promises of God are not "certain" and if you must obey to be saved, you unchristianize the denominations who have not obeyed. Such people are a curse among us!

This man told the other 16 preachers in that meeting that "Brother Gus Nichols is the most dangerous man in the church in this nation", or words to that effect. Brethren, let us unite on the Bible--upon faith and obedience.

## "Sin, Iniquity and Transgression"

J. FRANKLIN CAMP

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (Ex. 34:7.) "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Psa. 32:1-2.) "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin". (Psa. 51:1-2.)

If you read carefully these verses, you will note that there are three words to denote man's departure from God. The words are INIQUITY, TRANSGRESSION, and SIN. These three words all designate the same action but from different points of view. These three words denote the different aspects of sin. Sin is a many-sided thing. Sin is a word that is almost eliminated from our vocabulary today. Perhaps a study of these words will help us recognize the vilest of sin. Everyone would do well to study especially Psalm 51. This psalm is an outpouring from the heart that has come to recognize the personal nature of sin, and one whose conscience has been wounded and healed. Let us now study each of these words.

### INIQUITY

"Iniquity" means that which is twisted or crooked. It's the failure to walk a straight line. Iniquity is the opposite of righteousness. The definition of the word in Matthew 7:23 is "lawlessness." All sin is a deviation from a standard to which we ought to conform. There is a straight line to which our conduct ought to run parallel. The path to God is a straight line. The shortest road from earth to heaven is absolutely straight. There is a path that's right and there is a path that's wrong. There is a law of absolute right embracing everything. This is contrary to the general philosophy of our day. The idea that truth is relative is denied by the words "iniquity" itself.

(Continued on page 4)

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# East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY, JULY 17, 1970

## BERKELEY HACKETT

Dear Prethren,

We have been here for one half year now and are really getting settled down. We feel an affection for this city and country and especially for the people. We are thankful that things have worked together to this end-if it were otherwise our work would be unbearable. There are some things that are still unsettling, and I suspect always will be, the sight of deformed beggars on the street and at the door asking for food and money, or to watch people getting drinking water out of a mud puddle. However, most of the people especially in the towns are coming out of their old lives and primitive ways and are accepting Western values and standards. We are having greatest luck with the more progressive portion of the population.



The pictures this month give one an idea as to what the various denominational groups are doing here in Kenya. The Anglicans and Catholics were the first missionaries on the scene here in about 1895, or about 70 years before brothers Van Tate and Ted Ogle came in 1965; consequently the Anglicans and Catholics are the two largest groups represented here. Their numbers do not mean a great deal because many of their members are little if at all converted to their doctrine. They have little understanding of what the Bible teaches and are usually quite open to teaching. As an example of their lack of Bible knowledge (due largely to half-truths or lack of teachings on the part of various denominations) one man who considered himself a well-informed Catholic said he loved to be a Christian because God was so good. He could do anything he wished then just look at a Cross and he would be forgiven. This is an example of the ignorance that we are trying to combat when we point the way to true repentance and obedience. As for the pictures of the large buildings... we are not intimidated by them nor do we wish to emulate this type of "growth". Our quest is for the minds of men and our Message does not rely on the support of externals.

In the last newsletter I mentioned that I was looking for a rougher vehicle to take into places where my Volkswagon wouldn't go. I have found one that will do fine. It's a twelve passenger Land Rover. This is a kind of English Jeep and has a very good record of service here in East Africa. I have been using it exclusively in my work lately and find it entirely satisfactory. One big advantage is that I can take all the Preacher Boys wherever I go. This gives them experience and also aids my work. I bought this car from a German man who is in business here. He is a very good-hearted fellow and has done us a great favor. He sold us the car for \$1200 and that is \$500 below the market value here. We are paying it off on time and he is charging us no interest at all and has put the car entirely in our name with no loan so that we could get a better insurance rate. He knows what we stand for and has no fear of losing his money. Also, his company employs a full time mechanic to keep his trucks in order and he has offered me free mechanical service as well.

We have been having a pretty exciting time here lately. Early this month we began street preaching in a Moslem part of town. During the first preaching session there we ran into a bit of trouble. Our crowd had grown to somewhere between 200 and 300 when certain ones began to make trouble at the instigation of an IMAN or Moslem Holy Man that we were refuting. Soon we were hemmed in by a pushing yelling mob and just escaped in what I considered the nick of time.

Mobs here are particularly dangerous and to add weight to our conviction a few days later just one block from where we were preaching a mob nearly killed a policeman. Well, we got out of that situation and thanked the Lord for it. The following week, seven of us returned to the same spot and preached unhindered. I am now holding cottage meetings in the area and two have been baptised. One of the fellows was a denominational preacher. Once we feel that we have a strong start in that neighborhood we will encourage that local members to take over further evangelization of the area and I will move on to another section of town. Our hope is to have the African brethren shoulder an increasing burden in teaching and preaching, so that they will not be dependent on the missionary for everything and would be able to carry on if we had to leave. Right now conditions are good and we can look forward to a long work here, but as you know, conditions in this part of the world can change rapidly, so we are doing what we can and hope for many years if not centuries of freedom to work here.

The African preachers are doing very well. A couple of them show a great deal of natural ability while others are a bit shyer and hang back somewhat, but this is to be expected. And one thing that is outstanding is that they all TRY. They have already come under difficulties that I pray no preacher in the States will ever have to face. Just earning a living is a difficulty here and thousands including some of the men I work with are unemployed; yet they continue. At home they could look forward to some kind of support for their efforts, but here the other Christians are just as poor, so no support is coming. It has happened in other countries that well-meaning Christians from America have come in and seen the situation and organized salaries for native preachers. Of course, this absolutely destroys the concept of an indigenous church as the men who are the natural leaders now look to the source of their salary for approval, suggestions and leadership. Thank God this has not happened in Kenya, so right now our brethren who preach do so knowing that any reward they get will be from God and seeing the church here grow. Even the ones who do not have regular employment do not starve or go without necessities of life. Almost everyone has a plot of farm land "up country" and they have a strong sense of caring for their own.

The big rains have stopped, but it will continue to be cloudy through August. We are only 70 miles south of the equator, but our altitude of almost 6000 feet equals some of the highest points in the Smokey Mountains and is responsible for our cool weather. We generally have a few hours of sun in the afternoon and this brightens up things immensely. We are not homesick, but it wouldn't be true to say we don't miss so many good friends, but we are comforted to know that so many have an interest in our work and from the letters we get seem to enjoy getting our newsletter and feeling a part of the efforts here. Remember us and the church here in East Africa in your prayers.

THE HACKETTS

### Expenses for June

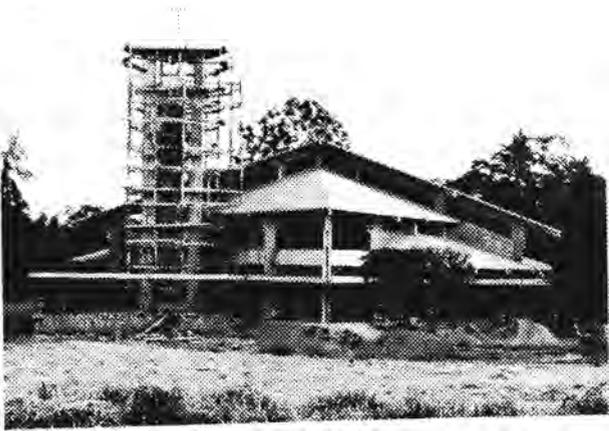
Salary .....	\$600.00
House and Utilities .....	171.00
License and Insurance	
for Land Rover .....	106.00
Printing .....	41.68
Auto .....	43.00
Postage .....	21.90
Total .....	\$997.58

Received from 6th Ave., Jasper, Alabama--\$1000.00

### CONTRIBUTIONS

H. J. Holley .....	\$1.00
Pete Gwin .....	5.00
Herman King .....	10.00
Roscoe Kirkpatrick .....	15.00

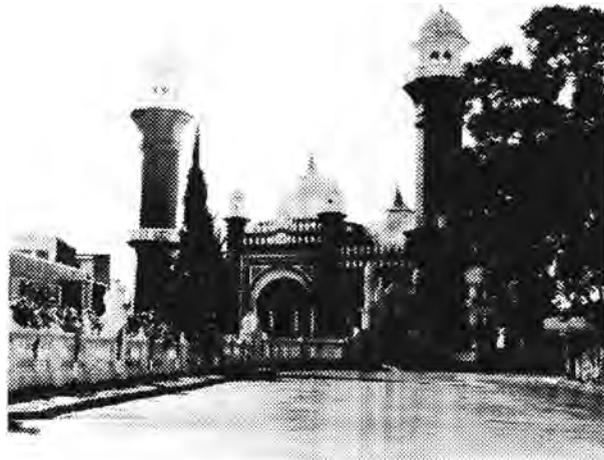
Max Barker .....	40.00
Jimmy Brumley .....	10.00
Paul R. Davis .....	5.00
Samuel R. Latham .....	10.00
T. H. McDow .....	10.00
Farley E. Geddie .....	5.00
Farley D. Geddie .....	5.00
Mrs. Connie Sue Knight .....	4.00
Juanita H. Morrison .....	6.00
Mary Frances Myers .....	50.00
Bruce Odom .....	5.00
Mrs. Roy Ott Jr. ....	5.00
Mrs. Sterling Pate .....	5.00
J. E. Terry .....	5.00
Mrs. Corda Webb .....	5.00
Edith Yerby .....	2.00
Adamsville Church of Christ .....	25.00
Aldridge Church of Christ .....	60.00
Brookside Church .....	20.00
Central Church of Christ .....	50.00
Cottondale Church of Christ .....	50.00
Cordova Church of Christ .....	25.00
Dilworth Church of Christ .....	25.00
Dora Church of Christ .....	25.00
Eldridge Church of Christ .....	15.00
Goodsprings Church of Christ .....	25.00
Midway Church of Christ .....	70.00
Millport Church of Christ .....	50.00
Millport Church of Christ .....	50.00
Mt. Harmony Church of Christ .....	10.00
Oakman Church of Christ .....	20.00
Parrish Church of Christ .....	20.00
Pea Ridge Church of Christ .....	15.00
Pleasantfield Church of Christ .....	10.00
Pleasantfield Church of Christ .....	10.00
Robinwood Church of Christ .....	25.00
6th Ave. Church of Christ .....	200.00
Tarrant Church of Christ .....	50.00
Townley Church of Christ .....	20.00
Whitehouse Church of Christ .....	25.00
Zion Church of Christ .....	15.00
Total .....	\$1123.00



**New Catholic Church going up in Nairobi**



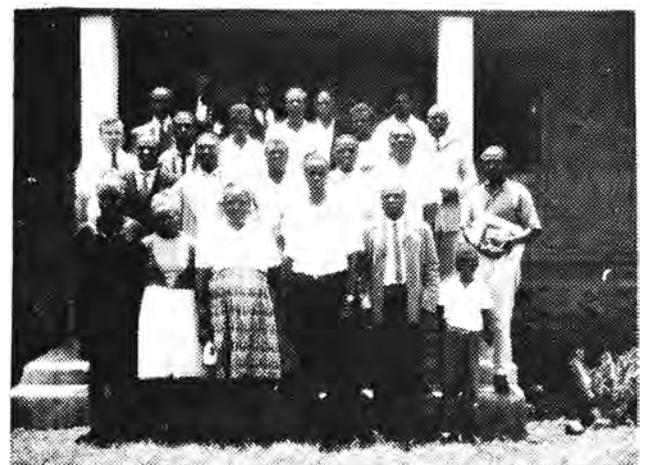
**Anglican Church in Nairobi; the Anglicans and Catholics have been here for many decades**



**Moslem Mosque in Nairobi**



**The used Land Rover we have bought for the work here**



**Last leadership school in Western Kenya. We will plan to have another here in Nairobi soon.**

## The Incompatibility of Temininity and Smoking

Perhaps if this writer had been born a few years later, the above subject, due to its popular prevalence, might not concern us with the same degree of conviction as it presently does. However, I can well remember that I was several years old before my eyes first surveyed the disgusting sight of a member of the fairer sex puffing on a cigarette. If women in the town of my birth



ROBERT R. TAYLOR, JR.

and upbringing smoked back in the thirties, I was not aware of it. Perhaps some did and kept it concealed by private participation. I was well in my teens before I saw a multitude of women take up this worthless habit. It has only been in more recent years that I have observed with painful disappointment the cigarette habit take public hold upon some of our Christian women. I deeply regret to see a woman of the world puffing without purpose or benefit, whether she be a teen-ager or one tottering on the brink of her grave. (Sometime ago I went to preach in a meeting in a northeastern state and in one of the eating places observed a very young girl puffing on one cigarette right after the other. She could not have been more than twelve or fourteen years of age. During this same stop I saw a tottery old lady who could scarcely hold the cigarette between her trembling lips but managed to get in an occasional puff.) It becomes a double regret when I see a woman professing godliness stooping to ape man in his nicotine weakness. I feel confident that she not only loses much of her feminine qualities but also loses a considerable portion of her nobility of being a real Christian woman. No one can convince me that smoking enhances her role as a Christian wife, Christian mother and a Christian example to those who may be following her.

I am grateful that I had a mother who did not smoke. This gratitude is likewise extended toward the wife of my youth whose lips have not been defiled with the little white goddess and whose breath has always been totally free of the offensive and foul tobacco odor. My two children may be smokers before they reach maturity. Of that no certain prediction can now be made. If they are, it will be in spite of parental prayers to the contrary, years of training against such and personal examples from both parents abstaining from this worthless habit. I credit my good mother's example and teaching as the two things which kept me from taking up this habit through the teen-age years. Will your children one day be able to write that about the motherhood they have known from you?

Perhaps the woman inhaler is ready with a word of defense. As a representative of her group she may be ready to rejoin, "Do we not have the same right to smoke as do our husbands, many elders, deacons, and an increasing number of preachers?" In answer we reply that we are not defending their right to smoke. There is no Christian man (be he an elder, deacon, Bible Class teacher, preacher or one that takes no active part) but who harms his influence by smoking. With deep conviction I feel that elders, deacons, teachers and preachers would be far more representative of their church leadership role if they refrained from this offensive and injurious habit. Their example to the younger generation and those outside the body of Christ would take on added power and prestige by giving up once and for all this degrading practice. There are people outside the body of Christ who feel it is wrong to smoke. If you think a smoking Christian could successfully do personal work with such an individual, you know little about human nature or successful personal evangelism. Your health and influence are two of the strongest reasons why Christians everywhere should give up this slavish habit. Its enslaving power is one of the reasons

why some of you reading these lines have never given up this habit. Some realistic reflection will constrain you to agree with this diagnosis.

Christian women, are you going to be content to lower yourself in this practice just because your husband or some church leader you know possesses this habit? Will you be content to be perhaps a stumblingblock to someone else in this matter? Have you thought that your very example may be the deciding factor that will make your own child take up the habit and thus run the health risk of a premature death? Will you not shudder to think that you have turned your body, the residing place of God's Spirit (1 Corinthians 6:19-20; Ephesians 2:22), into a retainer for the body-poisoning effects of nicotine? Would you smoke if Jesus were with you personally? Remember that his spiritual presence is near you at all times. (Phil. 4:5.) You are never far from him. Do you honestly believe that Sarah, Deborah, Ruth, Mary, Martha, Dorcas, Lois, Eunice and Mary, the Lord's mother, if they lived today, would practice something that has nothing to commend it, and so much to condemn it? I doubt that anyone can provide a sensible or logical reason why he or she should smoke. Tobacco and Christian womanhood are most incompatible.

## The Miracles, Including Tongues, Were Signs

JAMES D. BALES

What was a sign? It was an indication or token. As James Hastings' *DICTIONARY OF THE APOSTOLIC CHURCH* pointed out, the word for "sign" was used for: **FIRST**, "the autographic part of a letter, the mark of authenticity" (2 Thess. 3:17). **SECOND**, a symbol such as circumcision which was a sign of the covenant with Abraham (Rom. 4:11). **THIRD**, an indication such as the kiss of Judas (Matt. 26:48), the sign to the shepherds (Lk. 2:12), and Jesus who was "for a sign which is spoken against" (Lk. 2:34). **FOURTH**, for some wonderful token or indication. (a) "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3, 30) (b) Some miracle or demonstration. The Pharisees wanted Christ to "show them a sign from heaven." (Matt. 16:1) He spoke of their inability to discern "the signs of the times." (16:3) Certain of the leaders had attributed his supernatural signs to the devil (Matt. 12:22-24) Jesus promised the evil generation but one more sign, "the sign of Jonah." (16:4) "The usual sense of SIGN in the New Testament is a 'miracle', especially in the plural." All the miracles, including tongues, were signs (Mk. 16:17, 20; 1 Cor. 14:22).

The miracles were supernatural indications or signs which constituted one aspect of the certification of a person as a messenger of God whose message was, therefore, binding on man. Signs were a means of **CONFIRMING THE WORD** (Mk. 16:17, 20; Acts 14:3). They confirmed the word of those who worked the miracles, but only incidentally the word of someone centuries before (Mk. 16:20; Heb. 2:3-4). If there are such signs today, they must serve the same purpose and should be used to confirm the word preached today by the miracle workers. This word must be God's word, and not the traditions of men which contradict God's word. Furthermore, if one sign accompanies preaching today, all signs should accompany it. This does not mean that each individual must have all the miraculous gifts, but that all the gifts should be functioning in the church. If any, all — including the gift of apostleship (1 Cor. 12:28-29; Eph. 4:7-11). If not all, then none of the gifts are available.

### WHAT WERE SOME OF THE SIGNS?

All the miracles in Acts and in the rest of the New Testament were called signs. In speaking of what was done after Christ sat down at God's right hand, we are told that "they went forth, and **PREACHED EVERYWHERE**, the Lord working with them, and **CONFIRMING THE WORD BY SIGNS** that followed, Amen." (Mk. 16:20) What miracles are covered by the term "signs"?

1. Sound as of a rushing mighty wind which caused the crowd to gather (Acts 2:2,6).
2. Tongues like as of fire which sat on the

preachers (2:3).

3. Tongues or languages (Mk. 16:17; Acts 2:4,6,8,11; 10:46; 11:15).
4. Healing of the lame man; which was acknowledged even by enemies (3:1-10; 4:13-16; 4:22; 14:8-10).
5. Healing, signs and wonders (4:30,33).
6. God struck Ananias and Sapphira dead. The miracle was not done through the hands of the apostles, yet Peter knew what would happen if Sapphira lied (5:5,9-11).
7. All were healed, including casting out demons (5:12-16).
8. Miraculous deliverance from jail (5:18-21,23; 12:7-11).
9. Casting out unclean spirits, and healing the palsied and lame (6:8; 8:6-7,13).
10. Miraculously transported? (8:39-40).
11. Appearance of Christ to Saul, which was accompanied by a voice and a great light (9:3,6; 22:9).
12. Dead raised (9:37,40-42; 20:9-10).
13. Saul's experience confirmed by experiences of Ananias (9:10,12).
14. Vision of Peter confirmed by visions of Cornelius (10:3-8,17,19-21,28-29,34).
15. Famine foretold (11:27-28).
16. Herod smitten (12:23).
17. Paul announced Elymas would be blind for a season (13:9-12).
18. Although stoned, and left for dead, Paul arose and continued his work (14:19-21).
19. Earthquake which killed no one but loosed the prisoners and opened the doors. Yet no one fled (16:26,28).
20. Paul conferred the Spirit in a miraculous way through the laying on of hands (19:6; compare 8:17-19).
21. Healed through handkerchiefs (19:12).
22. Paul prophesied the outcome of a voyage (27:10,22-25,31,44).
23. Paul suffered no harm, not even swelling, from a viper bite (28:3-6).
24. Paul healed all who were brought to them, including those with fever and dysentery (28:8-9).
25. Although no case is recorded, if they drank any deadly thing it in no wise hurt them (Mk. 16:18).
26. There is a record of where Paul was accidentally bitten by a viper, but Christ also said "they shall take up serpents" (Mk. 16:18). Anthony A. Hoekema wrote: "As we examine the Greek text of Mark 16:18, however, we find that, though the statement about drinking poison is put in a conditional form ('if they drink any deadly thing, it shall not hurt them'), the statement about taking up serpents is not put in a conditional form, but is in the future indicative: 'they shall take up serpents,' as is the statement about tongues: 'they shall speak with new tongues.' . . . If the speaking with new tongues is to be taken as a sign which confirms believers in their faith, why must we not further conclude that taking up serpents is also to function as such a sign? There is as much reason for accepting the one sign as the other, since in both cases the Greek verb is in the future indicative . . ."
27. It should also be observed that Jesus did not say that the sick may recover when they laid hands on them, but that "they **SHALL** lay hands on the sick, and they **SHALL** recover." (Mk. 16:18)

### TONGUES WERE SIGNS

Tongues, as surely as the other miracles, were signs which helped in the revelation and confirmation of the gospel. **FIRST**, truth was revealed through tongues speakers to all those who understood the tongue, or to whom it was interpreted (1 Cor. 14:5-6, 27-28).

**SECOND**, tongues were signs which confirmed the word. Jesus listed tongues with some other miracles which were used by God to confirm the word (Mk. 16:17, 20; compare Heb. 2:3-4). They helped confirm the word on Pentecost (Acts 2:4,6,8,11,33). Paul said they were a sign to unbelievers (1 Cor. 14:22).

Those who do not understand the nature of and the function of tongues prove that they do not

(Continued on page 4)

## Will Christians By-Pass Judgment?

(Continued from page 1)

Those who are otherwise will hear him say, "Cast him into outer darkness." If the "good and faithful servants" are not Christians whom could they be?

I do not want to bypass the Judgment. I am confessing Jesus every day. I will be thrilled beyond expression to see my Saviour face to face, to once again confess his holy name and bow my knees in his august presence. I am looking forward to hearing him say, "Well done." I earnestly desire to hear him say, "Enter into the joy of thy Lord." If we live faithfully in the service of the Master there will be no fear of the Judgment and no reason to bypass it.

Why will Mr. Billy Graham not preach as the apostles did and sound out the gospel commands as they did? Why does he not tell his vast audiences what the Lord commands in Acts 2:38; 10:48; 22:16; Rom. 6:3-4; Col. 2:12; Eph. 5:25-27 and 1 Peter 3:21? Why does he not let men know the truth that makes us free?

## "Sin, Iniquity And Transgression"

(Continued from page 1)

The refusal on man's part to admit his iniquity has led to the idea of truth being relative, and situation ethics. The Bible knows of no such thing as either truth being relative or situation ethics.

### TRANSGRESSION

"Transgression" has to do with our relation to God. Transgression means rebellion, separation, departure. All sin is going away from God. One aspect of sin as indicated in the word "transgression" is contempt for divine law. Every sin is rebellion against God. Among other things, Saul's sin as described in 1 Samuel 15 is called rebellion against God. "Iniquity" suggests law. "Transgression" suggests rebellion against the law-giver. Thus our obligation is not merely to the law but to the one that gave it. The center of all sin is the refusal to obey God and to live for oneself. The word "transgression" emphasizes the ingratitude of the sinner.

### SIN

The word "sin" means missing the aim or goal. Every sin misses the goal at which we should aim. Sin is failure in the great purpose of our being. All sin is a failure. When we sin we fall short of our highest purpose. Whatever we GAIN by sin, we always LOSE more. Every life committed to sin is a failure. The sinner may be counted successful as the world counts success, but he is a failure so far as the individual is concerned and his relationship to God. In Luke 12, in the parable of the rich man, Jesus calls him a fool. His life was a failure because it was life without God, and a life that was characterized by sin. Death only made evident what has been true all the time. It is tragic for one to fail to realize until he comes to face death that his life has been a failure. Sin always fails to secure what is sought. That which Adam and Eve sought to obtain by sin in Genesis 3, they failed to secure. What was true of Adam and Eve is true of every sinner. The very definition of the word "sin" suggests the futility of sin.

There are only two alternatives so far as sin is concerned. Our sins must either be forgiven, or else we will have to suffer the penalty. Exodus 34:7 points out that God is anxious to forgive; but it adds also that He will not clear the guilty. As there are three words to describe our sins, so also there are three words to denote the forgiveness of sin. "Blessed is the man whose transgression is forgiven." (Psa. 32:1.) The only alternative that we have for our transgressions is that they may be forgiven through Christ and the gospel; or else we must pay the penalty of being lost eternally. There is only one that can lift the burden of sin, and that is Christ. We must either let Christ lift the load of sin through the provisions that he has made in the gospel, or else we'll be crushed by it. Our TRANSGRESSIONS are to be covered; but Psalm 32:1 says, "whose SIN is to be covered." The word "covered" suggests the idea of covering some ugly thing. Thus our sins lie before the throne of God and unless they are covered by the blood of Christ, we must face them in the judgment. Finally, Psalm 32 says, "Blessed is the

man unto whom the Lord imputeth not INIQUITY, and in whose spirit there is no guile." The word "imputed" is a mathematical, or a bookkeeping, word. It means non-reckoning. It is as though God had a ledger, and our sins are entered as debts. The only way for this debt to be liquidated is through the blood of Christ. Unless our record is made clean through the blood of Christ, this record will stand forever. It is no wonder that the Bible places the emphasis that it does upon sin, and the importance of our being saved and cleansed through the blood of Christ. His blood was shed in his death. (Jn. 19:31-34.) Sinners must be "baptized into his death." (Rom. 6:3-4.)

## The Miracles, Including Tongues, Were Signs

(Continued from page 1)

have the miraculous gifts of the Spirit. If they did, the Spirit in them would know the nature and function of the tongues.

THIRD, Christ promised the apostles power in order to enable them to bear witness not only to Jews but also to Gentiles (Acts 1:2-5.8). Although Greek and Latin were spoken in the Roman empire, there would be many people who knew only their own native tongue. Many different tongues were spoken, as indicated in Acts 2. For example, the Lycaonians had their own speech (Acts 14:11). Paul, as the apostle to the Gentiles, had a special need for the gift of tongues, and he spoke in tongues more than any one in Corinth (Acts 22:11; 26:17; Rom. 15:16-20,28; Gal. 2:8,9; 1 Cor. 14:18).

As Charles Wordsworth pointed out in his commentary: "The Apostles were led to expect to receive a supernatural ability to do all these things, and the NEED of the gift of NEW TONGUES was certainly not less than that of those other gifts which are joined with it. And it can hardly be said that the Divine Promise was fulfilled, if the power of SPEAKING WITH NEW TONGUES was limited to one or two special occasions, and not applied to the noblest of all uses of speech, that of preaching the Gospel."

The signs confirmed the word. Therefore, we are told of men with gifts in ACTS who spoke "boldly in the Lord, who BEAR WITNESS UNTO THE WORD of his grace, granting signs and wonders to be done BY THEIR HANDS." (Acts 14:3)

## It Couldn't Happen To Us

We of the Church of Christ have long prided ourselves on our "back to the Bible" platform. We have gloried in our strong, plain Bible preaching. False teachers, especially the liberal modernists found things so uncomfortable for themselves that they quickly left us for denominational fields.

When the current "tongue speaking fad" broke out in the refined Protestant groups, everyone said, "It can't happen to us." When unbelieving liberalism devastated the Methodists, Episcopalians and Presbyterians, we shrugged our shoulders and said, "It won't happen to us." When the Christian Churches went from a conservative-Restoration approach to Christianity to a full scale denominational posture in one hundred years, we thought, "It will never happen to us".

I never dreamed a leader in the church would publicly condone "social drinking". Nor did I think I would hear one of our preachers take the stand that we should fellowship the users of instrumental music in worship.

FACE THE FACTS BRETHREN! It has happened to us. But how did it happen? My analysis is:

1. A generation of Christians listened to preaching that was generally "soft". By that I mean the difference between the Church of Christ and the denominations was played down. Basic doctrines of the faith were neglected in teaching.
2. Personal study of the Bible and personal involvement in the work was neglected. Membership in the church for many was hardly more than a social outlet and spectator type of entertainment. This soon became a cold and lifeless brand of religion.

3. Leaders desiring to build reputations of large congregations and great success in adding large numbers to the church left the moral responsibilities of the Christian life far in the background. Before long so much of the world was in the church that leaders found it dangerous to job-security to speak out against these things. Tobacco, dancing, mixed swimming, immodest ladies clothing, membership in secret lodges, social drinking, gambling, divorce and remarriage, and many other such things. The result was and is a situation where most every congregation has to some degree an element of these sins in some of their members. Often these very people have risen to places of leadership.

4. A generation of young men desiring to preach, grew up in the afore mentioned congregational environment. Their education in some of our Christian colleges was geared primarily to the arts and sciences with Bible running a poor second in emphasis, even for preachers. Many of these men seeking higher education then went to denominational seminaries. There, highly skilled modernist planted the insidious seeds of doubt. A pseudo intellectual sophistication was implanted in minds not well rooted and grounded in the faith. This created an attitude that reflected the scriptural standards of the past and made for constant search for the new and unusual in faith and practice. A desire to be socially acceptable in such a denominational environment encouraged a generous appraisal of the sects, in the young minds. Constant feeding of the mind with books, magazines and sermons of denominational error was another factor.

The results: Two teachers recently were forced to leave one of our schools for having fallen into the tongue speaking labyrinth. A teacher was forced to leave another school for publicly expressing that he saw no wrong in using instruments in worship. Several other preachers have been heard to make the same statement. This, of course, is also seen in the interest among some of our people in the Ketcherside movement to unify the Churches of Christ and Christian Churches through compromise.

The list of preachers and members among us who have left the faith is growing all along.

The Gospel Defender recently carried two articles reviewing a letter by an elder, who sought to justify "social drinking".

Many preachers will perform marriages for divorced people in full knowledge of the unscriptural of the case. Most congregations have their share of such unions.

Some "intellectuals" are pronouncing that we have nothing distinctive about our "Restoration plea". They subtly point out, we have a long way to go to be the New Testament Church while the denominations have a lot of truth, especially a sweet disposition. The conscious or unconscious conclusion is that we are about as right as they are wrong, so there isn't enough difference to be concerned about.

Conclusion: Brethren, many watchmen have been asleep on the Walls of Zion. We need to awake to the dangers upon us. Of course, these elements are yet small. But "a little leaven leavens the whole lump." (1 Cor. 5:6) We need to take a strong hard look at the sermons we preach and make them plain, pointed, and above all, Biblical. We must preach the work, the whole counsel of God, whether the brethren like it or not!! (II Tim. 4:2; Acts 20:27.)

Elders must awake to keep an eye on the trends and teaching taking place in their flock. Provide the flock with good, sound reading materials, books by faithful Christians on the faith, Christian Magazines and papers that will fill their minds with TRUTH. (Not denominational approaches to it.)

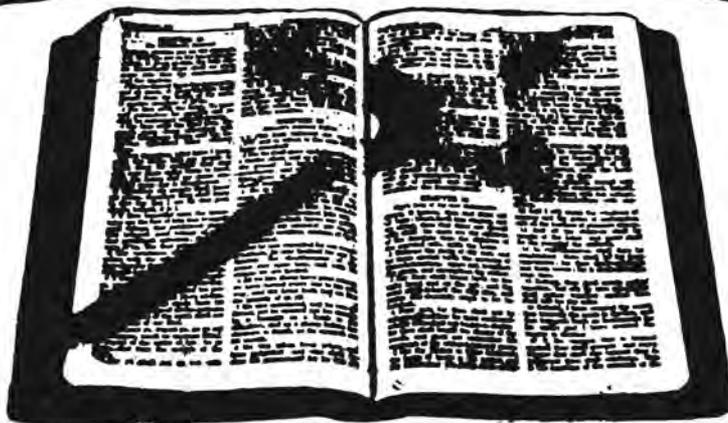
Encourage and bring about daily personal scripture reading. Let our colleges know we want the major emphasis on Bible for our youngsters.

Let us all encourage our preachers to preach the lessons that are needed, the whole counsel. Express your appreciation when they do. Stand by them when the worldly ones complain.

Brethren, it can happen to us, it already has started! May God help us awake from our lethargic sleep of self-satisfaction. Let us with His help seek out the old paths and stand therein.

JOHN WADDEY

# WORDS of TRUTH



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

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

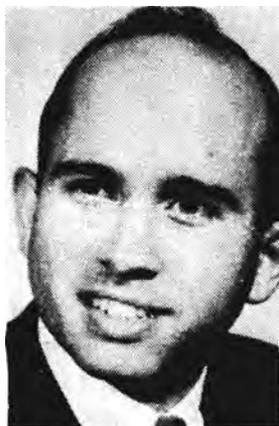
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NUMBER 29

## The Virgin Birth Of Christ

The Christian religion is built upon the fact that Jesus is the Christ, the Son of God. That he was born—not as you or I—but of a virgin by the power of God, without any human father. Enemies of Christ are working unceasingly to discredit this foundation doctrine. The most shocking fact is that some protestant theologians and "ministers" are carrying Satan's flag. For



JOHN WADDY

example, from the DENVER POST, Feb. 4, 1961, this statement by Martin Rist, professor at Denver's Iliff School of Theology, "that belief in the Virgin Birth is now untenable." From TIME MAGAZINE, Feb. 24, 1961 the Very Rev. James A. Pike, Protestant Episcopal bishop of California, said, "the Virgin Birth is a myth."

Are we who believe Jesus was Virgin born, the Son of God justified in our faith? Study with me! Let us see why we believe:

Turn with me to the Old Testament to view the prophecies of Incarnation of Jesus and the Virgin Birth. The O. T. prophecies are the windows through which God admits light on future events.

1. Gen. 3:15 "And I will put enmity between thee and the woman, and between thy seed and her seed, and he shall bruise thy head, and thou shalt bruise his heel." God here tells Satan that the seed, the child of the woman shall destroy him, though he shall suffer at Satan's hands before his victory. The seed of the WOMAN nothing is said of the man! As the woman was first to sin, she also brought salvation into the world. Paul later wrote that, "when the fulness of time came, God sent forth his son, BORN OF A WOMAN." Gal. 4:4.

2. Seven hundred years before the birth of Jesus, the Messianic prophet wrote, "Therefore the Lord himself will give you a sign: behold a VIRGIN SHALL CONCEIVE and BEAR A SON and shall call his name Immanuel" (Is. 7:14). ("which means GOD WITH US"! ) By giving the world a virgin born messiah, God eliminated the possibility that a counterfeit messiah could come. Only the virgin born would be able to lay claim to this office. Matthew quotes this verse as confirmation of his record of the birth of Christ (Matt. 1:22-23).

3. Is. 9:6-7 "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his

government and of peace there shall be no end, upon the throne of David and upon his kingdom..." The King would be human—"a child born", of the lineage of David, yet he would be Divine because he was called mighty God and Everlasting Father.

God foretold of a ruler in Israel whose goings forth have been from of old, from everlasting. Long before the babe was born, the Lord who came to live in that body, had existed as the WORD (Mic. 5:2).

Now to the New Testament we turn to hear testimony.

1. LK. 1:26-38, "the angel Gabriel was sent from God... to a virgin betrothed to a man whose name was Joseph... and the angel said unto her, "Fear not Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called THE SON OF THE MOST HIGH... And Mary said unto the angel, How shall this be, SEEING I KNOW NOT A MAN? And the Angel answered and said unto her, THE HOLY SPIRIT SHALL COME UPON THEE and THE POWER OF THE MOST HIGH SHALL OVER SHADOW THEE. Wherefore also the holy thing which is begotten SHALL BE CALLED THE SON OF GOD." Here Mary testifies that she was a virgin. The angel also foretold the sex of the child.

2. MATT. 1:18-25. "Now the birth of Jesus was on this wise: When his mother Mary had been betrothed to Joseph, BEFORE THEY CAME TOGETHER she was found with child OF THE HOLY SPIRIT... (when Joseph was about to put her away privily) an angel of the Lord appeared unto him in a dream saying, "Joseph thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her IS OF THE HOLY SPIRIT... and Joseph... did as the... Lord commanded him, and took unto him his wife AND KNEW HER NOT TILL SHE HAD BROUGHT FORTH A SON." The genealogy in Matt. 1:1-16 traces all the fathers who begat the sons in the family tree except in the case of Joseph. It is not said that Joseph begat Jesus, but that he was born of Mary. The earthly father's name is omitted and the mother's substituted.

3. Jesus Himself taught he was the, "True Bread of Life SENT DOWN from Heaven," (Jno. 6:32-38), and in numerous cases he asserted that he was divine and no mere man!

4. PAUL WROTE. He declared Christ to be the SON OF CHRIST with power, Rom. 1:4. And again that, "God was manifested in the flesh... ", I Tim. 3:16.

5. The following Christian leaders testify in writings still extant, that the Church of the second century believed in the Virgin Birth. Aristides, Iraenaus, Tertullian, Justyn Martyr and Ignatius.

Ignatius of the church in Antioch of Syria (who died in 117 A. D.) wrote, they were "fully persuaded as touching our Lord, that He was truly of the race of David according to the flesh, but Son of God by the Divine Will and power, truly born of a virgin and baptized by John..." (Letter to Smyrna 1:1-2.)

THINGS DEPENDENT UPON THE VIRGIN BIRTH: The Modernist who denies the Virgin Birth glibly assures us that this does not weaken the position of the Christian Faith—(by their fair words and smooth speech they deceive the heart of the innocent) consider the following:

1. Jesus is either divine as pictured in the Bible or else He was one of the biggest impostors the world has ever seen. If He were born naturally as the liberals say, then we should apologize to the Jews and admit they were right when they accused Him of blasphemy for making Himself equal with God!

2. His Lordship: Time and again Jesus is referred to as Lord, yet the word Lord, in both the old and new testament has to do with "The supreme being or God of the Universe." If He were human born, He cannot be Lord!

3. The Saviourhood of Jesus. His name means He shall save His people from their sins. NO MERE MAN can save himself, much less anyone else, because he is in the same quicksand of sin. Jesus CAN SAVE because He is divine. He has all the power of God at His hand and He was sinless, but this too demands His Virgin Birth.

4. The Bodily Resurrection: Has any ordinary man ever been raised from the dead?—never to die again? Jesus was—but He was no ordinary man, He was God in the Flesh—Virgin Born.

5. The second coming of Jesus CANNOT BE, if He were only human born. For He surely died and today His dust is mingled with the soil of Palestine if He were mere man. But the Virgin Born-Divine Man has the power to come again.

6. If He were but a human, born of an earthly father, then He could not atone for our sins on the cross.

7. If Christ is not the Word of God come down to earth, born of the Virgin Mary, then we can have no hope for a resurrection and life after this life.

8. If Jesus was not Virgin Born, then either He was the production of pre-marital fornication on the part of Joseph and Mary, or the illegitimate son of some unknown father!

9. To reject the Virgin Birth as unscientific because it is so obviously a miracle would force us to also reject the whole Bible, God and Christ! All stand or fall together, miraculous!

"The men who deny the Virgin Birth, ... that they may the more easily be delivered from carrying the baggage of the miraculous, who shift

(Continued on page 4)

## WORDS of TRUTH

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## Are You Personally Involved?

It is easy for members of the Lord's church to stand off as spectators and criticize those doing the work of the Lord. It is harder to cease the say "Let George do it", and say, "Here am I, Lord, Send me." (Isa. 6:8.) It is easy to see the faults of others while doing nothing yourself. You are too idle if you have no time for anything but to look for motes in the eyes of others, while you have the beam of "do-nothing" in your own eyes. (Mt. 7.)

Let's begin with the local church. Many men spend their time criticizing the elders for not doing the work of the church, as well as their own. But what about the critic? If he is so well informed and wise as to see all the imperfections of the elders, why is he not an elder? Why has he not so lived and labored and achieved as to have the confidence of the whole church and be an elder? Or, could it be that the church knows too much about him? Maybe he would want to be appointed just for the honor of the appointment, and not for the work to be done.

Or, maybe, the elders are not getting involved in the church and its work as they could, and should be. Maybe, they are waiting for "George" to do it all, and leave them out? Or, could it be that they are doing all they can, and have time to do? A few men can't do all the work of the whole church. However, the elders of the church could appoint men for some of these things being neglected in the church. They should teach all the members to look about themselves, and around them, and find something to do which will glorify God. A member must be blind who could not find anything to do for the Lord. Just think of those poor and needy; those blind, or crippled, or sick at home, or in the hospital. Think of those absent from the church worship and services. Think of some you know to be in sin, and needing a friend. Think of those needing to be taught--needing a tract, a paper, like WORDS OF TRUTH. Think of your telephone, writing a letter, sending a telegram. Think of young people whom you might help by a pat on the back and a word of warning, or of deep appreciation, and the like. Think of a couple who are about to be divorced and counsel them not to do it. Think of those who have been caught in the clutches of the law, and let them know that you are their friend, and will help them to do right and be a good citizen, if you can. Just let them know--that is the first step. Think of a world of unhappy people, and cheer up some of them. Prepare a meal for the poor, the



GUS NICHOLS

crippled, the lame and cheer them up. Let your light shine.

Think of those whom you could congratulate, many of them would be encouraged to know others appreciate something they are doing. Give others heart to keep on keeping on. **GET INVOLVED!**

Give some one a Bible, perhaps an old copy, if you can't give a new copy. Give a good book. lend a paper or a book. Even lend some one your very own copy of a good Bible. Explain the references, the dictionary, the concordance, the maps, which many do not know how to use. Put some passage on a card and pass it on to someone. My point is, **GET INVOLVED!** You are in the vineyard of the Lord, now **GO TO WORK.** You can't go to heaven on the ground that you criticized the faults of others, to their backs, while wanting others to overlook your own faults.

Give money, Yes, **MONEY!** The kingdom of Christ cannot be supported without money any more than our own civil government, without taxes. Yes, **GIVE!** Get involved! Lay up treasures in heaven which will abound to your account there. (Mat. 6:19-21; Phil. 4:14-18.) Give into the church treasury to help the church meet its budget. Glorify God through the church for which Jesus gave every drop of his precious blood. (Acts 20:28; Eph. 3:20-21.) Help the church to be the pillar and ground of the truth. (1 Tim. 3:15; Eph. 3:8-11.) The church is to be a candlestick to hold up the gospel-light and let it shine unto a lost and sinful world. (Mat. 5:14-16; Phil. 2:12-16.) Without the gospel, and the support necessary to have it preached unto all the world, all are in total spiritual darkness. (2 Cor. 4:3-7.) So, arise, and let your light shine, right where you are. Each one can shine in his own dark corner--you in yours and I in mine. You reach your neighbor, and I reach mine.

Even if you can't preach by word of mouth or teach any one in that manner, you can attend all the services of the church, keep your lamp trimmed and brightly shining. You can strive to live like Jesus lived and to imbibe his Spirit, partake of his divine nature, and let his mind dwell in you. (Heb. 10:25; Jas. 4:17; Phil. 2:5; 2 Pet. 1:4; Rom. 8:9-11.)

Brethren, all the time left is getting away from us, as fast as the watch can tick. The old clock of time will not stop for us to get ready. Like Jesus, we must work the work of God, while it is day, for the night cometh when no man can work. (Jn. 9:4-6.) The day of our lives is now far spent! The sun is sinking in the golden west! The night cometh on! Brethren, for God's sake--for Christ's sake, for our own soul's sake, and for the sake of nearly three billion lost souls in a lost and benighted world, "Without God and without hope", arise and get involved.

You can pray, even several times a day, for those who are Christians and teaching and striving to live the truth. You can pray for gospel preachers, for the elders, the deacons, for Bible class teachers, for everyone who lives a godly life, and those giving as prospered to spread the gospel, and for every true church of the Lord, everywhere--for our foreign missionaries, for every personal worker--for our brotherhood. (1 Pet. 2:17.)

There is work for everyone. No one is left without something to do. The church is the Lord's vineyard. (Mt. 20.) Hear Jesus saying, "Go into my vineyard and work." Don't offer excuses to salve a sinful and smarting conscience, but use the salve of humble confession, total commitment to Christ who committed his all to save us from everlasting punishment for our sins!

You can stand behind our preachers, elders and deacons, our song leaders, our Bible class teachers, and help them to do better, instead of trying to go to heaven on ground that you were not a lawless criminal. O, brethren, let us arise, and get involved. Learn what you can do, and do it with all your might. Develop your own talent, and stick to your task. Do not try to major in all fields of activity. Don't scatter your efforts too much. Don't try to preach and be everything else at the same time. If you are a teacher, major in your teaching. If a song director, study to excell in doing your job right. Plan your work. Select your songs. Take time to get the right pitch, and hold

that pitch to the last word.

If you are a preacher, fill your heart with the word, and out of the overflow preach the mighty, powerful gospel of Christ. Let each member of the church stick to his bush. Paul exhorted Timothy to give full time to study and preaching, etc. (1 Tim. 4:12-16.) Of course, make tents to support yourself if you must. But **PREACH THE WORD.** Preach it if the world likes it--and preach it if the world will not even courteously listen. "PREACH THE WORD". (2 Tim. 4:2.) Don't preach anything else. And don't leave the word unpreached. The seed must be sown. (Psa. 126:5-6; Lk. 8:11; Mk. 4:14.)

Don't expect every member of the church to do the same kind of work in all cases. Let each man be himself. Let each work, "According as God hath dealt to every man the measure of faith." (Rom. 12:3.) "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:4-5.) The hands, feet, eyes, ears, etc, do not all have the same job--the same work to do. (1 Cor. 12.) "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity (with liberality); he that ruleth, (as an elder), with diligence; he that showeth mercy, with cheerfulness." (Rom. 12:6-8.) This means that we can't all do the same things in the church. Everyone can't be an elder, or a song leader, or teach a Bible class, or publicly preach the gospel; or, even learn to personally win souls by teaching them. **BUT WE CAN ALL DO SOMETHING, AND SHOULD--AND MUST--DO IT, AND DO IT DILIGENTLY AND ZEALOUSLY AND FAITHFULLY, OR WE ARE NOT CHRIST-LIKE--NOT REAL CHRISTIANS. WE MUST GET INVOLVED!** "WEREFORE, AWAKE THOU THAT SLEEPEST, AND ARISE FROM THE DEAD; AND CHRIST SHALL GIVE THE LIGHT." (Eph. 5:14; Rev. 3:1.) Get involved, **GET INVOLVED!**

## A Beautiful Deed

"SHE HAS DONE WHAT SHE COULD. . .

A BEAUTIFUL THING"

By EARLE McMILLAN,  
Assistant Professor of Bible  
Abilene Christian College

Common denominators for Christianity are many. Perhaps the lowest of these is a cup of cool water. Jesus taught that a kind extended hand holding a cup of water for one in need could silently convey the basic truth of Christianity.

This fundamental principle is also manifest in the story of the woman who broke open an alabaster cruse of expensive ointment and poured it over Jesus' head (Mark 14:3-9.) In this incident--at least as far as the text is concerned--a woman in silence preached the love of God as contained in the "first commandment." This lavish gift was the expression of love, devotion and discipleship. It was indeed a sermon in action. Jesus' own comment establishes this fact, ". . . whenever the gospel is preached in the whole world, what she has done will be told in memory of her." Eloquent silence--a sermon still in circulation.

At least two lessons should be observed, one for men and one for women. That for the woman is more obvious. That is, that there are many tasks within the structure of Christianity with which women can, should and must preach the gospel.

The lesson for men is more implied than expressed. We **MUST** "get it through our heads" that women are reflective, thoughtful, capable human beings; that they have insight and are able to implement this insight with direct, forceful action. In short, we must learn that when a woman says "for better or for worse," she means just that, and that she is capable of laying her very life on the line to prove it.

## The Sin Of Religion Hypocrisy

The sin of religious hypocrisy receives its most scathing rebuke in the entirety of Matthew 23. In no other Biblical chapter has Inspiration dealt so fully and severely with the glaring sin of hypocritical actions as here. From the beginning of the chapter to the end of the portrait of the religious hypocrite is painted in the darkest of colors by the Master Teacher. "Woe unto you, scribes and Pharisees, hypocrites" appears repeatedly in this chapter.



ROBERT R. TAYLOR, JR.

The word hypocrite at one time referred to an actor. He acted a role in the play which he did not live in everyday life. Gradually the term came to describe one who appeared to be something that he was not. The picture of his heart and his outward portrait were entirely different. Outwardly he appeared to be what inwardly he was not.

In the days of our Lord's personal ministry the scribes and the Pharisees were religious hypocrites. Christ likens them to a group that goes to all kinds of effort to clean the outside of the cup and to make sparkling the external portion of the platter. (Matt. 23:25-26.) They felt no concern or uneasiness at all about the contents inside the container. Inside was a fullness of extortion and excess. How would you like to approach the dining table at the hostess' home and observe from afar how bright and sparkling the outside of the coffee cup was but upon closer examination you saw the inside was full of filth? The hostess had spent her time in washing the outside to make it sparkle but had not touched the inside of the cup in weeks! Such would cut short the joys of that meal.

Jesus found a sizeable portion of the Jewish leadership to be in this very condition. They knew how to present an excellent front. They were successful in grooming well the external man. They knew how to present a pious demeanor in their daily contacts with unsuspecting Jews. Behind the veneer of that deeply apparent religious appearance however lay a group filled with corruption and impurity. They prided themselves on being teachers of the law but would not exert a finger in the practice of the Mosaic covenant. (Matt. 23:2-4.) What works they did were done to receive human approbation. (Matt. 23:5.) Seeking places of honor at the feasts, sitting in chief seats in religious services and receiving high sounding salutations in the public marts constituted the very essence of worldly acclaim for them (Matt. 23:6-7.) Though they were religious leaders and instructors of the people they became obstacles on the way leading to the Messianic kingdom. They did not enter themselves and obstructed the way of those who were seeking the heavenly kingdom. (Matt. 23:13.)

Cheating a widow out of her inheritance could be sandwiched into the period separating the morning and afternoon hours of long prayer. (Matt. 23:14.) Great interest was manifested in gaining one proselyte for the cause of Judaism but when they finished with him he was "twofold more the child of hell" than they were. (Matt. 23:15.) They had worked out a system which made binding some oaths when connected with certain objects but left them free to ignore other oaths when connected with other objects. (Matt. 23:16-22.) Garden herbs were tithed with exacting care while law, judgment, mercy and faith were trampled under foot daily. (Matt. 23:23.)

With great emphasis Jesus accused them of straining out the gnat while swallowing the camel! (Matt. 23:24.) "They majored in minors and minored in majors." They were like whitened sepulchres but inwardly were filled with uncleanness. They presented for the public eye an image of righteousness but for God's eye their

heart was "full of hypocrisy and iniquity". (Matt. 23:29.)

They placed high priority upon honoring the tombs of prophets and garnishing the sepulchres of the righteous and yet broke daily the very precepts these prophets of the past had spoken. How could they show honor to Micah, Jeremiah, Isaiah or any of the other renowned prophets of the Old Testament era when they openly repudiated the very Messiah these prophets prophetically declared? Even then they were planning the death of him who was the fulfillment of Old Testament prophecy.

They belonged to the same breed of flagrant violators as did their infamous ancestors. "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." (Matt. 23:31.) It but remained for these insensitive leaders to finish filling the iniquitous cup of their fathers. (Matt. 23:32.) Scathing synonyms for their type of religious hypocrisy were "serpents" and "vipers". They could not escape the damnation of hell in their condition. (Matt. 23:33.)

## The Church, The Pillar And Ground of The Truth

### I. INTRODUCTION

1. I Tim. 3:14,15. House here means family. The word house often used in the sense of a family or household (Heb. 11:7; Gen. 7:1; Jos. 24:15; Acts 2:36; Acts 10:1-3; Acts 16:31; Acts 18:8; I Pet. 4:17; Heb. 3:6).
2. The house, household, or family of God is the church of God. The church is the pillar and support of the truth (I Tim. 3:15). As the house depends upon the pillars and ground under it to hold it up, and support it, so the truth must depend upon the church to hold it up and keep it from falling down and down into forgetfulness, and into blasphemy (Tit. 2:1-5).
3. However, the Catholics are wrong in thinking that the truth depends upon the church for its veracity or truthfulness. The word of God is true whether the church believes, teaches, practices, or supports it, or not (Rom. 3:3,4; II Tim. 2:13).

### II. BUT THE TRUTH DOES DEPEND UPON THE CHURCH FOR ITS PROCLAMATION.

1. It has no voice of its own, with which to proclaim itself. It is in the hands of men — earthen vessels (II Cor. 4:7).
2. The church is God's teaching institution; — God's missionary society (Isa. 2:2,3; Eph. 3:10; I Tim. 3:15).
3. The truth does not depend upon the government nor the state, nor the army, etc. for its support, or to teach it.
4. The Great Commission is to be carried out by the church (Matt. 28:18-20; Mk. 16:15,16; Lk. 24:46,47; I Tim. 3:15).
5. The church is to teach the truth through its members privately (Acts 8:1-5; 18:24-27; I Tim. 2:11,12).
6. The truth may be taught publicly and privately, in the market places, in the homes, etc. (Acts 17:17; Acts 20:20; 11:26; 2:42).
7. We should train teachers who are faithful, and able to teach (II Tim. 2:2; Heb. 5:12).
8. We may use gospel papers, tracts, books, church library, telephone, radio, TV, write letters, etc. The command is to "teach" (Matt. 28).

### III. THE CHURCH AS A CONGREGATION SHOULD BE THE PILLAR AND GROUND OF THE TRUTH.

1. Rom. 16:16. "Churches of Christ" were congregations.
2. Acts 11:22-26. The church at Jerusalem

sent Barnabas as a missionary to Antioch — a new congregation to aid it in evangelism.

3. Acts 13:1-5. The church at Antioch later sent out missionaries.
4. Acts 22-32. The church at Jerusalem again sent out missionaries to aid another church in evangelism.
5. It is right for the church to support those who labor for it and are sent out by it (I Cor. 9:1-16).
6. It was right for churches to support Paul in mission work (Phil. 4:14-19).
7. II Cor. 11:8. Churches cooperated in aiding another church in evangelism. The fact that the record does not say whether or not the funds were sent directly to Paul or to the church for Paul proves that it would not make any difference, or God would have said which way it was to be done.
8. It is not wrong for one church to send money to another church to aid it in its work (Acts 11:29-30). Or churches (I Cor. 16:1-3).

## Do We Violate 1 Cor. 14: 39e

JAMES D. BALES

Robert Meyers, said he did not have the experience of speaking in tongues and never expects to have it, wrote: "What some congregations and colleges of the Churches of Christ now risk is an action in direct defiance of the unequivocal words of Scripture:

"DO NOT FORBID ECSTATIC UTTERANCE. (I Cor. 14:39) In an all-too-typical failure to read carefully the instruction given in I Corinthians 14 for dealing with tongue-speaking, the Churches of Christ are not putting themselves into the unbelievably absurd position of attempting to quench the Holy Spirit Himself." ("Tongue-Speaking in Churches of Christ," RESTORATION REVIEW, April, 1967, pp. 67, 69). Meyers, in this statement, is affirming that these are genuine miraculous gifts of tongues which these people are experiencing today.

Paul did not authorize so-called ecstatic utterance, so we cannot forbid what he authorizes when we oppose such utterances. The Bible does not authorize what is called tongues speaking today, nor the conflicting doctrines which these speakers advocate. Therefore, we are not quenching the Spirit nor opposing Paul's instructions in opposing the current tongues movement. We are heeding Paul's instructions to prove all things, and hold fast that which is good. (I Thess. 5:21). If we follow the conflicting doctrines of the various tongues speakers, we shall be quenching the voice of the Spirit which speaks to us through the word of God. Paul said that tongues would cease, and they have ceased. (I Cor. 13:8.)

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ATLANTA HIGHWAY,  
MONTGOMERY, ALABAMA.

## The Virgin Birth Of Christ

(Continued from page 1)

the fatherhood of Jesus from the eternal God to the act of some sinful man, are paying a dear price for their jaunty endeavor to accommodate the supernaturalism of Christianity to the poverty smitten weakness of their own faith, and the noisy clamor of an unbelieving, spiritually ignorant and scoffing world. Jesus the pre-existent Christ, lived from the beginning with the father. He himself was the great Creator and is the great sustainer of all things. Christ, the Creator, through the Virgin Birth, became flesh and took the form of a created being. Through his super-natural birth Christ (who is God) became man without ceasing to be God.

**JEHOVAH BROUGHT EVE INTO THE WORLD FROM THE BODY OF A MAN WITHOUT A MOTHER. HE BROUGHT JESUS INTO THE WORLD FROM A WOMAN WITHOUT A HUMAN FATHER."**

"Not one shred of evidence has been brought to light, either out of the earth or from the monuments, or from the shelves of old libraries. Not one single fact has been discovered by telescope or by the microscope, or the spectroscope, or any other instrument of science? not one scintilla of evidence has been found either in heaven above, or in the earth beneath, or in the waters under the earth, to invalidate the historical integrity of the Virgin Birth of Christ."

Modernists are like Hymeneus and Alexander—they have made ship wreck concerning the faith and they over-throw the faith of some. You who still believe in God and the Bible, should rise in holy indignation and drive them out of the houses of worship. If men wish to be Atheists, let them leave the churches.

Where is the Liberal-minded man of the cloth who will meet me in a public discussion of these issues?

### Walking Disorderly

Mr. Gus Nichols  
1500 Sixth Ave.  
Jasper, Alabama  
Dear Brother Nichols:

We have a person in the church that will not contribute money to the work here. The "reason" is that we waste the church's money. Such is not the case. We even had to stop paying for the janitorial work to be done because we were not meeting our budget.

I preached sermons on fellowship in which I expressed my understanding that the conduct of the one not contributing constituted walking disorderly. The brethren said they had never heard the scriptures explained that way and did not think they should admonish the person and follow through with other disciplinary action if there was no repentance.

Enclosed is an article in which I have precisely stated my understanding of 2 Thess. 3:6-15. Please examine it and inform me if you think I am wrong or if you endorse what I have written.

The members here receive "Words Of Truth" and enjoy it. Although my purpose in sending the article is not to submit it for publication in your paper, if you do endorse it and think it would be helpful to others, please feel free to use it as you wish.

About four years ago I visited in your home for lunch along with Jim Fowler Jr. I enjoyed that very much. I would not miss this opportunity to tell you I appreciate your life of service. I and many others will long benefit from your work.

I will appreciate any help you can give me in regard to my query.

Gratefully yours,  
Terry Liles

#### WALKING DISORDERLY TERRY LILES

In his second letter to the Christians at Thessalonica, Paul wrote: "Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thess. 3:6) It is important that we know how a person

can be guilty of walking disorderly lest we take extreme positions on this scripture. One extreme is classifying as the disorderly only those idolent persons who will not work for a living. The opposite extreme is putting every kind of behavior one finds distasteful in this category simply because he doesn't like it. This approach is just as faulty as placing everything one doesn't like under the heading of "such like". (See Gal. 5:21)

Thayer's Lexicon defines "walking disorderly" as being neglectful of duty and walking out of the ranks. In verse 11 Paul tells what some of the Thessalonians did to become guilty of this sin: "For we hear of some that walk among you disorderly, that work not at all, but are busy bodies." Let us look behind their specific sin to find the PRINCIPLE they violated. Here it is: The principle is that of having no fellowship in the work as well as in the blessings and comforts that result from work. The brethren at Thessalonica did not want to have fellowship in laboring from early morning through the heat of the day but they did want to have fellowship at the supper table. But cannot the principle be violated in other specific ways? Can it not be violated in the work of the Kingdom as well as in secular work?

These brethren were also busy bodies. The expression in the Greek text literally means "doing nothing but doing around". (A.T. Robertson, WORD PICTURES IN THE NEW TESTAMENT, volume iv, page 60) Thayer defines the expression as follows: "to bustle about uselessly, to busy one's self about trifling, needless, useless matters." They not only neglected their own work, but meddled in that of others.

In the church of our Lord there are those who will not have fellowship in the work. A brother who will not put forth his efforts and share in a work he is talented to do because he has a little quibble about some unimportant matter is walking disorderly. A person who can but will not contribute into the treasury of the church is refusing to share in the burden of the work and is walking disorderly. A brother or sister who never does a thing to build up the church but is constantly criticizing the efforts of others is violating exactly the same principle the Thessalonian brethren violated.

Care must be exercised in order that we do not classify as disorderly those who do not have full fellowship in the work because of some weakness or discouragement. In regard to these, Paul said, ". . . encourage the fainthearted, support the weak. . ." (1 Thess. 5:14) The spiritually-minded can distinguish between these and those who have a self-willed, parasitic, and meddlesome attitude. Once the distinction is made, the faithful have this obligation: "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3:14, 15)

(Note: A timely and true lesson. Editor.)

### "The Sacredness Of Marriage"

MAX R. MILLER

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

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

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

tender and loving nature and is perfectly prepared by God to make a home of love, peace, and comfort for man and his offspring. All this was in the mind of God when he said, "I will make a helpmeet for him."

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

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

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

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

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

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

Via: THE COUNSELOR—Jackson, Tennessee

**KENNETH REED  
AT SIXTH AVENUE  
IN JASPER, ALA.,  
MONDAY NIGHT  
THROUGH THURSDAY NIGHT,  
JULY 27-30; 7:30 P.M.**

The theme each evening will center around the subject of "A Christ Controlled Life."

This is an area-wide effort to be attended by many from various congregations in our county, and adjoining counties.

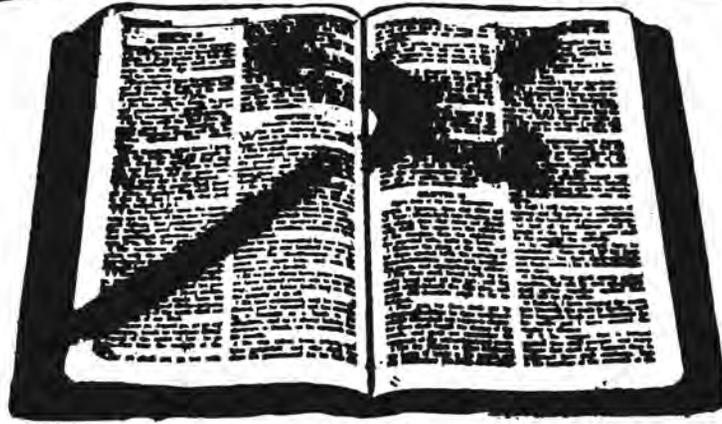
Over one thousand (1,000) are already committed to attend. This series of four nights is being held at Sixth Avenue in Jasper, only because we have the largest auditorium in the county.

Loud speakers will be installed in our large foyer, or lobby, to try to take care of the overflow in attendance.

The congregational singing, and simplicity and power of the word preached by our beloved Kenneth Reed will draw the great crowds. An area-wide prayer meeting will be held at 6th Ave. Church Saturday night, 6 to 6:30. Come and bring others.

GUS NICHOLS

# WORDS of TRUTH



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

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

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## Religious Hypocrisy In A Modern Setting

During the personal ministry of Jesus no sin he confronted received greater condemnation than the sin of religious hypocrisy. No sin prompted greater severity of language than that employed by Jesus in Matthew 23. His attitude toward religious hypocrisy is still now what it was then. It enjoys now no more approval in heaven's eyes than it did twenty centuries ago. Perhaps two of the things which make this sin so odious to the Godhead is the lack of courage connected with the sin and insincerity which has always been the foundational basis of hypocrisy. There are two forms of modern religious hypocrisy which we propose to note in this article.



ROBERT R. TAYLOR, JR.

### PRETENDED GOODNESS

A person may pretend to be more saintly, more pure than he really is. Such was the nature of the religious hypocrites of Jesus' day. Outwardly they appeared to be pious; inwardly they were impure and corrupt. A religious hypocrite seeks to make people think he is much holier than he really is. He may seek to establish a reputation for purity and yet be extremely sensual of heart. He may want people to think he is devoutly religious when he is in the public light, but may be totally lacking in fervency of spirit and ardency of soul when alone. He may pray beautiful prayers of praise at a Sunday morning service and yet curse, drink, gamble and commit immorality when away from home on a business trip. Some are not away from home what they appear to be at home. People at church may think Brother A is the very epitome of a Christian gentleman and yet his family knows him to be a completely different person at home. Those on the job may think he is a good man but at home he has not spoken a kind word in years save when company was present. The religious hypocrite can sing with holy and hallowed tones songs about devout attachment to Jesus and love for the church and yet deliberately miss the next dozen services which are held in honor of this Jesus and to expand the borders of God's kingdom. He may lead a dismissal prayer to bring us back at the next appointed hour when he has no intention to be back himself. (Such brethren should NEVER be used in worship leadership. Such makes a sham of our worship!) The religious hypocrite may feel his eyes get moist when partaking of the Lord's Supper on Sunday and feel

no pangs of conscience at all in cheating a poor man in a business bargain the next Monday morning! He can wax eloquently in praising the Sunday sermon and yet it may last him for three months. Inwardly he feels like the lady who said it did not take as much religion for her as for some people. This writer has frequently started meetings on Sunday morning and received commendations of much apparent warmth from some present as they left the service. Need I tell you I never saw some of them again the rest of the meeting! This is putting something into words that is not genuinely felt in the heart. The religious hypocrite does not need to change his outward actions to match his inward thoughts. Such would make him more consistent but would not change his ultimate destiny of damnation. **HE NEEDS TO CHANGE HIS HEART** in order that piety of soul may match his outward manifestation of devout actions. This then would be the type of consistency that really counts for something. Such would give real depth of meaning to the adage "Consistency, thou art a jewel."

### PRETENDED BADNESS

Be it recalled that hypocrisy is really a failure to act one's real self. One may be afraid to act his true colors. Insincerity is at the foundational basis of all hypocrisy, whether it be a pretense to act a better part than we really are, or a worse part.

Young people who have received Christian training throughout their childhood will not doubt face some of the problems we have in mind. They have been taught that profanity is wrong. They have grown up in a home in which this practice was conspicuously absent. They know from the scriptures that God's youth just will not soil his lips with profanity. Yet they may find themselves at school, at work or at play with a majority who have received no such training. Seven out of ten may use terms of cursing rather profusely. This majority may decide to engage in a word battle to bring the thirty per cent down to its level of language. Those in the minority, and especially during the years when peer approval runs so strongly, may decide to give in a little bit and show off with a few unbecoming words of their own. They are not representing their true selves. They know such is sinful but allow peer approval to dominate them.

They know also that obscene stories are wrong. Christian tongues should not peddle them and Christian ears should not be willing recipients. Christian lips should not meet these stories with a hearty laugh or an approving smile. And yet Christian youth may sometimes give in and participate in this sin of the tongue knowing all the time such is wrong. Later the wheel of conscience will terribly afflict them as it turns

against their morally sensitive nature. These young people have projected a pretended badness. They wanted their friends to think they were worse than they really are.

Christian young people have been taught that such things as drinking, dancing, immodest dress, gambling, dishonesty, drugs and immoral behavior between boys and girls are off limits for them. Such opposition on their part has been deeply ingrained into their impressionable hearts with home training, in Bible classes, from the pulpit and in their own personal study of the Bible. Yet many of their youthful contemporaries have received no such training or if they have, they ignore it. There can be an immense amount of pressure brought to bear in making Christian youth conform to devilish standards. Sometimes a young person does not possess sufficient courage to withstand this bombardment. He may give in and take a drink knowing deep down that he is sinning. A young lady may decide to dance to show the crowd, and yet do so with an uneasy conscience. Young people who know better may get hooked on drugs rather than defy what others are doing. They may engage in immoral actions to prove they are no longer "prudes" or holdovers from the "puritan past." They are pretending to project a worse self than they really are. Of course what they are doing is wrong but they know it. Their heart tells them it is. They are bucking their sensitive conscience every step of the way. There is no fun in such actions because of conscientious fears—just the desire to be like the crowd, at least outwardly.

Young people may find themselves in positions where Satanic evolution holds an almost universal sway. In such a group a creationist would be an old-ball. He would be out of place. The temptation may run strong to appear just like these worshippers of godless scientism or "science falsely so-called." There may be a pretension of unbelief toward the Genesis account to please some empty-headed professor who denies God. (The word for fool in the Hebrew text in Psalm 14:1 and 53:1 styles the atheist as an "empty person.") There may be a pretension of unbelief to fit in with prevalent infidelity on the college campus. This, too, is hypocrisy. Christian young people are pretending to show a concept which everything in their heart denies.

Older people can fall victim to this pretension of badness also. There is less excuse for older people, though, for added years of life should have developed in them more courage and greater wisdom which would enable us as we grow older to resist this hypocritical temptation. Yet the writer has known older Christians who pretended to like the bottle, hear the smutty joke or frequent

(Continued on page 4)

# WORDS of TRUTH

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GUS NICHOLS

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## "That Is All I Am Saying"

Please read carefully with me, the following scripture from the pen of the inspired apostle, Paul. "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, SAYING NONE OTHER THINGS THAN THOSE WHICH ARE PROPHETS AND MOSES DID SAY SHOULD COME: THAT CHRIST SHOULD SUFFER,



GUS NICHOLS

AND THAT HE SHOULD BE THE FIRST THAT SHOULD RISE FROM THE DEAD, AND SHOULD SHOW LIGHT UNTO THE PEOPLE, AND TO THE GENTILES" (Acts 26:22-23). In these verses Paul is defending himself and his teaching before king Agrippa. In other words, he says, "All I am saying is what Moses and the prophets said." Regardless of what others were saying, Paul was saying nothing new, or different from what was in their Bible, and what the prophets said should come to pass. "THAT IS ALL I AM SAYING." He was saying nothing but what other inspired men had also said. All he was saying was in keeping with what all inspired men had said, was in harmony with all the scriptures, even with all Moses and the prophets had said would come to pass. That was all Paul was saying, and he was in good company when all he was saying was what all inspired men had said. Any man is one safe ground when all he is saying is in the Bible, and is in harmony with all the scriptures. If Paul had added his own opinions and man-made laws to what Moses and the prophets had said, he would have been saying too much. But he was, "Saying none other things than those which the prophets and Moses did say should come" (Acts 26:22). Any man who teaches contrary to the prophecies of the Old Testament is a false teacher. Christianity is the fulfillment of the Old Testament prophecies.

The Bible said Jesus would be born in Bethlehem of Judea (Mic. 5:2). But the Book of Mormon says he was born in "Jerusalem"—that Jerusalem was the place (Alma 7:10). Mormons are saying, "Other things than those which the prophets and Moses did say should come." And, they are not in company with Paul. Paul was saying only what the Prophets said, and Mormons are not.

The prophets foretold that Christ would come into the world at the first coming to die for our sins, to set up his kingdom and reign in a spiritual kingdom (Isa. 9:6-7; Jn. 18:36; Mk. 1:15; 9:1). But Premilennialists say something different from the prophets. They say the prophecies of the Old Testament concerning a coming kingdom, when

they were written, did refer to the first coming of Christ; but now they refer to his second coming, and that he did not set up his kingdom at his first coming as the prophets had said he would, but will set it up at his second coming. Paul was, "Saying none other things than those which the prophets and Moses did say should come" (Acts 26:22). But Premilennialists are saying something, "other than" what the prophets said "should come." Like Paul, we, as gospel preachers, are "Saying none other things" than what the scriptures say.

God promised unto Abraham the land of Canaan, and to his seed after him. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:14-15). Then in the next chapter, "And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their (go into Egyptian bondage, G. N.), and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. . . But in the fourth generation they shall come hither again; (not thousands of years later, as taught by premilennialism), for the iniquity of the Amorites is not yet full" (Gen. 15:13-16).

Stephen said, "And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that they shall come forth, and serve me IN THIS PLACE" (Acts 7:6-7). Now, was Steven saying "None other things" than what the scriptures say? Did God ever give the land of Canaan unto the seed of Abraham?

Premilennialists say the promise to Abram has not even yet been fulfilled. But what saith the scriptures? Remember, Stephen spake "None other things" than the scriptures had said. He said, "But WHEN THE TIME OF THE PROMISE DREW NIGH, which God had sworn to Abraham, the people grew and multiplied in Egypt" (Acts 7:17). Now, what about the time for the fulfillment? Yes, this scripture says, "When the time of the promise DREW NIGH", etc. It follows that God did bring the seed of Abraham out of Egypt, through the wilderness and into the "Promised" land. Now let us read from Joshua who says they did receive this land, and possessed it, and contrast the Bible with premilennialism.

Joshua says, "And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein, and the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. THERE FAILED NOT OUGHT OF ANY GOOD THING WHICH THE LORD HAD SPOKEN UNTO THE HOUSE OF ISRAEL; ALL CAME TO PASS" (Josh. 21:43-45).

Please read again the foregoing scripture, and see how false teachers are deceiving the people when they are saying the Jews must yet fulfill the promise and oath sworn unto Abram to give this land unto them. These false teachers say God never did fulfill his promises to give them all the land, and that he must do this in the near future of our day. But we read on in the next chapter, "And now the Lord your God hath given rest unto your brethren, AS HE PROMISED THEM: therefore, now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side of Jordan" (Josh. 22:4).

Now read carefully the following scripture and see that God did give them the land, as he had promised it unto Abraham: "Thou art the Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Caldees, 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).

God is no longer under any promise to gather all the Jews and give unto them the land of Canaan, for his promises to give them this land have already been performed, more than two thousand years ago. So, all the teaching that Christ will return the second time to Palestine and set up a kingdom and rule over the Jews a 1,000 years is false doctrine.

Let us always, as teachers, "Say none other things" than those things which God hath said in the Scriptures. If God did not say it, we should not. We should all "Speak as the oracles of God" (I Pet. 4:11). If the Bible speaks specifically, we must speak specifically. And if the Bible speaks in generic terms, we must speak in such terms.

## "Provoking Children"

"... fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

Consider a few common ways parents can provoke their children to anger:

1. UNFAVORABLE COMPARISON. Have you ever heard a father angrily say to a child, "You're just like your mother's sister!" or, "Why can't you be like your brilliant, handsome brother?"

2. CONSTANT NAGGING CRITICISM. Sister Irene Foy illustrated the point beautifully in one statement: "One may as well think to grow flowers in frost as to think of educating children in cold rebuff and constant criticism."

3. PUNISHMENT OUT OF PROPORTION. Children are provoked to anger when parents administer "corporal punishment" for insignificant misdeeds. You might spank him or send him to his room for tracking mud in, but no TV for a month??

4. IGNORING SINCERE QUESTIONS. In a restaurant the other day, I overheard a small boy asking his mother over and over the simple question, "May I have a milk shake?" She ignored him coldly and completely. The little fellow finally made a scene in hot childish anger. The courtesy of a mere reply perhaps could have avoided both the anger and the embarrassing scene.

4. BACKING DOWN ON YOUR WORD. Children have a keen sense of fair play early. When you make a habit of breaking your promises, you break his trust in you, you offend his understanding of fairness. You can't play fair and he knows it. That goes for not punishing a child when you have promised him you would too.

6. NOT ALLOWING HIM TO EXPRESS HIMSELF. A teacher in a parent education class once well advised, "Don't always let a child have his way, but always let him have his say." Self-expression and communication are healthy for anyone. To habitually deny it to a child is provoking him to anger.

7. THE COMPLETE LACK OF DISCIPLINE. Authorities in child behaviour affirm that all children want discipline, even though they sometimes (and usually) object. This is true whether the discipline is instructive or corrective. When parents consistently let Junion "get by" with misconduct, without appropriate punishment, anger may eventually build up into destructive wrath. If you don't correct a child, you are saying, "I don't care." A disciplined child is a loved child.

"Children are just little adults," or "adults are just little children grown up." If you doubt it, look over the above list again and just suppose your husband (or wife) always compared you to someone he didn't like, constantly criticized you, ignored you, censured you unjustly, broke his promises, told you to "shut up" when you wanted to discuss a matter, etc.

If this kind of treatment would provoke you to anger, wouldn't it do the same to "little adults" too? The golden rule is just as golden applied to disciplining children. "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12.)

—via AIM

Granny White Pike  
Nashville, Tennessee.

## The Holy Spirit In Conversion

VIRGIL BRADFORD

**Introduction:** Do you know any truth concerning salvation that did not come from the Bible? Has a Christian ever been found anywhere who had not been taught from the Bible? If the Holy Spirit operates upon sinners directly, why are not all saved? And why would there be any necessity of preaching the gospel at all?

### I. TIME FOR CHRIST TO GO BACK TO HEAVEN

- I go to prepare a place for you (Jn. 14:1-3).
- Jesus foretold his death and resurrection (Matt. 16:21).
- Therefore the Holy Spirit would come in his stead (Jn. 16:7 ff)
- The promise of the Holy Spirit to the apostles.

### II. PURPOSES OF THE COMING OF THE HOLY SPIRIT.

#### A. John 14:15-18

Another Comforter, the Spirit of truth, shall be with you forever.

The world cannot receive (or take) him as they did Jesus for they could not see the Spirit.

#### B. John 14:25-26

The Father would send the Holy Spirit. He shall teach you (apostles) all things. He shall bring to your remembrance what I have taught you.

#### C. John 15:26-27

The Comforter, the Spirit of truth, from the Father (A promise, not a command). The Spirit to bear witness of Christ. The apostles also to bear witness of Christ because they had been with him. (We today can only teach what inspired men saw, heard and recorded for us.)

#### D. John 16:7-14

The Spirit would convict the world of sin, of righteousness and judgment. The Lord had not at that time revealed all things to them. The Holy Spirit would guide them into all truth, declare things to come, and glorify Christ.

#### E. Luke 24:44-49

The apostles were witnesses of Jesus' death and resurrection.

They were charged to preach in the name of Christ. (See also Matt. 28:19-20; Mk. 16:15-16)

They were to wait for "the promise of the Father" and receive power from on high.

### III. THE SPIRIT DID WHAT HE CAME TO DO IN ABOVE PROMISES.

- These promises and charges are repeated in Acts 1:5, 8. "To be baptized in the Holy Spirit".
- Analysis of Acts 2 showing HOW the Spirit did work.

The Holy Spirit came upon the apostles and they spoke as the Spirit gave them utterance (vs. 1-4).

The multitude gathered HEARD the apostles SPEAKING. (From this point on emphasize that what the apostles spoke were the words of the Holy Spirit, not their own.) (vs. 6)

The men SPEAKING were recognized as Galileans (vs. 7).

The multitude said, We hear them speaking in our tongues (vs. 11).

Peter said, Give ear unto my words (vs. 14). But he was speaking "as the Spirit gave him utterance."

(The things now transpiring were the fulfillment of Joel 2:28-32.)

They had crucified the Son of God convicted of sin (Jn. 16:8). But God raised him up.

When they HEARD this. Heard what? The words of Peter by the Holy Spirit

inspired.

They asked what to do to "call upon the name of the Lord" or what to do to be saved.

They were commanded to repent and be baptized. Convinced of righteousness – something to do.

With many other WORDS Peter warned them. Convicted of judgment (vs. 40).

Those who received HIS WORD. Whose word? (vs. 41) Were baptized.

### IV. CONCLUSION

All that the Holy Spirit did in teaching, guiding, revealing, convicting and testifying was done by the apostles who were witnesses of the death, burial and resurrection of Christ.

Hence, the operation of the Holy Spirit in conversion is indirectly done, by the word spoken by men endowed with his power.

There is no record and no promise of the Holy Spirit ever operating directly upon the heart of a sinner to convert him.

## Universal Nature of the Gospel

One reason why the Great Commission is so often designated as such, is that it takes in, (in its scope), the whole wide world, and every human being in it. God loves all men (Jn. 3:16). He is no respecter of person (Acts 10:34). One reason for his universal provisions for the salvation of all men is that he created all men (Gen. 1:26-27; 2:7). Paul says God "Made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). Adam was the first man (I Cor. 15:45). And Eve was the first woman (Gen. 3:20). All human beings have come from this one pair miraculously created by the wonder-working power of Almighty God. "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our Fathers?" (Mal. 2:10). In one sense, then, we are all brothers, and should seek the best interest of each other.

#### JESUS DIED TO SAVE ALL MEN

The Bible says Jesus died for every man (Heb. 2:9). He died for all (II Cor. 5:14-15). He gave himself a ransom for all (I Tim. 2:5-6). He came to save that which was lost (Lk. 19:10). He came to call sinners to repentance (Matt. 9:13). He gave his flesh for the life of the world (Jn. 6:51). The whole world was in wickedness (I Jn. 5:19). God sent his Son that "The world through him might be saved" (Jn. 3:17). "The Father sent the Son to be the Saviour of the world" (I Jn. 4:14). "He is the propitiation for our sins: and not for ours' only, BUT ALSO FOR THE SINS OF THE WHOLE WORLD" (I Jn. 2:2). No wonder, that his coming into the world was to be "good tidings of great joy... TO ALL PEOPLE" (Lk. 2:10).

#### COMMISSION INCLUDES ALL PEOPLE

In giving the commission, Jesus said, "Go ye therefore, and teach all nations" (Matt. 28:19-20).

"Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Lk. 24:47). "All people, nations, and languages, should serve him" (Dan. 7:14).

#### ALL NATIONS TO BE BLESSED IN CHRIST

Of Abraham God said, "And all the nations of the earth shall be blessed in him" (Gen. 18:18; 22:18; 16:4). This promise was concerning Christ (Gal. 3:16, 8.) It is fitting, therefore, that the Great Commission should take in, in its scope, all nations. Speaking of the church, Isaiah had said, "And all nations shall flow unto it" (Isa. 2:2).

#### INCLUDES ALL NATIONS IN THE WORLD

The nations of all the world are to be taught, and not just the nations of Europe, or of some other continent. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15-16). Then he says, "They went forth and preached every where" (Mk. 16:20).

#### NOT ONLY PREACH IN EVERY NATION

The apostles could not have carried out the

Great Commission, and neither can we, by simply going to each nation and preaching a single discourse, then on to the next nation etc. till all nations had been thus reached with the gospel. When the commission says, "Teach all nations," it means all the people in each nation. It means all the people of the world, or as Mark's account gives it, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). So, EVERY CREATURE IN ALL THE WORLD is to be evangelized and taught the great truth of salvation through Christ. The salvation in Christ, promised through Abraham's seed, is for "All families of the earth" (Gen. 12:3). It is for "All the kindreds of the earth" (Acts 3:25).

#### THE SCOPE OF THE GREAT COMMISSION

So, the scope of the Great Commission takes in "all the world", "All nations," "All families of the earth," "All the kindreds of the earth", "every creature," in all the world." What a task! If we were to reach every person in half the nations of earth we would not have carried out the Great Commission. Neither would our duty be done if we were to preach the gospel to all the nations of the world. Jesus said, "Go ye into all the world, and preach the gospel to EVERY CREATURE" (Mk. 16:15). This can not be done by merely preaching in every state or province in all the world, or in every city in the world. We must go to each TOWN and VILLAGE, then go out into the RURAL DISTRICTS AND preach it to EVERY FAMILY. And IF A MEMBER OF A FAMILY IS AWAY FROM HOME, we must go back and teach the one who was absent before. Jesus says, "It is written in the prophets, and THEY SHALL BE ALL TAUGHT of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jn. 6:45).

#### "THE SCOPE OF ITS SCOPE"

1. "When the Lord gave the commission he placed a tremendous responsibility upon the disciples, and upon the church, and upon every Christian."

2. "Think what is involved in the phrase "To every creature." If the Lord had said, "Preach the gospel in every continent"-this would have been a task. But the Lord said far more. If the Lord had said, "Preach the gospel in every nation," this would have been a greater task. But, the Lord said far more. If the Lord had said, "Preach the gospel in every city," the task would have been far greater. But the Lord said more. If the Lord had said, "Preach the gospel in every house," the burden would have been tremendous, but the Lord said even more."

3. "The gospel of Christ must be preached to every person in every house on every street, lane, road and trail, of every city, village, and district, of every nation of the whole world. May God help us to come to a greater appreciation of the SCOPE of the SCOPE of the GREAT COMMISSION" (Roy Deaver, in the Spiritual Sword, Vol. 1, No. 1, Jan. 1958.)

#### CONTINUE TO THE END OF THE WORLD

When we remember that the Great Commission is to be in force to the end of the world (Matt. 28:18-20), and that each generation is to preach the gospel to its own generation, and hand it down to the next generation, on and on till Jesus comes, we can understand why the commission is called the "GREAT COMMISSION."

#### BIGGEST BUSINESS IN THE WORLD

Neither the grocery business, nor the postal services of the entire world, equal the amount of work and service involved in the carrying out of the Great Commission. The objection is sometimes heard that some school where the Bible is taught, or some religious paper, or some radio or TV. program is getting "Too big."

#### NO CHURCH CAN REACH TOO MANY

No church can reach too many people with the pure, primitive gospel of Jesus Christ. It would be just as scriptural for a church to put on a radio, or television program covering the whole earth, if such were possible, as it is for it to put on a program on a local 250 watt radio station covering only one county, or to send out a church bulletin or paper to the people of a certain area. When Jesus said he must be about his "Father business," he had reference to the biggest business in the

(Continued On Page 4)

## Religious Hypocrisy In A Modern Setting

(Continued From Page 1)

questionable places just to stay in good relations with the free swinging crowd. Unless they lied when counseled with they knew they were wrong while doing such but feared to buck the crowd. They were pretending to be enjoying a thing against which their entire conscientious make-up rebelled. True, they were sinning-hypocrisy is always sin-but they were appearing to be worse than they really were. Consistency is always a jewel.

## Universal Nature Of The Gospel

(Continued From Page 3)

world (Lk. 2.)

Churches can also aid other churches in evangelism, and in spreading the gospel (Col 4:16). A church can send to another church (Acts 11:20-26; 15:22-35). Money may be sent to the elders of another church (Acts 11:29-30). Or money may be sent by churches to support a preacher to do "service" for another church, or to aid it in evangelism (II Cor. 11:8). In other words, churches may cooperate in carrying out the Great Commission, provided that each church maintains its own autonomy or self right of government.

### A FALACIOUS ARGUMENT ANSWERED

Some have argued that a church cannot contribute any of its funds to another church to aid it in its work. They argue that each church is to keep all of its funds at home and do it own work without any regard to the needs and opportunities of other churches. Of course, this is for each church to treat all the other churches of the Lord as if they were denominational churches. Those who make this contention are inconsistent, for they admit that in New Testament times elders of one church received contributions from other churches (Acts 11:29-30; I Cor. 16:1-3). It would be wrong for the sending church to exercise control over the program of the receiving church and thus destroy its autonomy. Churches may contribute to another church to put on a radio program without exercising any control over the program, just as they may send funds to another church in benevolence without exercising any control over the program and work of the receiving church (I Cor. 16:1-3; Acts 11:29-30).

### INDEPENDENT EFFORT NOT ENOUGH

As is obvious, carrying out the Great Commission requires our best and most fruitful efforts. A few individuals cannot teach three billion souls the gospel! Even if all our members, numbering perhaps two million, or more, were zealous evangelists, and able to support themselves and they were all to "DO PERSONAL WORK" from house to house, etc., and in an individual way, people would be born upon the earth faster than they could evangelize the three billions now living.

We must use mass media of communication in order to reach those now living. We must use the most expedient methods of preaching and teaching known to man. The Lord commissioned us to "Teach". The command is generic and not specific in respect to method. (Matt. 28:19-20.) We must cooperate with each other as individuals, and as churches, and use mass means of communication, such as radio and television so as to reach millions in a single hour with the gospel of Christ. We must also use the printed page by which to reach millions of others every day. This program of scriptural work will require the expenditure of millions and millions of dollars. But we have the money and the truth, and if we are willing to give liberally of our money, as well as of our energies and time, we can reach the world in this generation with the gospel, as commanded in the Great Commission. Of course, this is meant to include individual effort and all that every Christian on earth can do to reach others in an individual way with the gospel.

### WHY PREACH THE GOSPEL UNTO ALL?

We should preach the gospel unto every creature in all the world, because we are commanded to do it. (Matt. 28:19-20; Mk. 16:15; Lk. 24:46-47.) And we should preach the gospel unto all for all

are lost without it. (2 Cor. 4:3-4.) The gospel is the power of God, is indispensably necessary to the production of faith which will lead to salvation. (Lk. 8:11; Mk. 4:14.) The early Christians preached the gospel to their small world in their day, and we can preach it unto every creature now, if we are as zealous in evangelism as they were. (Col. 1:23; Rom. 10:18-20.)

## Some of This and That

God always helps those who help themselves. Man's extremity is God's opportunity. God never does for man what man can do for himself. There are two sides to life-the divine side and the human side. Man cannot work on the divine side; and God will not work on the human side. By his grace, and at awful cost, God has provided salvation for all the human race (Jn. 3:16-17; Eph. 2:8; Tit. 2:11-12; Lk. 19:10). But man must accept God's gracious favor by meeting the conditions stipulated of God for man's conversion and transformation in character. God will not do man's work on the human side of salvation (Mk. 16:15-16; Acts 2:36-41).

"We are laborers together with God" (I Cor. 3:9). Let us do our part well, do it in faith and in love-do it with zeal and enthusiasm, trusting God to do his part. We may fail, but God never fails. However, God will never do our work and his too. God will never do the work which he has committed unto the church to do. He will let our world of 3 1/2 billion souls die in sin before He would take away from the church its work of preaching the gospel, edifying its self, and carrying for the poor. The gospel is the power (Rom. 1:16).

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Toy skirts are a sort of license to take liberties out of wedlock, which are sinful in the extreme. They are a temptation to "EVIL DESIRE," which is called "Concupiscence." This sin is equal to "Idolatry" (Col. 3:5). "Mini", or toy skirts, create lust which is a damning sin (Rom. 7:6-7). Jesus teaches that it is a sin to cause others to sin (Mat. 5:32). We are responsible for the kind of influence we wield round about us (Mat. 5:14-16; Mt. 13:33). "As is the mother, so is her daughter" (Ezek. 16:44). When the necks come down, and the hems go up, their "daughters" are in great danger, as well as their mothers. Shame on a woman, young or old, who must try to cover her legs with a song book. This reminds us of trying to cover sin with the excuse that the world is doing so and so, and that it is popular, and the custom of the day.

Young men, as a general rule, do not want girls to wear little toy skirts. One of them said, "I wish they would dress and live so that we red-blooded young men could think of their intelligence, beautiful character and lovely spirit, purity and modesty, rather than so as to show what Christians don't want to see out of wedlock." Another, said, "I would be ashamed of that girl if she were my wife, and I would see to it that the hem comes down."

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"It is better to marry than to burn" (I Cor. 7:9). Yes, it is better to marry than to become a sinner out of wedlock and burn up with passion and lust. It is better to marry than to put off marriage till after one finishes his education and get involved in lascivious petting, sex perversion and adultery, and be educated. It is better to marry in poverty and be pure and arrive at the marriage altar with virtue than to put off marriage in order to first obtain wealth so as to start off out of debt and in a mansion, but robbed of purity and virtue.

"It is better to marry," while you can choose your companion, than to have to marry. One couple out of every five, either had to marry, or thought they did, in order to have the baby come in wedlock. In either case, such couples are not well matched for a happy marriage. They did not know when they were having an affair out of wedlock they were right then choosing each other for husband and wife. In such marriages one or the other often finds that he, or she, has stooped down and married one in the mud, one far inferior. How can such marriages result in happy homes? "It is better to marry" by choice than to have to marry!

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Most young people spend much time courting others to whom they never get married. However, shameful it may be, some of them do not even marry those to whom they were first engaged. Since no one, not even one engaged, knows he will marry the one he is courting, he, or she, should, for a thousand reasons, take good care of the other man's wife, or the other woman's husband, and leave them to arrive at their later marriage altar's in possession of all their virtues. Let the golden rule prevail under all conditions (Mt. 7:12). Let all courting couples behave with each other in the same way they would like for others to be behaving right then with the one who may later become his wife, or her husband. Sin does not pay. Those who try to live the married life out of wedlock, not only cheat, but usually get cheated also. And all such characters are, in God's sight, and as the Bible calls them: "Whores" and "Whoremongers", and cannot enter into the kingdom of God (Gal. 5:19-21; I Cor. 6:9-11; Rev. 21:8).

## The Pure Eyes of God

HATE SIN, LOVE THE SINNER: "Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swallow up the man that is more righteous than he." (Habakkuk 1:13.)

But God does look upon evil! Yes, he is compelled to behold the loathsome spectacle. But how very deeply it insults him, grieves him! The idea of the text is that the Lord cannot look upon evil with sanction or with approval. Sin is the nuisance of the world, yes of the universe. The pure eyes of God cannot countenance it.

Yet, he looks upon the sinner. God never fails to make distinction between the sinner and the sin. He loves every man, even the most sinful, passionately and very tenderly; for this reason he hates the venom which inflames and pollutes man's personality. "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us", but he cannot for a moment of the eternity he inhabits countenance sin. Loving man as he does, he cannot sanction the thing that poisons him, that destroys him. "Thou canst not look upon evil." Thank God for this divine inability! No, God cannot do everything—he cannot love sin, or sanction sin, or tolerate sin! A God lenient to sin would be a perpetual menace to man, to the whole world. A God who sanctions sin would plunge humanity into eternal darkness.

Reminding us that we should look upon sin as God looks upon it, i. e., with horror, with disgust, with intense hatred of it; that we should look upon the sinner as God looks upon him, i. e., with pity and compassion, with eagerness to snatch him out of the fire.

Heavenly Father, thou art of purer eyes than to behold evil, than to sanction sin; yet thou art tender and compassionate toward every sinner. Grant, O God, that we may be become like thee, hating all that thou hatest, loving all that thou lovest, even the sinner most vile. In the Savior's name. Amen

Gospel Advocate

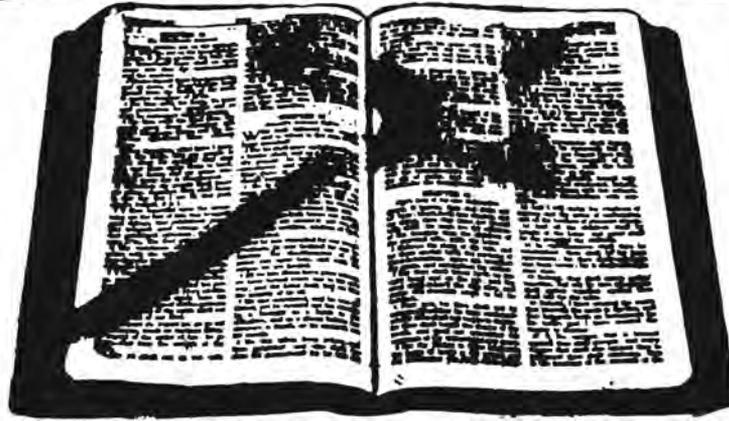
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# WORDS of TRUTH



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

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

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## Alcoholism: Our No. 1 Health Problem

A recent UPI release from San Francisco relates the following item of news.

"Dr. Roger Egeberg, assistant secretary of the Health, Education and Welfare Department and top medical man in the Nixon administration, says **ALCOHOLISM IS THE NATION'S NO. 1 HEALTH ABUSE PROBLEM.**"



"Egeberg said the estimated six million to **ROBERT R. TAYLOR, JR.** seven million alcoholics in America far outnumber narcotics addicts and 'have not only ruined their lives, but touch the lives of a total of 25 million people - the people they work with, their families.'

"Egeberg said he would seek federal money to combat the problem." We clipped this article out of THE COMMERCIAL APPEAL some months back and have been intending to make a few observations relative to this growing menace in our nation. It strikes us as rather significantly that this noted medical authority and high ranking governmental leader declares that **ALCOHOLISM IS OUR NO. 1 HEALTH PROBLEM.** His statements present some rather strong indictments about what strong drink has done to millions of Americans and those whose lives are closely connected with alcoholics.

How are the American people reacting to this grave and menacing problem? For the most part they continue their generous contributions to the whole Santanic business of liquor consumption. The mass media of our day have absolutely no scruples in the advertising end of the matter. Liquor liberally fills their greedy coffers and glamorized advertisements seek to make alcoholic consumption the "American past time". Few television shows can be witnessed without favorable publicity given to liquor. Major newspapers and leading magazines present their liquor advertisements in blazing color. Modern sophistication leaps at the impressionable and easily swayed beholder from every highly expensive advertisement. Within recent months one of the leading breweries of our country has made a big play on its founding father's relentless search to discover and brew a better beer. This family, the advertisement continues, is chiefly remembered because of its continuing contribution to the alcoholic industry. What an infamous contribution! "Papa Joe" used his talents to develop a drink that is ruinous to human

health and highly destructive to eternal souls.

Manufacturers of the devilish brew have built themselves a multi-billion dollar business. The feel of fast and easy money has left their seared conscience with no personal pangs of wrong doing. Ruined lives by the millions and lost souls among the masses mean nothing to them. Under the shade of their money trees lie six to seven million alcoholics but the money blinds their eyes to the segments of our pathetic population who have already walked the entire distance of liquor lane here on earth. Twenty-five million Americans are gravely afflicted by the brewery's fast selling product and yet they operate with full steam ahead. They fill our hospitals now and are preparing numerous souls for a devil's hell. Conscience must be a total stranger to all such makers of this malicious brew.

**ALCOHOLISM IS OUR NO. 1 HEALTH PROBLEM,** and yet state and local governments seek to make liquor consumption easier for the eager purchaser. Millions have been duped into believing that legalization of liquor will lead to a diminishing of the problem. Liquor lovers have had a hey day with the naive voters of our land in recent years. They are not about to promote policies that will lead to less sales. When liquor is easier to acquire greater consumption will be the end result and nobody believes this any more strongly than does the liquor industry.

**ALCOHOLISM IS OUR MAJOR HEALTH PROBLEM** and yet there are numerous voices which advocate teaching our young people how to drink moderately. **THAT FIRST DRINK HAS ALWAYS BEEN THE MOST FATAL ONE TAKEN.** Not a single one of these six to seven million alcoholics would be where he is to today were it not for that **FIRST FATAL DRINK** which passed his previous lips of complete abstinence. Even voices from religious leaders advocate the desirability of social drinking. Satan prompts such sinful compromises with deadly alcohol - not God.

Dr. Egeberg says he will seek federal money to combat the problem. **WHY ALL THE EMPHASIS UPON THE CURATIVE ASPECTS AND LITTLE OR NOT EMPHASIS UPON THE PREVENTION OF THIS PROBLEM BY TOTAL ABSTINENCE?** That makes about as much sense as stationing a doctor at a dangerous curve where hundreds have been injured to treat future victims of accidental crashes. Why not remove the curve and eliminate the danger? Does not this make more sense?

**MONEY WILL NOT CURE THE LIQUOR PROBLEM.** If all the billions we owe on our national debt could be allocated toward this problem, it still would not be solved. **ONLY THE GOSPEL OF JESUS CHRIST CAN SOLVE THE**

**LIQUOR PROBLEM.** Following Jesus Christ will keep one from **MAKING** liquor, **SELLING** liquor, **ADVERTISING** liquor, **DRINKING** liquor or offering the fatal fluid of spiritual poison to another eternally bound soul.

What do the scriptures say about this grave evil? "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." (Prov. 20:1.) "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." (Prov. 23: 29-34.) "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands." (Isa. 5:11-12.)

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! (Hab. 2:15.) Paul says the drunkard cannot go to heaven. (Gal. 5:21.) "And be not drunk with wine, wherein his excess, but be filled with the Spirit; . . ." (Eph. 5:18.) "Abstain from all appearance of evil." (I Thess. 5:22.) Scriptural teaching is exceedingly clear on the sinfulness of drinking whether in small amounts or large amounts.

**ARE YOU A PART OF THE LIQUOR PROBLEM OR A PART OF THE ANSWER TO THE PROBLEM?** Seventy to ninety million Americans drink. Six or seven millions are alcoholics. Several more million are problem drinkers according to those who deal with drinking statistics. (Personally we consider any type of drinker as a problem drinker!) Those who chose not to drink at all are seriously affected one way or another by those who do. As long as about half of our adult population drinks there is no way to immunize the other innocent half who hate and despise the hellish brew from its destructive characteristics.

How any Christian can defend liquor in any form is one of the strangest inconsistencies of our time! It is our conviction that real Christians will NEVER support this ruinous liquid in any form.

## WORDS of TRUTH

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## "Doing Bible Things In Bible Ways"

A preacher of the little faction in our county said on radio recently, "We do Bible things in Bible ways", at the so-and-so church where he was preaching in a series of meetings.

### THERE IS A DIFFERENCE

There is a difference in a "BIBLE THING" and in the "WAY" to do the "THING". God always tells us in the Bible "WHAT TO DO" But he does not always tell us HOW TO DO THE THING COMMANDED. If and when God does tell how to do what he has told us to do, we must obey and do, not only "WHAT" he says for us to do, but do it in the "WAY" commanded. However, the "WAY" is usually left to human judgment and wisdom. The Bible always speaks concerning "WHAT TO DO", but is usually "SILENT" as to how to do the thing commanded. We should SPEAK where the Bible speaks, and be SILENT where the Bible is silent.

### SPECIFIC AND GENERIC COMMANDS

God specifies the thing for us to do. Such commands are called "SPECIFIC" commands, or laws. For example, the Lord said unto his disciples, "GO", "TEACH", and "BAPTIZE" (Mt. 28:18,19; Mk. 16:15-16). Here he was telling them "WHAT" to do.

But the "WAY" to do these things was authorized by "GENERIC" authority. As related to the many other things which the Lord could have commanded them to "DO", what he told them to "DO" was "SPECIFIC". He said "GO", which bound upon them the certain and exclusive duty to do that very "THING". They could not obey and STAY -- they had to "GO". And they could not obey and not "TEACH". This was a "SPECIFIC" responsibility placed upon them. And the same was true of "BAPTIZING". It required that they perform a certain and "SPECIFIC" act, an immersion.

However, these commands, WHEN CONSIDERED IN RELATION TO WAYS AND METHODS OF DOING WHAT WAS REQUIRED, became "GENERIC" commands also. They were "SPECIFIC" as to what to do, and "GENERIC" as to how to do what was required.

The "GENERIC" command to "GO" did not tell them how to travel. If instead of saying "GO" he had said, "WALK" he would have been changing a "GENERIC" "GO" -- into "WALK", a "SPECIFIC".

### SPEAK AS THE BIBLE SPEAKS

We are commanded to "Speak as the oracles of God". (1 Pet. 4:11). And "If they speak not

according to this word, it is because there is no light in them." (Isa. 8:20) "To speak as the oracles of God" is to speak "SPECIFICALLY" where God speaks in "SPECIFIC" terms, and it is to speak "GENERICALLY" where God has spoken in "GENERIC" terms. No one could speak "as the oracles of God" and change the "GENERIC" command to "GO" into the "SPECIFIC" command to "WALK", or to "RIDE", or to "FLY", etc. Liberalism trifles with "SPECIFIC" divine law; while Radicalism trifles with "GENERIC" divine law. Liberalism says you don't have to do the thing required, but may do something else, add to, or take from it. While Radicalism tries to make matters of "GENERIC" into "SPECIFIC" law.

### SILENT WHERE THE BIBLE IS SILENT

May I say again that the Bible always tells us the "THING", or "WHAT" to do. Here we must speak as the Bible speaks. But the Bible is usually "SILENT" as to "HOW" to do the things required. That is, the Bible authorizes the way to do what is required in "GENERIC" terms, leaving the way to man's judgment, or liberty, and is silent as to how to do what is commanded. Here we must be silent, as the Bible is silent. That is, we must not in this realm make laws for God. We must not add to what God has spoken, or commanded. Neither should we speak for God where he was silent and under "GENERIC" commands leaving THE WAY to do the something in the realm of human choice or option.

### "WE DO BIBLE THINGS"

The obvious meaning of this statement is that we do only those "THINGS" specified in the Bible: such as "GO", "TEACH", "BAPTIZE", "ASSEMBLE", "SING", "PRAY", "GIVE", "OBSERVE THE LORD'S SUPPER", "RELIEVE" the afflicted, "PREACH" the gospel, etc. These are things to be done, matters of "SPECIFIC" law. They are specified in the Bible. "IN BIBLE WAYS"

Yes, we do "Bible things in Bible ways". THIS DOES NOT MEAN THAT THE WAY IS "SPECIFIED" IN THE BIBLE, BUT IT IS AUTHORIZED IN GENERAL TERMS WHICH DO NOT USUALLY MENTION ANY METHOD OR WAY TO DO WHAT IS REQUIRED. The thing to be done is put into general terms which leave the necessary inference we may do the thing commanded in certain expedient ways, or one of the ways authorized.

### EXAMPLES BOUND AND LOOSED

The general commands, such as the great commission, are "SPECIFICALLY" bound upon the disciples. However, details in examples under the commission are sometimes under "SPECIFIC" law, and in some cases under "GENERIC" background law. For instance, baptism was in examples of conversion, and in the background commands of the commission. Therefore, baptism in the examples is bound upon us. But the approved example of the Eunuch's confession at the water, was not in any background command, and the approved example of making a confession at the water is not bound, not only optional with us, and that for the reason it was only optional with the Eunuch, or shall we say incidental? The confession is to be made before men, and it may, or may not be made at the water. All the early disciples did was not bound upon them, but much of it was under "GENERIC" law, and A MATTER OF CHOICE WITH THEM. God had not told them how to do many things which he commanded of them, and if not bound upon them, then the examples of their exercising of their liberty, would not bind us to exercise ours by doing only as they did. We have the same liberty under background generic law which they had under the same law. They did not have to "GO" to preach by any certain METHOD OF TRAVEL. And the way they traveled is not bound upon us. And they did not have to "TEACH" in any certain and exclusive method. Neither do we have to do our teaching today by use of THEIR MEANS AND METHODS. WE DO NOT HAVE TO DO ALL THINGS NOW AS THEY DID THEN. We can teach now by the printed page, by radio and TV. While these ways of teaching were not used by the apostles and early disciples, they are "Bible ways of doing Bible things", for authorized in the Bible. The apostles

did not exhaust all the scriptural ways of teaching any more than they exhausted all the ways of travel for all time to come.

### MODERN BIBLE WAYS

Automobiles and airplanes furnish us a modern "Bible way" of going into all the world to preach the gospel (Mk. 16:15). The printing press, radio and TV furnish us a MODERN MEANS of doing THE THING called "teaching" in "a Bible way" -- a way authorized in the Bible in the "generic" command to "GO" and "TEACH" (Mt. 28:18-20) Also the modern BAPTISTRY aids us in doing the Bible thing called "BAPTIZING" in A MODERN WAY. OR BY USE OF MODERN MEANS, which under generic law is a "BIBLE WAY" of doing a "BIBLE THING". Christian liberty under generic law, which left ways and means to human choice, takes in modern "Bible ways of doing Bible things", just as they took in the ways and means used by the apostles. We do not have to always do Bible "things" AS THEY WERE DONE IN THE BIBLE, in order to "Do Bible things in Bible ways". The "THINGS TO BE DONE", being commanded in the New Testament does not change, but the way to do them being in that same Book left to human judgment may be changed, just as we do not travel as they did.

### WHAT DOES OUR BROTHER MEAN?

So, what does our brother mean when he says, "We do Bible things in Bible ways"? Some of his brethren claim that the Bible tells us how to do all God requires of us. Also one of our own, even an editor says the same thing. But that does not make it true. In his book, "Congregational Cooperation Of Churches Of Christ", my old friend, and Brother Herbert E. Winkler, includes an article from the late James A. Allen, under the topic, "PRELUDE TO APOSTASY". The first thing Allen says shows that he believes there is a pattern for every thing to be done, AND FOR THE WAY TO DO ALL GOD HAS COMMANDED. He says, "All who's whole desire is to do God's will, as God's will is revealed in his word, realize that something has gone wrong when brethren begin to say 'that God has commanded us to do something but has not revealed to us how to do it, and that, therefore, we may do it any way our wisdom dictates.' They know that it is a prelude to apostasy when a man who ought to know better begins to preach on 'HERE THERE IS NO PATTERN' (Page 22a). Of course, "There is no pattern" under generic authority, where God did not tell us how to do some thing required. But Allen says it is a prelude to apostasy to say, "That God has commanded us to do something, but has not revealed to us how to do it." This is the little end of the tap root of all "anti-ism" in our brotherhood. Allen goes on to say, on the same page, "Men whose minds are wholly set on being guided by God's will, do not preach on, 'Where There Is No Pattern,' or 'That God has commanded us to do a thing, but has not revealed to us how to do it' (Page 22a). Again, he says, "There is no 'realm of opinion' in the service of God. It is all 'the realm of opinion' in the service of God. It is all 'the realm of faith' or it is sin" (Page 22c). Again, "To say 'that God has commanded us to do something but has not told us how to do it' is to say that the word of God is not all-sufficient, and that it does not thoroughly and completely furnish us to do everything good, but that there are gaps in it in which we must depend on our own judgment or wisdom for guidance. It is a terrible impeachment of the perfection of God's word. It is to say that God's word is inadequate and that it does not cover everything" (Page 22c). Now, there it is in "black and white"! This is the backbone of "anti-ism" among us. This is the contention of the little faction in Walker County, supported by the North Birmingham church on radio, which is a way of preaching that the apostles never heard tell of. The same is true of church owned meeting houses, classes, literature, women teachers on Sunday morning in their Bible schools, class rooms and facilities costing in some instances thousands of dollars out of the treasury, their baptistry, parking lot, preacher's home, individual communion cups or vessels, singing schools in the meeting house, and the like. God has authorized these things in

(Continued on Page 4)

## The Divinity of Jesus

Jesus once asked his disciples, "Who do men say that the Son of man is? And they said, some say John the Baptist; some Elijah; and others Jeremiah or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, **THOU ART THE CHRIST, THE SON OF THE LIVING GOD.** And Jesus answered and said unto Him, Blessed art thou Simon Bar-Jonah: for flesh and



JOHN WADDEY

blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee that thou art Peter, and **UPON THIS ROCK I will build my church!**" (Mt. 16:13-18.) Friends, the Christian religion is founded upon the Divinity of Jesus. The fact that he was not an ordinary man like you and I, but rather a heavenly person, God, even as the Father and Holy Spirit are God. If it can be proven that Jesus was not a Divine person, that he was merely a great man, then Christianity and all it stands for is of necessity a fraud and can be easily overthrown and destroyed! If Christ is not GOD'S Son in the full meaning of that term, then the **ONLY** bridge between man and God is destroyed--the only link between life and eternity is smashed, the only hope for sin-cursed humanity sinks beneath the bottomless sea. If Christ is not Divine, we are of all creatures most pitiable.

Knowing this, Satan and his henchmen have worked unceasingly through the ages to prove him an ordinary man, a created being! Some of Satan's most diabolical, yet diplomatic assistants, occupy august positions in our land. Some are college professors, who delight in destroying the faith of the young minds intrusted to them, scoffing at the Bible, its teachings, the idea of God and the person of Jesus. It may be the man of science who leaves his proper field and seeks to replace the Christian's belief in an all powerful God and His divine Son, with an empty theory of evolution and a Godless universe of matter in motion. Many Protestant theological seminaries have become tools in Satan's hand, indoctrinating young ministerial students with an infidelic idea that Jesus was simply a good moral man, a wise philosopher and a gifted teacher. They teach that he was born naturally as you and I; that he never did a miracle (only his disciples exaggerated the good he did); that he was not quite perfect and died, never to rise again. They say His death accomplished no more than President Lincoln's and that His teachings must be revised to fit man's present educational level. Even some Protestant churches have ministers who subscribe to this infidelic creed. Wolves in sheep's clothing! God have mercy on the congregations they minister to!

I. Jesus stands unique in all the annals of human history because he is Divine, the Son of the living God!

A. His Birth marks His Divinity. Seven hundred years before he was born, the prophet Isaiah foretold, "The Lord himself will give you a sign; behold a virgin shall conceive and bear a son and shall call his name Immanuel." (Isaiah 7:14.) Luke, the sacred historian, records the birth of Christ in these words: "the angel Gabriel was sent from God into a city of Galilee named Nazareth, to a **VIRGIN** betrothed to a man whose name was Joseph. . . and the angel said, Fear not, Mary for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and shall bring forth a son and shall call his name Jesus. He shall be great and shall be called the Son of the Most High. . . and Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also the holy thing which is begotten shall be called the Son of God." (Luke 1:26-35.) Jesus was Immanuel--GOD with us!

B. Jesus' sinless life proved him to be supernatural. Peter bore witness that "He did no

sin, neither was guile found in his mouth". (I Pet. 2:21.) His enemies stood speechless when Jesus challenged; "Which of you convicteth me of sin?" (Jno. 8:46.) Judas confessed he had betrayed innocent blood. (Matt. 27:4.) And Pilate said, "I find no fault in this man." (Jno. 18:38.) Where is another man of any era, race or culture who **DID NO SIN?**

C. His Manner and the Matter of His speech spell Divinity. In his sermon on the mount, Jesus said, the existing Law of Moses teaches you--thus and so--But I say unto you, do the opposite! Matthew comments in closing the record, "the people were astonished at his teaching, for he taught them as one having authority." (Matt. 7:29.) Enemies sent a spy who returned awed, saying, "Never a man so spake." Having completed his mission he claimed, **ALL AUTHORITY** has been given unto me in heaven and on earth." (Matt. 28:18.)

D. Jesus claimed Divinity. His enemies challenged him because he called God his own Father making himself equal with God. (John 5:18.)

E. Only a Divine Person could do the works that Jesus did. Nicodemus confessed "no one can do these signs that thou doest, except God be with him." (John 3:2.) He changed water to wine, fed 5,000 with only a handful of food, he stilled the tempest, he walked on the water, he healed the sick, gave sight to the blind and raised the dead. Would God have given such power to an imposter?

F. Many are the witnesses that testify Jesus is truly the son of God. John the Baptist bore witness that Jesus was the Lamb of God that takes away the sins of the world. (Jno. 1:29.) God in heaven audibly spoke to Peter, James and John saying, "this is my beloved Son in whom I am well-pleased; hear ye him." (Mt. 17:1-5.) The apostles, after many months of living with him, confessed he was the Christ, the Son of the Living God. Even the soldiers that participated in the crucifixion were forced to say, "Truly this was the Son of God". (Matt. 27:54.)

G. When lifted up on the cross, the elements bore witness to His Majesty. "Now from the sixth hour there was darkness over all the land until the ninth hour. . . and the veil of the temple was rent in two, from top to bottom and the earth did quake and the rocks were rent. And the tombs were opened and many bodies of the saints that had fallen asleep were raised and entered into the city and appeared to many." (Matt. 27:45-53.) Never did another man die amid happenings like those of Jesus' death.

H. The overwhelming proof of his majestic Divinity was established by his **RESURRECTION** from the dead. "HE WAS DECLARED TO BE THE SON OF GOD WITH POWER ACCORDING TO THE SPIRIT OF HOLINESS, BY THE RESURRECTION FROM THE DEAD." (Rom. 1:4.) Paul told the wise philosophers of Athens that God would judge the world by Jesus and He has given **ASSURANCE** "IN THAT HE HATH RAISED HIM FROM THE DEAD." Acts 17:31. Raised Never to Die Again!

II. Jesus is divine, God, even as the Father and Holy Spirit are divine, God. "In the beginning was the Word and the Word was with God, (the father), and the Word was God! The same was in the beginning with God, and all things were made through him. . . and the word became flesh and dwelt among us and we beheld his glory, glory as of the only begotten of the Father. . . ! (John 1:1-14.) Paul states that before his earthly advent, He existed on an equality with God. (Phil. 2:5) and that "in Him dwelleth all the fullness of the God-head bodily." (Col. 2:9.) This I believe!

My friend, Jesus is Divine: He left His heavenly home, came to this low land of sin and sorrow; lived, taught, suffered and died that our sins might be forgiven. God raised Him from the dead and highly exalted him that in the name of Jesus every knee should bow. . . "and that every tongue should confess that Jesus is Lord." Phil. 2:9-11. Our question now is, "What shall we do with Jesus?" And "What will Jesus do with us at the judgment"?

## The Good Samaritan

Luke 10:25-37

By

C. Myron Keith  
Franklin, Tenn.

### INTRODUCTION:

- I. "Philosophy is the rational investigation of the truths and principles of being, knowledge, or conduct." The Random House Dictionary.
  - A. Our study at this time leads us into a rational investigation of the conduct of the lawyer and the people in the story of the good Samaritan.
  - B. A man's conduct is the fruit of his philosophy.
- II. In looking at the behavior of others we often see ourselves.
- III. Let us look closely at one of the stories of the Master that betrays some of the basic motivations of life.

### BODY:

#### I. THE LAWYER.

- A. The lawyer found himself in a position of self-justification.
  1. The lawyer came to Christ to make trial of Him and he wound up on trial.
  2. When the Lord told the lawyer "This do and thou shalt live" he "Desiring to justify himself, said . . . "Talk, talk, talk, is all that a man has that will justify himself.
  3. When the lawyer asked, "Who is my neighbor?" he probably was thinking of the law of Moses "Love thy neighbor" and "Hate thine enemy". No doubt he felt that he loved his neighbor (the man next door).
- B. All men that come to Christ for any other reason than to serve him will sooner or later wind up justifying self. Christ will be the justifier of the faithful.

#### II. THE THIEVES.

- A. They prey on the unsuspecting.
  1. Many take from life never giving.
  2. Some children rob parents of time and money but are never willing to give.
  3. Some husbands rob the home of love never giving anything in return.
- B. The thief is an ever increasing threat to our society. Preachers need to deal at length with this subject. Ephesians 4:28.

#### III. THE PRIEST.

- A. This is the philosophy to pass opportunity by.
- B. His doctrine and life were not related.
  1. The priest had a religion in the pulpit only. He had passion in the pulpit but total indifference on the road.
  2. The priest knew the law "Love thy neighbor as thyself" and "I desire mercy and not sacrifice." He said and did not. Romans 2:21, 22.
  3. Christ weighed him in the balances and found him wanting.
- C. The priest kept himself unspotted from the needs of the world.
  1. How many of you have the blood of the wounded on you? The tears of the bereaved in your handkerchief? The pains of hunger in your bosom? The cold of nakedness on your body?
  2. Would you justify yourself with the cry of "No opportunities"? "Lift up your eyes unto the fields." They are filled with opportunities to "Love thy neighbor as thyself."
  3. If you are unspotted from the needs of the world it is because you passed by on the other side.

#### IV. THE LEVITE.

- A. The Levite crossed to look.
  1. He saw more than the priest but did no more.
  2. It may be worthy of note that both of these men were Jews and probably the beaten man was one of their brethren.
  3. There were many who came out of curiosity to see the works of Christ

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## "Doing Bible Things In Bible Ways"

(Continued From Page 2)

the realm of human judgment, along with use of radio and TV, printed page, etc. The "anti-Sunday school" brethren make Allen's argument, then use some of these things, as though they could find them in the word of God specified. The One cuppers make a like law against individual communion cups, and accept meeting houses, baptistries, parking lots, etc. They also make Allen's argument against the cups. The anti-baptistry brethren make Allen's arguments and make a law against the use of a baptistry. The present "anti-brethren" make Allen's arguments and make man-made laws against the church helping a home of any kind, and that the church is the only institution which can receive benevolent assistance from a congregation. Allen says, "The local church is the one and only operating divine institution" (Page 22d). This not only excludes the church from helping an orphan home, but from aiding a Christian family of its own members. If "The local church is the one and only operating divine institution", then the home is not divine, but is a human institution.

### THINGS CAUSING DIVISION

False doctrine causes division and offenses among us (Rom. 16:17-18; Tit. 3:10-11). It does not destroy fellowship among us for a church to choose to help and relieve orphans in some other way than by contributing to an orphan home. But it is their false teaching and man-made laws about the matter, their making their chosen way of doing by individuals the only scriptural way, and making a test of fellowship of their hobby that causes the division and strife. It is their false doctrine that God has told us how to do all he has told us to do, as Allen put it, as all factious preachers must contend, or else give up their factions. Referring to North Jasper church where he was in a meeting, David Harkrider said, "We do Bible things in Bible ways" (Radio sermon on Monday). He means, they do all Bible things in ways always revealed in the Bible. In other words, they claim to do no Bible thing in some modern way, such as preach by radio, TV, by printed page, or else these modern ways are Bible ways practiced by the apostles and early Christians. Or else they are over on our side, and just refusing to come back to the truth where we all once stood, with those wanting one Bible class, having one, and those wanting to help orphan homes, doing so, with no man-made laws against others who do such. Unity can never be had on Allen's plan - the "anti-plan".

### The Good Samaritan

(Continued From Page 3)

- and after seeing them passed by on the other side.
- B. Some look for excuses as they look at opportunities. The Levite could have said:
1. "The thieves may still be around, I had better get out of here."
  2. "I do not know anything about surgery, therefore, I cannot help him."
  3. "I do not have the time to stop and help."
- C. Oh, the horror of the soul that SEES to do good and does it not.
- V. THE SAMARITAN.
- A. Why did the Lord choose the Samaritan to play the part of the "Good Guy"?
1. The Samaritans were despised by the Jew. The lawyer would not even say the name, Samaritan.
  2. Christ wanted to show that in being a neighbor we are not limited by race, space, or character.
  3. If Christ had been telling this story in our time, he would have spoken of a preacher, an elder, and a certain Negro.
- B. The Samaritan is a model to help the wounded and afflicted.
1. He is a model, first, if we notice who he helped. He helped someone that hated his race. Our golden rule is not

"Do unto others as they do unto you."

2. He is a model because he made no excuses. He could have said, "Why should I help him, he was turned down by his own people?"
  3. He is a model because he took care of him from beginning to end. There is nothing like charity that endures to the end, "If more, I will pay it."
  4. He is a model because he was a man of business and carried out his compassion in a businesslike fashion.
- C. His good was done with no reward "IN SIGHT"

### CONCLUSION:

1. Go and do thou likewise.

## "Christ's Coming Will Unite"

The Tennessean Religion News Editor recently reported on the Convention of the "Church of God of Prophecy" in which the bishop of that church said, "When Jesus comes back, there will be only one church." The Church of God of Prophecy is a modern denomination claiming 110,000 members in 47 countries.



VIRGIL BRADFORD

It is astounding that the chief shepherd of this denominational flock should be so devoid of biblical truth that such a misleading and inaccurate statement should be made about the oneness of the church. In the final paragraph of the Newspaper article he refers to the church as the body of Christ, which is indeed a proper scriptural term. But whence came the idea that "Christian people will finally assemble together in one church AT THE SECOND COMING OF JESUS?"

Our first observation is that there has never been a time when Christians were ever in anything but one church, the body of Christ. Consider:-(1) The Lord added to the church those that were being saved. (Ac. 2:47). (2) In writing to the church in Corinth Paul says, "For in one Spirit were WE ALL baptized into ONE BODY" (I Cor. 12:13). (3) In Romans 12:4-5 the same apostle writes, "For even as we have many members in one body, and all members have not the same office: so we, who are many, are ONE BODY IN CHRIST, and severally members one of another." The "body of Christ" is again identified as the church in Ephesians 1:22-23: "-(God) gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." And then he plainly tells us, "THERE IS ONE BODY" (Eph. 4:4).

Those who are NOT Christians are NOT in the New Testament church, and those NOT in the body of Christ, the church, are NOT Christians. The disciples of Christ are called Christians (Ac. 11:26). Christ's disciples are those who accept and continue in his word (Jn. 8:31-32). The name Christian is given of God and is worn as an exclusive name by his followers, and in this name they glorify God (I Pet. 4:16). If the God of heaven had wanted to tell us through the apostles in the first century that "there is one body" and that body is the church (singular) just what could he have said that has not been said to us for more than nineteen hundred years?

Our second observation is that the second coming of Christ will not be to unite but to divide. All nations shall stand before him in the Judgment when he comes and he will SEPARATE them one from another as a shepherd divides the sheep from the goats (Matt. 25:31-46). The "sheep" will have already been united in one "flock" as Jesus foretold in John 10:16: "And other sheep

(Gentiles) I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." This flock is the church of Christ which he purchased with his precious blood (Ac. 20:28; I Pet. 1:18-19).

Christ and his church are likened to a vine and its branches (John 15:1-10). Every branch "in me," the Lord said, that bore fruit would be purged to bring forth more fruit. And the non-fruitbearing branches shall be cut off and burned. This separation, not uniting, will occur when the Lord comes a second time, for he will come to "deliver up the kingdom of God the Father," those who are one in him (I Cor. 15:24; Gal. 3:26-29). Those who are one with Christ are one with one another. They are united in him NOW (Jn. 17:20-24). This prayer of Jesus was answered and Luke recorded the same The church in Jerusalem fulfilled this prayer. They were together; had all things common; were of one heart and one soul (Ac. 2:42-47; 4:32-33). How much more united can a church be than that?

The erroneous beliefs of denominations about the church are well known among us, but many of us are concerned and wondering just how close we are trailing after them. When we hear brethren talking about "our church" and "our pastor" and refer to the denominations as "the other denominations" it should remind us that it is high time that the elders and preachers get their heads together and see that a lot of good, down-to-earth preaching is done along these lines.

In the newspaper article herein referred to there is a reference to prayers in the assembly of the "Church of God of Prophecy." It is said that "all prayed audibly but different prayers. The sound was that of a great rumbling." This, too, reminds us of those among our brethren who are claiming to speak in languages they have not learned; it is nothing more or less than "rumbling," and is therefore meaningless and contradictory to plain Bible teaching along these lines. When men were endowed to speak miraculously they were to speak one at a time and only when there was someone present to interpret what was said in a foreign language. In this manner the whole church could understand and be built up in the most holy faith (I Cor. 14:27-28).

It behooves us to preach and practice NOW the unity for which Jesus prayed, which was commanded by the apostle Paul, and which was achieved in the church of our Lord in Jerusalem. When the Lord comes there will be no time to unify, no time to correct wrongs perpetrated, for the righteous judgment of God will separate all humanity for ever and ever according to the deeds done in the body, whether they be good or bad (II Cor. 5:10). The unifying of the church, God's people is NOW, in this life, or never.

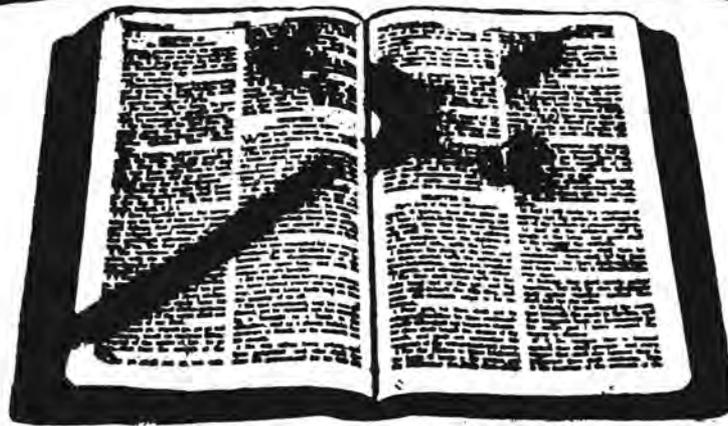
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# WORDS of TRUTH



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

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

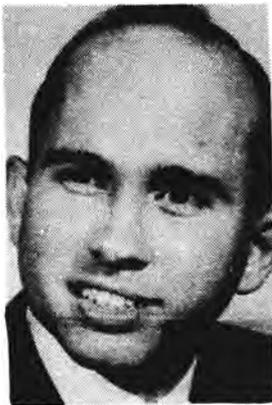
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## The Resurrection Of Christ

We live in perilous times. Our world is perched on the brink of a third world war; crime runs rampant all about us; corruption at all levels threatens to undermine our very national existence; homes are crumbling; children are involved in more and more crime; and now we witness the decay and crumbling of the churches and the faith of the people which has guided us to the pinnacle of civilization we enjoy. Modernism and liberalism have eroded away the very heart and life of Protestantism.



JOHN WADDEY

Many major protestant bodies have theologians, educators and preachers who no longer believe the Bible to be the inspired word of God. They deny the basic facts that distinguished Jesus Christ from the mass of humanity and mark Him as the Son of God. They look upon Him as merely a good man and wise philosopher. They deny His Virgin Birth and that He could perform miracles. They say His death was tragic, but of no saving value to us and they deny His resurrection from the dead.

This lesson is presented to expose the infidelity of modernistic, liberal preachers; to confirm the believers' faith in the fundamental doctrine of the Bible; and to convince the person who has not accepted Christ as His Savior, to believe on the Lord Jesus Christ and in loving obedience to obey the Gospel and take up his cross and follow Jesus.

In Phil. 3:8 and 10 we read Paul's words, "Yea verily and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord. . . that I may know Him and the power of His resurrection, and the fellowship of His sufferings becoming conformed unto His death; if by any means I may attain unto the resurrection of the dead." The Resurrection is one of the foundation pillars of Christianity.

In I Cor. 15:12-19 the apostle emphasizes the IMPORTANCE of the Resurrection. He reasons, "If Christ hath not been raised": 1. Our preaching is vain, 2. Your faith is vain, 3. The apostles are found false witnesses, 4. We are yet in our sins, 5. The dead have eternally perished. We are of all men most pitiable, if Christ has not been raised.

But Christ has been raised from the dead, and this is no mere wish of ours. There is proof! Luke states in Acts 1-1-3 that, "he also showeth himself ALIVE. . . BY MANY PROOFS, appearing unto them by the space of forty days. . ."

The truth of Jesus' resurrection is substantiated by many witnesses, who declared that they saw him alive after his death! They were assured it was him!

1. On Sunday morning Mary Magdalene and another Mary went to the tomb. There was an earth quake and an angel of the Lord rolled back the stone door and showed them an empty grave. As they returned to tell the other Disciples, Jesus met them, saying, "all hail", and they came and took hold of his feet and worshipped him. . . Matt. 28:1-10.

2. Later Jesus appeared unto Mary Magdalene along at the sepulchre on the Resurrection morning. He talked with her and she told the Disciple "I have seen the Lord, and that he had said these things unto her," John 20:11-18.

3. He appeared to Peter the afternoon of resurrection day, (I Cor. 15:5, Luke 24:34), and. . .

4. To the two disciples on the road to Emmaus, (Lk. 24:13-35), and they testified, "The Lord is risen. . . and they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread."

5. He appeared then to all the apostles, save Thomas, on the resurrection evening. "Jesus came and stood in the midst and saith unto them, Peace be unto you. . . he showed them his hands and his side. . ." They testified, "We have seen the Lord." John 20:19-25.

6. A week later he appeared to the eleven apostles again. Thomas who had doubted the story of the others was told, "Reach hither thy finger and see my hands; and reach hither thy hand and put it into my side. . ." Thomas answered and said, "My Lord and my God." Jno. 20:26.

7. A few days after, Jesus appeared to several of the apostles as they were fishing at the sea of Galilee, he caused them to have a great catch of fish. . . then he invited them to share breakfast with him. "And none of the disciples durst inquire of him, who art thou? Knowing it was the Lord." Jno. 21:1-23.

8. He appeared to above five hundred disciples at once, (I Cor. 15:6) and to the apostles on an appointed mountain in Galilee. "And when they saw him, they worshipped him, but some doubted." Matt. 28:16-20.

9. James saw him alive. I Cor. 15:7.

10. He led his apostles from Jerusalem to the Mount of Olives and blessed them and ascended into heaven in their sight. Luke 24:50.

11. Saul of Tarsus, the persecutor of Christians, met the risen Christ face to face on the road to Damascus, Acts 22:6-9, 14. The change in Saul; his work as the apostle Paul established his claim to have seen the risen Lord. (I Cor. 9:1-3.)

These witnesses give us empirical evidence that

should satisfy even the most sceptical.

They SAW HIM to be the same man they had followed. They saw him eat food as he had before. They saw his wounds of crucifixion. The voice they heard was the same one that had taught them before. They felt his body and his wounds. It was no dream, ghost or illusion. They saw Jesus alive after he was raised from the dead!

The empty tomb gives testimony of His Resurrection. Joseph, Nicodemus, Mary Magdalene and other disciples tenderly took the body of Jesus from the cross, prepared it and laid it to rest in Joseph's new tomb.

The chief priests and Pharisees, remembering his prediction, that he would rise on the third day, secured permission from Pilate and, "They went and MADE THE SEPULCHRE SURE, sealing the stone, the guard being with them." Matt. 27:66.

Many witnesses testify that the tomb was found empty on Sunday morning. MARY MAGDALENE and MARY the mother of James and Salome went to anoint the body (as the custom was). They found an empty tomb. Mark 16:1-8.

PETER and JOHN on hearing the report ran and entered the tomb, finding it empty. John 20:2-6.

The ROMAN GUARDS, whose lives were jeopardized by allowing the corpse to disappear, said it was gone. Matt. 28:11.

The SANHEDRIN COUNCIL of the Jews verified that the body was gone, in that they paid much money to the soldiers to spread a lie that the disciples had stolen the body while they slept, Matt. 28:12.

What happened to His body? Either his FRIENDS; his ENEMIES or GOD took his body from the tomb. His FRIENDS COULD NOT have taken it because the grave was sealed and a guard placed there to prevent just such a happening. His ENEMIES WOULD NOT have taken his body, for it was this which they were trying to prevent. Thus we are left with but one conclusion--God raised his body from the dead and took him from the tomb.

The evidence of his POWER OVER DEATH while in His ministry convinces us he had the power to rise from the dead. As he raised Lazarus before many witnesses, he could raise himself!

The TRANSFORMATION wrought in the Apostles is proof of his resurrection. A few days before, they had deserted him and fled in fear of their lives. They cowered in a locked room in the city. Now see them stand before that same mob who had murdered their Lord, and proclaim the resurrected Christ, Acts 2!

The PROPHECY foretold Christ's resurrection. "I beheld the Lord always before my face. . . Because thou wilt not leave my soul unto Hades, neither

(Continued on Page 4)

## WORDS of TRUTH

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## Spiritual Prayer

The word "prayer" is from the Latin "prex" which means "A petition, a request, or an intreaty." In the scriptures it means an earnest desire of the heart properly expressed unto God. Paul says, "My heart's desire and prayer to God for Israel is, that they might be saved." (Rom. 10:1.) It often includes thanksgiving and praise unto God. (I Tim. 4:1-6.) Prayer grows out of a sense of our dependence upon God, and our great need of him in our lives. All praise and thanksgiving unto God grows out of our deep appreciation of God's blessings. (Ps. 103.)



GUS NICHOLS

### PRAY UNTO GOD

Prayer should always be addressed unto God, and not unto departed saints, such as Mary, the mother of Jesus. Paul said, "My heart's desire, and prayer to God for Israel is, that they might be saved." (Rom. 10:1.) He prayed unto "God." He did not even address his prayer unto the Holy Spirit, nor unto Christ. Jesus taught his disciples to address their prayers unto "Our Father who art in heaven." (Matt. 6:9-11; Lk. 11:1-4.) Paul said, "I bow my knees unto the Father of our Lord Jesus Christ," etc. (Eph. 3:14.)

### IN THE NAME OF CHRIST

Instead of praying unto Christ, we should pray unto God in the name of Christ. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3:17.) Of course, no one should pray to God in his own name. Christ says, "I am the way, the truth, and the life: no man cometh unto the Father but by me." (Jn. 14:6.)

### PRAY IN FAITH

We must pray in faith, or our prayers are vain. "Without faith it is impossible to please Him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) Again, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (Jas. 1:6,7.) We must believe that if we do not receive the very thing prayed for that it will be because it was not best for us to have it. Hence, we are to pray for all of our holy desires, and say, "Not my will, but thine, be done." (Lk. 22:42.) God knows best. The parents may refuse the child's request for certain things, knowing that the child's best interest would not be advanced thereby. What parent would give a child deadly poison with which to play, even if it were to earnestly plead

for it? We do not always know what is best for us. It may not even be best for us to have health or wealth. We may need to remain poor, or ill, in order to remain humble and true. Even death may be best for us! We have no way of knowing that we would die faithful to the Lord if given one hundred years in which to live. If God sees best, we had rather die now and go to heaven than to live a thousand years and die in sin and be lost eternally. Let us, therefore, pray and obey, then leave the results up to the will of God. True, this requires faith, but remember Christians are called "Believers." (1 Tim. 4:12.) If our prayers do not seem to be answered, let us believe that they were heard, and that withholding the answer was equal to the Lord speaking back to us and saying, "The thing you prayed for was not best for you," or "You shall receive your request as soon as you are ready to receive it," or "I am sending you something better than what you requested."

### "TAKE YOUR BURDEN TO THE LORD"

We should take our burdens to the Lord in prayer. The song says, "Take your burden to the Lord, and leave it there." Hence, take it off your heart and lay it at the Lord's feet, and "LEAVE IT THERE!"

Turn it over to God, resolve to do right about the problem, determine in your heart to serve and trust God, and swing out on his promises, regardless of how black the night, or how rough the sea of life may become. Our little barque may be tossing high, and the thunderings and lightnings of despair deafening in our ears, but let us remember to do our part and leave it all with God. We do not have to live--cannot live long at best. But we must serve and trust God! He will take care of us--whether we live or die. Though the stars of heaven fall, the sun be blotted out and the moon turn to blood, and all nature ceases to be. God still lives in his heaven and rules over his universe. (Heb. 1:1-2.)

### WONDERFUL PEACE

Such faith and trust brings peace into our souls. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:7.) Such faith destroys fear and anxiety, and makes every Christian unspeakably happy, regardless of his earthly circumstances. This is the true science of living. "Let your conversation (manner of life R.V.) be without covetousness: and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5-6.)

## Are You Good Enough?

Why do you not attend church? Why are you not a Christian? You may feel you are good enough as you are. Many feel if a man is honest, good to his family and morally upright, he will be saved. They feel such a one is good enough without being a Christian and church member.

**WILL MORAL GOODNESS SAVE? Note these Bible Facts.**

A. All have sinned and fall short of the glory of God, (Rom. 3:23.) "There is none righteous, no not one." (Rom. 3:10.) You know, that in spite of your moral goodness, you are a sinner.

B. Your sin separates you from God. (Is. 59:1-2.)

C. Except you comply with God's rule of pardon, (the gospel of Jesus) you will be eternally Lost in Hell. (II Thess. 1:7-9.)

An example of the morally good man is Cornelius. (Acts chs. 10-11.) He was a devout man, and one that feared God with all his house, who gave much alms to the people, always. (10:2.) Yet this good man had to hear words whereby he could be saved. (Acts 11:14.) Peter taught him about Jesus and commanded him to be baptized, (Acts 10:36-43; 48.) Are you better than Cornelius? You need the Salvation of Christ, just as that good man did.

The reason moral goodness will not save, is, the guilt of sin cannot be erased by moral goodness. It must be punished or else forgiven by the Judge. He who wishes forgiveness must confess his guilt, throwing himself upon the mercy of the court.

Jesus is the Judge. He will forgive the guilty. His conditions are: FAITH and trust in him. (Acts

16:30.) A VOW TO CHANGE one's life. (Acts 17:30.) CONFESS one's love and faith in Christ. (Matt. 10:31-32.) AN IMMERSION in water to wash his guilt away, (Acts 22:16.) Without Christ, you can never be good enough to be saved.

John Waddey

## No Acceptable Excuse For Missing Church

JAMES MEADOWS

Our congregation, like many others, is plagued with a number of folks who claim to be members of the church but just won't come to worship services. All that they have to offer for this neglect is excuses.

One may offer domestic duties as an excuse. Relatives may be visiting and the woman stays home to prepare the meal. Another may work and use Sundays to clean house and iron and cook. Jesus once was visiting in a home and a woman named Martha was cumbered with preparing the meal while her sister, Mary, sat at Jesus' feet listening and learning. Martha brought her problem to Jesus asking Him to send Mary to help her. Jesus replied, "Martha, Martha thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10:41,42.)

Others will miss because of the press of business. But this is not an acceptable excuse for failing to worship and commune. (Luke 14:18-20.) One who hasn't time for worship hasn't time for the heavenly feast.

Still others miss because they love the things of this world more than the things of God. (II Tim. 4:10.)

And there are some who chronically miss because they have lost their spiritual sensitivity and interest in heavenly matters. Such are in grave danger of falling so far away that it is impossible to "renew them again to repentance." (Heb. 6:6.)

Those who miss do so for a reason or an excuse. God will accept a reason, but He never once accepted an excuse for not doing His will. He will not hear the flimsy excuses some brethren will present for their absenteeism. On the day of judgment when one by one we will give answer for deeds done in the body, these negligent church members will be just like the man at the wedding feast without a wedding garment. When asked why he was not properly attired, he was speechless. (Matt. 22:12.) When asked to explain to the Judge of humanity their absence from worship, these folk will stand there speechless, their tongues glued to the roof of their mouth, and they won't even be able to mumble the feeble excuses with which they brush aside the pleas for faithfulness by honest brethren.

"Awake thou that sleepest, and arise from the dead and Christ shall give thee light." (Eph. 5:14.)

## Life's Greatest Desire

JOHN GIPSON

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." (Psalm 27:4.)

Have you ever wished upon a star? It was a childish fantasy, but I remember those days of searching the heavens for "the first star I see tonight." And then, oh, how I would wish. Have you not done the same thing in days now fondly remembered? If you could recapture the spirit and do it all over again, for what would you make petition? Think carefully now and do not be content with a petty answer. Reduce all of your heart's desires into just one request. Will you wish for happiness. . . a long life. . . leisure. . . security. . . wealth? What will it be? Perhaps it would be helpful to lift a leaf from the biography of a great man.

David is one who has seen the many sides of life. He has served as a shepherd; entertained as a musician; fought on the front line as a soldier and is destined to ascend to the throne as a king. His

(Continued on Page 4)

# East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY AUGUST 14, 1970

Salamu Kutoka Afrika ya Mashariki (or) Greetings from East Africa. This newsletter finds us all well and in good spirits as we have had the good fortune to be ever since our arrival in East Africa. The Lord has been taking good care of us. Remember us always in your prayers that we may continue to do well for the next three years.



**BERKELEY HACKETT**

This month we moved into our permanent home here in Africa. We now live about 8½ miles outside of Nairobi in more or less what would be termed a rural area. Our house is nicely situated on the top of a high hill having an elevation of about 6,000 feet compared to Nairobi's 5,500 feet elevation. From our vantage point we can see snow-capped Mount Kenya and on a clear day we're told that we will be able to see Mount Kilimanjaro, Africa's highest mountain. This inspiring location does much to offset many of the house's drawbacks — such as no closets or cupboards. Supposedly we are in a pretty bad area for snakes. At least several of the neighbors have found cobras in their yards at various times, but we haven't seen any yet. The house would not amount to much in America, but here it's about average for a place this far out of town. As most of our work is in Nairobi, our new location means lots of miles on the vehicles, but we can more than offset this by the lower rent we pay out here. The cost of living is high in Nairobi and the rent is high accordingly. In the city one would pay upwards to \$400 a month for a place that would rent for no higher than \$150 back home in America.

Another thing that has added to the cost of living is a recent law that puts a 50% tax on imported items. This tax hits Americans and Europeans particularly, since nearly all our goods, except foodstuffs, must come from overseas and those things that are manufactured here are of universally poor quality. Of course, under the protection of this new tax, the local producers also raise their prices.

Next month we expect to be in Language school again. When Charlotte and I finished the four months' school in May we both made well enough on the finals to qualify for advanced study. This advanced school will only last four weeks, but it will be very intensive. After this we will be officially on our own as far as Swahili goes. Right now we are both able to carry on a conversation, and after the August course I expect to be able to preach in the language. Meanwhile, of course, I'm working in English, and using an interpreter when I make trips outside the city.



*A panoramic view of Nairobi, Kenya East Africa.*

This month I have begun a work in the village of Limuru. This town is about 20 miles outside of Nairobi in the heart of Kikuyu country, Kenya's largest and most powerful tribe. The work here was begun when two school teachers started taking a Bible correspondence course from a school in Canada. This school is operated by members of the Church of Christ and sends these courses out in conjunction with churches in America. Presently, the church in Lebanon, Virginia has oversight of the courses coming to Kenya. The school teachers did well and expressed a desire for further instruction in God's will. This month I have made three trips to this town teaching and preaching in the market place and in private homes. Next Sunday we'll be going there to begin regular Sunday worship services. These two teachers, plus a third we made contact with, will make a fine nucleus for the church there.



*A Nairobi Market Place.*

In Nairobi we have lately increased street preaching with good results. This seems to be a good way of reaching masses of people who would otherwise not have opportunity to hear the Gospel. It is not unusual to have 200 or more people listening to us preach the Gospel. The only drawback is the abuse that we often receive from unbelievers who try to hinder the preaching of the Word. We are not daunted by this and will continue to preach knowing that in the end no one, not even the Prince of Evil, himself, will stand in the way of the God's Word.

This month two more missionary families joined us here in Kenya. During the first week the Sonny Guilds from Brookside congregation in Tulsa, Oklahoma, came. I went to college with Sonny and so was able to greet him as an old friend as well as a brother. During the past week the Van Tates from White Station congregation in Memphis arrived. Van was here before and did a good work. We are happy to have him back and are looking forward to working with him.

The pictures this week take one on a short tour of Nairobi, the city where we work and live. I have tried to show both sides of the environment here. Nairobi is like two towns in one. Modern buildings and lovely landscaping make up the part of town that thrives on American tourists and European businesses and services. The other part of town is the part that tourists never see. It is where the Africans live. Here one finds Asian shops and African huts in profusion. The government is trying to do something about the worst squallor, but the progress is slow due to lack of resources. To date most of our work has been to what would be considered 'middle class' Africans. These are generally 'blue collar' workers, although some of our contacts are with business and professional

people, and at the other end of the spectrum the unemployed and the unemployable.

The longer we stay here the more we love it and the deeper committed we feel. When one does a work in such a place as this one feels bound to it by the many prayers spoken on behalf of the people and the investment of time and labor expended. Not that one never gets weary (one day out among the people trying to make one's brain and tongue cooperate in uttering new sounds is as tiring as anything I've ever done) but when that weariness sets in all one need do is to think that Jesus saw fit to die for these people and that all he asks of us is a small task compared to his great sacrifice. Then one feels renewed.

We believe in the power of prayer so remember us daily.

## THE HACKETTS

### EXPENSES FOR THE MONTH OF JULY:

Payment on Land Rover	\$ 150.00
½ month's house rent and utilities	129.00
Auto Expenses	31.00
Delayed shipment of remainder of personal effects from home	189.00
Salary	600.00
<b>TOTAL</b>	<b>\$1199.00</b>

Received Via Sixth Avenue, Jasper, Alabama \$1000.00

## CONTRIBUTIONS

H. I. Holley	1.00
Roscoe Kirkpatrick	10.00
S. G. Barker	20.00
Max W. Barker	80.00
Mrs. T. L. Holcomb	5.00
Richard K. Mauldin	10.00
T. H. McDow	10.00
Janita H. Morrison	6.00
Bruce Odom	5.00
Mrs. Roy Ott Jr.	10.00
Wilma D. Smith	5.00
Glenn R. Terry	5.00
J. E. Terry	5.00
Mrs. Corda Webb	5.00
Mr. and Mrs. Clyde Welch	6.00
Robert Lee Williams	120.00
Edith Yerby	2.00
A Christian from New Hope	5.00
Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Carbon Hill Church of Christ	10.00
Central Church of Christ	50.00
Cordova Church of Christ	25.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
Dora Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Hoover Church of Christ	100.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
New Hope Church of Christ	300.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	50.00
6th Ave. Church of Christ	200.00
Tarrant Church of Christ	50.00
Townley Church of Christ	20.00
University Dr. Church of Christ	25.00
White House Church of Christ	25.00
Zion Church of Christ	15.00
<b>TOTAL</b>	<b>\$1,250.00</b>



*A view of downtown Nairobi.*



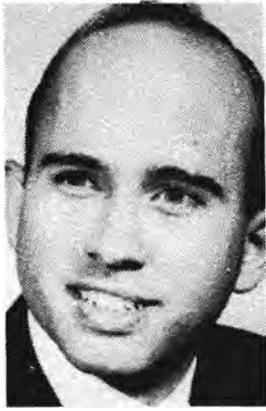
*More of Nairobi: The downtown section belies the true conditions.*



*Waiting to fill buckets at a communal well in Nairobi.*

## The Vicarious Death Of Christ - Our Atonement

A modern cult of modernistic, Liberal Protestantism is working unceasing to destroy and eliminate faith in the age-old fundamental doctrines of the Bible. These pseudoscholars are teaching people: that the Bible is not inspired; Jesus was not the divine Son of God; that he was not born of a virgin; that he performed no miracles; that his death accomplished no more



JOHN WADDEY

for mankind than did Lincoln's; and that he did not rise from the dead. It is to be expected that atheistic, infidels would deny this, but it is shocking that so-called Christian preachers and teachers would deny the very heart and core of Christianity. Truly they are wolves in sheep's clothing, false teachers, emissaries of Satan and should be exposed in their true colors.

The Bible holds as its central theme that Jesus' death on the cross was a vicarious death. That is, that he suffered for us, the innocent for the guilty, and this made possible the forgiveness of our sins.

Modernists reject this great doctrine for two main reasons. First: they have such a high estimate of themselves and they glory so much in man's worth, power and achievements, that they will not admit that man is in such a sinful and lost condition as to require the death of Jesus. Second: they do not understand why God had to follow this course to forgive man. They reason that some other way would have been better. Like the Jews of old, they do not wish to admit their need of divine grace. To them Christ is a stumbling block. They want to establish a righteousness of their own and will not submit to the righteousness of God. Like the Greeks, to the Modernist, Christ and his death is "foolishness." They seek wisdom. They would work out their own salvation, independent of God. They seem to think that man's philosophy, scientific researches, mechanical inventions and governmental social legislation will ultimately rid the world of sin, suffering and death.

To the modernist, sin is not a violation of divine law, subject to punishment. More and more they describe it as "sickness" and seek to blame every one but the sinner. Rioting, homosexuality, adultery, theft and even murder are all being excused as "no sin!"

All who know anything of God, the Bible and human nature, know mankind is lost in sin and must have a Saviour. That Saviour is Jesus. Forgiveness is in His Shed Blood. (Col. 1:13-14.)

I. In Genesis 2 the story of man's creation in God's image is told: sinless, upright, and in intimate communion with God. Chapter 3 tells of his temptation, sin, and fall. It tells of the punishment for his sin. Loss of immortality brought physical death. His sin caused him to be driven in shame from this garden paradise, separated from God, spiritually dead. This is no fable or allegory; this is historical truth.

Today it is the same sad truth; "The soul that sinneth - it shall die." Ezek. 18:20. "The wages of sin is death." Rom. 6:23. "For we have before proved, both Jews and Gentiles, that they are all under sin . . . that all the world may become guilty before God . . . for all have sinned and fall short of the glory of God." Rom. 3:9-23. "If we say that we have no sin, we deceive ourselves and the truth is not in us." I Jno. 1:8.

As a sinner, the Bible pictures man as a slave who must be redeemed; an enemy who must be reconciled, a corpse which must be resurrected, a captive whose powerful oppressors must be overthrown, a criminal who must be justified. Jesus alone, by his Death on the cross, can satisfy man's need and offer a solution to his predicament.

### II. REDEMPTION MUST BE BY BLOOD.

From the dawn of time, blood was used as the sacrifice for man's sins. God commanded the Patriarchs, and the Jewish nation to offer the blood of animals for their wrongs. Moses explained in Lev. 17:11, "The life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement for the soul."

Paul states flatly "Without the shedding of blood there is no remission of sins." Heb. 9:22.

III. JESUS' DEATH WAS THE SACRIFICE FOR OUR SINS. Is. 53, "But he was wounded for OUR transgressions, he was bruised for OUR iniquities; the chastisement of OUR peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and Jehovah laid upon him the iniquity of us all . . . yet it pleased the Lord to bruise him; he hath put him to grief; . . . thou shalt make his soul an offering for sin . . ." vs. 5,6,10.

Rom. 5:9, "being now justified by his blood, we shall be saved from wrath through him."

Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins . . ."

Col. 1:20, "And having made peace through the blood of his cross, by him to reconcile all things unto himself."

Heb. 9:12, "by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

Heb. 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself, without spot to God, purge your conscience from dead works to serve the living God."

Heb. 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

Heb. 6:19, "Having therefore brethren, boldness to enter into the holiest by the blood of Jesus."

I Pet. 1:18-20, "Forasmuch as ye know that we were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot."

I Jno. 1:7, "If we walk in the light, as he is in the light, . . . the blood of Jesus Christ his Son, cleanseth us from all sin."

Jesus said in instituting the Lord's supper, "This is my blood of the new testament which is shed for many for the remission of sins." Matt. 26:28.

My friends, this settles the question once and for all for those who love God, who believe the Bible, who want to be His children and who want to go to Heaven.

It is either accept Christ's blood atonement and be saved, or reject it and be damned because of your sin!

### WHAT CHRIST'S DEATH DID FOR US.

Rom. 5:7-9 "For scarcely for a righteous man will one die; for peradventure for the good man, someone would even dare to die, but God commendeth his own love toward us; in that while we were yet sinners, Christ died for us." Much more then, being now justified by his blood shall we be saved from the wrath of God through him."

1. "Christ redeemed us from the curse of the law, having become a curse for us." Gal. 3:13.
2. He purchased the church with his blood, Acts 20:28.
3. Paul said, "That by the grace of God he should taste of death for every man," Heb. 2:9, so we can live eternally.
4. "He saved his people from their sins," Matt. 1:21.
5. We were justified by his blood, Rom. 5:9.
6. We were reconciled to God by his blood, Col. 1:20.
7. Our conscience was cleansed by his blood, Heb. 9:14.
8. We were sanctified by his blood, Heb. 13:12.
9. The door of heaven was open to us by his blood, Heb. 10:19-20.

Beloved, the human race was hopelessly lost and ruined in the depths of sin. To allow sinful man back into his presence, God had to cleanse him from sin. Only one sacrifice would suffice, a perfect one, and ONLY Christ could fulfill the need. Christ volunteered to leave his heavenly home, come to this low land of sorrow, walk the paths of man, demonstrate the righteousness of

God's law and then voluntarily give his life as a ransom for our sins.

God treated the sinless Christ as if He were guilty and inflicted upon Him the punishment which our sins deserved, and that made it possible for Him to treat the sinful ones as if they were actually righteous.

The grace of God has appeared bringing salvation to all men, you can be saved by Christ if you will believe and obey him. Jesus said, "He that believeth and is baptized shall be saved." (Mk. 16:15-16) When in faith you obey his command to be immersed, His blood will then wash away your sins, He will fill you with His Holy Spirit and add you to His Church. You will be saved and on your way to heaven. (Acts 2:36-47)

## "Reasons For Sunday School Growth"

JOE BARNETT

I have made mention recently of Dr. Elmer Town's book, The Ten Largest Sunday Schools. We have had a great deal of mail asking about the book, and our analysis of it. While there are many elements in the growth of these groups which fit no pattern, there are, on the other hand, some common characteristics. I'll mention a few.

1. The churches, without exception, are conservative and strongly evangelistic.

2. They make maximum use of media ministry. Seven of them use radio and television, most of them airing on several stations simultaneously.

3. They have superb visitation programs. They make immediate contact with class absentees, and make hundreds of calls weekly on those who are not members.

4. They place great stress on "soul winning". Their services are evangelistic, . . . and they have active mission programs both locally and abroad.

5. They work their cities for increasing numbers of students. Nine of the ten have buses which run throughout the city to pick up students. The numbers of busses running each Sunday range from 3 to 62.

6. They stress the Sunday School teacher. SEVEN OF THE TEN write their own Sunday School literature. That requires a large staff, but they believe it pays. EACH OF THEM HAS A TEACHER'S MEETING EACH WEEK to discuss the Bible class lesson. The general session is usually taught by the minister, with large department meetings to adapt the materials to the proper age levels.

7. They are well-staffed. The number of full-time employees range from 13 to 80. Some of them have full-time personnel over each department of the Bible school.

8. They place great emphasis on adequate buildings and parking facilities. Without these they feel growth is impossible.

## What Is God Like?

What do you know about the God that created you? From nature we see "His everlasting power and divinity" (Rom. 1:20.) The heavens declare His glory, (Ps. 19:1.) God has revealed himself to man through creation, history, incarnation and revelation. It is from His Revelation, the Bible, that we see what He is like.

1. GOD IS ONE. "Hear, O Israel, the Lord our God is one God," (Deut. 6:4.)

2. GOD IS MANIFESTED IN THREE PERSONS, the Father, Son and Holy Spirit. All three are seen at the baptism of Jesus, (Mt. 3:16-17.) The Father is God, (Gal. 1:3); the Son is God, (John 1:1-14); the Holy Spirit is God, (Acts 5:3-4.)

3. GOD IS SPIRIT, not material as we, (John 4:24.) "A spirit hath not flesh and bones," (Lk. 24:39.)

4. GOD IS OMNISCENT. . . He knows everything. "Known unto God are all His works from the beginning of the world" (Acts 15:18.) Nothing is hidden from him, (Heb. 4:13.)

5. GOD IS OMNIPOTENT, all powerful. (Rev. 4:8.) He is called "God Almighty". "Is anything too hard for Jehovah?" (Gen. 18:14.)

6. GOD IS OMNIPRESENT. "Am I a God at

(Continued on Page 4)

## The Resurrection Of Christ

(Continued from Page 1)

wilt thou give thy Holy One to see corruption." Ps. 16:8.

The INABILITY of his enemies to produce the body so that they might disprove the apostle's witness is proof of the resurrection.

The IMPACT upon Jerusalem of the resurrection gospel, demonstrated the fact that Christ was raised. Within a few days over 5,000 men had become his disciples (Acts 4:1-5).

The Influence of the Resurrection Gospel upon those who receive it and upon our whole world is a positive testimony to its truthfulness.

**WHAT THE RESURRECTION MEANS TO US TODAY:**

1. The Resurrection is the "axle and hub" of the gospel. "I make known unto you the gospel which I preached unto you. . . Christ died for our sins. . . and that he was buried; and that he hath been raised on the third day. . ." (1 Cor. 15:1-4.)

2. Rom. 1:4 speaks of Jesus, "who was declared to be the Son of God with power. . . BY THE RESURRECTION FROM THE DEAD."

3. It proved his testimony reliable and true, thus.

4. It demands our faith. Rom. 10:9, "if thou shalt confess with my mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead, thou shalt be saved." (Rom. 10:8-10.)

5. Rom. 4:25 "Jesus. . . was delivered for our trespasses and was raised for our justification."

6. His resurrection conquered death. "Death is swallowed up in the victory." 1 Cor. 15:54.

7. His resurrection assures our resurrection and immortality. "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give live to your mortal bodies." (Rom. 8:11.)

8. The Resurrection gives the Christian COMFORT at the time of death. "Brethren, concerning them that fall asleep, . . . sorrow not even as the rest, who have no hope. For if we believe that Jesus died and ROSE again even so them also that are fallen asleep in Jesus will God bring with him." (1 Thes. 4:13-18.)

9. "God. . . begat us again unto a living HOPE by the resurrection of Jesus from the dead. . ." 1 Pet. 1:3.

10. The Resurrection Gospel is a powerful force for good in our lives. Paul speaks of the "Power of his resurrection" (Phil. 3:10), and affirms we can do all things through him that strengthens us. Phil. 4:13.

11. The disciples' faith in the Resurrection was responsible for the phenomenal growth of the early church.

12. It made possible the Outpouring of the Holy Spirit. Jno. 16:7, "If I go not away, the Comforter will not come unto you." "Being therefore by the right hand of God exalted. . . he hath poured forth this, which ye see and hear." Acts 2:33.

13. The Lord has appointed a day in which he will judge the world. . . by the 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.

Without the Bodily Resurrection of Jesus from the dead, there can be no Christianity. No wonder Satan seeks to disprove it and keep people from believing it! He that rejects the resurrection, must reject the whole of Christianity! True Christians believe Christ was actually Resurrected from the dead and lives today.

## Life's Greatest Desire

(Continued from Page 2)

longings have all been reduced to one dominate desire-fellowship with God. At times he is prevented by his enemies from going up to the house of God. This grieves him so that he weeps both day and night as his soul thirsts after the Lord. His pain is so acute that it is like a sword in his bones. (Psalm 42:2-10.) He envies the swallow that makes her nest near the tabernacle and says, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." (Psalm 84:2.) David does not look upon devotion as irksome nor worship as

drudgery. He longs to be with God--not for an hour or for a day--but for "all the days" of his life. Well has Augustine said, "Thou hast made us for thyself, and our souls are restless until they find rest in thee."

While some would travel thousands of miles to view the beauty of nature, David desires the house of God that he might behold the beauty of the Lord. His senses have been so keenly developed that he can see beyond the physical and his soul will not be satisfied with anything less than the glorious excellencies of God. David desires to stand in awe and gaze upon the beauty of holiness.

As a learner he will come to the house of God. Here he will make inquiry until he understands the purpose of life and the pathway to follow. What a rare blessing--communion with God! This one thing he will seek after. He will not neglect a single opportunity for worship or devotion. What better preparation could one make for heaven?

## What Is God Like?

(Continued from Page 3)

hand. . . and not a God afar off? Do not I fill heaven and earth?" (Jer. 23:23-28.) God is everywhere.

7. GOD IS INFINITELY JUST. "Justice and judgment are the habitation of thy throne," (Ps. 89:14.)

8. GOD IS PERFECT IN HOLINESS. "Holy, holy, holy is Jehovah" (Is. 6:3.)

9. GOD IS INFINITE IN GOODNESS. "Jehovah is good to all and His tender mercies are over all His works," (Ps. 145:9.)

10. GOD IS ETERNAL. "Even from everlasting to everlasting thou art God," (Ps. 90:2.)

11. GOD IS UNCHANGING. "With whom is no variableness, neither shadow of turning," (Jas. 1:17.)

12. GOD IS CREATOR, (Gen. 1.)

13. GOD IS MERCIFUL TO SAVE, (Eph. 2:8-9.) Won't you trust and obey Him now that you might be saved?

## "Puppies For Sale"

M. NORVELL YOUNG

Dr. William Stivers tells about a little boy who saved his nickels to buy a puppy. One day he saw a sign, "Puppies For Sale." He hesitatingly knocked on the door of the large house and waited expectantly. The owner frowned when he saw that the caller was a small boy in overalls. "Do you really have puppies for sale?" he asked. "Yes, but these are registered puppies and you wouldn't be interested because I am asking \$50.00 each."

The little fellow was shaken by this announcement, but he wanted a puppy so much that he persisted. "I have \$2.58 and I will pay you ten cents a week." The owner was touched, but still not convinced. About this time the mother of the puppies appeared with five frisky puppies close behind. The little boy was captivated by the sight. Then a sixth puppy toddled around the corner. It was obvious he could not run. He was crippled. Without a moment hesitation the boy said firmly, "I'll take that one," and he picked him up and held him close to his breast.

The owner said, "You wouldn't want him. He is malformed and will never be able to run like the others." The boy insisted, "He needs someone to love him." The sale was made for \$2.58. As the small boy walked down the path to the sidewalk the man noticed for the first time a steel brace under the loose-fitting overalls. Obviously there was a special empathy between this boy and his dog. Dr. Stivers uses this incident to illustrate the empathy which God has with sinful men through Jesus' coming to earth. Jesus was tempted in all points as we are, yet without sin. He suffered and is able to appreciate how hard it is for us to live the Christian life. He understands and loves us in spite of our being crippled.

## The Lord Is With Us

By JAMES D. BALES

HOW DO WE KNOW? Jesus told the apostles when he gave the commission that if they would go and teach the gospel, baptize believers into him, and teach them to observe all things he had

commanded, he would be with them even unto the end of the world. There are other passages in which God, Christ and the Holy Spirit have promised to be with the people. How do we know that God is with us? We know that God is with us the same way we know He has forgiven our sins. How is this? We know it because we have His word for it. He has promised the believing penitent who is baptized into Christ that he will be forgiven. We can, in confidence, accept His word, meet His conditions and enjoy His promises. He has promised the Christian that if he walks in the light, if he is a penitent believer in the presence of the Lord, that He will forgive him of his sins. We have God's word for it; this is more than enough for us.

And yet sometimes people feel that they would like some special sign to prove that God is with them. For example, we pray that the Lord will help us to know what to say and how to say it in preaching and in personal work as we endeavor by word and deed to influence other people for Christ. God does not inspire us to speak with the inspiration of the Holy Spirit. We are not infallible. We must give close attention and think out as clearly as possible what we should say and how we should say it. We should pray as if everything depends upon the prayer, and then launch out and work as if everything depends upon the work. WE SHOULD BE DILIGENT IN BOTH.

In some cases, where an individual in the excitement of discussion of the Bible, or in some other situation, may feel as if he is sitting on the sideline watching himself as he speaks. He may think that in some way the Lord has taken over. This emotional experience may be undergone in other situations. It is not a sign of anything miraculous in the other situation, nor when we are engaged in a religious discussion.

If we think that some assumed special sign is proof that God is with us in such a way that we cannot make a mistake, this leads to such things as the following:

First, it leads us to seek such situations and feelings and if we do not find them we think the Lord is not with us.

Second, it would lead us to think that we are inspired in such a situation that anyone who contradicted us would be contradicting the Lord himself.

Third, it would keep us from learning from our mistakes. For we may make mistakes in situations such as this, as well as from others. Or we may not make a mistake but there might be a way that we could say or do a thing that would be a bit better. But if we feel that we are in some way inspired in such a situation we would hardly think there was any way to improve upon it.

Emotional experience may come and go but they should not be that which we depend upon. We should depend on the word of God. A religious leader many years ago said:

Feelings come, and feelings go,  
And feelings are deceiving.  
My warrant is the word of God.  
Naught else is worth believing.

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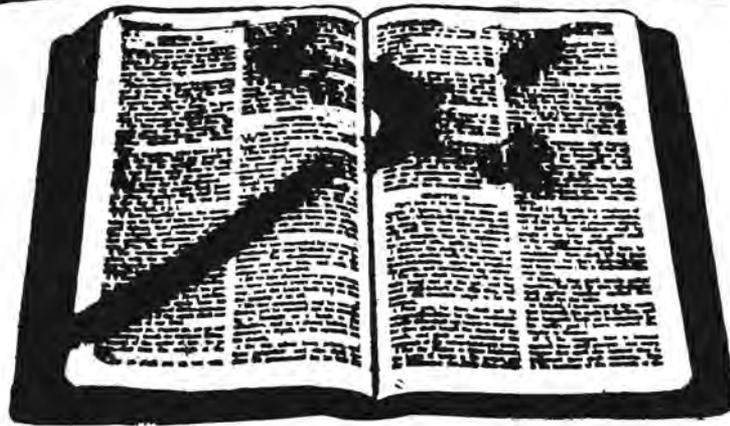
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# WORDS of TRUTH

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



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

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## The Bible And The Individual

Jehovah's word brought the universe into functional being (Psalm 33:9). That same powerful word of deity upholds all things (Heb. 1:3; Job. 26:7). In the glorious realm of redemption God's power to save is channeled to humanity through the gospel (Rom. 1:16-17; I Cor. 4:15; James 1:18, 21). Jesus affirmed that mighty truth would unshackle man from the tyranny of sin (John 8:32). In the midst of these abundant affirmations as touching the tremendous power of God's word it is not surprising to witness just how much difference the Bible makes in the lives of people. Deity so intended for it to be this way.



ROBERT R. TAYLOR JR.

The Sacred Volume tenders the only authentic account we possess of man's origin, his purpose here and his ultimate destiny. Three of the most challenging queries any reflective mind ever pondered are: (1) Whence came I? (2) Why am I here? (3) Where am I going? The all sufficient scriptures present a number of sweeping statements relative to each of these fundamental questions.

The Bible says man has a divine origin. God said, "Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26-27.) "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.) Many other scriptures attest to this same truth. (Eccl. 7:29; Psalm 100:3; 139:13-16; Matt. 19:4; Acts 17:24-29.) Man's glorious origin can be briefly stated in two words, God's offspring. We came from God-not lifeless slime through godless evolution!

Man's purpose in life is to fulfill the King's business. Like the youthful Master we are to be about our Father's business (Luke 2:49). We are to seek God's kingdom first and its accompanying righteousness (Matt. 6:33). Love for God and love for man constitute the very epitome of all Jehovah's commands (Matt. 22:36-40). Solomon says, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccles. 12:13).

Two eternal destinies await human beings. Jesus

ividly describes these in Matthew 25:31-46. The closing verse of this great chapter reads: "And these (those on the left hand) shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

The Bible teaches that every responsible individual has sinned and come short of God's glory. Paul says, "What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; . . ." (Rom. 3:9). Later the apostolic scribe wrote, "For all have sinned, and come short of the glory of God" (Rom. 3:23). John writes, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:8, 10). Man is not born a sinner but becomes one by his own personal transgressions (I John 3:4; 5:17). If we are lost, it will be due to our own transgressions-not because of what Adam and Eve did in Eden. Original sin has been one of the most damnable errors concocted by man. The expression is not found in God's Word and neither is the idea. Jehovah God never did say that any of Adam's descendants would have to give an account in judgment for what the first couple did in Eden. Only Adam and Eve will have to give an account of that sin and whether they did that which allowed God to forgive it. You will face your own sins in judgment just as the writer will face his own in that final day of ultimate reckoning. We have never had the least fear of being lost due to Adam's transgression. Personal transgressions are the ones which must concern each of us and whether we have them cleansed in the blood of God's Son.

The Eternal Volume teaches us concerning members of the Godhead, their character and what they have done to save man. John 3:16, the Golden Text of the Bible, says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Man is saved by grace through faith (Eph. 2:5, 8.) Grace is God's part; faith is man's part. Salvation is not by grace only nor is it by faith only. Satan is responsible for putting that word only by either grace or faith. He knows that when man accepts one of these only "isms" that salvation is totally nullified in his case. Man is to hear God's word. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Man is to believe in the deity of Jesus or else he will die in his sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24). Jesus presents the two great alternatives in Luke 13:3-it is either repent or perish. Paul told the Athenian inquirers that God "now commandeth all men everywhere to repent: . . ." (Acts 17:30). The deity of Jesus Christ is to be

confessed prior to baptism. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10). Baptism is a command of Christ, puts one into the Saviour, saves him and is an answer of a good conscience toward God. (Acts 10:48; Gal. 3:27; Mark 16:16; I Pet. 3:21). One must then adhere faithfully to the divine demands of the Christian system for the remainder of his earthly pilgrimage. (Matt. 10:22). He must be willing even to give his life for the Christian cause if necessary (Rev. 2:10).

The Bible makes the difference in the individual's life.

### Barriers To Blessings

R.W. GRAY

The New Testament abounds in expressions that appeal to our fondest longings and hopes: "abounding therein with thanksgiving," "rejoicing in hope," "ye rejoice with joy unspeakable and full of glory," and ye are complete in Him," "And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful." Where is the joy, the peace, the hope, the thanksgiving and the rejoicing that characterized our brethren in the First Century Church? Do these words adequately express our own relationship to Christ in His glorious body? Do we enjoy a sense of completeness, a real, deep down satisfaction? If there is a lack in the abundant life anticipated when we first learned of Christ and became His servants, it is because we stand in our own light, and close the door to His blessings. We need to learn where these barriers are and remove them, removing the plug that stops the flow of grace into our lives.

#### SELFISHNESS-SELF GLORIFICATION

We must recognize the truthfulness of the adage, "the smallest package is a man all wrapped up in himself." Envy arose among the twelve when some among them sought the place of prominence at Christ's right hand. Jesus, in His desire to point up the abundant life, encouraged them to become servants one of another that true greatness might be theirs. Too many of us are suffering with "I" trouble. Our lives can never be full until self is out of the way. When we learn to count all else but refuse that we might know Christ, getting self out of the way, our lives will become meaningful and productive. The spirit of self-glorification is truly a barrier to blessings.

#### CHARACTER ASSASSINATION-CRITICISM

The eyes of the beholder has a great deal to do

(Continued on Page 4)

## WORDS of TRUTH

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## Blessed Hour of Prayer

God's people cannot live at their best unless they live in the very atmosphere of prayer. God has located spiritual life in devotion, thanksgiving and prayer. We cannot anymore live in Christian life out of the element of prayer than a fish can live out of water, or a man out of the air. Yes, man may go to the moon, but he must carry oxygen with him.



GUS NICHOLS

### THE HOUR OF PRAYER

"Peter and John went up together into the temple at the hour of prayer, being the ninth hour." (Acts 3:1) Those who loved God had an hour each day given unto prayer. There is great advantage in having a certain time each day given over to prayer and worship of God. The appointed time will itself be a challenge to us to pray, and help us to avail ourselves of the blessings of prayer.

### PRAY IN THE MORNING

David said, "Give ear unto my words, O Lord, consider my meditation. Harken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up". (Psa. 5:1-3.) Again, "But unto thee have I cried, O Lord, and in the morning shall my prayer prevent thee." (Psa. 88:13.) Again, "Cause me to hear thy loving kindness in the morning; for in thee do I trust: Cause me to know they wherein I should walk; for I life up my soul unto thee." (Psa. 143:8.) "O Lord, be gracious unto us; we have waited for thee; be thou their arm every morning, our salvation also in the time of trouble." (Isa. 33:2.)

### TWO OR THREE TIMES DAILY

Every true Christian can find time to pray several times each day. We should pray day and night. David said, "O Lord, God of my salvation, I have cried day and night before thee." (Psa. 88:1-13.) Again he said, "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." (Psa. 55:17.) "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." (v. 22.)

Daniel, "Kneeling upon his knees three times a day, and prayed, and gave thanks before his God." (Dan. 6:10.)

### AT CHANGING OF LIGHTS

We can pray many times each day, if we plan our purpose to do so. At every occasion we find ourselves alone, we can meditate upon the greatness and goodness of God, and talk to him in prayer. Those who cease to stay in close communion and touch with God are sure to soon

forget him. Children are soon alienated from their parents in their very hearts and thought, when they cease to communicate with them, and are out of touch with them--when no longer they write, or call, or come back home to see them. Parents are then no more than "the old man" and "the old woman". Without communication, the sweetest of sweet-hearts is soon forgotten, and exchanged for one unworthy and undesirable, all because a communication gap is developed and is ever widening. All who get out of touch with our wonderful Heavenly Father, and of His Son, Jesus, our wonderful Saviour, soon find themselves married to the world and entangled therein.

### PRAY WITHOUT CEASING

"Pray without ceasing." (1 Thess. 5:17.) Just as we breathe without ceasing, or preach without ceasing, practice medicine without ceasing, we should "pray without ceasing". We should pray in the springtime, in the summer, in the fall and in the winter--morning, noon and night, day after day, year after year, unto the end. "Continue in prayer, and watch in the same with thanksgiving." (Col. 4:2.) "Continue in prayer" just as we should continue to "go to church", pay our debts, tell the truth, etc. . . "Men ought always to pray, and not to faint." (Lk. 18:1.) "Be careful (Anxious) for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6.) "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Lk. 21:36.)

### WE CAN PRAY WITHOUT CEASING

"She was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day." (Lk. 2:37.) This does not mean she never ate any food, nor slept, etc. . . She even took time to "Serve God". But she had daily religion. We know some only have a sort of Sunday religion. They put on their cloak of righteousness once per week. They are "ONCERS". Don't expect them to be present for Sunday morning Bible classes, nor on Sunday nights, nor Wednesday nights, nor for more than one night during the series of gospel meetings. With the devil's deceptive salve they salve their smarting conscience with pretense. Let us have daily religion.

## The Tongues Movement And Gamaliel's Advice

JAMES D. BALES

Robert Meyers spoke of one church which disfellowshipped tongues speakers, but in another instance "a much wiser group of elders followed Gamaliel's advice." ("Tongue Speaking in Churches of Christ." RESTORATION REVIEW, April, 1967, p. 67). John L. Sherrill, a tongues speaker, thought that it was an "ideal attitude" for the non-speakers to have toward those who speak in tongues. (THEY SPEAK WITH OTHER TONGUES, Old Tappan, N.J.: Fleming H. Revell Co., 1968, p. 137)

What was Gamaliel's advice? The council was so angry it was minded to slay some apostles. "But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people. . . And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do." He cited the case of some who had gathered followers, then had been slain, and their followers dispersed. "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go." (Acts 5:33-40.)

Concerning this advice we observe: FIRST, it made enough sense to the council that they did not kill the apostles; they only beat them and forbade them to speak in the name of Jesus.

SECOND, if this is such good advice, why didn't Robert Meyers take the advice himself and refrain from editing the book, VOICES OF CONCERN,

which attacked churches of Christ. The author replied in THE FAITH UNDER FIRE. Why didn't Robert Meyers reason: If the churches of Christ be of God, my book cannot overthrow them, and I may be fighting against God. If the churches of Christ be of men, they will be overthrown. Therefore, I shall not edit the book.

THIRD, although the advice of Gamaliel sounds good from a worldly standpoint, it is not the kind of advice a child of God should follow. History and scripture confirm the author's statement. Although the church does not use violence, the Christian's attitude should not be: Let us wait and see, because success or failure in our lifetime will show whether the cause is of God or of man. Gamaliel cited the case of men whose temporary success and then their failure were known to that generation. However, it is quite obvious that truth does not always prosper in a given generation, or number of generations, and that errow may be very successful for a very long period of time. Judaism has stood longer than Christianity, but no Christian believes this proves we should become Jews today. The Islamic faith has spread and prospered for centuries, but this does not prove it is of God. The church has suffered apostasies, repression, and scatterings, but this does not prove it is not of God. Stephen was killed, and the Christians scattered, but the gospel is still the truth. (Acts 8:1-4. Compare the scattering abroad of those mentioned by Gamaliel, Acts 5:36-37.)

If we could wait until the end of history, and then make our decision for or against Christ, we could see how all false movements ultimately come to nought, and that Christ's way is the only way which is successful IN THE LONG RUN. However, we do not have a long run, on this earth, in which to make up our minds and decide what we should believe and do.

The advice of Gamaliel is the advice of a neutralist who wants to sit above the battle, until the battle is over, the smoke has cleared away, and it has been demonstrated in this way who was right and who was wrong. This neutralist then takes a flying leap and lands on the successful bandwagon.

Instead of waiting until one can see how the entire thing will turn out in the long run, we must weigh the pros and cons, make our decision, and stand up for what we are convinced is true. If the message the apostle preached was of God, an examination of the credentials of Christ and the apostles would reveal this to be the case. In such a case, Gamaliel should have surrendered to Christ regardless of how unsuccessful His cause may have seemed to have been at any given time. On the other hand, if the cause was being successful, but an examination of the evidence showed that Jesus was a false teacher, the movement should have been opposed regardless of how successful it may have been at the time.

Instead of waiting and seeing how the tongues movement will develop, we should examine it. If it is of God, we should become identified with it whether it is successful or not at the moment. If it is not of God, we should oppose it, regardless of how successful it may be at the moment. The inspired teaching is: Prove all things, hold fast that which is good. (1 Thess. 5:21). The counsel of uninspired men, as in the case of Gamaliel, was: Let us neither stand with them or against them. Let us wait and see how this thing will turn out.

It should be kept in mind that Gamaliel was not inspired in this utterance. Of course, we do know that this is what he said, because Luke, the inspired writer, tells us this is what Gamaliel said. However, the uninspired utterance of Gamaliel did not become inspired because Luke recorded what Gamaliel said. The council's instruction to have the apostles beaten, and to charge them not to speak in the name of Jesus, is recorded by Luke in the same paragraph but their action and counsel were not of God, either.

FOURTH, the gongues speakers do not wait and see. They join in and affirm that the tongues are from God. They do not wait and see how the opposition to the tongues movement will turn out. Instead, they oppose those who oppose them and teach that the tongues movement is of God regardless of how strong and successful the opposition.

## Daniel Webster's Tribute To Christ

There is a common misconception among many today which suggests that it is "intellectual" to downgrade religion. People of religious sentiment are often viewed as ignorant and out of step with "progressive thinking". This, of course, is but one of Satan's methods in opposing Jehovah. The fact of the matter is, the greatest minds of history within the Christian era have been those who paid tribute to Jesus of Nazareth and the Holy Scriptures.



WAYNE JACKSON

One of this country's greatest leaders was the illustrious Daniel Webster. Mr. Webster was a lawyer, statesman, and celebrated orator. Certainly he was no anti-intellectual. According to his biographer, Webster once eulogized Christ and His gospel in the following fashion.

"The Gospel is either true history, or it is a consummate fraud; it is either a reality or an imposition. Christ was what He professed to be, or He was an imposter. There is no other alternative. His spotless life in His earnest enforcement of the truth - His suffering in its defense, forbid us to suppose that He was suffering an illusion of a heated brain. Every act of His pure and holy life shows that He was the author of truth, the advocate of truth. Now, considering the purity of His doctrines, the simplicity of His life, and the sublimity of His death, is it possible that He would have died for an illusion? In all His preaching the Saviour made no popular appeals; His discourses were always directed to the individual. Christ and His apostles sought to impress upon every man the conviction that he must stand or fall alone - he must live for himself, and die for himself, and give up his account to the omniscient God as though he were the only dependent creature in the universe. The Gospel leaves the individual sinner alone with himself and his God. To his own Master he stands or falls. He has nothing to hope for from the aid and sympathy of associates. The deluded advocates of new doctrines do not so preach. Christ and His apostles, had they been deceivers, would not so have preached. If clergymen in our days would return to the simplicity of the Gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from St. Paul, and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than to listen." (Charles Lanman, PRIVATE LIFE OF DANIEL WEBSTER).

Two weeks before his death, the noble Webster dictated the following epitaph to be engraved upon his tomb.

"LORD, I BELIEVE; HELP THOU MINE UNBELIEF."

"Philosophical argument, especially that drawn from the vastness of the Universe in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a Divine Reality. The Sermon on the Mount can not be a merely human production. This belief enters into the very depths of my conscience. The whole history of man proves it. Daniel Webster."

The man who slanders the person of Jesus Christ and deprecates the teaching of the sacred Bible, parts company with the greatest minds of mankind.

## Are We Depending On Human Effort?

JAMES D. BALES

Pat Boone said that before he was baptized in

the Spirit, "my Christian life was too much effort..." He spoke of others, now "Spirit-filled," who "had known the emptiness of dedicated, but human, Christian service..." This baptism of the Spirit was "a whole new dimension, and I wanted it! I wanted everything that God had for me! I was tired of trying to 'do it myself'" (TESTIMONY, 7,8).

FIRST, we are not depending on human effort as the source of our salvation; but it is not "doing it ourselves," and "human, Christian service," when we human beings act in surrender to and obedience to God. God opened the door of salvation to the people on Pentecost but they had to be willing to listen, to learn, to believe, to be exhorted, and to obey (Acts 2:14, 22, 37, 38, 40, 41). When Peter said: "Repent ye", they did not say: Peter you are calling for human effort and we do not want to do it ourselves. When he said: "SAVE YOURSELVES from this crooked generation" (2:40), they did not say: We want God to do it, we are tired of trying to do it ourselves. But God works through us and our efforts (Acts 14:17, 21, 25, 27).

SECOND, Paul said that "WE WALK by faith, not by sight." (2 Cor. 5:7). God does not BELIEVE for us, nor does He WALK for us. He does not WALK US as puppets on strings. He does not take over our bodies and without effort on our part use them as instruments of righteousness (Rom. 6:12-13, 19). He does not take the steps for us. He has given us the opportunity to believe, reasons for faith, motivation to belief, but we must hear and believe. He has told us to walk, He has given the narrow way in which to walk, and He has promised to walk WITH us. However, God has not negated human effort. WE must walk by faith. We must take care lest we fall (1 Cor. 10:12). We must walk "in the steps of that faith of our father Abraham." (Rom. 4:12). We must walk in newness of life, and not after the flesh (Rom. 6:4; 8:1). We must walk according to the rule that what avails is a new creature; which involves faith working through love (Gal. 6:16; 5:6). God created Adam but he had to do the work God ordained for him after he was created. Although we had to do something in becoming Christians, God through the gospel, and our response to it, created us in Christ Jesus as new creatures. He does not do our good works for us, but "we are his workmanship, created in Christ Jesus for good works, Which God afore prepared that WE SHOULD WALK IN THEM." (Eph. 2:10) He does not walk worthily of the calling for us, we have to do our own walking (Eph. 4:1). "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." (Eph. 5:15). Perhaps you get tired of having to walk carefully? Therefore, be baptized in the Spirit and let God do the looking out for you as well as the walking? God helps us, but if we do not use OUR ears to hear, OUR eyes to see, and OUR hearts to understand, He is not going to take over and do these things for us. We must walk in the light (1 John 1:7).

THIRD, it may be asked: But is it not God doing the work? If God does all the work, and human effort is not involved, anyone who is not converted, or any converted one who does not work, is not to be blamed for it; since the work is all done by God, any failure is a failure on the part of God. A premise which leads to such a conclusion is false. But, didn't Paul say that it was God who did the working? Paul told the Philippians: "So then, my beloved, even as ye have always obeyed, not as in my presence only, but not much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and questionings... that I did not run in vain neither labor in vain." (Eph. 2:12-16). The Philippians obeyed. God did not obey, nor did He obey for them. "... YE have always obeyed." The Philippians were to work out their own salvation. The Philippians were told to "DO all things without murmurings..." God was not told to do all things without murmurings. Paul had labored in order to save the Philippians, and he wanted them to continue to obey so that HIS LABOR would not be in vain. On the other hand, Paul was working for God, and with God, so that

he could speak of "all things that God had done with" him. God had opened the door of faith to the Gentiles, but Paul had to preach (Acts 14:27). The Philippians had to work out their own salvation, with fear and trembling.

However, we are weak. Perhaps we cannot make it. We can because God works with us and through us. This reminds us that we are not working alone. We are fellow-workers with God; but it was God who created man with the capacity for faith and obedience, it was God who provided the gospel of salvation, it was God who took the initiative to save man, and it was God who furnished us with reasons and motivations for working. He works through us but not apart from our will, our consent, and our efforts. If God does it all, then all that we do is done by God without any blame or credit - for good or evil - due us. God bestowed grace on Paul. Without it Paul could have accomplished nothing. But God's grace did not work in Paul without Paul's consent and efforts. We must always give credit to God, but we must not think that God will work in us apart from our work. "But by the grace of God I am what I am," Paul said, "and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me. Whether then it be I or they, so WE preach, and so YE believed." (1 Cor. 15:10-11).

As Bloomfield remarked in his commentary: "In short, to sum up the doctrine contained in this most important passage, it is said of GOD, that of his good pleasure He worketh in us both to will and to do; and it is said of MAN, that he is to work out his salvation, i.e. to do HIS PART, whatever that be, in effecting it. Nothing can be more marked than the distinction which is here made between the agency of God, and the agency of man. Nothing is more certain on the one hand, than that, without the assistance of God, man cannot be saved at all; nothing can be more certain, on the other hand, than that by his own voluntary cooperation, with such aid from above, man ULTIMATELY IS SAVED. ... In short, to use the words of Mr. Scott. ... "He worketh in us effectually, that we may effectually work."

It is true that sometimes we fail to give God the credit as we ought, it is true that sometimes we may forget that though we be little men we have the Mighty Fellow-Worker, but it is still true that as Christians we must render DEDICATED HUMAN EFFORT to God. It is not always easy, and the Lord knew it would not be. Therefore, we are exhorted: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that YOUR LABOR is not vain in the Lord." (1 Cor. 15:58). There are seasons when the author feels like working and there are seasons when he does not feel like working. However, whether he feels like it or not the author tries to make all seasons working seasons for the Lord.

## Were Tongues For Private Edification?

JAMES D. BALES

If some do not think that the main purpose of the gift of tongues were to function as a sign to the world, and to edify brethren, what do they think was its main purpose? Concerning the entrance of him and his wife into the tongues movement, one preacher wrote: "... we have both been granted a fuller measure of the Spirit with the accompanying manifestation of tongues for our edification and praise of God in our own private devotions. (1 Cor. 14:2-6). As you study remember, the filling of God's Spirit is in response to one's faith and willingness to accept the additional help our God desires to give us. Its reception does not mean that the one receiving is perfect, doctrinally correct in all matters or fully obedient in all things. This added measure of the Spirit is for comfort, assurance of God's presence and mindfulness, edification and enlightenment of the scriptures and to help us reach spiritual maturity. (Jno. 14:12-21) (Letter of December 13, 1966 which was sent out in mimeographed form

(Continued on Page 4)

## Barriers To Blessings

(Continued from Page 1)

with the circumstances of life. Too many so-called Christians spend their time looking for musk rats and mud turtles rather than for mountains and eagles. It is easy to throw our self-righteous robes around us, flash our critical eyes upon others and say, "I am glad I'm not like other men. . ." A sign in a store says, "Come in without knocking-go out the same way!" This motto should hang in our meeting houses. It requires so little effort to criticize. The lazy are prone toward it. But such will dwarf the character and stands in the way of real, satisfying inward peace. Criticism is indeed a poor substitute for service and is a barrier to blessings God has in store for his children.

### AN UNFORGIVING SPIRIT

God promises to forgive no man who will not forgive those who have wronged him. Harboring malice in their hearts some go to an early grave, permitting hatred like a cancer to eat out the vitals of the soul. A recent AMA release points to hate and resentment as chief contributors in the general break down of health. This is one luxury (?) the human heart cannot afford. If life seems harsh and unkind, examine your own heart. Is there any root of bitterness, any lack of genuine love of the brethren? Kindness, courtesy, mercy, understanding, patience and forgiveness are prerequisites of a life of joy, peace, satisfaction and fulfillment.

From the cross come the words that have echoed and re-echoed in the ears of the hate-filled disciple, "Father, forgive them!" If God forgives sinners of such crimes as murder, and in this instance that of His Own Son, how easy it should be for us to forgive the penitent brother who has injured our conscience, stepped on our toes, or impugned our motives.

### WORLDLINESS

The abundant life Jesus brought is a grand reality in a life truly surrendered to Him, but remains an illusion to the worldly minded. The god of this world blinds the eyes and the glorious light of the gospel is unable to penetrate. The lure of the world; her palaces, treasures and crown, which pass away in a moment, appear to the worldly minded to hold the key to lasting happiness. "The great society lies just beyond the reach and will come with the acquisition of more wealth or the thrill the world affords." So thinks the heart bent upon pleasure. But in the end the self-deceived, pleasure seeking, money mad soul cries with the wise man, "All is vanity and vexation of spirit." For all such efforts are but a striving after wind.

God wants to bless us with the peace that passeth all understanding, but we hold on to the world to our own hurt and refused to come unto him that we might have life. (John 5:39-40).

### COVETEOUSNESS

A covetous heart is never satisfied and has no chance of happiness. To covet things belonging to another is forbidden in the Bible, but in no relationship is this sin more destructive, more damaging, or a great barrier to blessings than in man's relationship to God. To rob God through covetousness is to rob oneself of the abundant life. The Jews of Malachi three had committed an unspeakable crime-robbed God. The Lord drove home the point that withholding the tithes and offerings belonging to Him was tantamount to theft. (Mal. 3:8-10). The blessings of the Lord were building up in His storehouse. They were for man's benefit, but man failed to qualify for the bounty. The condition: They were to prove the Lord's faithfulness in blessing them abundantly by filling His storehouse with tithes. (Mal. 3:10).

Failure to support the word of God with our financial means is one of the most common sins of man. It is easy to rationalize our failure to give sacrificially to the greatest cause on earth, but there is no excuse God will accept. God's promise to open the very windows of heaven and to "pour out a blessing" is good in the Christian age, also. (Mal. 3:10; 2 Cor. 9:5-6).

### FAILURE TO PRAY

Through the inspired James God says, "Ye have not, because ye ask not." (James 4:2). Christians often sing, "Oh what peace we often forfeit; O what needless pain we bear, all because we do not

carry everything to God in prayer." We faint because of the burden of the day, not because of the absence of the goodness of the Lord in the land of the living, but because we refuse to cast all our cares upon Him who cares for us.

Prayer is that channel, the God ordained outlet, for burdens too great to bear, and is the avenue through which manifold blessings flow. The son of a very rich man was starving in an attic, living the life of a hermit. When his father learned of this condition he said, "Oh, if I had only known! If he had only called upon me, I would have given him anything I have." How very foolish it is for children of God to starve for the blessings God has in store for them.

Let us remove from our lives self-glorification, criticisms, resentment, worldliness and covetousness. These are clogging the channel of grace. And let us turn our faith heavenward in sincere prayer to God for the portion of grace that is stored up for us.

## Were Tongues For Private Edification?

(Continued from Page 3)

by Ben and Geneva Franklin). Concerning these affirmations we comment as follows:

First, tongues could be used for private devotions, even though the understanding was unfruitful (1 Cor. 14:2-4, 14, 28).

Second, however, the main function was as a sign to unbelievers in confirming the word of God which WAS BEING REVEALED (Mk. 16:17,20; 1 Cor. 14:22; Heb. 2:3-4). Why does he fail to use tongues for their main purpose; that of a sign to unbelievers? What revelations are being made and confirmed today by the tongues speakers? What revelations do they have in addition to the Bible? If they do not have additional revelations, why don't they? And why the tongues?

Third, at least someone in the assembly he attends ought to have the gift of "interpretation." Why would the gift of tongues be given, and no one at any time in their assembly have the gift of interpretation? When one with this gift is present, he can use his tongues in the assembly (14:27-28).

Fourth, why do not at least some of them have both the gift of tongues and the gift of interpretation? If the gifts are given in response to one's faith and willingness to accept the additional help our God desires to give us, he should pray for and get the gift of interpretation; if it can be gotten through prayer.

Fifth, the gifts were not given simply in response to one's willingness, etc. for Paul made it clear that brethren in Corinth did not each have all of the gifts (12:7-11; 14:27-28). "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healing? do all speak with tongues? do all interpret?" (12:29-30). Regardless of how willing anyone today is to receive all God has for him, he is not going to receive the gift of APOSTLESHIP, and he is not going to receive all of the other gifts. Not everyone received all the gifts, even when these gifts were being given.

Although we are not saying that the Spirit's gifts were absolutely unrelated to man's attitude and willingness, we do affirm that regardless of how willing man might be all the gifts were not therefore given to him. It was done according to the will of God through the Spirit "dividing to each one severally even as he will." (12:11). Man could be ever so willing, but it was not God's will to give ALL OF THEM ALL OF THE GIFTS, or SEVERAL OF THE GIFTS, or EVERY ONE AT LEAST ONE OF THE GIFTS (12:29-30).

Sixth, Ben J. Franklin said that the reception of the gifts did not mean that one was "DOCTRINALLY CORRECT IN ALL MATTERS." It would mean that he was doctrinally correct in everything which he taught as a result of the gifts given to him by the Spirit. Furthermore, it would mean that others would receive other gifts, and that some of these would be able to point out any and all doctrinal error which anyone else in the church might hold. Taken all together the gifts would guarantee the revelation and the confirmation of truth; and of truth without error. The gifts confirmed the word of TRUTH (Mk. 16:17,20; Heb. 2:3-4).

If "this added measure of the Spirit is for. . .

edification and enlightenment of the scriptures," why shouldn't this keep them from doctrinal error; or remove any doctrinal error which they have?

Seventh, Franklin, in mentioning why "THIS ADDED MEASURE OF THE SPIRIT" was given, said NOTHING ABOUT THE BASIC FUNCTION OF THE GIFTS IN SO FAR AS THE WORLD WAS CONCERNED. Franklin made no reference to the REVELATION and CONFIRMATION OF THE WORD. He said nothing about their being for a sign to unbelievers, and a means to lead them to faith. (1 Cor. 14.) He said nothing about their being used to reveal and confirm truths which have not been revealed before. After all, in the New Testament the gifts were connected with the revelation and confirmation of the truths of the New Covenant, including those which were not even taught, or not fully taught, in Jesus' ministry on earth (John 16:12-13.) WHAT TRUTHS DO THEY HAVE TODAY WHICH WERE NOT REVEALED AND CONFIRMED IN THE FIRST CENTURY?

Although the gifts were also to edify the church, they did this because they revealed and confirmed the truth of God.

Eighth, it is important to keep in mind that no arguments can justify having one of these gifts today without also justifying, in principle, THE NECESSITY OF ALL OF THEM; including the gift of the apostleship.

Ninth, Franklin mentioned John 14:12-21 in justifying his position that this added measure of the Spirit is for comfort, assurance of God's presence and mindfulness, edification and enlightenment of the scriptures and to help us reach a spiritual maturity. (John 14:12-21). Although some statements of Jesus in this context reach beyond the apostles, and although we benefit from the fulfillment of His promises to the apostles, John 14:12-21 is a part of a larger discourse of Jesus to the apostles (John 13:1-20; Matt. 26:20-25). We ask: (1) If John 14:12 refers to the miracles, does he do greater miracles than did Jesus? (2) Does he have the Spirit as Comforter as did the apostles? (14:16-17). If so, he should be inspired remember all Jesus taught in His personal ministry (John 14:25-26), be a witness as an apostle to the resurrected Lord (15:26-27), be miraculously guided into truth (16:12-13), and show us things to come (16:13). These things are as much a part of the discourse of Jesus to the apostles as the things in John 14:12-21.

We do not have need for inspired messengers, whose word had to be confirmed by miracles, because we have the faith which has come for all been delivered to the saints (Jude 3). We are not in the time when the truth was in the process of being revealed and confirmed (John 16:12-13; Heb. 2:3-4). We are in the time when it has already been revealed and confirmed. We have no more gifts to confirm the new revelations for we have no people today with inspired revelations from God. The revealed truth has already been given. It is in the Bible, for therein is the divine deposit of the faith.

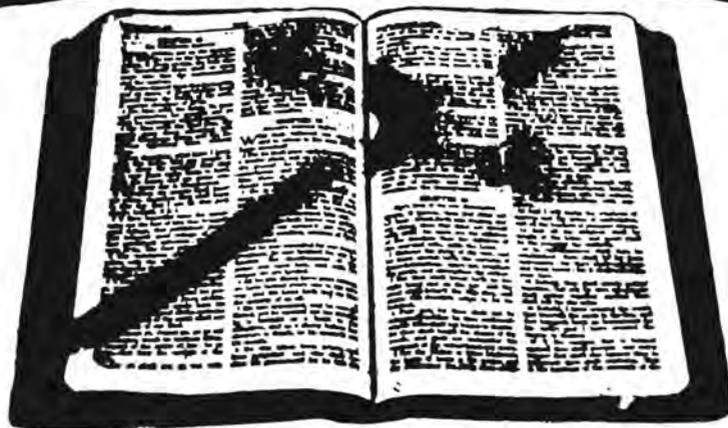
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# WORDS of TRUTH



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

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

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## The Bible And The Family

Jehovah God has linked together the Bible and the home. Homes in which God's Word is daily studied and diligently practiced will be happier institutions. God's Word brought the first home into existence in beautiful Eden. His word only can make homes what they should be now. Because his word is so frequently ignored in today's home means ultimate failure in society's most basic unit. Husbands and wives who despise God and treat with mocking contempt his word will never know the sweet joys of a truly Christian home. Parents who rear children in a completely secular framework will never experience the most rewarding work of real parenthood - that is, teaching their children to tread the highway to heaven. Children who are not brought up in the nurture and admonition of the Lord will never bless God and benefit humanity as they might have done with a different environment. The gist of this article will be highly suggestive of this very proposition.



ROBERT R. TAYLOR JR.

### THE BIBLE AND MARRIAGE

The Bible makes the difference in the husband and wife relationship. The husband is to be head of the wife, love the wife, live with her according to knowledge and give honor to her as to the weaker vessel. (Eph. 5:23, 25; 1 Pet. 3:7) He is to provide for her welfare. (1 Tim. 5:8) He is to be faithful to her and provide for her physical needs in the intimacies of the marital realm. (1 Cor. 7:3-5) He sins against God and his wife when he deliberately refuses to perform this physical aspect of their marriage. In the wife and the wife ONLY is the husband to find his complete sexual satisfaction. (Prov. 5:15-23) Let him be faithful to her in thought, word and deed. No man ever become unfaithful to his wife by following the Bible. God's Word has never prompted any husband to stray from the marital path of honorable fidelity into the forbidden realms of an adulterous affair. Let him practice the Golden Rule toward her at all times. (Matt. 7:12) Let him be kind and courteous to her in motive and attitude, in word and deed. (Eph. 4:32)

The wife is to be a worthy companion to her husband. From the very beginning Jehovah God intended that she be "an help meet for him" (Gen. 2:18) Let her live with the husband of her youth in such a way that he will continue to believe he

found a good thing when he discovered her and claimed her as his very own. (Prov. 18:22) Let her seek to be a prudent wife and thus fulfill the sacred origin of having come from the Lord. (Prov. 19:14) As a worthy wife she will seek to keep intact the sacred confidence her husband reposes toward her. (Prov. 31:11) Inspiration urges that "she will do him good and not evil all the days of her life." (Prov. 31:12) She is to be faithful to him until death. (Rom. 7:2-3; 1 Cor. 7:39) Loving him as the Bible inculcates she will seek to satisfy his physical needs. (1 Cor. 7:3-5) Genuine diligence in this realm will keep his feet from the direction of forbidden entanglements. If deliberately derelict in this realm, she is inviting trouble. Loving him she will be submissive. (Eph. 5:22, 24) Her love for her God and husband will prompt her to bear children, love them, guide the house and be the queenly worker at home as the Lord intended. (1 Tim. 5:14; Tit. 2:4-5) Her husband and home will be her heaven on earth. Next to the church it will be supreme. Nothing else will be a serious competitor. Yes, the Bible makes all the difference in the world in the husband and wife relationship.

### THE BIBLE AND PARENTHOOD

The Bible makes the difference in fatherhood. Abraham's deep attachment to Jehovah and his reverential respect for heaven's will caused him to be a far different type of father than he would have been as a life-long Chaldean idolater as were some of his ancestors. Jehovah's grand confidence in Abraham's rulership over his family is vividly portrayed in the following language. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. 18:19) Joshua's unswerving faith in Jehovah and his word prompted the victorious conqueror of Canaan to utter, "but as for me and my house we will serve the Lord." (Josh. 24:15) Cornelius, the first Gentile convert to Christianity, was a devout man who feared God with all his house. (Acts 10:1-2) Such was the power of his fatherly influence that when he obeyed the gospel his family obeyed along with him. (Acts 11:14; 10:47-48) Diligence in following the Bible will make men into real fathers. The Bible truly makes the difference in fatherhood.

The Bible makes the difference in motherhood. Jezebel and Athaliah are two of the most infamous women of history. Both were wicked in their roles as wives and mothers. Neither had an ounce of respect for the law of Moses and the prophetic declarations which were available for their age. Athaliah's known hostility to Jehovah God, his word and the temple made God's house in Jerusalem the safest place for hiding tiny Joash from his grandmother's murderous wrath until the

little boy reached coronation age. (2 Kings 11:1ff) These women disgraced motherhood. In bright contrast consider such mothers as Jochebed, Hannah, Sarah, Elisabeth, Mary, Salome, Lois and Eunice. These are the mothers who blessed humanity with Moses, Samuel, Isaac, John the Baptist, Jesus Christ, James and John and the trustworthy Timothy. (Lois was Timothy's grandmother.) A deep and abiding faith in God and diligent practice of his will made the difference in these mothers. Each of them possessed an unfeigned faith and bequeathed this precious legacy to their gifted sons. The Bible truly makes the difference in real motherhood.

### THE BIBLE AND CHILDHOOD

The Bible makes the difference in childhood. Children will be different when they are trained in God's way. "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6) "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:14-15) "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4) Children taught to respect God's Word will love and obey their parents while in their youthful years and will show them love, respect and honor when their parents are aged. There will be no "Corban" practicing sons and daughters toward aged parents where Biblical precepts are genuinely known and lovingly practiced. (Mark 7:10-13) The Bible makes a difference in childhood. It is God's guide for the successful rearing of children. If the two preceding generations of American parents had followed Biblical guidelines in rearing their children instead of John Dewey's permissive philosophy of giving the child complete freedom of expression and practice, we would not be facing many of the terrible problems which currently plague our nation and darken the aspirations for a better tomorrow. The Bible really makes the difference in the home.

### Our Father's House

JOHN WADDEY

The Christian "looks for a new heaven and a new earth wherein dwelleth righteousness." (II Pet. 3:13.) Many pictures of heaven are painted in God's Word.

1. HEAVEN IS A GARDEN, (Rev. 22:1-5.) This implies that it is the most beautiful spot in all of God's Creation, a place of rest and recreation.
2. IT IS A CITY, walled and safe, yet with gates

(Continued on Page 4)

## WORDS of TRUTH

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### Non-Attendance A Sin

New Testament congregations called "Churches of Christ", (Rom. 16:16), or "Churches of God", (1 Cor. 11:16), never could have existed without the assembling of the saints together for worship and service unto God. The assemblies were called "Churches", in the foregoing scriptures.

Obedience to the gospel made people members of the church in the general or universal sense of the word. The church in this larger sense was the house, or family of God, and included all his children, all who were born of water and of the Spirit (Jn. 3:5). Paul said the House of God is the church. (1 Tim. 3:15.) But the house of God is not the meeting house. When Christ said, "I will build my church", (Mat. 16:18), he had no reference to a meeting house. Christ was not intending to use his skill as a carpenter and build meeting houses. Paul did not go about destroying meeting houses, before his conversion, but persecuted the church--the saints--men and women, (Gal. 1:13-14; 1 Cor. 15:8-9). The local church.

The church in its general sense is the kingdom of Christ, (Col. 1:13; Jn. 18:36; Rev. 1:9), body of Christ, etc. (Col. 1:18, 24; Eph. 1:20-23; 5:23.) In this sense of the word, the church includes all the children of God.

In the general sense, the church includes all who are called out of the world by the gospel. (Col. 3:15; 2 Thess. 2:13-14.) The Greek word for church means the called out, with the idea of from the world being understood.

But the "Churches of Christ", (Rom. 16:16), are made up of those called out of the world by the gospel who live in certain localities. Hence we read of "The Church that was at Antioch", (Acts 13:1.) "The churches of Asia", (1 Cor. 16:19). The "Churches which are in Asia", (Rev. 1:4.) "The church that is at Babylon", (1 Pet. 5:13.) "The church which is at Cenchrea", (Rom. 16:1.) "At Caesarea" there was "The church", (Acts 18:22.) Paul, "Went through Syria and Cilicia confirming the churches", (Acts 15:41.) "The church of God which is at Corinth", (1 Cor. 1:2.) "The church of Ephesus", (Rev. 2:1.) "The churches of Galatia", (Gal. 1:2.) "Then had the churches rest throughout all Judaea and Galilee and Samaria", (Acts 9:31.) At "Jerusalem" they were "Received of the church", (Acts 15:4.) "The church in Smyrna", (Rev. 2:8.) "The church in Pergamos", (Rev. 2:12.) "The church in Thyatira", (Rev. 2:18.) "The church in Sardis", (Rev. 3:1.) "The church in Philadelphia", (Rev. 3:7.) "The church of the Laodiceans", (Rev. 3:14.) "The church of the Thessalonians", (1 Thes. 1:1.)



GUS NICHOLS

### LOCAL WORK AND WORSHIP

Neither these "churches", nor any local congregations today, could exist unless their members assembled themselves together for worship and service unto God. Something was true of these local groups which was not true of the church in its universal sense. As soon as proper leadership was developed, these local congregations were composed of "Saints", "Bishops", (or elders), and "deacons", (Phil. 1:1.) The elders, or bishops were to oversee the local group, or church. (Acts 20:7,28; 1 Pet. 5:2.) Each local congregation was a "flock" to be overseen and tended by its elders or "overseers", who were also called "shepherds", (1 Pet. 5:2-4.)

All faithful children of God, as members of the church in its general, or universal sense, included all the saved on earth, but they were also members of some local congregation or church, (with few exceptions.) After Paul, or Saul, obeyed the gospel, and was added by the Lord unto the church in its universal sense, he came to "Jerusalem" and "Assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem." (Acts 9:26-28.) Paul "Joined" the local church, or congregation, by agreeably making himself a part of that church, or local group. Without such action on the part of those who have obeyed the gospel there would be no "Churches of Christ" on earth. Of course, those who already live in the community where they obey the gospel thereby become identified with, and members of the local congregation.

Such congregations are important. They are so essential that the Christianity and church of the New Testament could not be reproduced in the 20th century without them. These congregations grew out of the command to Christians to assemble themselves together for divine worship and service. (Heb. 10:25.) To abandon such worship, as some members did under persecution, was to become guilty of wilful sin, the punishment of which was "A fearful looking for judgment and fiery indignation," which would devour the adversaries. (Heb. 10:25-26.) To the local church at Corinth, Paul speaks of the regular worship as at a time when "THE WHOLE CHURCH BE COME TOGETHER INTO ONE PLACE." (1 Cor. 14:23.) Members of the body of Christ are guilty of wilful sin when they move or come into a community to abide, but ignore the church and deliberately refuse to assemble regularly with the brethren for worship. Such attitude is a stab at the very heart of Christianity and of the church as the Lord built it. All who thus cease to assemble with the church, when it is possible to attend, have actually quit the church and given up the Christian life. What could such a one do which he has not already done, in order to "Quit" the church? These local congregations are "Churches of Christ" and "Churches of God", and not churches of the devil to be spurned and rejected. (Rom. 16:16; 1 Cor. 11:16.) Yes, God and Christ are back of these local "churches of Christ" and "of God". Neither are they the product of human wisdom. They are not man-made churches, not if they are scriptural in organization, name, faith, doctrine, worship and practice. Before his conversion, Paul persecuted Jesus himself, by persecuting His Church. (Gal. 1:13-14; 1 Cor. 15:8-9.)

If one member of the local church of the Lord can ignore that church and treat it as of the devil, refuse to assemble and worship and work with the members for its edification and good, and not be guilty of wilful and fatal sin, which, if not repented of, confessed and forgiven, could lead to eternal destruction, then all the members of that congregation could likewise abandon such a church and its work and worship, destroy it off the face of the earth and not sin in so doing.

And if all the members of one local church could so abandon and neglect the work and worship of that one church and not sin, then all the members of all "The churches of Christ" on earth could abandon all of them, destroy all churches of Christ and not sin, and this would

destroy Christianity off the face of the earth.

Therefore, it is a wilful sin, which if not confessed and forgiven, will cause one to lose his soul in eternal perdition, to wilfully ignore and abandon the work and worship of the church for one year: and if for one year, then for one month, etc. For if one member could ignore the church for a year and still be a Christian, then all could, and the doors would be closed for a year. And if they could close the doors of one meeting house for one year, then they could close all of them for the same time, destroying the "Churches of Christ". (Rom. 16:16.) And these "churches" cannot continue unless members obey their Lord to assemble for work and worship, and to, (as congregations), serve the Lord in the great moral vineyard of the Lord.

Therefore, all members who have quit attending the services and worship of the church, have quit the church, unless their absence is unavoidable on their part. Such backsliders should be restored if at all possible. They are God's children, but sure to be disinherited and lost if they die in their sins. "Unto him that knoweth to do good, and doeth it not; to him it is sin." (Jas. 4:17.) And "How shall we escape if we neglect so great salvation?" (Heb. 2:3.) "But he that shall endure unto the end, the same shall be saved." (Mt. 24:13.) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

Those who cannot be taught and restored, should be excluded from the fellowship of the church. (2 Thess. 3:6-15; 1 Cor. 1:5-13.) No one can be a Christian while ignoring the church which cost the blood of Christ. (Acts 20:28.) A fish could as easily live out of water, as a child of God could live the Christian life apart from the work, worship and service of the church. Almost all apostasy and backsliding begins in a neglect of the worship of the church. (Heb. 10:25-26.)

### Galilee And The Dead Sea

GUS NICHOLS

The beautiful lake of Galilee,  
Seven hundred feet below the Sea,  
Is supplied by the Jordan River,  
Worth more than a train load of silver.

The Jordan flows down to the Dead Sea,  
Which is as salty as water can be.  
Fourteen hundred feet below Sea Level,  
A symbol of sin and the devil.

Lowest spot on surface of earth,  
The Dead Sea has no life, no fish or worth,  
Has no Jordan-outlet---that's its fault---  
Vapors arising leave too much salt.

The Jordan flows out of Galilee,  
And down and down into the Dead Sea,  
Leaving Galilee full of fish and life,  
Ready for fisherman's hook and knife.

"Freely ye have received, freely give",  
Said Jesus who died that we might live  
The Dead Sea most liberally receives,  
But if judged by this it deceives.

God floods us with blessings rich and rare,  
So we can give and with others share.  
Its what we share and so freely give,  
That determines whether we die or live.

The church must be like Lake Galilee,  
Without an outlet, its a Dead Sea  
"It's more blessed to give than receive",  
We must evangelize and relieve.

The Good Samaritan was like Galilee,  
He gave unto others, as you can see,  
The Priest and Levite kept what they had,  
Like the Dead Sea, they proved to be bad.

Some churches are like the Old Salt Sea,  
Receiving is their only big Plea.  
Selfishly they always count the cost,  
But show little interest in those lost.

They send no gospel to a lost world,  
Only at home is their banner unfurled.  
They hire the preachers under heaven's dome,  
Then give them orders to stay at home.

True "Churches of Christ" over the world,  
With sword of Spirit and banners unfurled,  
Have one main purpose: that is to share  
Prove to a perishing world that we care!

## Computers And Joshua's Long Day: Check More Closely, Brethren!

An account of great interest has recently been circulated widely in our great brotherhood. The story has appeared in numerous church bulletins which I receive, in a couple of brotherhood papers, and has been used in many Bible classes and sermons. It is usually quoted from a newspaper in Indiana. The story involves a supposed confirmation of the Bible account of the sun standing still in



RUBEL SHELLY

the time of Joshua and an explanation of God's having turned the sun back ten degrees as a sign to Hezekiah. It goes as follows:

"Did you know that the space program is busy proving that what has been called 'myth' in the Bible is true? Mr. Harold Hill, president of Curtis Engine Company in Baltimore and a consultant in the space program, related the following development.

"They were checking the position of the sun, moon and planets out in space where they would be 100 years and 1,000 years from now. We have to know this so we don't send a satellite up and have it bump into something later on in its orbits. . . They ran the computer measurement back and forth over the centuries and it came to a halt. The computer stopped and it put up a red signal, which meant that there was something wrong either in the information fed into it or with the results as compared to the standards. They called in the service department to check it out and they said, 'It's perfect.' The head of operations said, 'What's wrong?' 'Well, we have found there is a day missing in space in the elapsed time.' They scratched their heads and pulled their hair. There was no answer.

"One religious fellow on the team said, 'You know, one time I was in Sunday School and they talked about the sun standing still.' They didn't believe him, but they didn't have any other answer so they said, 'Show us.' So he got his Bible and went back to Joshua where they found a pretty ridiculous statement for anybody with common sense. Joshua was concerned because he was surrounded by the enemy and if darkness fell they would overpower them. So Joshua asked the Lord to make the sun stand still!

"The sun stood still, and the moon stayed . . . and hasted not to go down about a whole day.' Well, they checked the computers, going back into the time it was written, and found it was close but not close enough. The elapsed time that was missing back in Joshua's time was 23 hours and 20 minutes, not a whole day. They read the Bible and there it said 'about (approximately) a whole day.' . . .

"Well, this religious fellow also remembered somewhere in the Bible where it said the sun went backwards. The space men told him he was out of his mind. But they got the Bible and read these words in II Kings 20. Hezekiah, on his death bed, was visited by the prophet Isaiah who told him that he was not going to die. Hezekiah did not believe him and asked for a sign as proof. Isaiah asked, 'Do you want the sun to go ahead ten degrees?' Hezekiah said, 'It is backwards ten degrees.' Isaiah spoke to the Lord and the Lord brought the shadow ten degrees backward. Ten degrees is exactly 40 minutes! And 23 hours and 20 minutes in Joshua, plus 40 minutes in II Kings makes the missing 24 hours the space travelers had

to log in the logbook as being the missing day in the universe! Isn't that amazing? Our God is rubbing their nose in his truth!"

It sounds very good and would make good sermon material — IF IT WERE TRUE! Brethren, check the facts more closely on things like this. If you make a case for the inspiration of the Bible using evidence so weak as this story, you are setting yourself up for a disastrous embarrassment. Worse than that, you will destroy the confidence of those who trust you as a careful student and faithful teacher of truth!

### REASONS FOR REJECTING "THE COMPUTER STORY"

FIRST, consider the matter of Joshua's experience as recorded in the Old Testament (cf. Joshua 10). The computer story says that they ran the machine "back into the time it was written" and found that 23 hours and 20 minutes were missing. It is obvious that going back to the times of the WRITING of Joshua would not settle the matter of the long day recorded in the book. The historical occurrence and the writing of it certainly did not happen on the same day.

And if the claim he made that the computers were run back to the actual time of the event recorded in Joshua 10, even that will not work! How can one run a computer back to a time about which we are uncertain? We cannot say with certainty when Joshua lived or when the event recorded in Joshua 10 actually took place. The date of the exodus from Egypt is uncertain; therefore the dates for Joshua and the events of his lifetime are equally uncertain! If the computers had been able to turn up the time of Joshua's life, they would have done something that Bible students, archaeologists and all researchers of this problem have been unable to do for generations!

SECOND, is it reasonable to suppose that the graduations on the ancient sun dial of Hezekiah were so minutely detailed as those on modern scientific instruments? Is it reasonable to suppose that the "degrees" on his dial were equal to the "degrees" of modern astronomical measuring devices? It is very unlikely, to say the least.

THIRD, since we do not know the time of the creation, how could computers start backward from a fixed point in time, toward creation and turn up a missing period of 24 hours. I am not a computer expert nor scientist. But I have consulted men who know a great deal about these matters and, without a single exception, they have been totally skeptical of the supposed episode. Most have been altogether incredulous!

### PERSONAL EXPERIENCE WITH MR. HILL

FOURTH, my personal experience with the man who related this story to the news media causes me to reject it. When I first read the story, I was eager to know if it were true. And if I could get the story confirmed, I was ready to begin using it in every possible way to help confirm faith in the hearts of men who were Christians and to convert others whom I knew away from their skepticism and unbelief.

I therefore placed a long-distance telephone call to Mr. Harold Hill, president of Curtis Engine Company, in Baltimore, Maryland. I asked him about the story and he assured me it was definitely true. I then asked him for documentation and he promised to write me the next day and send detailed information. The letter came in two days and contained the following apology: "I am sorry I have misplaced the documentation relative to the names and places connected with the 'Missing Day' account, but will be glad to forward it to you when I come across it." Misplaced it? Something so earth-shaking as this would be has been misplaced? This is the way a scientific mind deals with discovery? Would the other men involved not have their records?

The letter continued in a very unexpected vein. Mr. Hill then began to deny the necessity of having empirical confirmation of the Bible's truthfulness! "While it is thrilling to observe the complete harmony between the written Word of God and our scientific discoveries, I personally prefer to place my complete confidence in the infallible Word of God EVEN THOUGH ALL SENSIBLE EVIDENCE MIGHT BE TO THE CONTRARY." (emphasis mine-RS). Is that the attitude which God urges us to have? He urges us to "prove all

things" and to "give answer to every man" concerning our faith. If our faith is contrary to "all sensible evidence," it is not faith at all, for faith is based on evidence. If there is no evidence, there is no faith! If the evidence is to the contrary, our faith is overthrown!

Mr. Hill then went on to relate the fact of "meeting Jesus Christ personally about sixteen years ago," an event which caused him to conclude, "I do not need scientific proof of his reality." Strange talk for a man who was so excited over finding scientific proof of the Bible's reliability!

### CONCLUSION

Is the Bible account of Joshua's long day literally true? Yes, without a doubt! The question is not over the truthfulness of the Bible, but over the reliability of a claim to have proved the Bible true with a computer. Did God really turn the sun back ten degrees as a sign to Hezekiah? Of course he did! These accounts are true and reliable on every other point which is capable of demonstration and verification. But until such time as there is clear and positive documentation of such a claim as is made in the article quoted above, let us not be making unproven and vulnerable statements such as have been made by some.

Brethren, the purpose of this article is very simple. When you make an argument — any argument, about any spiritual matter — be very positive of the truthfulness and reliability of your information! If you make an argument for the reliability of the Bible, make the argument with the soundest and most powerful facts available to you. Don't grasp at straws! It isn't necessary! We can prove the Bible's absolute reliability without the apocryphal story of computers and Joshua's long day.

If you make such an argument based on such an unfounded story, you are leaving yourself open to challenge from people who have thought it through more carefully. When the story is thus challenged and refuted by someone bent on the overthrow of faith among young people where you work, you have lost ground! You may have lost souls!

Don't make the mistake of using this fanciful though intriguing tale which has been so widely circulated! If you have already used it, correct yourself before someone else puts you on a difficult spot with a serious challenge! And, next time, check the facts before you use them.

## What About Your Heart?

BY WENDELL WINKLER

Someone said, "An empty heart is a greater misfortune than an empty purse."

Love, kindness, compassion, forgiveness, gratitude, passion for the lost, sympathy, and faith are virtues not found in many hearts. Such hearts are empty of these admirable attitudes. Individuals thus characterized are unlike the Saviour, who in love died for us; in kindness, blessed little children; in compassion fed the multitudes, healed the blind and relieved the oppressed; in forgiveness, prayed for His murderers; ingratitude, gave thanks; because of His passion for the lost, was grieved in heart, taught them and was crucified for them; because of sympathy, wept with them who wept; and, because of His faith in God, in dying said, "Father, into thy hands I commend my spirit," and, also, because of His faith in man, gave that colossal charge to His disciples, "Go ye therefore, and teach all nations."

However, it is impossible to live in a moral vacuum. Hence, if these virtues do not dwell in one's heart, evil attitudes will. Thus, some hearts are filled with envy, selfishness, pride, uncleanness, hate, anger, suspicion and covetousness.

It is so basic and necessary that we ask ourselves if the virtues discussed in this article swell in our hearts. "For as he thinketh in his heart, so is he." (Prov. 23:7) "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) "The thought within makes the world without." "The inner and the outer life will always correspond."

## Our Father's House

(Continued from Page 1)

open to all men, (Rev. 21:12.) In a city we have a gathering of many people... all brothers and sisters sharing a common interest. It is a beautiful city, (Rev. 21:10-26.) In a great city one can secure all his comforts and needs.

3. HEAVEN IS AS A ROYAL PALACE, with God upon the throne, (Rev. 4:1-11.) The splendure and grandure of the august king of heaven and earth, the splendid court and attendants. The whole atmosphere is one of holiness.

4. IT IS A PLACE OF OVERWHELMING GLORY AND GRANDUER, BEAUTY AND MAJESTY, (Rev. 21:11-27.) "Having the glory of God."

5. IT IS LIKE "AN INHERITANCE, incorruptible, and undefiled and that fadeth not away, reserved in heaven for you," (I Pet. 1:4.) It will be ours, none can rob us of it. Only we can keep ourselves from enjoying it.

6. HEAVEN IS HOME. Our heavenly Father and all our loved ones in the flesh and in Christ, that faithfully served Him here, will be there, (John 14:1-3.) Our "Father's house."

7. IT IS A PLACE OF VAST ROOM, (Rev. 21:16) It is symbolically described as 1,500 miles square. It is a land of many mansions, (John 14:2.) This may not be so meaningful to the affluent suburban dwellers, but to the poor in cramped, crowded tenements, it is a great joy to anticipate.

8. IT IS A PLACE OF UNDOUBTED REALITY. "If it were not so, I would have told you," (John 14:2.)

Our Father's House can be your house too. You must be bom into His family. This is a birth of Water and Spirit, (John 3:5.) This occurs when you Believe and are Baptized, (Mk. 16:16.) Why do you wait?

## Spirit - Inspired Tongues?

JAMES D. BALES

Pat Boone thought that Romans 8:26-27 referred to the Spirit speaking in tongues through Christians. He thought the Spirit did this through him and composed a song and a melody in a tongue (Testimony, p. 10). Does this passage have anything to do with the gift of tongues? Would anyone who is inspired by the Spirit misunderstand this passage?

Romans 8 mentions three different groanings. (a) "The whole CREATION groaneth," (Rom. 8:19-22.) (b) "And not only so, but OURSELVES ALSO, who have the first-fruits of the Spirit, EVEN WE OURSELVES GROAN WITHIN OURSELVES..." (Rom. 8:23.) (c) Groanings of the Spirit, which are neither said to be in us, through us, or on earth, but which the Spirit makes in making intercession for us. "...THE SPIRIT HIMSELF maketh intercession for us WITH GROANINGS which cannot be uttered; and he that searcheth the hearts knoweth WHAT IS IN THE MIND OF THE SPIRIT, because HE maketh intercession for the saints according to the will of God." (Rom. 8:26-27). These are groanings of the Spirit as He makes intercession for us, and God understands these groanings in the Spirit's mind.

(a) The gift of tongues were utterances given by the Spirit which enabled men to speak to men in their native language (Acts 2:4, 6, 8, 11, I Cor. 14:17-18, 23; 12:10, 30; 14:5, 15, 19, 27). The "groanings which cannot be uttered" were not languages. They were not understood by men, nor was there any interpreter to interpret them to those who were not familiar with the language.

(b) Although men could speak to God in a tongue (I Cor. 14:2), a basic purpose of tongues was to instruct and edify the audience: therefore, they were not to be used in a group when they were not understood by the audience or interpreted by someone with the gift of interpretation. They were a sign to the unbeliever (I Cor. 14:23). The unutterable groanings were never addressed to man, and they did not

constitute a sign. They were mentioned in the context of the Spirit interceding with God for the individual.

(c) The passage did not say that the Spirit inspired within us these groanings.

(d) One does not have to have a miraculous gift in order to have groanings either utterable or unutterable. Does the whole creation have the gift of tongues? It does if groanings constitute a non-language glossolalia. "For we know that the WHOLE CREATION groaneth..." "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." (Rom. 8:19-22). The groaning creation is not identical with the sons of God, for they are next mentioned by Paul.

(e) Not everyone had the gift of tongues (I Cor. 12:10, 29-30), but everyone of God's children can groan. "And not only so," that is, not only the whole creation, "but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For in hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it." (Rom. 8:23-25). These groanings are not ecstatic utterances, but inward groanings as we wait for the translation of this mortal, earthly body into the immortal, heavenly body (I Cor. 15:35-58).

(f) Whose are the groanings of Rom. 8:26? It is not clear, as some assume, that these groanings are our groanings. If they are such groanings as mentioned in verse 23, they are not only our groanings but they are UNUTTERABLE GROANINGS WITHIN OURSELVES (Rom. 8:23, 26). To have these groanings one does not have to be given a miraculous GIFT OF GROANINGS. A miraculous gift is not necessary to have groanings either utterable or unutterable. If the utterable groanings are, the groanings of the Christian, they "are urgings and longings in the heart of a sincere child of God that he cannot express. He has a feeling of helplessness, or of deep need, without knowing what that need really is, or what would meet the need. They are what Paul calls 'unutterable groanings.' They are the groanings within ourselves mentioned in verse 23. These groanings are silent groanings; unutterable feelings of need. The Spirit helps us in these groanings, for he understands our needs and longings and can make them known to God." (R. L. Whiteside, A NEW COMMENTARY ON PAUL'S LETTER TO THE SAINTS AT ROME, Miss Inys Whiteside, Publisher, Denton, Texas, 1961, pp. 185-186). Thus although we do not always know how to pray as we ought, the Spirit understands and conveys our message to God. (Rom. 8:26-27). Although the needs and yearnings, concerning things both temporal and things eternal, are not always understood by us, and therefore we cannot always frame them into language, the Spirit understands these needs and conveys them to God.

(g) However, does not the context show that the groanings of the Spirit through which He intercedes for us with God, and God understands what the mind of the Spirit is? "...the SPIRIT HIMSELF MAKETH INTERCESSION for us WITH GROANINGS WHICH CANNOT BE UTTERED; and he that searcheth the hearts knoweth WHAT IS THE MIND OF THE SPIRIT, because HE MAKETH INTERCESSION FOR THE saints according to the will of God." (Rom. 8:26-27). In his commentary on this passage, F. L. Godet wrote: "As the apostle had passed from the groaning of universal nature to that of the children of God, he now rises from the latter to that of the Holy Spirit Himself. The gradation is so evident that one is astonished it could have remained unobserved by so many commentators... But we must remark the significant difference between this second transision and the former. In passing from the groaning of nature to that of believers, he said: NOT ONLY... BUT ALSO. Now he simply says: AND LIKEWISE ALSO. There is no

contrast indicated here; for the groaning of the Spirit is homogeneous with that of believers (LIKEWISE), though distinct from it notwithstanding (ALSO), and though there is a gradation from the one to the other..."

The Christian is groaning because, although he is a child of God, he has not yet entered into his inheritance. Now he is suffering in this world. Now he is suffering with Christ, with whom he hopes to be glorified in eternity. Although the suffering is not worthy to be compared with the coming glory, it is still suffering. We endure it because of our hope of the glory which shall be revealed us-ward. (Rom. 8:17-18). While we wait for eternal redemption, now is the time when tribulation and frustrations lead us to groan. We do not groan all of the time, any more than we are persecuted all of the time. But the time when we wait for etennal redemption is the time when groaning takes place. We now live in hope and patiently wait for eternal redemption. (8:23-24).

In our time of groaning, when we are under tribulation, or when our hearts yearn for eternity, we are in infirmity and do not know how to pray as we ought. There are times when we know what to say, but there are other times when we groan within ourselves. Our Lord Himself was at times of troubled soul, but He knew what to say. (John 12:27).

The Spirit understands our predicament. "The Spirit supports us in the hour when we are ready to faint." (Godet). In our infirmity we do not know how to pray as we ought. Therefore, the Spirit groaneth, too, and intercedes for us with groanings which cannot be uttered. These groanings are the groanings of the Spirit. Christ is touched with the feeling of our infirmity; for He was tempted in all points like as we. (Heb. 4:15) The Holy Spirit was not tempted as was Christ on earth, but He understands us and groans also; and His unutterable groanings are involved in His intercession to God for us. His groanings are understood by God, for God who knows the hearts of man, knows the mind of the Spirit. (Rom. 8:27); especially since the Spirit knows the mind of God, and His intercession is according to the will of God. (I Cor. 2:10; Rom 8:27). Although some think this groaning by the Spirit takes place in us, the passage does not affirm that it does. We know that the Spirit groans in this intercession for us, but we do not know that the groaning takes place within us. It is the groaning of the Spirit, and not our groaning. It is the groaning through which He makes intercession for us, but it does not say this is done in us.

We do not contend that everything in this passage is crystal clear to us, but it is crystal clear that Paul is not talking about the gift of tongues, nor of inspired ecstatic utterances by believers either in public or in private. We know nothing about the Spirit's groanings except what is revealed. We accept the fact of this groaning because we believe God's word. There we leave it. It is not necessary for us to know more or God would have revealed more.

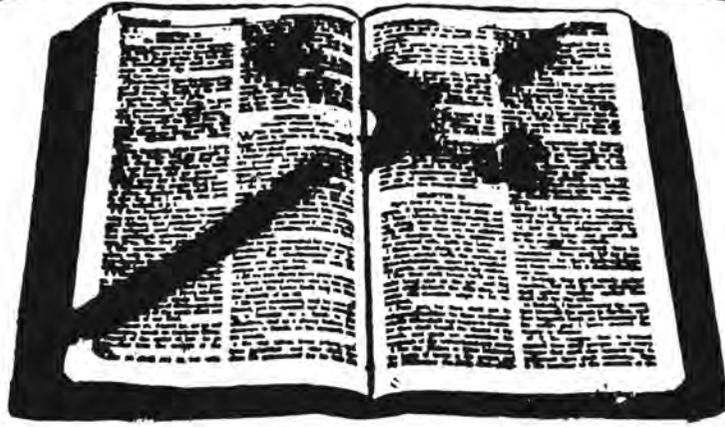
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# WORDS of TRUTH



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

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

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## The Bible And The Church

The two terms in our title are inseparably linked. It would be difficult indeed to think of the Bible without envisioning at the same moment that grand and glorious institution that is unfolded in purpose, promise, prophecy, preparation and perfection within Holy Writ. Again it would be impossible to think of the Lord's church separate and apart from God's Word. The word of the Lord brought the church into being. The word of the Lord sustains it with a permanent type of lasting strength. God's Word makes possible the church and the church is to be constantly "set for the defense of the gospel" (Phil. 1:17.)



ROBERT R. TAYLOR JR.

Obedience to God's word makes possible our being added to the church. Concerning those receptive souls on that memorable Pentecost Luke wrote, "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.) This pivotal chapter of Inspiration ends with these words, "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:47.) Continued obedience means permanent membership among the saved. Paul admonished the Corinthians to be diligent in their work for Christ, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58.) Were it not for God's Word we could never become Christians nor could we continue as members of the body of Christ. The Bible produces Christians. (Luke 8:11.) The Bible keeps people faithful as saints. Paul told the Ephesian elders, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32.) Jesus said, "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.) The church must hear, believe, love, live, and boldly proclaim the Biblical message of salvation. Such is the vital link God has planned between his word and the church of his Son.

The Bible not only teaches that the church is

composed of God's children but that these children in turn sustain a fraternal relationship to each other. We are to love one another as Christ loves us. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.) We are told to let all our "things be done with charity". (I Cor. 16:14.) We are to "put on charity, which is the bond of perfectness". (Col. 3:14.) In our love for each other we are to see to it that it increases "more and more; . . ." (I Thess. 4:9-10.) Hebrews 13 begins with a clear call for the continuation of brotherly love. "Love the brotherhood" is a divine imperative mentioned by Peter. (I Pet. 2:17.) In Romans 13:8, 10, Paul states so majestically, "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. . . Love worketh no ill to his neighbour; therefore love is the fulfilling of the law." Peter adds to this great gem of brotherly attitudes, "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." (I Pet. 4:8.) Interwoven throughout I John is the oft repeated thought that one cannot be right with God if he hates God's children. How can we love God and hate his children? John denies emphatically the possibility. Think what such love inculcated in the Bible would do for the Lord's church in this generation.

Ponder the great difference the Bible would make if Christians really forgave each other as Jehovah and Christ have commanded. "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.) "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.) "Forbearing one another and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Col. 3:13.) Diligence in the practice of these foregoing scriptures would have kept spiritual Zion from facing many of the problems which have arisen in this very realm.

The Bible will make all the difference in the world when there is mutual concern for each other's welfare. Our ears need to be open constantly to the gospel tones of the following passages. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." (Phil. 2:3-4.) "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

(Gal. 6:1.) "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.) "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." (James 5:19-20.) "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the Saints, and do minister." (Heb. 6:10.) "But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:16.) "I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints. . .)" (I Cor. 16:15.)

Think what the church would be if every Christian dispensed his full obligations to Christ the great head of the church and to each member of the heavenly kingdom.

Truly, the Bible makes the difference between the Lord's church and human demoninationalism. The Bible also makes the difference in the Lord's church when all members take seriously its divine message and binding decrees.

### The Scriptural ABC's Of A Good Meeting

ROBERT R. TAYLOR, JR.

- A-TTEND EVERY SERVICE. (Heb. 10:25.)
- B-RING OTHERS with you. (John 1:40-42.)
- C-O-OPERATE in every capacity. (Titus 3:1.)
- D-EVOTE YOURSELF first and fully to the meeting's success. (Matt. 6:33.)
- E-XAMINE YOURSELF in the light of each lesson presented. (II Cor. 13:5.)
- F-AITHFULLY RECEIVE every lesson presented as the word of God-not the word of men. (I Thess. 2:13.)
- G-ATHER YOUR FRIENDS and relatives together and bring them to hear God's word proclaimed. (Acts 10:24, 27, 33.)
- H-EAR WITH THE VIEW OF BELIEVING and obeying the soul-stirring messages. (Rom. 10:13-15.)
- I-NVESTIGATE THE LESSONS by a daily study of the scriptures. (Acts 17:11.)
- J-OYFULLY BLEND YOUR VOICE with other Christians in singing the sweet songs of spiritual Zion. (Psalm 100:1-2; Col. 3:16.)
- K-INDLY GREET EVERY PERSON PRESENT--especially visitors. (Prov. 18:24.)
- L-END ENCOURAGEMENT for others to

(Continued On Page 4)

## WORDS of TRUTH

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## The Christ Controlled Life

Brother Kenneth Reed of Tuscaloosa, Alabama, minister of the University Church of Christ, and director of the University Christian Student Center, recently preached four nights at the Sixth Avenue Church here in Jasper. The subject for the four nights was "THE CHRIST CONTROLLED LIFE".

Brother Reed gave more scriptural emphasis to the "Lordship" of Christ than had ever been given that subject in these parts by any other gospel preacher.

And, instead of the emphasis and repetitions becoming boresome and monotonous, it became more and more interesting and challenging, as the meeting progressed.

The lessons in their scope reminded some of us of the gospel preaching done in New Testament times. Beginning on the first Pentecost after the resurrection of Christ from the dead, Peter said, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, BOTH LORD AND CHRIST." (Acts 2:36.) This meant Christ is the King and ruler of our lives. It meant he is to be the MASTER AND LORD of all our thoughts, beliefs, affections and purposes of heart. From the time he is accepted as our "LORD AND MASTER", we are obligated to give him full and complete charge and control of our entire lives and be at the steering wheel of our whole being, and we are not to even be backseat drivers. He is not to be governed by our wills, but we are to be totally and completely committed unto his will.

This Jesus, who is now our "LORD AND MASTER", challenged his disciples once saying, "And why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46.) In other words, Jesus condemned mere lip service and hypocrisy, and, as "LORD AND MASTER", demanded obedience to his divine will. For he had become, "The author of eternal salvation unto all them that obey him". (Heb. 5:8-9.)

Human beings are so sinful and imperfect, that, as a rule, the more authority and power is given unto them the more dangerous they are, and the more evil and injustice they foster and promote. But it must be admitted, that if Jesus be our "LORD AND MASTER", the son of the Living God, crucified for our sins, raised for our justification, and has received from the Father "All power, (authority) in heaven and in earth", we can live life at its best only by letting him rule over us. He said, "All power is given unto me in Heaven and in earth. Go ye therefore, and teach all



GUS NICHOLS

nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Mat. 28:18-20.)

God, the Father, knew that man could not direct his own way aright, and is taking his first and most important religious step when he recognizes this fact. The prophet said, "O Lord, I know that they way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23.) There is not a man on earth, nor any group of men which could be organized, having wisdom enough to perfectly lead and direct us in the way that is always wise and best. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12.) We cannot walk wisely and well by following our own wisdom and what always seems right and best in human knowledge and wisdom, apart from divine revelation. Those who reject God do what they think best and wise, but they destroy themselves, and contribute to the destruction of their fellow creatures. "Every way of a man is right in his own eyes: but the Lord pondereth the hearts." (Prov. 21:2.) Men are foolish when they imagine that they know, apart from the word of God, what is right and what is wrong, and how to serve God, and how to live at their best. Man can not learn from his own wisdom and obtain from his own heart what is right. "He that trusteth in his own heart is a fool." (Prov. 28:26.)

When Saul saw Jesus and learned that He was indeed alive from the dead, and was all he claimed to be, the Son of God and king over his kingdom, he first recognized himself as being what he really was, a persecuter of Christ and his church, a great sinner and lost. It was then that he "Trembling and astonished said, LORD, what wilt thou have me to do?" (Acts 9:6.) Jesus did not tell him to just do whatever he thought was right in his own wisdom; nor to follow the judgment of other mere men. But Jesus said unto Saul, "Go into the city, and it SHALL BE TOLD THEE, what thou must do." (Acts 9:6.) Three days later Jesus sent Ananias to tell Saul what he "must do", and when he arrived 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." (Acts 22:16.)

Saul did this, making a total comittal of his whole heart and the rest of his life--every moment of it--unto Christ, the Lord, the Master and Ruler of all who will follow him.

Paul later wrote, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil. 3:7-11.)

In other words, Paul as an obedient believer in Christ thought the greatest decision he ever made was when he gave himself away--gave himself to Christ. Yes, he counted all things given up as but refuse, or barnyard fertilizer, that he might win the blessings of Christ. He never did get over this total comittal unto Christ. Whether in prison for preaching the gospel, or in being beaten with many stripes, or when beaten with rods, or in being stoned with stones for his faith and loyalty to Christ, he was happy and filled with joy in being a Christian.

From his prison in Rome, he wrote unto the brethren, "Rejoice in the Lord always, and again I say, Rejoice." (Phil. 4:4.) Paul thought that the most important thing in this world is to follow Christ as LORD which makes one think of himself as fortunate to be a servant, or a slave of Christ, and for Him.

As viewed by the inspired apostle, if Christianity and the church of the Lord is worth a straw, it is worth dying for, if need be. He thought of Christ as having done all the vicarious suffering that was ever to be needed. His death and blood

had fully atoned for the sins of the world. (Heb. 2:9; I Tim. 2:5-6; II Cor. 5:14-15.) However, Paul knew that there is much suffering left over for us in reaching a lost world with the glorious good news of Christ. In this sense, we are to suffer with Christ, and for his sake and Cause. And so Paul wrote, "Who now rejoice in my sufferings for you, and fill up that WHICH IS BEHIND OF THE AFFLICTIONS OF CHRIST IN MY FLESH FOR HIS BODY'S SAKE, WHICH IS THE CHURCH." (Col. 1:24.) Yes, there are afflictions left over, or "behind" for us to suffer, "That which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church." Having totally committed himself unto Christ as his "LORD AND MASTER", Paul rejoiced in his sufferings and afflictions for the sake and progress of the church. Christ suffered for our sins, and Paul rejoiced to suffer for the sake of the church and its work.

O, can we experience the thought of it, and digest it, that we should be the willing and happy slaves for Christ that the word servant suggests? Christ redeemed us from Satan, sin and eternal death, and we owe to him all that we can become in obedience to him, for time and for all eternity.

As for me, I thank God that I could say the same things which Paul has said about a total and complete comittal of my life to Christ. I am not ashamed to say that I had rather be a servant and slave for Jesus than to be the president of these great United States of America! I'd rather have Jesus than to own all of the world instead. I have scripturally and happily followed him as my Lord for 61 years, and he has become "all the world to me." Jesus can take one who is "nobody" and make "somebody" out of him. "By the grace of God, I am what I am", said Paul. (I Cor. 15:20.) And I say, "Amen". If Christ had not ruled my life and accepted me as his servant and willing slave, my life would have been one of bitterness, sin, hatred, strife, selfishness, seeking after worldly goods and things, and my life up to now would have been lost for time and all eternity.

Jesus our LORD AND MASTER, has a millionfold better life to offer than Satan and the flesh. Jesus knows man and what his real needs are, and He has come to give us life and that we might have it more abundantly. (Jn. 10:10.) The gospel contains the "Unsearchable riches of Christ". (Eph. 3:6-11.) As a little child would barter these true riches off for a bit of candy, a trinket or a toy, so unbelievers are afraid to totally give their lives unto Christ. They are afraid to trust Jesus for anything but salvation, and they want that on the false terms that they can keep and run their own lives. They do not believe in and accept Jesus as "Lord", "Master" and "Ruler" of his people, for this they could not do and remain in unbelief. It takes gospel faith to convert men and make men Christians, and our very environment is being saturated by doubts and unbelief. But we can't please God without faith. (Heb. 11:6.) We can't be saved and keep our own lives for selfish purposes. We must give our lives away--give them to Jesus--in order to save them and make them worthwhile under his direction and guidance.

Brother Kenneth Reed stirred, shocked, thrilled, and comforted his audiences each of four nights preaching along this line--preaching Christ--for the whole of our recent meeting. About an average of 639 people attended each night.

### Acts 4:29-31

JAMES D. BALES

"Does not this passage show that the entire church worked miracles?" FIRST, Paul expressly said all did not work miracles (I Cor. 12:4-11, 29-30). SECOND, Acts does not say it was the entire church. The two apostles, Peter and John, when released reported "to their own company" (Acts 4:23). It was surely not the five thousand (Acts 4:4), for there is no evidence that they all gathered together in one place, which was shaken, as was this company to whom the two apostles reported (Acts 4:31). It would be natural for these two apostles to report to the company of the apostles. THIRD, if more than the apostles were in this company, it is strange that no one other than the apostles were said to work miracles until after

(Continued On Page 4)

## The Bible Makes The Difference

Some years ago we read a story which appeared in some of our church bulletins. It told of a preacher aboard an airplane flight. The stewardess was serving cocktails to those aboard. When she would ask what each passenger desired to drink, most replies were: "Make mine a martini." When she came to the preacher who was studying the Bible, she paused and asked, "Tomato juice, sir?" This young woman recognized that a Bible in one hand and a cocktail glass in the other are totally incompatible. It must have occurred to her how extremely inappropriate it would be to offer an alcoholic beverage to a Bible reading passenger. It caused the preacher to reflect, "What other book could change a martini into tomato juice?" Hands that frequently hold the Bible have no use for cocktail glasses. The Bible made the difference.



ROBERT R. TAYLOR JR.

Many years ago an American tourist was visiting Africa. He noticed one of the natives reading the Bible. He entered into a conversation with the man. The American was a skeptic and sought to dissuade the Bible student from further study. The American told him how people in the United States had gotten away from this book. "We no longer read it" was the gist of his message. The African replied, "This book teach me not to eat you." Then the American realized with a definite degree of fear that he was in company with a former cannibal and were it not for that very little Book he despised, he might be this man's next meal. Quickly he told the native to continue on with his reading. Would anything that Voltaire, Paine or Ingersoll wrote have had this type of influence upon this former man eater? We know the answer to this question and so did the American skeptic. The Bible made the difference.

The beloved editor of THE MINISTER'S MONTHLY, Brother Frank L. Cox, tells the story of a worship scene which transpired in early American history. It was a time when the Indian threat to white settlements was at a dangerous point. A group of men, women and children had met in the little meetinghouse on the Lord's Day for worship. Being a hot and sultry day all the doors and windows were opened. An Indian chief by the name of Black Eagle and his braves were near-by. It was their plan for Black Eagle to creep slyly to the door, survey the situation and sound the signal for the planned slaughter. As he neared the door the preacher was reading from Matthew 5:3-12 and these are the words which fell upon his ear, "Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." After listening to these powerful words the Indian chief returned to his braves and told them, "If these be the laws of the pale face, let them live and teach the red man the same holy doctrine." On this occasion the words of the Bible proved to be life giving in two senses. Their physical lives were saved and the prospect of everlasting life is for those earnestly practicing the holy beatitudes. The Bible made the difference.

Not long ago the writer visited in a certain

home. The man related some of his life's story. He is now a strong Christian but had lived a life in the past of which he was now ashamed. He had not always been what he should to his family. He had hit the bottle pretty hard in his younger days. As he realistically related his story he pointed to the Bible that enjoyed a conspicuous position in the room and said, "That Book is responsible for my change." No one ever said that about the works of Voltaire, Paine or Ingersoll. The Bible makes the difference.

Numerous verses powerfully portray the tremendous influence which resides in God's word. We select a few of these verses to bring this article to its close. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.) "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:63.) "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." (John 6:68.) "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32.) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Rom. 1:16-17.) "For though ye have ten thousand instructors in Christ, ye have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." (I Cor. 4:15.) "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: And that he was buried, and that he rose again the third day according to the scriptures: . . ." (I Cor. 15:1-4.) "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12.) "Of his own will begat he us with the word of truth, . . . receive with meekness the engrafted word, which is able to save your souls. (James 1:18, 21.)

## Capital Punishment

JOHN WADDEY

Is capital punishment right or wrong? Should it be retained or abolished? Before a decision is reached, we should determine what God, the giver of life says.

I. God said to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man," Gen. 9:6. This is no barbarous custom, it is a divine edict. It was not a local, temporary ruling, but was given to the whole race. The reason the murderer must die was, he had willfully destroyed one who was made in God's image. He had thus forfeited his right to life.

II. To the Jews, God said, "Thou shalt not kill," Ex. 20:13. He then said, "whoso killeth any person, the murderer shall be slain at the mouth of witnesses," Num. 35:30. "Moreover ye shall take no ransom for the life of a murderer, that is guilty of death; but he shall surely be put to death." ". . . so shall ye not pollute the land; and no expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it," Vs. 31:33. Deut. 19:4-13 defines manslaughter which is not to be capitally punished.

Capital Offenses under Hebrew Law: (1. Willful murder, Ex. 21:12; (2. The perjury of a witness by which the life of another was put in peril, Deut. 19:16-21; (3. Smiting or cursing one's parents, even persistent disobedience and rebellion on the part of a child, Ex. 21:15, 17, Deut. 21:18-20; (4. Man-stealing Ex. 21:16-Deut. 24:7; (5. Unfaithfulness in wedlock, as also unnatural sexual connections and the grosser forms of incest, Lev.

20:10-21; (6. Idolatry, Witchcraft and the false assumption of prophetic inspiration, Ex. 22:18, Deut. 13:5 and 17:2-6; (7. Sabbath breaking, Ex. 31:14-15, Num. 15:32-36; (8. Rape, Deut. 22:25-27; (9. Refusal to submit to the decisions of the regularly-constituted legal authorities, Deut. 17:12-13. BIBLICAL ANTIQUITIES, E. C. Bissell, 1893.

III. Jesus inculcated these principles in his New Testament. He said, "all they that take the sword shall perish with the sword," Matt. 26:52. "Whatsoever a man soweth, that shall he also reap," Gal. 6:7. God made us morally responsible, Jos. 24:15, "So then each one of us shall give account of himself to God." Rom. 14:12. If we choose to do a capital wrong, we must suffer the results we deserve.

Jesus forbids the individual to avenge himself, Rom. 12:19. We are to give place to God's punishment. What is that punishment? "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 . . . for RULERS are . . . a terror . . . to the evildoers . . . 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," Rom. 13:1-4. Here God is back of Campital Punishment.

God forbids INDIVIDUALS to PERSONALLY Inflict punishment. He expressly lays this responsibility UPON THE GOVERNMENTS. This protects the law-abiding and weak citizens and controls and deters lawlessness.

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," Eccle. 8:11.

In 1965 there was a murder every hour; a rape every 23 minutes; a burglary every 27 seconds and a car stolen every minute. Do we really need to lessen the punishment of crime? 780,501 arrests were made in 1964. Seventy-six percent of these were repeaters. Ask the CRIMINAL, he will tell you that in America crime pays. The VIOLENT MAN will be most grateful if our nation abolishes capital punishment. When we learn that the way which seems right to our thinking is often the way of chaos and death, perhaps then we will listen to God's will, Prov. 14:12.

"WHOSOEVER SHEDDETH MAN'S BLOOD, BY MAN SHALL HIS BLOOD BE SHED; for in the image of God made he man." (Gen. 9:6.)

To those who are crusading for the rights of murderers, I ask, WHAT OF THE RIGHTS OF THE 9,250 VICTIMS WHO WERE MURDERED LAST YEAR?

## Tell It Like It Is

R. W. GRAY

In an obvious reference to the ambiguity and hypocrisy, real or imagined, in the lives of the older generation, young people have coined the phrase, "Tell it like it is!" Like the cigarette commercial, this phrase could do with some dressing up gramatically, but it points up a real need. Even though it is becoming a little trite, the phrase contains a real challenge to forthright honesty. If we are honest we will deal forthrightly with all, and this includes the younger generation.

Now "telling it like it is" may, and often does, become a demand for unbridled and unguarded remarks when a true sense propriety suggests a toning down, or even a refusal to discuss certain subjects. Paul refers to some things done by those producing the unfruitful works of darkness and insists it is shameful to even discuss them (Eph. 5:11-12.) A Christian, then, would not insist upon "telling it like it is" when referring to these shameful matters. Hence to "tell it like it is", in the scriptural definition of the term, is to tell young people that God has not set us at liberty to discuss any and every subject on any and every occasion.

To "tell it like it is" to a great many means that we confess the errors, the boo-boos, and the stupidity of the "establishment." To others it underscores a "need" to admit the hypocrisy of the population of the church. A better connotation than these should be in mind when

(Continued On Page 4)

## The Scriptural ABC's Of A Good Meeting

(Continued From Page 1)

accompany you to worship the Lord. (Psalm 122:1; Isa. 2:3.)

M-EET WITH FELLOW SAINTS to partake of the benefits of the like precious faith. (II Pet. 1:1.)

N-EGLECT NO OPPORTUNITY to support the meeting in every way. (James 4:17.)

O-BEY THE GOSPEL DURING THE MEETING if you are not already a child of God. (Heb. 5:8-9; Rom. 6:17-18.)

P-ROMPTLY BE PRESENT at every service. (Rom. 12:11.)

Q-UENCH NOT THE SPIRIT'S MESSAGE nightly as the preacher gives it from the Bible. (I Thess. 5:19.)

R-EVERENTLY PARTICIPATE in all phases of the services. (Psalm 89:7; Heb. 12:28.)

S-ET YOUR MIND ON THINGS ABOVE for this meeting and continue that profitable habit onward as a permanent practice. (Col. 3:2.)

T-REASURE UP THE NUGGETS OF GOD'S ETERNAL TRUTHS which shall be spoken in this meeting. (Psalm 119:11, 127.)

U-TTER A NUMBER OF DAILY PRAYERS for the meeting's success. (Col. 4:2.)

V-OW TO BUILD YOURSELF UP IN THE MOST HOLY FAITH as a result of this meeting. (Jude 20.)

W-ORSHIP GOD EACH SERVICE IN THE BEAUTY OF HOLINESS. (I Chron. 16:29.)

X-RAY YOURSELF daily in the light of the gospel message. (James 1:22-25.)

Y-IELD YOURSELF to God for this great effort. (Romans 6:13.)

Z-EALOUSLY PROMOTE this good work. (Gal. 4:18.)

The day of great gospel meetings is not over to those willing to employ the enclosed ingredients of assured success for a spiritually stimulating week. We need to work as though everything depended upon human efforts and pray as though everything depended upon divine agency and success can be ours in present day gospel meetings.

**GOODPASTURE AT JASPER  
SUNDAY SEPT. 6TH TO 11TH  
BROTHER B. C. GOODPASTURE  
OF NASHVILLE, TENNESSEE, IS  
SCHEDULED TO PREACH THE  
GOSPEL IN AN AREA-WIDE  
SERIES OF MEETINGS AT THE  
SIXTH AVENUE CHURCH OF  
CHRIST IN JASPER, ALABAMA,  
SEPT. 6-11TH.**

**SERVICES AFTER LORD'S DAY  
AT 7:30 P.M.  
SUNDAY AT 10:15 A.M. AND 6 P.M.**

**BROTHER GOODPASTURE IS  
ONE OF THE GREAT PREACHERS  
OF OUR DAY. PEOPLE GO FAR  
AND NEAR TO HEAR HIM. THE  
CHURCH IN JASPER IS  
FORTUNATE TO HAVE HIM AT  
THIS TIME WHEN OUR WHOLE  
BROTHERHOOD SO MUCH NEEDS  
THE GREAT FAITH-BUILDING  
TRUTH WHICH HE WILL PRESENT  
IN POWER AND SIMPLICITY.**

**Acts 4:29 - 31**

(Continued From Page 2)

apostles later had laid hands on the seven. (a) "And with great power gave the apostles their witness of the resurrection of the Lord Jesus . . ."

(4:33). "And by the hands of the apostles were many signs and wonders wrought among the people . . . and they were healed every one" (5:12, 16) (b) If more than the apostles were involved in the company of Acts 5:23, and others were also the servants through whom the signs were done (5:29-30), this is no reason on which to base the contention that they got the power apart from the laying on of the apostles' hands. The apostles were there and could confer the gifts on any additional ones to whom the Lord wanted them to give gifts. Just as Christ stretched forth His hand to heal (4:30) by healing through the hands of the apostles (5:12), just so He could confer this power through the hands of the apostles. FOURTH, there seems to be a distinction between the "they" of 4:23-31, and the "multitude of them that believed" in verse 32. If it was the identical group why did it not continue by saying: "And THEY were of one heart and soul . . . ?" FIFTH, that not all the multitude of believers were included is indicated by the fact that not all of them were preachers of the word. The prayer (4:29), and the results (4:31) had to do with those servants who were all preachers of the word. And in this context it has been the apostles whose ministry of preaching was mentioned (4:20, 33). SIXTH, this was not the original endowment of the apostles with the baptism of the Spirit, for it is obvious that Peter and John, whom we know were there (4:18, 23), had received the baptism on Pentecost (Acts 2:1-4). They had already done signs and wonders in Jesus' name, and they had already spoken with boldness (2:43; 4:9-11, 12, 13). They asked God to continue to give them boldness and confirm the word which they preached (4:29-30). Their being filled with the Spirit in this case did not add anything to what they had already done, but they did continue to speak with boldness (4:31), and great power (4:33). SEVENTH, do those who claim that they get the Spirit, in a miraculous way, in answer to prayer match this account? (a) Do they have any apostles of Christ? (b) Do they have a miraculously shaking of the place where they were meeting? (4:31) (c) Do they do the works—the miracles—which the apostles did? (d) Do they teach the same doctrine the apostles taught?

### Tell It Like It Is

(Continued From Page 3)

we seek to "tell it like it is." This is not to suggest that errors have not been made, nor that no hypocrisy exists within the church, even among the very old, for errors are made and hypocrisy does exist. But bemoaning, complaining, bickering, accusing and slandering others scarcely makes of us a better people.

One of the most harmful angles of this proposition is the tendency to make the hypocrisy of others an excuse to shape our lives after their bad example. It is not uncommon to hear a younger person excuse his or her lack of interest and participation in the work of the church with the statement: "I'm one of those who believe in telling it like it is, and frankly, the false claims of so-called church members disgusts me, and I do not intend to be a part of it." Those making such a statement need to examine it very carefully. They need to raise the question: "Is this my real objection to the church, or am I simply using it as an excuse for remaining a rebel against God and righteousness?"

Now, looking at the foregoing, let us "tell it like it really is!" The teachings of the Lord, and especially those teachings that deal with morals, are far more restrictive than these young people want. Therefore, wishing to do as they please, both morally and spiritually, they excuse themselves from serious consideration of their need for Christ on the pretext, "others are hypocritical." It is not so much the hypocrisy as the discipline. Isn't it about time, young people, that we seriously reason together; that we mutually admit our short-comings, owing that good and bad, right and wrong, may be found within any age group? And admitting this should be not proceed to be honest about others' matters too? Wouldn't it be more in keeping with the idealism we both say we would embrace if we sit down as parents and children, or as friends, and talk these

matters out honestly and forthrightly?

Then again, to "tell it like it is," especially in the area of responsibility of parents, is to point out God's sore displeasure with those who refuse to show proper respect for father and mother. It demands we say, "A boy or girl - even though old enough to be considered an adult - who fails to honor, respect, and love his parents will be lost forever, unless he repents." The Bible is strong and forthright in its condemnation of such. Hear the words of Jesus! "For Moses said, 'Honor thy father and thy mother; and he that curses father or mother, let him surely die. . .'" (Mark 7:29-30 ABU.) May we remain willing to both tell and hear it like it is with reference to all matters.

### Our Father's House

JOHN WADDEY

The Christian "looks for a new heavens and a new earth wherein dwelleth righteousness," (II Pet. 3:13.) Many pictures of heaven are painted in God's Word.

1. HEAVEN IS A GARDEN, (Rev. 22:1-5.) This implies that it is the most beautiful spot in all of God's Creation, a place of rest and recreation.

2. HEAVEN IS A CITY, walled and safe, yet with gates open to all men, Rev. 21:12. In this city we have a gathering of many people. . . all brothers and sisters sharing a common interest. It is a beautiful city, (Rev. 21:10-26.) In a great city one can secure all his comforts and needs.

3. HEAVEN IS AS A ROYAL PALACE with God on the throne, (Rev. 4:1-11.) The splendor and grandeur of the august king of heaven and earth, the splendid court and attendants!! The whole atmosphere is one of holiness.

4. HEAVEN IS A PLACE OF OVERWHELMING GLORY and GRANDUER, BEAUTY, and MAJESTY, (Rev. 21:11-27.) "Having the glory of God."

5. IT IS LIKE "AN INHERITANCE, incorruptible, and undefiled and that fadeth not away, reserved in heaven for you," (I Pet. 1:4.) It will be ours, none can rob us of it.

6. HEAVEN IS HOME. Our heavenly Father and all our loved ones in the flesh and in Christ, that faithfully serve Him here, will be there, (John 14:1-3.) Our "Father's house!"

7. IT IS A PLACE OF VAST ROOM, (Rev. 21:16.) It is symbolically described as 1,500 miles square. It is a land of many mansions, (John 14:2.) This may not be so meaningful to the affluent suburban dwellers, but to the poor in cramped, crowded tenements, it is a great joy to anticipate.

8. IT IS A PLACE OF UNDOUBTED REALITY. "If it were not so, I would have told you," (John 14:2.)

Our Father's House can be your house too. You must be born into His family. This is a birth of Water and Spirit, (John 3:5.) This occurs when you Believe and are Baptized, (Mk. 16:16.) Why do you wait?

## ALABAMA CHRISTIAN COLLEGE

**BEFORE YOU GO TO COLLEGE,  
CONSIDER ALABAMA CHRISTIAN  
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ON A BEAUTIFUL CAMPUS IN  
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**DR. REX TURNER,  
ALABAMA CHRISTIAN COLLEGE,  
ATLANTA HIGHWAY,  
MONTGOMERY, ALABAMA.**

# WORDS of TRUTH



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

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

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NUMBER 36

## "The Fear Of The Lord. . ."

Beholding the works of the Lord the inspired hymn writer finds that no one adjective will adequately describe: "great," "honorable," "wonderful," and "powerful" (Psalms 111:1-10). The attributes of the Lord, inspired praise in the Psalmist. They include His "graciousness and compassion," which are manifested in the giving of "meat," all physical necessities, and "redemption," the supply of all spiritual grace. These He promises in His covenant of verity and judgment (Psa. 111:1-9).



R. W. GRAY

Such sustaining and redemptive powers belong unto Him whose name alone is "holy and reverend." (Psa. 111:9.) All who seek out His power and nature conclude that His name is holy and terrible. It creates in the heart a fear of the Lord which is "the beginning of wisdom." (Psa. 111:2,10.) Reflecting upon the glory of the Lord the hymn writer calls upon all in the congregation to join with him in praise: "Praise ye the Lord, I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation!" (Psa. 111:1.)

"It is supposed that this hymn was set by the author to be sung at the passover; . . ." (Adam Clark-Vol. 3, p. 589.) It is evident the singer wishes to emphasize that the Lord is to be feared always, but in a special sense He must be "greatly feared in the assembly of the saints, . . ." (Psa. 89:7.)

Lack of reverence for the purpose of the assembly caused many of the Corinthians to eat and drink damnation to themselves. (I Cor. 11:29.) Lying before the assembly caused the immediate death of Ananias and Sapphira. (Acts. 5:1-11.) In every relationship of life we are to serve God acceptably "with reverence and godly fear: For our God is a consuming fire." (Heb. 12:28-29.) But there is no relationship or circumstance when keen awareness of His presence should be realized more than in the assembly of the saints. The Lord is "in the midst" of the golden candle sticks, His churches. (Rev. 1:12-20.)

A common error among God's people is failure to demonstrate in word and action a real fear of the Lord in the divinely appointed assembly. The absence of awe inspiring thoughts and conduct stem from a lack of mental and emotional

preparation for worship that must be rendered "in spirit and in truth."

It is difficult to imagine the priests who served under the law approaching the tabernacle or temple with the carefree-laxity characteristic of many of our gatherings. It is unthinkable that they would enter into the priestly functions without freeing their minds of purely social and mundane thoughts. Failure to do so invited God's displeasure and wrath. (Lev. 10:1-2.) They were drawing near unto God. They were in His awesome presence, even near the veil that separated them from "the most holy place." How awe inspiring this must have been. Chills must have coursed their spine as they witnessed the smoke spiraling upward, making it's way into that place where God's presence was known to be in an unusual and meaningful sense. (Exo. 20:24; Lev. 18:1-7; Exo. 30:5-10.)

We need to learn that true worship implies a "kiss of reverence toward," a fearful "falling down before Him" who is the object of our worship. (2 Kgs. 17:36-41; Psa. 95:6-7; I Cor. 14:25.) To those who allege that God's people worship out of fear alone we say, NONE-SENSE! The "godly-fear" characteristic of true worshippers means "awe mingled with respect and love." It is a "careful, watchful reverence," a "shrinking from over-boldness." Only those moved by godly fear prepare to meet Him in His appointments and judgments. (Heb. 11:7.)

Our utterances, as well as attitudes and actions, often indicate an absence of godly fear. David's "Praise ye the Lord!" was an outward manifestation, an audible declaration, of an inward love mingled with awe. The omitting of the majestic forms of address in prayer, and the substitution of the "good as you are" sounding pronouns, may well be an indication of greater boldness than godly fear permits. Even kings of the earth are to be respected in our speech. (Rom. 13:6-7; I Pet. 2:13,17; Acts 26:25.) How much greater our King. (I Tim. 6:15; Rev. 4:11; 5:12.) A great deal of sober reflection upon this matter is needed.

Fear of the Lord affects one's attitude toward the necessity of the assembly, and determines whether he or she will engage religiously in the public worship of the church. . . . in the midst of the congregation will I praise thee. Ye that fear the Lord, praise Him; . . ." (Psa. 22:22b,23a.) The fear of God and the keeping of His commandments are coupled in the scriptures. Together they constitute the whole duty of man. (Ecc. 12:13.) The same is true of that all-encompassing word, "love." To love God is to keep His commandments. (I John 5:3.) "And this is love, that we walk after His commandments."

(2nd. John 6.) Contrary to the unfounded statement, "Man is nowhere commanded to worship, it is something HE DOES innately," the holy scriptures include both command to, and directive in, worship. (Deut. 26:10; 2 Kgs. 17:36-39; 1 Chron. 16:29-30; Zech. 14:16-18; John 4:23; Rev. 14:6-7; I Cor. 14:23-25.) One who fears God will not take lightly His command to assemble with other saints. (Heb. 10:24,25,26.)

It is regrettable that some have blasphemed in their distate for divinely ordered worship. They speak of those who allegedly "deify the items of worship," and accuse them of exalting private meditation and devotions above the exercises prescribed by the Lord Himself. It was such a disposition Jesus described as vain worship. (Matt. 15:9.) To be sure, there is a sense in which all we do is worship unto God. But there is a sacred nearness enjoyed in God-appointed avenues of praise. (John 4:23; Col. 3:16; Lk. 22:19-20), that cannot be had at other times. No private meditation, no inventions of a so-called "improvement" upon the form of worship ordained of God, can replace the worship of God in the assembly. True fear of the Lord prevents one "going beyond" the doctrine of Christ in worship, work or doctrine. (2nd. John 9.) Let us cultivate, not a shrinking away in fear, but that childlike fear that is "the beginning of wisdom." Lawlessness will be replaced with true devotion when that fear is present. (Psa. 36:1-4.)

### Why So Much Teaching On Miracles?

JAMES D. BALES

In this correspondence with the author, Pat Boone asked why there was so much New Testament teaching about something (miracles) which supposedly passed away in the first century? Our answer is: FIRST, in constructing a building a tremendous number of things, including scaffolding, are used which are not necessary once the building is constructed. We have the complete building today.

SECOND, why is there a record of the Creation, since it is not taking place today? Why the account of the flood, since no other such flood will take place? Why so much space recording the deliverance of Israel out of bondage, the wilderness wanderings, and their experiences in the land of Canaan since these things are not happening today? Why so much teaching about

(Continued On Page 4)

## WORDS of TRUTH

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## Liberalism Creeping Into The Church Of ur Lord

Modernism and liberalism are creeping into the church. This cannot be denied. Such dangers have always confronted God's people. But the trend is becoming more deeply entrenched. It is no longer just a straw in the wind. We can see trees flying in the air. There is no doubt about which way the wind is blowing. Just as we can observe the very air being polluted more



GUS NICHOLS

and more around us every year, the atmosphere of our environment is closing in upon the church and God's people. And it is contaminating and affecting the church, and especially where ever the preachers are compromising and failing to be like Paul and preach the whole counsel of God (Acts 20:26-27). Strong injections of the truth shot into the very blood and life of the church is God's only preventive remedy against liberalism and worldliness in the church.

### COMPROMISERS CONDEMNED

God will condemn every soft-soaping, compromising preacher and elder who waters down the truth and tries to sit astride the fence so as to solicit favor from both sides where evil and good are at stake. God says, "Woe unto them that call evil good, and good evil; and put darkness for light, and light for darkness; and that put bitter for sweet, and sweet for bitter" (Isa. 5:20). Thank God that we have many young preachers who stand for the truth, without giving up an inch of Bible ground, and love the truth so much that they would die for it, if need be (Jn. 16:2; Rev. 2:10). Thank God for such men, and for Bible colleges thus standing for the truth. But, alas! Many have no such convictions, but are letting the bars down so the world can jump in, (unconverted), and while this is taking place, the church is jumping out and grazing with the devil's goats, and dressing in their garb, and you cannot tell who is in and who is out, unless you know the word of God. Generally speaking, the world has membership in some sort of religious body, called a church. But not one in a hundred attends all the services regularly when they could do so. Not one in a hundred of them reads the Bible, as the inspired and infallible word of God, and make it a lamp unto their feet and light unto their path (Psa. 119:105, 130). They do not propose to live upon every word which proceedeth out of the mouth of God (Mat. 4:4). But they are feeding their minds and hearts on the chaff of worldly wisdom and the philosophies of men. They are labeled as Christians, but are actually enemies of the cross of

Christ (Phil. 1:14-18; 3:18). The devil rather have them labeled as Christians, when they are not, than to have them wear his mark and claim to be infidels. Satan knows that the leaven of wickedness cannot hurt the church as long as it is not allowed in the lump (I Cor. 5:1-13).

### CHURCH IS IN THE WORLD

Christ came into this world to lay the ground work for building his church down here (Mt. 16:18). But the Greek word for "church" is "EKKLESIA" from "EK" meaning "out", and "Kaleo", to "call forth", and, hence "church" means those "called forth"—"out of the world." This calling is by the gospel (IIThess. 2:14). So, while the church is IN THE WORLD, it is not to be OF THE WORLD, but CALLED OUT OF IT, kept separated from it by faith and continued obedience to Christ (Jas. 1:27; Rom. 12:1-2). In his prayer to his Father in Heaven, Jesus said, of his disciples, "They are not of the world, even as I am not of the world" (Jn. 17:16). It is a terrible sin for the church to become conformed unto this world (Rom. 12:1-2). Or, to become spotted up with its worldly ways and sins (Jas. 1:27; Eph. 5:25-27).

### ISRAEL CALLED OUT OF BONDAGE

Israel, God's Old Testament people, were called out of bondage in Egypt. Hence, they were God's "Ekklesia", or called out people—therefore, referred to by Stephen as, "The church in the wilderness" (Acts 7:38). But they would not obey Moses, but wanted to go back into their old environment—back into Egypt. This tendency on their part proved to be their ruin (Acts 7:37-43; Ezek. 20:25; Deut. 17:3; Amos 5:25). They developed an inferiority-complex and thought of themselves as being as helpless and useless as "grasshoppers" (Num. 13:26-33). They cried and wept and wanted to go back into Egypt, and criticized Moses for not letting them alone to stay in bondage as slaves to the Egyptians.

Now, there is the trouble with the religion of modern times. The members do not appreciate their blessings, their release from the bondage of sin, and they are unhappy and want to go back into the world out of which they have been called by the gospel (See Ex. 14:1-5).

But all this stirred up the anger of God against these ungrateful people and he swore that none of them should live to enter the promised land, but that they should all be overthrown in the wilderness (Heb. 3:7-11); Heb. 4:1-12). Paul makes the point that their sins and destruction was an example unto members of the church, as a warning, that if we do as they did, we cannot enter into heaven, our promised land; that as they lusted after evil, and wanted to go back into Egypt, and were overthrown in the wilderness, if we lust after evil, and want to go back into the world, and to be like the world, we shall also be overthrown (I Cor. 10:1-12; Heb. 3:7-12; 4:1-11).

Modernism and liberalism appeal unto the flesh, and compromise the truth (Jn. 8:32; Phil. 1:17.) Liberal preachers indorse social drinking, and argue that it would be a sin to get drunk and wallow in the ditch, but they argue that no one knows just how far one can go and not sin (Prov. 20:1; 23:29-36; Lk. 1:15). Yet every drunkard and alcoholic became such by taking the first step in that direction—taking the first drink.

Liberal preachers still indorse cigarette smoking, though one hundred thousand doctors have quit smoking, and every one knows smoking is a lust of the flesh, the same as social drinking. All know that it causes lung cancer, and that Jesus would not smoke. Yet, these liberal preachers refuse to take a stand against such worldliness in the church. They thus contribute to the suicide of those who smoke themselves to death. Such compromising preachers know that if Christianity is worth a straw it will clean up smokers and put them to walking after the Spirit, and not after the flesh. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). Also says, "They that are Christ's have crucified the flesh, with its affections and lusts" (Gal. 5:19-24).

Compromising preachers will also indorse the half nudism of today. They write in their bulletins for the comfort of those on both sides of the fence. They are just like those who apologize for

social drinking, mixed dancing, lascivious petting, pornography, and the like.

Brethren, there is sin in the camp, and God is not going to bless us in the fight for pure and undefiled religion so long as we are trifling with everything contrary to what is pure, and of good report, etc. (Phil. 4:8).

There should be no liberty so exercised as to indorse and promote what is inexpedient.

## Why Spend Time Opposing Tongues?

JAMES D. BALES

With the world in need of conversion, Joyce Dennis asked the author why he was spending time opposing the tongues movement. FIRST, one might ask them: With the world in need of conversion why do some of them spend so much time—some of them hours at a time—exercising their "gift of tongues"? which no one understands? Why do they spend so much time in private exercises of this gift, when tongues should be used publicly as a sign unto unbelievers? (I Cor. 14:22).

SECOND, the author asked her why didn't they all go to the pagan world instead of trying to convert members of the church? She replied that they were not going to members of the church. When it was pointed out that they had gone to Honolulu to instruct some members of the church, her reply was that these were people who had expressed an interest in these things. T. C. Wisenbaker of Miami, Florida sent them money for the trip because he thought it was a good time for Dean Dennis to teach there. Several families of the church, she said, were seeking a deeper relationship with Christ and the Spirit. They found so many denominational people hungry for the same thing, who offered homes and buildings in which to meet, that: "We accept God's call to Hawaii!" (TESTIMONY, No. 31, p. 11).

THIRD, to indicate, as she did to the author, that they do not view themselves as working to try to lead the church into what we call Pentecostalism, is to reveal that they certainly do not have what they claim they have. If they have these gifts, THEY MUST ALSO BE USED TO EDIFY THE CHURCH. They must come to us with tongues, and with prophecy so that they can speak to us "by way of revelation, or of knowledge, or of prophesying, or of teaching" so that we shall be edified (I Cor. 14:3-4, 5-6). It is contradictory to claim the gifts and fail to use them for both of their purposes, i.e. to convert the world and to edify the church through revealing and confirming God's truth.

FOURTH, if we are in the sad spiritual state they say we are in, because we do not have and use the gifts, it is imperative that they endeavor to convince us that we, too, should receive the gifts. After speaking of Dean Dennis being fired by the elders at Northside, she said: "God's Spirit filled me with a supernatural love. I could never of my own strength, declare the love I now feel for that part of Christ's body that worships at the Northside Church of Christ. But Jesus love them, too. I'm sure that Jesus weeps as he looks upon the death taking place in so many churches, just as he wept over Jerusalem because they would not accept Him!" (p. 10). If this be the situation, what else can they try to do than to try to bring us to life spiritually through teaching us to get the gifts. There are dead churches but not because of a lack of the gift of tongues, etc.

FIFTH, since we believe that the tongues movement involves serious errors, and leads into many other errors as time goes on, we must do what we can to expose these errors and to contend for the faith against that which we believe undermines the Bible as the standard of our faith and practice.

## A Balanced Diet

R. W. GRAY

The church's teaching program should be as diversified as required to meet the varying needs of it's people. A proper diet will result in proper emphasis upon every phase of the Christian life.

(Continued On Page 4)

## Seventy-Five Years Of Marriage

ROBERT R. TAYLOR JR.

On August 28, 1895, the youthful lives of John Y. Childers and Margaret Elizabeth Bartlette met and merged into the blessed estate of marriage.



**BROTHER AND SISTER JOHN Y. CHILDERS**

They were both twenty-one at the time. Today this same couple still lives and each is ninety-six. On August 28, 1970, they celebrated their seventy-fifth wedding anniversary. Few couples indeed ever reach this unique milestone in marriage. They are the only couple known personally by this writer to celebrate this many anniversaries together. So unique is this noteworthy accomplishment that one of the daughters sought in vain to find a guest book with the 75th on the cover. Not a single one could be found in Memphis. Another person sought in vain to find a card honoring the seventy-fifth anniversary.

They both were born and reared in Dumas, Mississippi. They have lived in Ripley, Mississippi, since 1901, and in the same house since 1912. They have seven living children - Mrs. Willard Lewis, who lives with them, Mrs. Roy Jumper, Faulkner, Miss.; Mrs. Wyatt Pickler, Springville, Tenn.; Mrs. Charles Wicker, Mrs. Ethel Spencer, John H. Childers and Manuel Childers, all of Memphis, Tenn. They have fourteen grandchildren, thirty great-grandchildren and three great-great grandchildren. They are justly proud of all their descendants.

On Sunday, August 30, their devoted children honored this exceedingly lovely couple at the Holiday Terrace Motel in Ripley. All their children were present and nearly all the grandchildren, great grandchildren and great-great grandchildren were also on hand for this joyful occasion. Over two hundred well-wishers came to extend congratulations to this ninety-six year old couple. They were all smiles as family and friends shared in a moment that but relatively few ever experience.

Though they have seen nearly a full century speed by, their minds are still alert and keen. Their bodily health is still remarkable for people nearing the one century mark. Sister Childers has the sweetest degree of wholesome wit that one would expect to find anywhere. Brother John enjoys immensely the unusual quips for which his bride for seventy-five years is so noted. One year ago as they were ready to observe their seventy-fourth anniversary she received a call inquiring what they planned to do by way of celebration. She said they did not plan much for the seventy-fourth one but when that seventy-fifth one came, "they were going to have a shindig!"

As they were in the midst of their seventy-fifth celebration she was reminded of this statement and immediately quipped, "Isn't this a 'DOOZY' of a party?" As one lady passed through the greeting line and affectionately embraced this

handsome couple she told Sister Childers quite jokingly that she hoped she did not have to look at her husband for seventy-five years! Sister Childers told her immediately, "Well, maybe your husband is not as good-looking as mine is!" When Brother Childers was quite sick last winter she informed him that she was not going to let anything happen to him and thus keep them from observing their long awaited and richly anticipated seventy-fifth anniversary. And she helped nurse him back to better health.

Their pictures and a nice article appeared in THE COMMERCIAL APPEAL on August 29, 1970. The reporter asked her views of the women's liberation movement. Quite conclusively she remarked, "There are some things that men have to do and other things that women need to do. They've got no business getting all mixed up." Here is wise counseling coming from one who has been highly successful for three quarters of a century as a good man's faithful companion.

They looked so pretty on this big day of their lives. The writer told Sister Childers, "You look so pretty today. I do not blame Brother John for marrying you seventy-five years ago." The broadest smile covered both of their faces. One of the daughters said, "Mama and Papa looked better than all the kids did." They truly were the center of everyone's interest and attention. Justly it was their day.

Congratulations came from far and near. The President and Vice-President of the United States sent their congratulations. Governor Buford Ellington of Tennessee honored them with a letter. Mayor Henry Loab of Memphis sent them a "key to the city" along with his personal note. Senator Smith of Mississippi sent them flowers. Celebrities such as Art Linkletter, Red Skelton, Johnny Carson and the television crew of Mayberry R.F.D. sent notes or autographed pictures.

Brother and Sister Childers are members of the Ripley church of Christ. They obeyed the gospel together some forty or forty-five years ago. Their advancement in physical years has been done gracefully and they still are young at heart. She has been a real help meet to him (Gen. 2:18). Since she gets around better than he does most of her time is now spent in taking care of him. She has been a virtuous woman and in his book her price has far exceeded rubies (Prov. 31:10). His heart has been able to place a sacred and safe trust in her. She has done him good and not evil all the days of their long and successful marriage (Prov. 31:11-12). He knew that he found a good thing when he claimed her as his own (Prov. 18:22). He has sought to love her as Christ does the church and as he loves his own body (Eph. 5:25, 28). Each has been the other's pride of life humanly speaking. Kindness has cemented the marital bond that has grown deeper and richer through their years together. Mutual love has seen them through the common problems faced by every husband and wife team on the rugged pathway of life.

This historic occasion offers ample proof that marriage can work, be productive of the highest in human happiness and can last when so many have sought to break asunder the sacred tie that binds. Brother and Sister Childers, we salute the two of you. Yours is a glorious achievement and shines as a bright light in a dark world that is too full of broken vows and wrecked marriages.

### "A Christian's Dress"

BATSEL B. BAXTER

and

CHARLES E. CHUMLEY

NOTE: (That which follows is an arrangement of excerpts from two sermons presented to audiences in Nashville, Tennessee. One sermon was presented at the Hillsboro Church of Christ, by Batsell Barrett Baxter. The other sermon was delivered at the Church of Christ on Granny White Pike by Charles Chumley. May God bless you with an understanding heart as you read these very pertinent statements made on the basis of the teaching of the Bible by these two splendid preachers of the gospel.

"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." (Genesis 6:2.) It is usually understood that the term "sons of God" is a

reference to the righteous people of the earth and that the term "daughters of men" is a reference to the wicked of the earth. After intermarrying, the good were evidently contaminated by the bad, for we read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, 'I will destroy men whom I have created from the face of the earth? both man and beast, and the creeping thing and the fowls of the air; for it repenteth me that I have made them.'" (Genesis 6:5-7.) Both these passages point out how easy it is for the good people of the earth to be influenced by the evil people.

In many ways, we Christians must be constantly on our guard lest the worldiness around us creep into our thoughts and lives. Today, when we emphasize material progress, when men live fast and reckless lives, and when loose and careless thinking abound, Christians need to remember their high calling in Christ and to live in harmony with it.

### CHRISTIAN WOMEN AND THE PROBLEM OF DRESS

When it comes to clothing, most of us are like sheep. We follow fashions without giving them any special thought. To be specific, clothing styles are determined in New York, Paris, or Hollywood, by designers, who are completely unconcerned about Christian standards and especially with Christian modesty. This creates a rather severe problem for Christian women. It is always dangerous to let others do our thinking for us - in dress or anything else.

Our generation has been led to accept a mode of dress, which is indecent, immodest, and ever immoral. Scantly dressed young women are used as sensual bait to sell everything from soap to whiskey, from tobacco to automobiles. Many have come to accept as commonplace on neighborhood streets, fashions that a few years ago would have been seen only on the stage. It cannot be emphasized too strongly, however, that these are worldly styles, set by those who have no concern for Christian standards of modesty. The scant attire formerly associated with the follies or the chorus line has come to Main Street.

The Apostle Peter writes of Christian women, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:3,4), and the Apostle Paul writes, "I will therefore . . . that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." (I Tim. 2:8-10.)

The primary meaning of the words "modest apparel" relates to decency and virtue. Christian women are taught to dress so that they may not appear to be like the non-Christian sensual minded people around them. In Bible times, women dressed so that their clothing covered their entire body. Everywhere the emphasis of the Scriptures is away from showing or parading the body; however, in this day, many things are called good, which are not good, and many things are called decent, which are not decent. The condemnation of God rests upon those who possess this attitude. (Isaiah 5:20.)

### "IMPLICATIONS OF DRESS"

The subject of dress is closely connected with the subject of sex. The scanty attire of this age has contributed to the lowering of morals generally, with petting, promiscuousness, lasciviousness, being some of the results. The close and intimate association of young people scantily clad, has led to an arousal of desires which sometimes has resulted in overt immorality. It might be pointed out that the Apostle Paul condemns such acts in Galatians 5:19-21. If someone questions the propriety of frank discussions such as this, let him remember the vividness and clarity, with which the Bible discusses sex relationships.

(Continued On Page 4)

## Why So Much Teaching On Miracles?

(Continued From Page 1)

the Old Law, the tabernacle, its priesthood, and its ceremonialism, since it has passed away? Why is the largest number of pages in the Bible devoted to what God said to the fathers through the prophets in times past, instead of to what God has said to us today through His Son? (Heb. 1:1-2; 2:3-4). Why is so much attention given-four Gospels-to the personal ministry of Jesus, His death, and resurrection, since these things happened once for all? Why is so much said about the work and qualifications of the apostles, since we have no apostles of Jesus Christ today?

THIRD, although we are not under the Old Testament, we can learn some lessons from it, and it furnishes necessary background for the New (Cor. 10:1-12; Rom. 1:2; 16:25-26).

The Bible records the unfolding of the divine scheme of redemption, and the record of the different stages is important although we do not repeat these stages in our period of time. Things which were involved in the revelation and confirmation of the gospel are not therefore necessarily perpetuated when the faith has once for all been delivered unto the saints. The personal ministry, the rejection, the death, the resurrection, the ascension, and the coronation were all necessary, but it is not necessary that they be re-enacted each generation in order for us to benefit from them. We do not have to have the miraculous gifts in order to have the gospel of God's grace which they revealed and confirmed.

FOURTH, we can learn many things from what was said about the gifts and their proper use without having to have the gifts themselves. In other words, one can apply to our natural gifts some of the same principles Paul applied to miraculous gifts. For example, we should use them to edify the church, convert unbelievers, and glorify God. We should speak so as to try to be understood by those whom we address.

FIFTH, if the gifts are for us, we must also accept the purpose of the gifts as stated in Scripture. FIRST, tongues should be used as a sign to unbelievers; and so should the other gifts (Mk. 16:17, 20; I Cor. 14:22). SECOND, they should be used to reveal and confirm new truths (John 16:12-14). THIRD, new inspired scriptures should be written today, if we have inspired men today!

The gifts were never given for their own sake, nor just for the sake of the one who received them. They were involved in the revelation and confirmation of the truth in all of its parts. Since Jesus' promise did not fail, and since the faith has once for all been delivered to the saints, the gifts fulfilled their purpose in revealing and confirming the gospel. We have, in the Bible, the truth which God designed to be delivered through the gifts. The revelation and confirmation of the gospel was their purpose, and their purpose has been fulfilled. When (and this when will never be) we on this earth have learned and lived all the truth in the Bible, we can then ask for the gifts and for additional revelations!

SIXTH, Pat might ask himself: Why the instructions to Peter to walk on the water, unless we also can walk on the water? He thinks that one should proceed on the faith that the gifts and miracles are for us, and then act on this faith. He thinks one gets the gift of tongues by believing he has received it, and by starting out on his own. Then the Spirit supposedly takes over and enables one to speak in tongues. One also improves with practice. Why not believe that one has the gift of walking on water? Why not step out by faith and walk on water? Why not improve with practice? Pat, will you accept your own logic? Your pool is in your backyard. It will take more, (and we say this both lovingly and laughingly), than white, buckskin shoes.

Although there are lessons which we can learn from this incident (Matt. 14:22-33), in so far as it telling anyone what he should do with reference to water, it is wasted space. We cannot do it, regardless of how much faith we have. There is no way we can deceive ourselves into thinking that we have done this; unless we treat a dream as a reality.

God did not record it to tell us what to do, or

what we could do if we had enough faith, but to furnish us with another example of His miraculous power which He manifested during the personal ministry of Christ. The author is grateful for the record for several reasons. FIRST, it showed Christ's power over the elements. SECOND, it furnishes an example that none of our miracle-claiming friends will apply their reasoning to and repeat today. In this case at least they agree with the author that some things were once-for-all miracles. THIRD, from it one can draw some analogies concerning our walking on life's troubled sea and being able to make it when we keep our eyes on Christ instead of concentrating on the fearful difficulties.

During the personal ministry of Christ there were instructions given, and things which were done, which we do not repeat today. Just so during the time when the gospel was being revealed and confirmed, some unique things were done. The purposes as well as the regulation of miraculous gifts were important. These things were important regardless of whether they were designed to last only while the gospel was being revealed or longer.

## A Balanced Diet

(Continued From Page 2)

The lop-sidedness we deplore in some results from an unbalanced diet (Acts 20:28; I Pet. 5:1-5.)

Malnutrition follows when one's meals are not balanced, even though he dines regularly upon good food. The food may very well contain some nutrition, but sameness will eventually gorge the eater. A variety is necessary, even when the more familiar foods seem more palatable to us.

Too much of a good thing at the expenses of other requirements produces ill effects in at least one of two ways: (1) One becomes so accustomed to the food he feels "this is all I need, this is sufficient," and he fails to grow (2) Or he becomes so tired of the routine diet he casts it aside with "I want something new, anything for a change," and is vulnerable to false teachings.

We have all known Christians who continue to demand "first Principles" to the neglect of the "MEAT" of the word. Some misguided brethren think they have not heard the gospel at all unless the main thrust of the discourse points up the initial requirements of obedience. This attitude does not commend their growth nor the scope of the teaching done by their first spiritual instructors.

A young Christian woman approached a gospel preacher with the complaint, "I think the church stresses obedience to minor points to the neglect of the weightier matters." And as a consequence she further stated, "I don't believe God is concerned with whether we have been baptized, but He looks on the heart to determine our love for Him and our fellow man." There is little doubt that this fine person had fallen under the influence of a liberal preacher, but he had successfully used her memory of first principles ONLY in the teaching program of a local church to pervert her thinking.

Upon hearing a sermon exalting the Great love of God to regular church-goer in Georgia sought to compliment the visiting evangelist with, "We need such preaching at this place. I'm tired of being told what I am derelict, I never enjoy lessons that deal with God's commandments." A worse condition of heart is difficult to imagine, but this church-goer had permitted an over dose of a good thing to gorge the appetite and ruin the digestive system.

When Jesus pronounced a woe upon the scribes and Pharisees for their omission of the weightier matters of the law He did not suggest they embrace the weightier matters at the expense of the things they were doing. (Matt. 23:23) Rather He said, "these ought ye to have done, and not to leave the other undone."

Realizing that certain things have been emphasized through the years some teachers and preachers tend to leave these things out altogether. This is not providing a balanced diet. First principles should not be forgotten on the grounds they were stressed in the past. A proper cook will enlarge her scope, increase the varieties offered, but does not leave out the basic foods common to

the needs of all.

The time has come that elderships must become directly concerned with the materials supplied in the class room and the preaching done from the pulpit. False teachers use these mediums to their advantage, and a great deal of poison may be planted here and there in the garden of the mind. But while staying alert to this threat we need to become equally concerned with a balanced diet. Planned programs of teaching that goes directly to the individual's spiritual need is a must. Haphazardness in the teaching program of a congregation inevitably leads to malnutrition. It is not enough to provide an ample supply of food, unless variety is taken into account. Many of the destructive hobbies among us may very well have resulted from lack of balance in teaching. Lop-sided Christians, those strong on one point but weak on another, results from improper spiritual instruction. Think on these things!

## "A Christian's Dress"

(Continued From Page 3)

### "A DEFINITE RELATIONSHIP"

There is a definite relationship between the spirit as God would have it adorned, and the clothing which covers the physical body, for it is only through the physical body that the spirit expresses itself. One who lavishes all of his attention on the physical man, betrays a languishing, if not already dead spirit.

### "A STRANGELY SIGNIFICANT STATEMENT"

It is strangely significant that when Jesus cast the demons out of the Gadarene demoniac and the people who heard of it came to Him, they beheld "him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind . . ." (Mark 5:15.) Possibly, we would not be pressing this Scripture too far, if we say that when he found himself in his right mind, he put on his clothes.

No more defense can be offered for the immodestly dressed Christian man, than for immodestly dressed Christian women. In this connection, it might be well to observe State Lines do not make modest dress of immodest dress.

Rather than conforming to the standards of the world about us, we Christians have the obligation to be examples to the world. Let us accept the challenge to set the highest standards. God challenges you to cultivate that "meek and quiet spirit which is in the sight of God of great price", and to reflect that spirit in your choice of simple, modest apparel. God challenges you to "adorn the doctrine of God our Saviour in all things." An effort to do so, will lead us to walk circumspectly at all times. Let us behave, speak and dress modestly as becometh those who are to serve as "lights in the world."

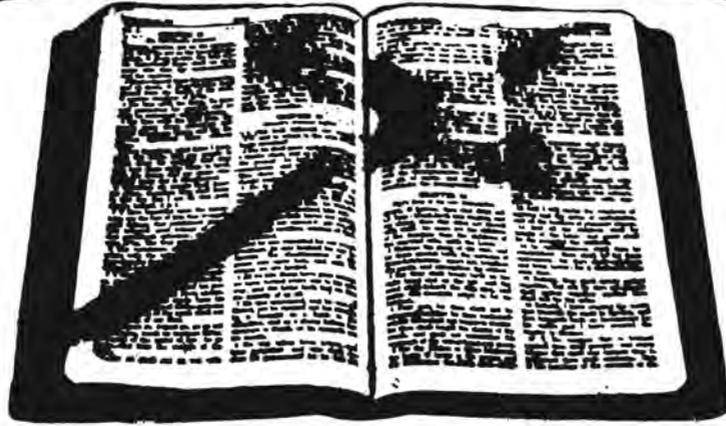
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# WORDS of TRUTH



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

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

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## Mary, The Mother Of Jesus

Lk. 11:27-28 "And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it."

One of the greatest characters found in the Bible is Mary, the mother of our Lord Jesus. Our friends of the Roman Catholic church teach that Mary should be adored and revered as the Mother of God, Co-Redeemer of mankind; Intercessor and Advocate; Queen of Mercy; an Omnipotent being, a Helper in the Creation; the Fountain of All Grace; Dispenser of all Good and the Hope of All.

Since it is our sincere and earnest desire to please our Lord, we desire to know if God approves of this Adoration of Mary, we will; we must, do so. On the other hand, if this religious practice is not found there, every honest soul that wishes to please Jehovah must renounce and forsake this Mariolatry.

To fully understand this doctrine and practice of Mariology, we must notice the four pillars upon which it rests: 1. The Divine Maternity, 2. The Immaculate Conception and Sinless Life, 3. The Perpetual Virginity, 4. and the Bodily Assumption of Mary.

### I. The Divine Maternity:

- A. Luke 1:30-35. Every Christian believes that Mary conceived by the miraculous power of God and brought forth a Divine Son, Jesus the Christ of God.
- B. Yet we also believe that the divine spirit, the diety of Jesus, existed before his physical conception and birth, Jno. 1:1 "In the beginning was the word and the word was with God, and the Word was God."
- C. Therefore the Bible teaches, and we believe that Mary was the Mother of Jesus of Nazareth, she gave birth to him, but she did not give life and birth to His Divinity. Mary is not the mother of God, as the priests teach you and the Bible never refers to her as such! The term is unscriptural and



JOHN WADDEY

- II. The Immaculate Conception of Mary and her Sinless Life.
  - A. "That the doctrine that the Blessed Virgin to have been . . . preserved free from original sin . . . was revealed." Pope Pius IX.
  - B. "the Immaculate Conception was not formulated into a dogma of the faith till 1854, it is at least implied in the Holy Scriptures." FAITH OF OUR FATHERS by Gibbons, p. 167.
  - C. Some of the most imminent Catholic theologians of the past rejected this theory. St. Bernard, Augustine, Bonaventura, Thomas Aquinas and (Peter Anselm).
  - D. The Bible teaches us that all infants are born free from sin. Original sin is a doctrine of Satan, contrary to God's Truth.
    1. Sin is transgression of God's Law, 1 Jno. 3:4, and no newly born infant can sin.
    2. Ez. 18:20 "the soul that sinneth it shall die: the son shall not bear the iniquity of the father. . ."
    3. Jesus said: Matt. 18:3, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." That Mary was born without original sin is a truth wherein we can agree, and we do not need a papal annunciation to prove it.
  - E. But, that she lived a sinlessly perfect life is not taught in God's Truth. In fact, Paul plainly tells us that "All have sinned and fall short of the glory of God" and only Jesus is described as sinless. This is a presumptuous assumption, formulated by sinful, fallible men desirous of justifying a doctrine they created.
- III. Mary's Perpetual Virginity
  - A. "The church teaches us that she was always a Virgin, a virgin before her espousal, during her married life and after her spouse's death" (FAITH OF OUR FATHERS by Gibbons p. 164) "in this sentiment all Catholic tradition concurs" *ibid*.
  - B. That Mary was Virgin till Jesus was born is Scriptural Fact.
    1. Lk. 1:27 "the Virgin's name was

2. Mt. 1:25 "Joseph . . . took unto him his wife, and knew her not till she had brought forth a son".
- C. That Mary remained ever afterward a virgin, is not a Biblical fact, rather, the opposite is revealed:
  1. Matt. 1:25, Joseph "knew her not TILL SHE HAD BROUGHT FORTH A SON." They abstained from the marriage relations till Jesus was born.
  2. Mk. 6:3, "Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? Are not his sisters here with us?" Matt. 12:47.
- D. This doctrine reveals the true Romish attitude toward marriage and childbearing as sinful, impure and derogatory! While God says, "Let marriage be had in honor among all and let the bed be undefiled," Heb. 13:4.
- IV. They teach that Mary was taken to heaven at the end of her earthly life by Jesus and that she now reigns there Queen of the Universe. This is called the bodily assumption of Mary. (Based on the Book, "DE GLORIA MARTYRUM" by Gregory of Tours, Sixth Century).
  - A. "Mary's corporal assumption into heaven is so thoroughly implied in the notion of her personality as given by Bible and dogma, that the church can DISPENSE WITH STRICT HISTORICAL EVIDENCE OF THE FACT" MANUAL OF CATHOLIC THEOLOGY, Vol. II, p. 220.
  - B. The scripture is absolutely silent on this point. It is mere legend and fable.

Beloved, we have seen that the four pedestals upon which the worship and adoration of Mary rests are unscriptural, and are built rather upon forged documents, traditions and fables, the whole doctrine is one of assumption and speculation created and nurtured by Catholic church men to uphold a man-made doctrine.

We honor this great, godly woman with the faithful of all ages. We call her blessed in view of her Divine Son. But, we do not worship Mary, we do not pray to her, or bow before graven images of her. Men dishonor her by ascribing to her the

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## WORDS of TRUTH

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## Good And Evil

It seems that evil and wickedness are increasing toward the low standards of Noah's day. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5; Matt. 24:37-39). It cannot be denied that both good and evil are in the world-about us and in us. Satan is behind all the forces of evil (Jn. 8:44). God is back of the forces of good (Gal. 5:22). All accountable persons have taken their stand either for good or evil (Ex. 32:26).



GUS NICHOLS

### "LOVE ONE - HATE THE OTHER"

The secret of goodness lies in the most powerful thing in the world-love. It is not difficult to practice that which is good when we, in our hearts, love goodness. Neither is it difficult to abstain from evil if we hate evil (1 Thess. 5:22.) The prophet said, "Hate the evil and love the good" (Amos 5:15). Jesus lived a perfect and sinless life because he, "loved righteous and hate iniquity" (Heb. 1:9). No one can love sin and live right. "As he thinketh in his heart, so is he" (Prov. 23:7).

### "HOW TO HATE EVIL"

It makes one hate evil simply to think and meditate upon the train of evils running down through the ages of Bible history-evils in the home, in the nation, in government, in the world, in the church-everywhere. The fruits of evil have always been bitter. Evil is the cause of all human misery and woe. It's cry of suffering and sadness can be heard around the world. The thundering voice of the past warns against evil. All history cries out long, loud, and patiently against it. A right thinking person could no more love and practice evil than he could love disease germs and wilfully take them into his food; hence, Jesus said, "Why think ye evil in your hearts?" (Matt. 9:4). Paul said, "abhor that which is evil; cleave to that which is good" (Rom. 12:9). Only one who hates evil and loves good can obey the injunction to "eschew (shun) evil and do good" (1 Pet. 3:11).

### GREATEST CONFLICT

Spanning the ages from Eden unto the present, the greatest conflict has been the battle between truth and error, right and wrong, good and evil. Every human thought act and deed, has been on one side or the other of this great struggle. The forces of evil are powerful and well entrenched. They occupy the battlefield and are well fortified. The forces of evil are also very popular and occupy the human mind as weeds and grass possess the uncultivated fields. They are called "works of the flesh" (Gal. 5:19-21). Like noxious weeds and

briars, evil does not have to be planted and cultivated in order to take the field. Sin and evil grow wild and are naturally found in the absence of goodness. No one has to plead and lecture, beg and persuade, to get men to do evil, to be selfish, steal, lie, drink, and commit adultery. Like darkness, such evils naturally prevail where there is no light. "Men loved darkness rather than light because their deeds were evil" (Jn. 3:19-21).

### LIKE BEGETS LIKE

Evil reproduces itself-its kind. Like weeds, it reseeds it self, but goodness, like the farmer's crops, must be planted and cultivated in human hearts. "The sower soweth the word (Mk. 4:14). Goodness is the fruit (Gal. 5:22). The plants of sin and evil must be weeded out, or we cannot produce good fruit from the soil of our hearts (Psalms 126:5-6).

### OVERCOME WITH GOOD

"Be not overcome of evil, but overcome evil with good" (Rom. 12:21). Goodness is the only thing which can win the victory over evil. To fill up the mind with good thoughts and purposes is to crowd out and destroy evil thoughts and purposes. The good should attack evil and destroy it as the farmer attacks noxious weeds trying to grow in his crops. Good deeds create sentiment in favor of goodness and against evil. Good examples are often more needed than good sermons from the pulpit (1 Tim. 4:12; Matt. 5:14-16; Matt. 13:33). "Be not overcome of evil; but overcome evil with good." Such exhortations prove that evil is out to conquer all men, to overcome and destroy all the good in the world, and proves that we must not be overcome thereby. Rather we must, "over come evil". We must attack it, and make war against it. The triumph of good over evil demands positive action. If the forces for good would win, they must be alert, dynamic, trained, and intelligent. Certain that they know their ground, and convinced of the righteousness of their cause. They must not wait in the delusion that "might makes right", but must prove through their lives and teaching that **RIGHT MAKES MIGHT**-makes for power. Hence, the noblest impulse that ever dwelt in a human heart is the desire to have a liberal part with those on the Lord's side who are out to "overcome evil with good" (Rom. 12:21). The church must depend upon such good people to make it strong and a power for good in the community. The neutrals, the fearful, and fainthearted, are actually lined up on the side of evil (Matt. 12:30).

## Trying Pat Boone

In 1 John 4:1, we are exhorted to "try the spirits whether they are of God: because many false prophets are gone out into the world." The ANT says, "prove (test) the spirits." At the time of John's writing, there was a need to prove a man to be a proclaimer of truth or a teacher of error. The test John's children were to run was simple. Does he confess "that Jesus Christ is come in the flesh"? If so, he is of God. If not, he is anti-Christ.

All who are aware of the problems facing the church today, see the same need of proving teachers to be "of God" or "of error". This article is designed to run such a test on one teacher, Pat Boone.

Four things should be noted. (1) This isn't a witch-hunt. (2) It isn't a "get even" or smear campaign. (3) It is written to answer questions which have arisen concerning Pat's faith. (4) Pat's influence as an international figure demands wide publicity as to his soundness.

In Romans 8:14, Paul declared, "For as many as are led by the Spirit of God, they Spirit of God, they are the sons of God." Verse 16 reads, "The Spirit itself beareth witness with our spirit, that we are the children of God." It is relatively easy to determine our adherence to the truth. If our doctrine and life are according to that taught by the Holy Spirit, we know we are children of God. cf. also 1 Cor. 2:13. If there is a difference in what we do and teach, and what the Holy Spirit teaches, the falsity lies with us. The correction must be made on our part.

Pat states, "About a year ago, on my knees, I met Jesus as my Lord, and soon afterward, seeking all that God had for me, I received the Holy Spirit and Tongues."<sup>1</sup> According to Pat, he had been a

Christian "for twenty-one years", but he only met Jesus last year. This is not possible. When one is scripturally baptized, one is added to the flock (Acts 2:38, 41, 47; 20:28). Those in the flock KNOW their shepherd (John 10:4, 14). Baptism puts one INTO Christ (Gal. 3:37), INTO His body (1 Cor. 12:13). It isn't possible to be so intimate with Jesus and not know him. When one is saved, one enters the family (Eph. 3:15), becomes a child of God (Rom 8:14, 16), and a brother of Jesus (Heb. 2:11). It isn't possible to be in God's family and not know the members of it. John told his children that they KNEW THEY KNEW Him if they kept his commandments (1 John 2:3). If Pat hasn't known Jesus, he hasn't been saved. If he were saved, he has obviously been unfaithful so long that he has forgotten his "meeting" with Jesus.

Pat "met" Jesus on his KNEES. This is the old denominational "pray through" idea. The Jews or Pentecost "met" Jesus in the grave of baptism, not on their knees (Acts 2:38; Rom. 6:3, 4, 17, 18).

How could Pat have received the Holy Spirit and Tongues? No one has received them for nineteen hundred years. The reception of miracles was in part (1 Cor. 12:4-11). These partial gifts were to last "till" the perfect was given (1 Cor. 13:8-10). James 1:25 tells us the perfect is here. The obvious conclusion is, that the part has been done away.

Pat continues, "After studying one evening with George Otis, in the quiet of his home, we agreed to ask Jesus to baptize me in His Spirit (Matthew 3:11). As I began to speak softly, hesitantly, in the new language that He was giving me, George suddenly suggested that I sing my praise to the Lord, with the help of His Holy Spirit. I immediately yielded my voice and heard myself singing a thrilling new song, the words and melody composed spontaneously by God's Spirit! How can I possibly describe the joy of that hour? How can mere human words convey the soul-cleansing thrill of communicating so intimately with Jehovah God. 'His Spirit bearing witness with our spirit, that we are the children of God!' (Romans 8:16)."

"All I know is that I was praising God, loving God, thanking God, completely free of the restrictions and limitations of my finite mind. I knew what I was feeling, and God knew what I was feeling, so what need was there to self-consciously struggle to put my feelings into English words? The Holy Spirit was taking care of the vocal part of it, just as God promised He would! (Romans 8:26)."<sup>2</sup>

Was Pat baptized with the Holy Spirit? No! There is only one baptism (Eph. 4:5). It is in water (Acts 8:38), and IT saves (1 Pet. 3:21). If one can be baptized with the Holy Spirit, there are two baptisms, not one as Paul preached. But, "Let God be true." Holy Spirit baptism was not for all people. Even a casual reading of the book of Acts will show that this is true. There are but two references to Holy Spirit baptism: Acts 2 (Pentecost, the birth of the Church), and Acts 10, 11 (the granting of the Gentiles repentance unto life). It might also be observed that where there was Spirit baptism, the words were audible. Every man heard in his own tongue.

Again Pat writes, "In my search for this dynamic reality, for answers to my urgent needs, for a real, vibrant relationship with Jesus, I studied with several Spirit-filled men whose daily lives radiated joy, power and love. Among these were David Wilkerson, Ralph Wilkerson, George Otis, and Harald Bredesen. It is impossible to be around these men and to deny that God is in their lives, leading, shielding, blessing, and using them in mighty ways. Each of them had known the emptiness of dedicated, but human Christian service; and now each of them vibrated with truth, power, energy, and love, the fruits of the Holy Spirit! (Galatians 5:22)."<sup>3</sup>

God does not live in the life of one who does not abide in the doctrine of Christ (2 John 9-11; 1 John 3:24). Two of the men mentioned above are Lutheran and Presbyterian. Space would not permit to show their departure from the faith. We reach the opposite conclusion to Pat's.

Pat is now known as the "Spirit-filled Church of Layman",<sup>4</sup> an expression he used to describe his

(Continued On Page 4)

# East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

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**BERKELEY HACKETT**

During this month Charlotte and I really felt that we 'turned the corner' in our language study. We are beginning to feel a real competency in the tongue and are able to communicate better as each day passes. Although the experience has been enjoyable for both of us, at times it has been exasperating. For me it was the first time I have ever studied a language, so it was a little difficult to get used to the study. We feel that the Lord has blessed us in allowing us to become as proficient as we have with only 4½ months' study. We are daily seeing the importance of being able to speak well the Swahili language. This is especially true in sight of the fact the government has just voted that Swahili will become the national language of Kenya. This means that as time goes on Swahili will replace English as the primary language here. Of course, English will always have a wide usage here in East Africa, but it will not be stressed in the future as it has been in the past. Now in all primary schools English is taught about 10 hours a week and Swahili about 3 hours a week, but in the coming school terms these hours will be just the reversed with the greater emphasis being put upon Swahili. Right now most of the people in the cities speak three languages, their tribal language is always the primary tongue with them, then English and Swahili. In the future Swahili will, according to law, become more important than English. We are also finding that it is necessary to make many trips into the countryside, outside the city, for teaching and preaching; here Swahili is a must.

We have been blessed with several new arrivals this month to join us in the work here. We are happy for these new workers in this area of the vineyard. When we first came here there were only two families in the whole country now we have seven. This may seem like a large number, but when one reflects that the population here is now approaching 12 million our new number seems insignificant. Two of our new arrivals have been here before. They are Ted Ogle and Van Tate. Five years ago these two came here under the sponsorship of the White Station Church in Memphis. At that time we had no church members working in this country. They both laid some very valuable groundwork that we are now building on. We are most happy to have these two experienced workers helping us. One of the other families to join us are the Wayne Smallings. The Smallings have had the advantage of working for the Lord in Tanzania, the country just to the south of Kenya. They were working at the Chimala Mission Hospital which is sponsored by the Parkrow Church in Arlington, Texas. The fourth family to join us are the C. W. Guilds sponsored by the Brookside Church in Tulsa, Oklahoma. Charlotte and I attended school with 'Sonny' while at Harding.

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After careful and prayerful consideration we decided not to make this move for several reasons. First of all we considered it unwise to leave the work that we have started here in its infancy. Secondly, the coastal area is heavily Moslem, and thus the word would not immediately bear as much fruit there as here. Not that we would not enjoy working among the Moslem people, but the fact is that the non-Moslems are much more open to the teachings of Christ. In fact most of the trouble faced in street preaching has been from Moslem elements. Since our numbers are small we feel that we should spend our time where it can do the most good and find the greatest results.

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the rent of a hall owned by the government. This involved an unbelievable amount of red tape, but it was worth it because the rent is low enough for the church to pay out of its collection. I'm sure that at first going will be difficult for this new congregation, but with the help of the Lord all will go well.

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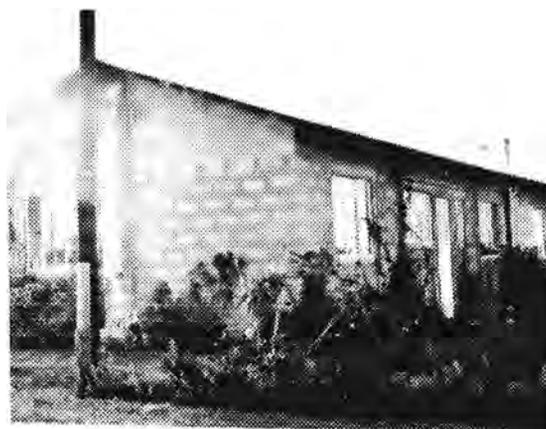
THE HACKETTS

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## Musings

R. W. GRAY

Not since the days of my childhood (thirty years or more) has the song, "Mother's Bible," been very much used, nor has a song of comparable sentiment replaced it. Needless to say, our world has undergone radical changes with the passing of the memories expressed therein:

"There's a dear and precious Book  
Though it's worn and faded now,  
That recalls those happy days of long ago.  
When I stood at mother's knee  
With her hand upon my brow,  
And I heard her voice in tender tones, and low.  
Blessed Book, Precious Book!  
On it's tear stained leaves  
I love to look.  
They grow sweeter day by day  
As I walk the narrow way  
That leads at last to that bright home above."

What loss sustained beyond repair! What a tragedy! The vast majority growing up in America today will treasure no such memories. A period has passed, and it seems forever gone, when the average boy and girl may reflect upon mother's influence and call her blessed.

### BROTHERHOOD PROBLEMS

The challenges of this generation are numerous and great. A new generation coming on will examine our teachings, attitudes, moods and actions. Like generations before them they will pass their judgments. One of the saddest things the mind can contemplate is their discovery of the numerous divisions fostered by this generation. Lying at the root of much of this is a spirit of littleness among those who preach. Failing to grow as we ought, bitterness and jealousy that should have been long since abandoned remains. How sad! For if there is a brother, my preacher friend, for whom we should pray; if there is one whose welfare we seek, it should be our fellow preacher's. Oh yes, love would indeed cover a multitude of sins among those who preach.

### OUR YOUNG PEOPLE

The charge of hypocrisy leveled at those above thirty years of age is not totally unfounded. While we know that hypocrisy is not confined to any age group it follows, nonetheless, that more is expected by way of example of those who are older. Many who are younger are simply asking proof of our love. And this is the key to much that divides us. Love will unlock doors, break down barriers, open lines of communication, and unite father and son, mother and daughter. We could begin proving our love by showing more respect for the idealism of the young. This writer was confounded by the question of a young service man who honestly wanted to know "the real difference in a tobacco smoker and a user of pot." For if there is a real difference at all it is in degree of wrong done, and this falls far short of a satisfactory answer. The alert mind quickly asks, "It is, then, REAL bad to kill twice but only a LITTLE bad to kill once?" Degrees of wrong, real or imagined, mean little to the young idealist. Until fathers and mothers, elders, deacons, teachers, preachers and church members kick the smoking habit there is little hope that the young will hear their warnings against "pot" and similar things.

### "HEREBY WE KNOW"

Much is being heard of the need for inner peace, a need to feel truly loved of God, to sense his nearness and imbibe his Spirit. Such a longing is innate, and the Bible writers did not ignore the perennial, "May I be sure of my salvation?" In fact, no question is handled more forthrightly. In an obvious answer to the false claims of gnosticism John wrote: "And hereby we know that we know him, if we keep his commandments. He that saith, 'I know him,' and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected' hereby know we that we are in him." (1

John 2:3-5). Any search for God that ignores his commandments is doomed to failure. If peace like a mighty river is to flood the soul it must come into a life fully surrendered to divine law.

## The Lord's Church Versus Human Denominations

Although all human denominations have certain good qualities, the most charitable thing that may be said about any of them is that they were not established at the right time, the right place, nor by the right person to be the church we can read of in the New Testament.

Any religious body established at any place other than Jerusalem, at any time later than 33 A.D., or by anyone other than Jesus himself, cannot possibly fit the description of the church spoken of in the Bible. All such organizations exist without Christ's authority, and contrary to His prayer for unity (John 17:20-21). The only safe course that may be taken, therefore, is to be a member of the church we can read of in the Bible without ever joining any Catholic or Protestant denomination.

You may be asking yourself, "Is this really still possible?" The answer is a resounding YES! Not only is it possible, but multiplied thousands are already doing so. Throughout the world, multitudes of men and women have returned to this simple New Testament pattern set down by the Lord for His church. In America alone there are more than 2,000,000 such New Testament Christians. They have not joined any human denomination, but upon obeying the gospel have trusted the Lord to add them to His church as was done in New Testament times (Acts 2:47) They have been "buried with Him in baptism," "... for the remission of sins," just as the Bible commands (Colossians 2:12; Acts 2:38). Upon the first day of each week they take the Lord's Supper just as was done in the church during the apostolic age (Acts 20:7). They have no human creed and wear no human name. In Romans 16:16 the Bible states, "the churches of Christ salute you". These disciples are therefore still known as members of the church of Christ. No human name can compare with this name.

In worship, doctrine and practice the church of Christ today is endeavoring to be identical to the pattern of the church described in the New Testament. It is therefore neither Catholic nor Protestant any more than was the church of Christ in the days of the apostles. The church of Christ today is composed of those who wish to conduct themselves in a way that is safe and sure. There is no firmer ground than a complete return to the New Testament system, instituted by Christ, practiced by the apostles, and specifically approved in the scriptures. It is a way that is right and cannot be wrong.

You are invited to investigate the church of Christ for yourself. See first hand if it is really the restored church of the Bible. If you find anything being practiced or taught that can be shown to be foreign to the teachings of the New Testament we will gladly change. If it is only another human denomination you are asked to reject it, but if it is in truth the church described in the scriptures we urge you also to take a way that is right and cannot be wrong, by believing, repenting, confessing, being scripturally baptized and allowing Christ to add you to His church (Acts 2:36, 41, 47). May the Lord continue to bless you in the study of His divine Word.

## To Sing Or Not To Sing

I Cor. 14:15; Col. 3:16; Eph. 5:19

### I. INTRODUCTION

1. Present state of music in the church leaves much to be desired.
2. We can point with pride to many things are embarrassed at others.

### II. SOME CONGREGATIONAL SINGING PROBLEMS

1. Interest often lacking - some seem not to enjoy singing.
2. Songs frequently not understood.

3. Service often too routine to be stimulating - singing often mechanical.
4. Tempo too slow, or too fast.
5. Some songs would be better left unsung.
6. Great need for capable song leaders.

- a. These problems do not apply everywhere but often enough to consider.

### III. EACH INDIVIDUAL MUST SING.

1. Church is not made up of spectators.
  - a. In worship to God there are only performers - one must "watch" another worship.
2. Singing - part of fellowship - none are excluded from participation.
  - a. Wouldn't allow Lord's Supper to pass and not partake.
  - b. Wouldn't fail to pray or sing to give.
3. Excuses do not teach one to sing.
  - a. "If had as good voice as others, would sing."
  - b. "Bible teaches one can sing in heart, and not open the mouth." NO-NO.
    - (1) Singing (physical) "AND" making melody with the heart. Eph. 5:19.
    - (2) Takes both to please God.
    - (3) Outward singing must be coupled with simultaneous act of the inward man. I Cor. 14:15; Eph. 5:19; Col. 3:16.
  - c. Must be sure we have put forth every effort in learning to sing before we lay aside a command of God.
4. People enjoy doing what they do well. (One must be miserable who takes no part.)
5. All can sing. The OLD "can be taught." We teach them the gospel.

- a. Teach all to sing. This can be done by:
  - (1) Group Study.
  - (2) Singing schools - properly conducted and supported.
  - (3) Special services to improve. 30 minutes on Wednesday night, etc.
  - (4) Song revivals - capable leader teaching concerning NT singing - teaching understanding of songs - presenting suggestions for improvement.
  - (5) Encourage students to study music in school - band, chorus, orchestra, etc.

### IV. LEADER'S PART MOST IMPORTANT

planning and leading song service is a most responsible and time-consuming task.

1. Leader must be a Christian.
  - a. Needs Bible knowledge - teaching experience great help.
  - b. Needs sincere love for God and the truth.
  - c. Desire to serve - thankful for opportunity. I Cor. 6:20.
  - d. Man of prayer - prayer never fails to help only if we fail to pray.
2. Needs certain mental, social, physical, and spiritual qualifications.
  - a. Mental - an adult - some think to be successful as song leader one must be funny.
    - (1) Task far too serious for a flippant approach.
  - b. Social - must be a leader - friendly, cordial.
  - c. Physically - needs energy - a full stomach and a tired body are bad equipment.
  - d. Spiritually - must impress congregation with "meaning what they sing."
    - (1) To whom the song is addressed.
      - (a) God - Christ - each other - sinner.
      - (2) What does the song say?
        - (a) Praise - prayer - teaching - admonishing.
3. Needs to take great care in selecting songs.
  - a. Scriptural songs.
  - b. Songs that are singable and of quality to bear repeating.
  - c. With words and music expressing the same emotions.
  - d. Rhythm is not the chief element.
  - e. Avoid songs displaying individual parts or voices.
  - f. Choose songs that produce spiritual growth.
    - (1) Approve things excellent. Phil. 1:9.

(Continued On Page 4)

## Mary, The Mother of Jesus

(Continued From Page 1)

attributes of her God and ours, or by offering to her that praise and devotion that rightly belongs to our God and Saviour.

We of the church of Christ worship GOD, as the angel commanded John in Rev. 22:9. We worship Jesus as the apostles did in Mt. 28:17. We worship in Spirit and we also worship according to Truth, Jno. 4:24, and Jesus tells what that truth is, "Thy word is Truth" Jno. 17:17. "Mary herself said, "Whatsoever he shall say to you, do ye" Jno. 2:5. Will you give heed to Mary's advice? Jesus is the only head of His one true church, the church of Christ. Eph. 1:22, he has all authority, Matt. 28:18, and he has not surrendered this to weak fallible men or a corrupted apostate church.

Hear Jesus, His will is revealed in your New Testament. Read it, believe it, obey it, shun false doctrines and sin, be faithful to Him and you will spend eternity in glory.

The church of Christ is neither Protestant, Catholic or Jewish, it is undernominational. It is simply Christ's church, following the Bible alone and pleading for others to do the same with us.

## Trying Pat Boone

(Continued From Page 2)

friends above. He "witnesses"<sup>5</sup> for Jesus now, and that without it being an embarrassing affair. He assembles for Bible study and prayer reasoning, "We aren't doing it; the Lord is assembling us together as we have need;"<sup>6</sup> Need we spend time and space on each of these?

Brethren, Pat Boone has not been superficially judged. He has been sorrowfully but factually and truthfully tried and found wanting. This writer had hopes of Pat leading the world to investigate the Church. Instead, he seems to be bent on leading the Church into apostasy. Churches, colleges, papers, etc., continuing to use him will be swallowed up in his heresy. The time is far spent. Pat Boone must be marked before he reaches further into the body of Christ with his damnable heresies (2 Pet. 2:1, 2) cf. Rom. 16:17, 18; 1 Tim. 5:20; 2 Thess. 3:6-15.)

NOTE: James D. Bales' new book refuting Pat's folume on his new belief will soon be ready. Price \$4. Write: James D. Bales, Station A, Searcy, Ark., 72143.

James Pilgrim  
P. O. Box 297  
Cullman, Ala. 35055

1. TESTIMONY, (Vol. VIII, First Quarter, 1970, No. 2, "I RECEIVED THE HOLY SPIRIT AND TONGUES", p. 7.

2. IBID, pp 8, 10.

3. IBID, p. 8.

4. TESTIMONY, (Vol. VIII, Second Quarter, 1970, No. 3). Comments under picture explaining the cover, p. 1.

5. TESTIMONY, No. 2, p. 7.

6. IBID, p. 10.

## To Sing Or Not To Sing

(Continued From Page 3)

10: Phil. 4:8.

### V. REVERENCE MUST CHARACTERIZE SINGING

1. Reverence (Webster) "1. honor and respect felt or shown. 2. profound respect mingled with love and awe."
  - a. Absence of reverence -- irreverence and disrespect.
  - b. Honor and respect to God and respect to fellow worshippers.
2. Inward reverence.
  - a. Mind on God as we sing praise.
  - b. Mind upon the appeal of Christ as we sing exhortations.
  - c. Songs of teaching should be sung as if words were our own.
3. Outward reverence -- usually manifests condition of heart.
  - a. Sloven singer -- not following leader -- staring into space -- mouthing words emptily -- surveying congregation --

- playing with children -- talking -- using final song to dress children, etc.
- b. Opening song often processional -- closing song a recessional.
    - (1) Song and prayer compared in identical terms. I Cor. 14:15
    - (a) Wouldn't disturb during prayer -- why during song?
  4. Type of song very important.
    - a. It must encourage reverence.
    - b. Tempo can destroy reverence.
      - (1) Too slow -- leads to lazy and dreamy attitude.
      - (2) Too rhythmic -- leads to worldly attitude.
        - (a) People rocking -- patting feet shows the appeal to the physical.
    - c. Each individual is responsible for his own reverence.

### VI. CONCLUSION:

"Let all the world in every corner sing,  
My God and King."

## The Dangers Of Drugs

Playing around with drugs can be fatal. This Associated Press Release should cause anyone to think seriously before using any drugs.

Gainesville, Florida (AP) -- Andy Anderson wrote a poem about his drug experiences saying, "My mind is no longer my friend. It won't leave me alone." Then he burned himself to death. A note he left read: "The drug experience has filled me with fear and doubts of myself. I cannot go on. Please try to remember my good points and excuse this final act of desperation."

The 20-year-old University of Florida junior, his body and car doused with gasoline, burned to death February 19 about 100 yards from his apartment.

He further said, "This Christmas I had a very bad experience with a drug called mescaline. I had smoked a little pot before -- as many of my age -- but I tried mescaline only once. Since then I have not been in control of my mind. I have killed myself because I can no longer run my own affairs, and I can only be trouble to those who love and care for me. I have tried to straighten myself out, but things are only getting worse."

Alas! Anderson did not direct the note to anyone, but in it he addressed his parents: "Please forgive me, parents, for quitting after you raised me, but I cannot live any longer. You were good parents, and I love you both. Don't let my downfall be yours -- you have nothing to be ashamed of. I made the mistakes -- not you. There is nothing but misery for all of us should I allow myself to deteriorate further. To those of my friends who might also think about learning about themselves with mind-expanding drugs -- DON'T. Learn about yourself as you live your life -- don't try to know everything at once by swallowing a pill. It could be too much for your mind to handle at one time. It could blow out all the circuits as it did with me. I am too weak to fight -- too proud to live forever on sympathy of others.

worse still, some who are desirous of going never find congregations willing to help, so they remain at home.

It seems evident that we as Christians have never taken to heart the searching questions asked by Paul in Romans Chapter ten: "... how shall they preach except they be sent, vs. 14-15. The simple answer is that a man with family responsibilities cannot go except he be sent, unless he be independently wealthy. From these thoughts it becomes apparent that our lack of mission work is due to a lack of senders. Shall we conclude that the eighteen thousand local congregations of the church are to blame? Not without reservation; for the responsible leaders of these congregations cannot send if the individuals, such as you are, will not give of their temporal means liberally enough to finance such projects. The church should be assuming its responsibility in evangelizing the world for Jesus. This we can do, IF YOU are willing to help share the burden of such projects, by giving to the Lord, each Lord's day as He has prospered you; not grudgingly, or of necessity, but cheerfully, because you love Him and His Cause and the myriads of fellow-human beings now lost in the snare of sin.

There are homeless, hungry orphans, destitute widows, plus innumerable cases of sickness and poverty, these need our help. Daily, thousands die without Christ, they need the Word of Life. Remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive" Acts 20:35. Let us gird ourselves with the love and strength of the Lord and accept the challenges before us and "make disciples of all the nations."

John Waddey

Our government has outlawed all kinds of counterfeit money. If we are going to possess or handle money at all, it must be genuine, and not counterfeit. But the same is true of religion. Christianity is the only true and genuine religion. It is set forth in the New Testament. All other faiths, and all other beliefs, doctrines, churches and religious practices, not authorized in the New Testament, are counterfeits and are in competition with that which is of Christ. Referring to such counterfeits, Jesus said, "In vain do ye worship me, teaching for doctrines the commandments of men" (Mat. 15:9; Mk. 7:7-13).

\*\*\*\*

How inconsistent can preachers of the denominations, and others, be? One of them recently wrote in our local news paper criticizing others for criticizing one another. Of course, like the others, he thought it was right for him to criticize what he thought was wrong in others. Jesus and the inspired apostles criticized those in sin and error. They did this to help those in error to give it up and accept the truth (Mat. 23; Jn. 8; Gal. 2:11-16). We are commanded to earnestly contend for the truth (Jude 3; Phil. 1:17.)

Some one has said that, "Christianity teaches a man to spend the best part of his life preparing for the worst."

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## Christ's Parting Command

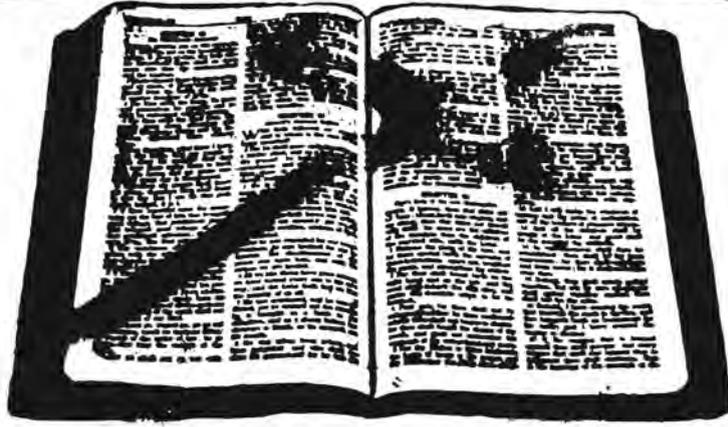
Just prior to his ascent into the heavens, our Lord said, "Go ye . . . and make disciples of ALL the nations. . ." Matt. 28:19. Two milleniums have passed since this order was given and still there are millions upon millions who have never heard the Gospel of Jesus, much less become his disciples. Since our eternal destiny depends upon our obedience to Christ, we need to examine ourselves and discover what is interfering with our work in this field.

It is not what we members of the church have not been taught, for we have from the earliest times.

It is not that there are no men willing to go to the distant parts of the world, for each year some of our brethren are forced to return from their fields of labor, because of lack of support, or

Love,  
Andy"  
Via, "Highlights",  
--New Jersey Bulletin--

# WORDS of TRUTH



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

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

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## Despised And Rejected Of Men

"He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not" (ISA. 53:3). Thus wrote Isaiah, the Messianic prophet, of our Lord some seven centuries before his birth.



VIRGIL BRADFORD

To Christians the rejection of Christ is well nigh incomprehensible. Why men will turn away from their Creator and the Lover and Benefactor of their souls we may never be able to fully understand. The fact that many do despise and reject him cannot be denied. He is our only hope of redemption and of eternal salvation (Gal. 4:4-6). And "in none other is there salvation: for neither is there any other name under heaven, given among men, where in we must be saved" (Ac. 4:12).

### BY JEWS FIRST

Many Jews who were contemporary with Christ became guilty of despising and rejecting him who is the Lord of glory. "He came unto his own, and they that were his own received him not" (Jn. 1:11). They cast him aside as a builder would reject an unfit stone. The evil rulers of Jerusalem said, "We have made a covenant with death, and with Sheol are we at agreement." They endeavored to make lies their refuge and hide themselves under falsehood (Isa. 28:14-16). All this was fulfilled through the woeful ignorance of those who plotted and executed the plans to crucify their Saviour. Christ confirms this in his magnanimous prayer, "Father, forgive them; for they know not what they do" (Lk. 23:34). Through pride, ignorance, prejudice and overflowing hate they crucified the Son of God (See John 12:42-43; Acts 13:46). They committed this crime against heaven's gift to men without realizing at the time that they were rejecting the God that they claimed to love and serve: the Lord God, the Almighty (Cf. Lk. 10:16).

### THE PRINCIPLE INVOLVED

The Lord Jesus Christ was "despised and rejected of men" primarily because of the words which he spoke. We should not imagine that we love God while despising his word. When men reject the WORD OF GOD they reject GOD. This principle has always been true and is exemplified in God's word to David by Nathan after David had

taken both the life and the wife of Uriah, the Hittite. "Wherefore hast thou despised the WORD OF JEHOVAH, to do that which is evil in his sight?—Now therefore the sword shall never depart from thy house, because THOU HAST DESPISED ME. . ." (II Sam. 12:7-14). Thus we see that we cannot despise and reject the word of God without being guilty of hating both God and Christ.

### CHRIST SPOKE GOD'S WORD

In Acts 3 Peter identifies Christ as the "prophet like unto Moses." This entire prophetic utterance is found in Deuteronomy 18:15-22 and should be studied carefully. Therein five main points are found:-(1) God will raise up a prophet like unto Moses. (There are many likenesses such as lawgiver, prophet, deliverer, etc.) (2) God will put his word in his (Christ's) mouth. (3) He (Christ) will speak all that God commands him. (4) All men will be accountable for the words of God which he speaks. (5) Any who speak in the name of other gods shall be cut off, that is, stand condemned in the sight of God. All these points are found in the life and teaching of Jesus and lie in the background of Jesus' declaration in John 12:48: "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."

### ALIEN SINNERS BOTH JEW AND GENTILE

Many are they who claim that they love the Lord and accept the facts that "Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures" (I Cor. 15:3-4). But through the influence of false teachers they have been led to believe that they can have Christ, with all the benefits of his shed blood, while at the same time rejecting what he said to do in order to receive those benefits.

Remember the principle laid down, that the rejecting and despising of God's word is the equivalent of rejecting God himself. Further, none should imagine that he can hold to the Father without the Son, or the Son without the Father. The rejection of one is the rejection of all (Jn. 12:48; I Jn. 2:22-23; 5:11-12). NOW instead of casting Jesus out physically and rejecting his word men refuse to hear what he says to us in the gospel, for they cannot lay hands on him as they once did to literally and physically cast him aside. Jesus expressed the will of the Father in the Great Commission where he teaches the necessity of faith, plus repentance, plus baptism to be saved from sin (Mk. 16:16; Lk. 24:46-47). Many who are baptized after a fashion have rejected Christ by discarding, or disregarding, the very purpose of New Testament baptism. Those who cried for the

crucifixion of Jesus were not the only ones who have rejected his word. Even the rejection of John's baptism was a rejection of the counsel of God (Lk. 7:29-30). How much more the rejection of the word of the Lord Jesus Christ!

### CLAIM BAPTISM NOT A COMMAND

Some agree that we should keep the commandments of Christ but then assert that baptism is not a command, or that it is a "non-essential command." But Christ commanded his disciples to preach and baptize those who believe (Matt. 28:18-20; Mk. 16:15-16). They, in turn commanded the same under the immediate guidance and influence of the Holy Spirit (Ac. 2:38). But if you are still unconvinced that baptism is a command, then read Acts 10:48. Peter preached the same gospel that he had been preaching to the Jews. The Holy Spirit fell upon the Gentiles as Peter began to speak the words by which they were to be saved (Ac. 11:14-15.) Then it was that Peter **COMMANDED THEM TO BE BAPTIZED IN THE NAME OF THE LORD JESUS.**

Of course the idea of a "non-essential command" is not only foreign to the scriptures but is repugnant to common sense. God commands and then bestows his blessings upon those who obey him (Matt. 7:21; Heb. 5:8-9; Rev. 22:14). If there were in truth a "non-essential command" we would have to conclude that the blessing attending the command would also be non-essential. In the case of the command to be baptized the blessing is "shall be saved," "remission of sins," "wash away thy sins," as in the Scriptures above and Acts 22:16 and First Peter 3:21.

Let us all determine to handle the word of God with reverence and awe, for we cannot reject and despise it without rejecting and despising our Father and his only begotten Son.

I have used baptism here only to illustrate the principle of rejection. There are other weighty and serious matters taught in God's word the rejection of which is a rejection of the Lord Jesus Christ. He was indeed "despised and rejected of men" and the same continues until now. (See article to follow).

## The Bible And Christian Schools

ROBERT R. TAYLOR JR.

While on his third missionary journey Paul taught "the disciples disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:9-10). Paul sensed the stirring

(Continued On Page 4)

## WORDS of TRUTH

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## Are You Climbing The Ladder?

To the best people in the world life is very much like a ladder. At birth we are very blank, know practically nothing, and have very little instinct. All knowledge, wisdom and experience lie out before us. If we rise to enjoy the highest heights in this world, we must climb the ladder of human success. But we must first of all aspire to climb, or we will die on the ground at the foot of the ladder, which challenges us all our days.



GUS NICHOLS

The ladder is of divine making, not of human invention. If Joseph had had a material ladder he could have delivered himself out of the pit into which his brothers had cast him (Gen. 37). But God provided him another ladder, one that he could not see at that time, a providential ladder. Joseph was delivered from the pit and sold unto Potiphar in Egypt as a slave. He was persecuted and cast into prison where he interpreted dreams and two years later he was delivered from prison and exalted to be food administrator in all the land of Egypt. Because he was committed to God's will, God had him climbing the ladder of success all the time, even when he naturally thought he was going down and down to destruction and ruin.

God's ladder for us is not always visible. But we can climb it, nevertheless, if we do God's will. His providence is always under, over, and round about us so long as we trust and obey him. God often makes a nobody into somebody, and gets him out of a hopeless pit of despair through providential processes as invisible as Joseph's ladder. That is, if we trust and obey, if we lovingly and faithfully do God's will (Mt. 7:21).

But we must have high and holy desires. We must be motivated to want the success which is at the top of the ladder of success. God will not make somebody out of a nobody who has no will to love, to trust Him and do what He says. Those willing to wallow on the ground and in the mud of sin, like a hog, always die in rebellion against God. They learn to love their sinful and devilish ways more than the ways of God.

But many others see higher and holier things in life as they look up and long for something better than what is had by the common herd of mankind. They are not satisfied with themselves, nor their present environment. They look for a city whose builder and Maker is God (Heb. 11). Like Moses, they have "respect unto the recompense of the reward" (Heb. 11:24-27). They look up, and look ahead. Though the waves around them toss high, and the thunderings and lightnings of despair flash in their faces and roar in their ears; like Moses,

they endure "as seeing him who is invisible" (Heb. 11:27). Whether or not they always see it, there is a ladder providentially arranged for them, and they know if they serve God he will deliver — even from death. Nothing can destroy the faithful and loving servant of God who is willing and anxious to climb up on the commandments and promises of God.

Christ is the way, the truth and the life (Jn. 14:6). In other words, Christ is the way from earth to God and heaven. He is our ladder, our way, and there is no other way, other than false ways which are vain and deceitful in their nature. Jesus said, "No man cometh unto the Father, but by me" (Jn. 14:6). Christ is the new and living way (Heb. 10:19-23). Those who are afraid to risk their everlasting all upon him, have no other way, except to go down to eternal ruin. They can't come to the Father.

Secular education is not the way. Such education has been increasing in volume and power all of our lives. But it has utterly failed to solve our most serious problems. Sin and crime, with all the bitter fruits they bear, have been increasing all of our lives. These were not produced by education as such, but despite all of our educational processes. Secular education is no REMEDY FOR SIN, CRIME AND EVIL (Rom. 1:16). Such education does not make men any better than the common herd of men. Our national crime and shame is the proof.

Neither are riches and wealth a ladder for our deliverance. Like secular education, these do not even touch our problems. If every human being on earth were made rich tonight, our world would go on as it is in its hatred, strife, wars, and with its "dog-eat-dog" spirit and attitude. "A man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15-22).

Neither are worldly lusts a ladder of success. When people take up with this world and fall in love with it, and its philosophy and ways, they start down into the pit of destruction. They become like the world, and the world is wrong, is in sin and lost. Christ came into the world to save the world (Jn. 3:16-17; Lk. 19:10; I Jn. 4:14; Jn. 12:47-48). "The whole world lieth in wickedness" (I Jn. 5:19). To be like the crowds and the world is to be wicked and lost. "Thou shalt not follow a multitude to do evil" (Ex. 23:2). The wide gate and broad way lead to destruction (Mt. 7:13-14). The ladder of success leads upward, and must be climbed by diligent effort and patience. While one may fall into the pit of despair, no one can jump up to success — he must patiently climb the ladder.

Those who have accepted Christ by obeying the gospel of Christ, are, at first, standing on the first rung of the ladder. They are at the bottom, not at the top. They have only started upward. But the distance to success is still before them. To stop at faith, repentance, confession and baptism for the remission of sins (Acts 2:36-41; Acts 8:35-39), is like stopping on the first rung of a ladder. Old sinful habits must be put away and overcome. Disciples must cease to do evil, and learn to do good. They must desire the word of God in order to grow thereby (I Pet. 2:1-2). They must have the grace and favor of God in order to grow and to go onward and upward in the divine life (II Pet. 3:18).

No one can climb the ladder of Christian graces unless he climbs up step by step. There is no such thing possible as jumping and skipping over some of the steps provided by divine grace. There are no non-essential steps in the ladder. Every step is between the young Christian and life eternal with Christ in heaven. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

Therefore, the apostle Peter says, "And beside this, giving all diligence, add to your faith virtue (or courage); and to virtue knowledge (what good is virtue or courage unless one has knowledge of the truth which can properly direct and control such courage?); and then he says "and to knowledge temperance (or self control which would make one to live in harmony with his knowledge and teaching); and to temperance patience (if one must control himself it will take a lot of time and effort, and he will need patience);

and to patience godliness (become Godlike in his character, and not spend all his time in working with self alone — he must take God into the solution to all his problems); and to godliness brotherly kindness (neither must he spend all his time in worshipping and adoring God, but must take his brethren into consideration — he must be kind and helpful to the brethren in times of physical or spiritual needs — Christianity does not have to do with God only); and to brotherly kindness charity (or love — not just kindness to the brethren — but love in the general sense — love for all mankind)" (II Pet. 1:5-11).

In climbing up this divine ladder, we thus become Christians (Acts 2), and then we add the Christian graces to the faith which led us to obey the gospel. We add virtue, or courage. Then we carry this courage, or backbone to dare to stand up and do right and contend for the right — we carry this rung in the ladder with us as we advance to the next step. We then add knowledge. We study the Bible, read good religious literature, matter which teaches the truth, and defends it, and attend Bible classes, all the worship of the church, hungering and thirsting after knowledge of the truth.

Then we move up another rung in the ladder, adding to our knowledge, and carrying it along with us — adding temperance, or self control. Then we add patience, and take the rung of the ladder called such along with us, as we reach up and climb upon the rung called godliness, take that one with us and climb up to take in brotherly kindness; we take this one with us as we then add general charity or love for all mankind. (Please turn now and read II Pet. 1:1-11.)

But someone may be thinking that according to this, one could not come down the ladder, once at the top! Well, one could not come down on the graces. They only advance one in Christian progress. Then how could one ever again be at the bottom of the ladder? The answer is: BY FALLING. "Wherefore, let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). "Let us labor therefore to enter into that rest, lest any man fall, after the same example of unbelief" (Heb. 4:9, 11). Those who add the graces will "never fall" (2 Pet. 1:5-11).

There is not a disciple of Christ on earth who is busily engaged in adding these Christian graces who WILFULLY misses a single service of the church, Bible classes, preaching services, worship services, services on the Lord's day, or at any other time. Peter says these graces "make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ; but he that lacketh these things is blind and cannot see afar off, and has forgotten that he was purged from his old sins. Wherefore, the rather brethren give diligence to make your calling and election sure, for if ye do these things ye shall NEVER FALL: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:5-11).

Those members of the church who have left these things off, have rebelled against God, fallen from grace and are lost! Brethren, we love you, and want you to come back — not just come back to the worship services, but be restored unto the favor of God by confessing your sins and being forgiven (Heb. 10:25-26).

## Live For Someone Else

RUBEL SHELLY

Feeling sorry for yourself? Feel like you are having to bear a burden that is heavier than anyone else's? Are you frequently in tears over the situation in which you find yourself? Do you catch yourself whining and complaining too often? Do you wonder why you feel this way? YOU MAY BE THINKING SELFISHLY!

When you are ill, confused over a personal problem, despondent over the loss of someone you loved dearly or disappointed over an injustice which has been done you, then you certainly cannot help feeling sorry for yourself and shedding a few tears. You need someone to lean on and in whom you can confide. But as days turn into

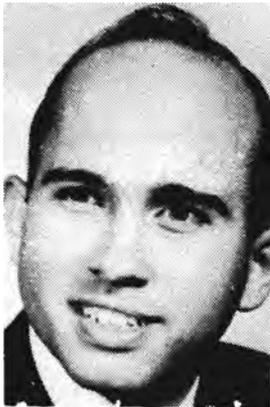
(Continued On Page 4)

## I Believe In God

"GOD IS." God Lives. God Rules. God Cares for You!

The heavens declare the glory of God, the earth showeth His handiwork, (Ps. 19:1.) Look up on a starry night. Millions of witnesses radiating light and energy, moving with minute mathematical precision, cry out "GOD IS".

Look at the earth, at the simplest flower. The primitive snail



JOHN WADDEY

testifies of a creator, GOD. Take a handful of dirt, a cup of water, a sample of air, analyze them and they give proof of an all-wise intelligence, GOD.

Before a mirror, view yourself. The intricate eye, the delicate ear, the articulate tongue, the magnificent mind. All are evidence of God's creation. Could such happen by accident?

Consider the Cosmos. The fact this world exists demands a beginning. Every effect must have an adequate cause. What caused its beginning? GOD!

The Design and Purpose in the universe and all therein, demand an intelligent Designer. The existence of your watch demands an intelligent designer. The existence of your body demands no less.

The fact that you can conceive of God, that all men in every environment have a concept of God, is proof. For whence came this concept? God revealed it: Through things seen in the Creation, (Rom. 1:19-20); through His Revelation, by dreams, visions and prophets in ancient times, by the Bible today—by all of these we know God is.

Your capacity to love and hate; choose good or evil; feel remorse at wrong done, all testify that we are made in the image of God.

Belief and submission to God are Essential to complete Happiness. Man is incurably religious. He cannot "live by bread alone". (Mt. 4:4.) To stifle religious needs distorts the personality of man. Believing in God, man can see and understand himself as he really is; a creature wholly dependant on God. It helps him see purpose in life and dignity in his fellowman. Belief enables one to live in harmony with God. It gives a sure hope of life with God after this life. I Believe. Do You?

## Some Dangers Confronting The Church

### I. INTRODUCTION

1. Acts 20:29-31. There are many dangers — in the home, school, church, everywhere. Dangers on the highway, yet good to travel, etc.
2. This is not to say that the church will yield or fail. To be forewarned is to be forearmed. Church can succeed in spite of dangers.

### II. IS A TENDENCY TOWARD SECULARISM AND MATERIALISM.

1. I Tim. 6:5-17; Matt. 6:19-21; II Cor. 9:6,7. We look through dollar marks.
2. Church should preach, pay or no pay. (Matt. 10:16-28; Phil. 3:6-11.) Paul made tents. Don't wait for house, established congregation, etc. All members use their talents (Matt. 25:14-30).

### III. IS A DANGER OF LECTURING RATHER THAN PREACHING A "THUS SAITH THE LORD".

1. II Tim. 4:2; Isa. 8:20; I Pet. 4:11; Mk. 16:15. Need old-time preaching.
2. Rom. 10:17. Faith does not come by lecturing on human wisdom, etc. Don't let anyone bind on you anything not bound in the scriptures (Matt. 16:18,19). Bible contains generic and specific authority.

### IV. DANGER OF ECCLESIASTICISM IS INCREASING IN THE WORLD.

1. Pope, Cardinals, Bishops, State overseers, — and ecclesiasticism.

2. Need Elders and Deacons to function in the church (Acts. 14:23; 20:17, 18; I Tim. 3; Tit. 1). Need authority in home church, need autonomy.
  3. Respect church autonomy. No conventions, etc. Yet may cooperate.
- V. DANGER OF SUBSTITUTING PROGRAMS AND PLANNING FOR PREACHING THE WORD AND FOR WORSHIP

1. Mk. 6:40; I Cor. 14:40. Right to plan and to systemize our work and worship — to divide town into zones, keep in touch with members, sick ones, have prospective list, report, etc. But if the people come and are not taught the truth in a forceful way, what good has been accomplished? If this tendency is not checked, we will soon have no time for real preaching and worship. Song: "Take Time To Be Holy". Divide town into zones, keep up with members, have prospective list, report concerning sick, etc. But don't take all the time for red tape.

### VI. THERE IS DANGER THAT FACTIONS AND PARTIES MAY INCREASE.

1. "Works of the flesh" Gal. 5:19-21 (R.V.). Cause many to be lost.
2. Remedy: Let all respect the plainly revealed will of God, in all matters of faith. In matters of generic authority where we have been given a preference as to how to do something — the details not furnished — let no one legislate for God. I Tim. 4:1-5; Gen. 6:14-16. ("Rooms" did not say how many, nor what size.)

### VII. DANGER OF FALSE TEACHERS COMING IN AND CAPTURING ELDERSHIP UNINFORMED ON ISSUES CONFRONTING THE CHURCH.

- Elders should know the truth and what to do with hobby riders.
- Acts 20:28-32. Paul told these elders what to do with them.
- Rom. 16:17-18; Titus 3:10-11.

### VIII. THERE IS DANGER OF FAILING TO UTILIZE ALL THE TALENT OF THE CONGREGATION.

- Let us utilize wasted man-power. Matt. 25:14-30. It is a life and death matter. It is work or die, use it or lose it.

### IX. THERE IS DANGER THAT AS WE BECOME A LARGER CHURCH WE MAY BECOME A COMPROMISING CHURCH.

- Neh. 6. Nehemiah would not compromise (II Tim. 4:2). We must not flirt with the sects, court the favor of the world, etc. Danger of becoming a worldly people (Rom. 12:1-2; Jas. 1:27; Tit. 2:11-12).

## "Back To The Bible"

JOHNNY RAMSEY

We live in an age that often speaks of "being relevant" and one in which truth is called "relative" and standards are lower and dresses higher and frankly, an age tottering on the brink of hell. Even the church of the Lord has its share of humanistic leaders whose carnal appeal fits their lack of orientation in the sacred Scriptures. In recent months we have learned of some professed members of the church who believe in evolution, denominationalism, speaking in tongues, modernism, the social gospel, anarchy and extremely loose morals. We are reaping the whirlwind of a decade of emotionalism, bombast, fanfare and an extreme lack of Bible preaching. In our haste to set record attendance in "Sunday School" so we could enlarge our "brag sheet" we often failed to emphasize the message being taught. Too often we really failed to study deeply in the Book of books! Far too many teachers are chosen on the basis of personality, clothing, enthusiasm and smile—instead of deep, lasting spirituality build upon the solid foundation of Bible knowledge. Some of the so-called "experts" in "teacher-training" may know all the latest methods and gimmicks but several of them are extremely shallow in genuine Bible knowledge. It is far more important to know the cutting edge of the sword of the Spirit (Ephesians 6:17) than how

to cut out paper dolls and stir the sand table. We do not need more Bible classes patterned after Methodist tea parties; we need hours filled with the simple power of gospel teaching. Give us teachers who know the Lord and the Word and we will need very little instruction on lighting, seating and "handwork". Time is too precious to waste on arts and crafts in Vacation Bible School. Children so inclined can get that arrangement in a far better way in our public schools. But, only the church of the Lord is to be the bulwark of Truth. (I Timothy 3:15.) We also ought to let our homes and restaurants take care of refreshments. That is not the work of the church.

Let us go back to the Bible in our preaching. Too many pulpits are insipid due to powerless proclamation. Thousands of brethren each week listen to sermons that could be preached in any sectarian building. Nothing distinctive, demanding or challenging—just general humane behavior and civic responsibility is the order of the day. Many of us deeply resent an emphasis that makes a congregation somewhat like the Rotary Club. The church of the Bible is not a social club but a soul-saving organism. Preachers ought to be very careful to always preach sound doctrine (Titus 2:1) and make it exceedingly uncomfortable for teachers of error (II Timothy 4:2-5). It is not the job of gospel preachers to entertain or serve as errand boy, master of ceremonies or the keeper of the social calendar. His solemn duty involves the whole counsel of God (Acts 20:27) clearly pronounced and every erring brother convicted of sin. Too many of us who claim to be evangelists of God have sadly become professional comforters and backslappers. A good dose of constant Bible preaching would choke some congregations today who have been fed milk toast for years. One would not need to add instrumental music in their worship to make them a denomination because the absence of solid Bible preaching made them such a long time ago! When human philosophy replaces Scriptural basis the candlestick is removed (I Corinthians 1:18-25).

We need to get back to the Bible in the area of our speech. More and more members say "church of Christ preachers" when they should say "gospel preachers". Often a member will say: "I am a church of Christ". We ought to say: "I am a Christian, a member of the body of Christ" (I Cor. 12:27; I Pet. 4:16). Let us get back to the Bible in the area of modesty. (I Tim. 2:9-12). It is absolutely unthinkable that many women and girls come into the assembly of the saints in such distracting attire. Even heathen ought to have more respect for divine worship and the purity of thought than to wear clothing so skimpy, tight, low-necked and high-hemmed! Surely heaven blushes to see such indecency. Back to the Bible—what a challenging consideration. If we fail to honor the Holy Scriptures we shall stand condemned by them on Judgment Day.

## Are Babies Saints?

GUS NICHOLS

According to the Heighers-Inman debate, little children are now saints. Is it possible that in the future our radical brethren will give these little "saints" the Lord's supper? Or, will they practice "Close communion"? Will they now cease to argue that the church can't help little children in benevolence since they now say they are saints? Or, are they only second-class saints?

According to the Bible, infants are neither called "Saints" nor "Sinners". They can neither believe the gospel, repent, confess faith in Christ, nor be baptized in faith (Acts 2:36-38, 41; Col. 2:12). Neither could they partake of the Lord's supper "in remembrance of" Christ (Lk. 22:19). Surely these radical brethren will not now say little infants are members of the church. But according to them, if they are not members, then they have some "saints" out of the church, according to their doctrine, and also contrary to it, for they have always taught that the New Testament church includes all the "Saints", and used Phil. 1:1 to prove it.

Now, since they say the little fellows are "saints", and the collection includes needy

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## The Bible And Christian Schools (Continued From Page 1)

urgency for teaching the Bible in the school room. He recognized the tremendous value of engaging the disciples in a daily study of God's Word. Such became the means of greatly expanding the outreach of truth in the western part of Asia Minor. We do not know what formerly had been taught in the school of Tyrannus but when Paul entered the classroom Biblical instruction truly made the difference. Had it not been for the Bible being taught in this school, we would never have heard of the name of Tyrannus or of his school.

The renowned Sage of Bethany recognized the great need for a Christian school where God's Word would be taught daily. Alexander Campbell founded Bethany College for this very purpose. He gave generously of his own money, taught in the school for many years and served as its most illustrious president. Under his administration the college trained such future greats as J. W. McGarvey, Moses E. Lard and a host of others who distinguished themselves during the latter half of the nineteenth century. Though the college left its original moorings many years ago, it accomplished much good during its first decades of operation. The writer visited Bethany College while in a gospel meeting nearby some years back. Campbell today would be a total stranger on the campus of the very school he founded in 1840 and which stands only a short distance from the well preserved Campbell Mansion. The very week of our visit there Bethany received a speaker and heard a message which would never have been delivered in the days of Campbell. The Bible made Bethany College different in its days under the dynamic leadership of the gifted Campbell. A departure from the Bible has deprived Bethany College of today from maintaining that distinctive difference.

Brethren Lipscomb and Harding conceived the idea of the Nashville Bible School shortly before the turn of the present century. More than fifty years ago this school became known as David Lipscomb College in honor of one of its illustrious founders. Teaching the Bible as God's Word and keeping all other disciplines of learning in harmony with God's Book were the twin concepts in the minds of its two founding fathers. The Bible has made the difference in the distinguished history of Nashville Bible School and its continuing successor David Lipscomb College.

Brethren A. G. Freed and N. B. Hardeman combined their tremendous talents and dynamic drive to establish a school at Henderson, Tennessee, that has bountifully blessed the brotherhood. From its inception to the present time the Bible has been the very center of all its educational endeavors. God's Word continues to be the hub of its curriculum. History, math, science, home economics and all others subjects are taught by people who believe in the verbal and plenary inspiration of God's Word. This writer spent three golden years on the campus of Freed-Hardeman College as a student in the late forties and early fifties. We know from firsthand experience that the Bible is the difference between this school and schools built on secularism. Personally we would not exchange the three years we spent at Freed-Hardeman College and the two years at Lipscomb which followed for every PhD that Harvard and Yale could confer.

The Bible makes the difference at Alabama Christian College which has blessed hundreds of young people the last few decades and has made so much easier the spread of truth in the area that it serves with growing distinction year by year. The Bible makes the difference at all of our Christian schools where God is recognized and his word is considered to be binding authority within human hearts today.

There are two ways in which we can show our appreciation for the Christian schools which are among us. (1) Send our children to these schools and encourage other young people to attend also. It was by the encouragement of my parents and a cousin, David D. Davidson, that this writer chose to go to a Christian College. Other than the decision to become a Christian and the choice of a marriage mate no other decision of a lifetime has been of more vital importance. In fact the decision

to attend a Christian College is intimately linked with the choice of a marriage mate for it was upon the campus of Freed-Hardeman College that the paths of the writer and his wife met and after graduation merged into marriage. (2) Support morally, prayerfully and financially these schools. They cannot operate on just the extension of good wishes. Good wishes do not build facilities and pay operating costs year by year which are above that paid by the students. Kind words and frequent visits to the campus are good and each college encourages such. But these should be coupled with a generous check just as frequently as we can. Perhaps there has never been a time when strong Christian Colleges are more desperately needed than in our world of rapid change and a constant lowering of morals. Good strong training in Christian Colleges can help to stay the disastrous sweep of the deeply perilous period through which we currently are passing. We hold the future of Christian Colleges in our hands. Whether they live, flourish and continue to hold high God's Book of Divine authority, or experience a sad and painful demise, due to financial strangulation, is up to each of us. If a regard for God's Word and the destiny of youthful souls will not awaken us to the current and continuing needs of our Christian schools, what would it take? The Bible truly makes the difference between the Christian and the non-Christian school.

## Live For Someone Else

(Continued From Page 2)

weeks and months, you need to get back to a more normal state of mind and a less dependent type of conduct.

"But that is easier said than done!" "Nobody can understand how deeply hurt I am!" "I just can't find any reason for living now!"

Other people have had burdens as heavy as yours and they have adjusted and been able to make their lives meaningful again. But there is a secret to it. LIVE FOR SOMEONE ELSE! As long as you continue to think only in the first person, you will never overcome your sense of frustration, confusion or painful loss. But if you will turn your thoughts OUTWARD TO OTHERS instead of inward to self all the time you can make it!

A teacher asked a little boy in her Sunday school class what he had learned from the Parable of the Good Samaritan. He replied, "The lesson I got from it is that when I'm in trouble, people ought to help me." This is the me-first philosophy of the selfish person. LIFE SHOULD BE LIVED IN TERMS OF SERVING RATHER THAN BEING SERVED! Life then becomes more meaningful. Its potential beauty is realized.

Read what the Bible says in this regard: "Not looking each of you to his own things, but each of you also to the things of others." (Phil. 2:4). "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:2). "Rejoice with them that rejoice; weep with them that weep." (Rom. 12:15). And never make the mistake of thinking that God put those versus in the Bible just for the other fellow!

A lady once complained, "Preacher, I have been a member of this church for seven years and when I was sick last week not a single person visited me! I was shamefully neglected!" "Sister," asked the preacher, "in the past seven years how many sick persons have you visited?" "Oh," she replied, "I never thought of it in that light before."

Living only for self is a miserable existence! Don't fall into this devilish trap and thereby fail to live like your Lord lived while he was among men. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28). Try it yourself! Give yourself away in loving service to those around you.

## Are Babies Saints?

(Continued From Page 3)

"saints", the Lord's day church contribution would include little children.

Furthermore, if all little children are "saints", then it follows that they are all in Christ, and that without being baptized into Christ (Rom. 6:3; Gal.

3:26-27). Why do I say if they are saints they are in Christ? Because Paul says he was addressing his Philippian letter unto "all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons" (Phil. 1:1). Was that letter addressed to all little infants? Were they included in it? Were infants "in Christ Jesus"?

If little infants are "in Christ Jesus" then are they not members of the body of Christ, the church (Col. 1:18,24)? And if so, how could we then later baptize them "into" Christ, and "into" the one body when they grow up to become believers (Rom. 6:3; Gal. 3:27; 1 Cor. 12:13)?

And if they are saints, then does it not follow that they became saints without any condition on their part? Without faith, repentance, confession or baptism? And if we must do these things to become saints, then does it not follow that God has two ways of making saints — one by the physical birth, and the other by the birth of water and of the Spirit (Jn. 3:5)? And then would not God be a respecter of persons (Acts 10:34-35)?

## Each Holds The Key

HARDEMAN NICHOLS

Promotion day at Bible school is the time when all the pupils advance to a new grade with a higher level of instruction. This occasion presupposes that the pupils have progressed in the grace and knowledge of the Lord. That has been the aim of their instructors. However spiritual growth requires more than excellent purposes and efficient instructors; the individual pupil rather than the teacher holds the key to his own growth.

The students must give earnest heed to the things heard or they will slip away from him (Heb. 2:1, 2). Though he heard at one time he must continue to use this knowledge or lose it.

Really, others have never "heard". They have been in classes but they did not exercise their souls and rather expected the teachers to do the learning for them. God's requirement is: "Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls," James 1:21. An attempt to teach those who will not receive, is much like trying to fill unopened containers. Jesus describes good and honest hearts as those who hear the word "and hold it fast and bear fruit," Luke 8:15.

The Master Teacher could not instruct those who would not learn. He paused as he taught the parable of the sower and called out, "He who has ears to hear, let him hear", Luke 8:8. Each holds the key to his own growth: listen to God's word, keep it in your heart, live it in your life.

Christianity started during the personal ministry of Christ by his command to "follow me", and was established under the great commission which said, "GO". (Mt. 16:24; Mt. 28:18-20; Mk. 16:15-16.) Yes, the church is the pillar and ground, or support, of the truth. (1 Tim. 3:15.)

## ALABAMA CHRISTIAN COLLEGE

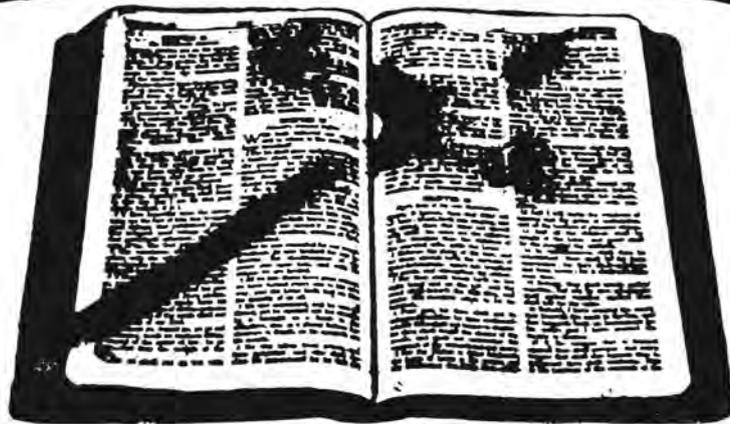
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# WORDS of TRUTH

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



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

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## The Bible, The Nation And The World

Scripture should always serve as the firm foundation for any spiritual message. Several passages come to mind as we think of our nation's need for God and the whole world's imperative necessity for his way of life. Nations who become unmindful of Jehovah face a terrible destiny. A wise Israelite king once said, "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). Israel's sweet singer again said, "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:12). The shortest chapter in God's Book begins with this sage counsel, "O praise the Lord, all ye nations: praise him, all ye people" (Psalm 117:1.) Jehovah's rulership has never been removed from this world. His all seeing eye is not blind to the nations that compose the world. "He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves" (Psalm 66:7). It took the Chaldean monarch Nebuchadnezzar a painful period of living like an animal to learn "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:25). The Sage of Jerusalem, Solomon, said, "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). The great statesman prophet warned, "For the nation and kingdom that will not serve the shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12). What a golden age it would be if the earth could "be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). Biblical acceptance, national security and world peace all come wrapped up in the same package. Ignore the Bible and the great Jehovah it clearly reveals and no nation is secure and world peace will never descend on a war weary populace.



ROBERT TAYLOR JR.

S. Grant paid high tribute to the grand old book and called it "our guide in the future." Andrew Jackson said, "That Book is the rock on which this republic rests." The eloquent Daniel Webster said, "If we abide by the principles taught in the Bible our country will go on prospering, but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury us and our glory in profound obscurity." It is interesting to know that we have had people in the Supreme Court who spoke highly of the Bible. The present men on this supreme judicial bench could benefit much by heeding seriously what some of their predecessors have said. David J. Brewer of the U. S. Supreme Court once said, "This American nation from its first settlement at Jamestown to this hour is based on and permeated by the principles of the Bible." The men who presently occupy these high judicial positions would be much better off if they were listening to God's voice from the Bible rather than listening and heeding the rantings of blatant atheists who are determined to rid our nation of every vestige of Jehovah God and his holy word.

A renowned Englishman once called the Bible "the Magna Charta of the poor and oppressed." Queen Victoria, long time ruler of England, said, "This book is the secret of England's greatness." It is no secret either that when England began to ignore this book her stature as a nation has deteriorated rapidly indeed. When, oh when, will America face this stern fact of truth? The silver tongued orator, William Jennings Bryan, said in stirring eloquence, "There is not a community which cannot be purified, redeemed and improved by a better knowledge and larger application of the Bible to daily life." To this we say Amen and Amen. It would be well for present day America to hearken seriously to words spoken by a French politician and writer, Alexis de Tocqueville, more than a century ago. This astute visitor to our land is reputed to have said, "I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there; in her fertile fields and boundless prairies, and it was not there; in her rich mines and her vast world commerce, and it was not there. Not until I went to the churches of America and heard her pulpits aflame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great."

If during the 1900's every nation on earth had been content to follow God's Word, what would have been some of the happy results? World War I would not have been fought between 1914 and 1918. This war was not begun because men were

following closely the Prince of Peace and his Book. It was because they were not following him or his Father's will that such a monstrous evil descended upon our world. That war cost hundreds of thousands of lives and the financial cost ran between 300 and 400 billion dollars. This does not even touch the injuries, broken homes, blighted spirits and the lowering of morality which is almost always a consequence of war. Communism with its purge of millions and dictatorial takeover of innocent nations could not have breathed its first infamous breath of air if all men had been following the Prince of Peace. World War II between 1939 and 1945 would have never been fought had all men been following the Bible. This war cost humanity thirty million or more lives, multiplied millions injured for life, a great lowering of moral and ethical standards, the hardening of men's minds toward those of other lands and in finances more than one trillion dollars. There would have been no Korean conflict in the early fifties, no war in South Vietnam in the sixties and on into the seventies, no present day conflict between Jewish and Arab interests in the Middle East and no political assassinations had men been following the Bible. The 1960's may possibly be remembered as the "age of assassinations" by future historians. There would be no spiraling crime wave with its frightening echoes in our land today if all were following the Bible. Every broken home means someone has not been heeding God's Book. Every international agreement which was honorably entered into but dishonorably broken means men have not been listening to God and his word. A former head of state of Russia suggested that international agreements are like pie crust-made to be broken. However, the God of heaven expects nations as well as individuals to honor their word and to keep their promises. All cruel thoughts, evil motives, unkind words and heartless deeds whether between individuals or among nations are but graphic reminders that our generation has for too long ignored God's Book.

What a real difference this Book would make in our nation and world if it were universally read, totally believed and completely heeded. The world has no greater need than to be filled with Bible readers, Bible believers, Bible lovers and Bible practitioners.

The church of our Lord is the Jerusalem church which is from above, and is the mother of us all (Heb. 12:20-23; Gal. 4:26). All local church, therefore, which is not in labor to bring forth new Creatures in Christ needs to be converted to Christ, (Lk. 22:31-32).

# WORDS of TRUTH

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## "What Of The Thousand Years?"

Please get your Bible before you read this article and read the references as you read the article. Turn first to Rev. 20:1-7. What about the thousand years here spoken of and of the resurrection before and after the thousand years? The statement of the one thousand years reign is only found in the book of Revelation, a book of symbols and signs. (Rev. 1:1.) Much of the book is without doubt hard to be understood. Many things therein found are revealed in figurative language, such as "key", "chain", "serpent", "pit", "scal", "thrones", "beast", "prison", "corners of the earth", etc. No doubt the "Thousand years" and the "resurrection" referred to in Rev. 20:1-7 are also figurative expressions.



GUS NICHOLS

### WHAT IS NOT MENTIONED

The passage under study does not mention the things injected into it by many. It does not mention the second coming of Christ, but rather says an "angel" came down from heaven. (Rev. 20:1.) It also says nothing about a resurrection OF BODIES, but rather John saw "THE SOULS OF THEM THAT HAD BEEN BEHEADED", etc. (Rev. 20:4.) He does not say he saw bodies that had been raised. (See Rev. 6:9-11.) Furthermore "Souls" are not literally raised, for they do not die. It says "souls of them", etc. (Rev. 20:4; Mat. 10:28.) It was, therefore, a figurative resurrection that John saw, and not a resurrection of bodies from the grave. Also the passage says nothing about a reign upon the earth. Speculators add this to the passage. Christ is now reigning over his kingdom, which is Spiritual and not literal. (Jn. 18:36; Col. 1:13; Heb. 12:28; Rev. 1:9.) Christ has all power and authority now. (Mat. 28:18-20; Acts 3:22-23; Eph. 1:20-23.) Christ is reigning now, and faithful Christians are reigning with him--helping him to rule over men by teaching his word and by their influence. We reign with Christ "in life", right now. (Rom. 5:17.) Those unfaithful should be reigning with him--would be if they were faithful. (1 Cor. 4:8.)

### THE RESURRECTIONS

A literal resurrection of the bodies of all the dead will take place when Jesus Comes--in the same hour or period of time. (Jn. 5:28-29; Acts 24:15.) The literal resurrection of the saints will be on "THE LAST DAY". (Jn. 6:39, 40, 44, 54; 11:24-25.) The wicked will also be raised and judged "AT THE LAST DAY". (Jn. 12:48.) Hence, the good and bad will be raised and judged at the same time--when Christ comes. (Mat. 25:31-46.) The people of Nineveh who had

repented and become righteous will stand in judgment WITH THE WICKED and condemn them. (Mat. 12:41-42.) THE WICKED men who crucified Jesus will rise from the dead and see Jesus WHEN HE COMES, together with the righteous. (Rev. 1:7.) Christ will judge the living and the dead WHEN HE COMES. (2 Tim. 4:1.) The wicked will be punished in the fires of perdition in the "END OF THIS WORLD"--age-and not at the end of an age to follow this. (Mat. 13:40-42.) Those who obey not the gospel will be punished "WHEN" Jesus comes and not a thousand years later. (2 Thess. 1:6-10.) THE TRUMPET that will sound to WAKE UP THE RIGHTEOUS DEAD is called "THE LAST TRUMP". (1 Cor. 15:51-53.) There will be no literal resurrection a thousand years after the resurrection of the saints "AT THE LAST TRUMP". (1 Cor. 15:51-53.)

### FIGURATIVE RESURRECTIONS

It is obvious therefore, that the two resurrections of Rev. 20:1-7 are figurative resurrections, and not resurrections of bodies. ONLY THE MARTYRS--those who had been beheaded for being Christians--were mentioned as being in the first resurrection of Rev. 20:1-7. It was not a resurrection of all dead saints, but only of those beheaded for Christ's sake. John saw their souls reigning with Christ. He does not mention the bodily resurrection in the passage. It was a figurative resurrection mentioned. There are passages in the Bible which speak of a resurrection in a figurative sense. (Isa. 26:19; Ezek. 37:11-15; Heb. 11:17-19; Rom. 11:15; Mal. 4:5 with Mat. 17:12-13.) Souls can be raised figuratively without first dying. (Mat. 10:28.) Souls can live up in heaven without a resurrection of their bodies. (Rev. 6:9-11; 2 Cor. 5:6,8; Phil. 1:20-24; 2 Cor. 12:1-7; Acts 7:55, 59.) The body (of the souls in heaven) will not be raised until the souls or spirits return when Jesus comes. (1 Thess. 3:13; 4:14; Jude 14:17; Jas. 2:26.)

### WHAT OF THE THOUSAND YEARS?

The thousand years is a period of time--perhaps expressed figuratively--after the "Souls of" the martyrs, had their figurative resurrection, and before the figurative resurrection of the influence of the wicked who would eventually take over and again ruin the world before the end of time. (Rev. 20:1-7.) This equals the time when Satan would be shut up for a period and then be loosed a little season. Some think the thousand years started when the reformation was effected. If so, and the thousand years were to prove to be a literal thousand years, there would be only a few more hundred years till the end of the world--till Jesus will come. (2 Pet. 3:1-15.) If the thousand years is figurative we know not how long the period of time signified, nor when it would end. Just remember the two resurrections, with a "thousand years" between cannot be literal resurrections for the reason that the good and bad will all be raised in a literal resurrection when Jesus comes. (Jn. 5:28-29.) There will be no other trump after the resurrections of the righteous. (1 Cor. 15:51-53.) There will be no more days upon earth after the resurrection of the righteous. (Jn. 6:39-54.) And there will be no earth for anyone to live upon after the coming of Christ. (2 Pet. 3:1-15.) Instead of beginning to reign when he comes, Christ will deliver up the kingdom to the Father. (1 Cor. 15:20-26.)

## Questions On Inspiration And Error

JAMES D. BALES

DID INSPIRATION MEAN THAT THE APOSTLES LIVED PERFECT LIVES? No, but it did mean their teaching is true.

DID INSPIRATION KEEP THE APOSTLES FROM TEACHING FALSE DOCTRINE? Yes, for Jesus promised that the Spirit would guide them into the truth in all of its parts (John 16:12-14). Therefore, we know that the Spirit never guided them into any error. If some of what they wrote in the Bible is not true, how can we tell what is true and what is false? If part of the Bible contains their opinions, when they thought they were teaching God's word, how can the Bible be the standard today against which to check all

teaching? Pat agreed that all things must be checked against God's word which never lies.

DOES 1 COR. 7:25,40 INDICATE THAT PAUL WAS NOT ALWAYS SURE WHEN HE WAS SPEAKING BY INSPIRATION? Pat Boone wrote that although Paul, Peter, and others had the gifts in an unlimited measure, they were capable of mistakes and Paul did not always seem sure whether he was speaking by inspiration (1 Cor. 7). It was not until later, Pat said, that it was clearly known that God was speaking through Paul. Pat might ask why, on his own logic, some in the first century had gifts in an unlimited measure, but very few today even claim gifts to this extent.

Concerning Paul and inspiration we observe: FIRST, if this passage does indicate that Paul was not always sure when he was speaking by inspiration, this is the only case where he was not sure. SECOND, Paul let the reader know that such was the case. Will Pat let us know when he and Wilkerson, or others, are speaking by inspiration, and when they are not? THIRD, Pat agreed that these passages do not mean that Paul was not inspired in this case. FOURTH, Christ did not teach everything in His personal ministry; however, He promised that the Spirit would guide them into the complete truth (John 16:12-14). Paul was taught by Christ and the Spirit (Gal. 1:11-12; 1 Cor. 11:23; 15:3). Paul showed that Christ had legislated on certain matters concerning the marriage of two believers, but that Christ had not legislated on this same matter with reference to the marriage between a believer and an unbeliever (1 Cor. 7:10,12). Paul legislated on this, and it was binding for he was an apostle. Therefore: "And so ordained I in all the churches." (1 Cor. 7:17). FIFTH, concerning virgins and their marriage under certain circumstances, Paul said "I HAVE NO COMMANDMENT of the Lord." The Lord inspired him to give a judgment which, since it was not a commandment, was not required of them although it would be better for them to follow it. So Paul said, "I give my judgment, as one that hath obtained mercy of the Lord to be trustworthy. I think therefore that this is good by reason of the distress that is upon us. . ." (7:25-26). This is a trustworthy judgment, for Paul had "obtained mercy of the Lord to be trustworthy." It was also a judgment inspired by the Spirit, for Paul said: "But she is happier if she abide as she is, after MY JUDGMENT: and I think that I also have the Spirit of God." (7:40) No one who accepts the inspiration of the Bible, can think that Paul thought wrongly and that he did not have the Spirit of God. Therefore, his judgment in this matter is trustworthy.

DOES PAUL'S FEAR OF BEING A CASTAWAY MEAN THAT HE TAUGHT ERROR? Weakness and fear do not mean that the teaching of either Paul or Peter was wrong. By becoming a castaway Paul did not mean that he taught false doctrine, but that he had to exercise self-control in all things, and keep his body under subjection, lest he fall from grace (1 Cor. 9:25-27; 10:1-13).

DID THE APOSTLES SOMETIMES TEACH FALSE DOCTRINE? Pat said that they did not exhibit perfection in life AND TEACHING. Of Paul's confrontation with Peter, Pat said we had only Paul's side so we do not know what arguments Peter used to defend himself. God, however, worked out the conflict eventually. Pat also thought that Paul demonstrated in his writings that inspiration did not keep him from all kinds of human errors including the teaching of error and of things which could not be tested by Scripture.

This author has noticed many times that individuals like Pat, who claim to be inspired at times, and to have the Spirit as did the apostles and prophets, will end up convicting Scripture of error. Can it be that since their "inspiration" guides them into error, they conclude that the Spirit must have done the same thing in the first century?

Our comments are as follows: FIRST, Peter did not teach a false doctrine. Peter was the main one through whom the revelation was made which established--and established it with finality and without the need for such a demonstration

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## "What The Young Should Do When Away From Home"?

Daniel 1 & 2  
C. MYRON KEITH

Our young are continually growing up and moving away from home. Most parents would like for their children to grow up, marry, and settle down in the same city. More and more this is done less and less. There are many reasons why the young leave home. The call of the draft, the need of an education and the bigger opportunities of business.

The land of Judah and the city of Jerusalem had been besieged by Nebuchadnezzar King of Babylon. The king's Eunuch picked four well favored lads to be taught and trained to stand in the king's courts. The most famous of the four was Daniel. They are now away from their nativity but they are not away from their God. The basic problems that these young men faced are not too different from those faced by you young people when away from home.

Daniel had a formula that he lived by when away from home. I implore both the young and the old to learn this formula and live by it. Daniel's formula involved abstinence, faith and worship. He abstained from the pollutions of evil, he had an undying faith in his God and was continually found to be worshipping him. My dear young people, follow this formula and you will find great strength and protection in your life. However, if you are so foolish as to leave this good medicine in the bottle, your life will be pierced with many sorrows and your death will be filled with grief.

### ABSTAIN FROM THE KING'S DAINTIES

Daniel 1:8-16

Daniel purposed in his heart against strong temptations (vs. 8). Daniel exercised strong resistance in this temptation. He and his companions were a long way from home and early religious associations had been broken down. Even their names had been changed (vs. 7). They now wore a heathen name. There was the temptation to regard the matter as only a small trifle. But the truth of the matter is that great principles are often involved in the trivialities of life. There is always the fear of being overly righteous. This resistance was against their own interest. Daniel expressed strong fortitude. He thoroughly and irrevocably made up his mind. He expressed gentleness with his firmness. The Bible says, "He requested" a change of menu. He proposed an experiment for ten days. Daniel was an inspiration to others and the other three that were with him made the same resolutions. Young people, you will never know how much you might influence others when you make the right resolutions.

Daniel did refuse the king's dainties and prospered. He refused both the food and the wine (vs. 8). At the end of the ten days the countenance of Daniel and his associates appeared fair and his flesh fatter than all of the children which did eat the portion of the king's meat (vs. 15).

You, too, will prosper if you abstain from the very appearance of evil. I care not whether you be a soldier, student or a business man. "Abhor that which is evil and cleave to that which is Good." I have no doubts but you, too, will have a fairer countenance than all of your associates.

### BELIEVE IN THE POWER OF GOD AND PRAY FOR HELP WHEN YOU ARE IN TROUBLE

King Nebuchadnezzar requested the impossible (2:1-13). He had dreamed his dreams and when he awakened he felt a troubled spirit because of a dream that he had had and he could not recall the dream. He called his wisemen and asked that they give him the dream and the interpretation. They told him that there was no man in the land that could reveal a dream. They begged him to tell them the dream and they would give him the interpretation thereof. The king could not remember therefore he gave a decree of death if they did not furnish him both the dream and the interpretation. This they could not do. While the execution was being set in order Daniel comes into the picture with faith, trust and determination.

Daniel believed God would give him the way.

He first of all went in and desired of the king that he might have time that he would show the king the interpretation (vs. 16). Then Daniel went to his house and made inquiries to their God concerning the secret. That night the secret was made known unto Daniel in a vision (Vss. 17-19). There is blessed power in believing prayer. Daniel when he was exposed to this danger was calm and collected. He knew in whom he believed. There is power in united prayer. "Two are better than one" no less in prayer than in labor. "If two of you", said Jesus, "shall agree as touching anything that they shall ask it shall be done for them." (Matt. 18:19) Esther asked her Jewish maidens to join their hearts with hers in a time of great emergency. The apostles that waited on the Holy Ghost prayed 10 days in a united prayer prior to its coming. Peter's deliverance from the prison was in answer to a united prayer by the church. These praying men benefited their nation. Through their prayers they were able to save alive many of the Babylonians. Christian men are to make intercession with God for kings and rulers and all that are in high office. How many national blessings have been bestowed and national calamities have been averted by believing prayers? Only eternity will reveal it. Abraham believed God. When he was climbing the hill with his son, Isaac, Isaac asked about the sacrifice. He answered "the Lord will provide." Paul also stated "For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." (II Tim. 1:12) Stay in there with your God! Believe in Him with all of your heart! Trust him with all of your problems! Jacob wrestled with the angel all night long. There may be a great deal of wrestling for you in the days ahead. Dawn will arise and Jehovah will provide.

God provides the way, and Jesus is the way that God provided. The center of our life must be in Jesus Christ. Our thinking must be determined by his teaching, our actions by his examples. Christ is the way in every matter. God provides a door of escape for all who have resolved to abstain from evil (I Cor. 10:13). You must keep your eyes clear and your judgment sound. You must look to God to find the door of escape. If you look faithfully, you will find it. If you are weak and frail in your faith and you believe that all doors of escape are shut, then indeed they are shut to you. You will not have the strength to find the open door nor will you have the inclination to seek it out. In all thy ways acknowledge Him and He shall direct thy paths (Prov. 3:6).

### GIVE GOD HONOR IN WORSHIP

Before the problem was fully resolved Daniel gave God honor (Dan. 2:19-23). He felt deeply his gratitude over what God had done. Without any lapse of time Daniel "blessed the God of heaven." Once again God proves himself to be the true and living God. He makes Himself accessible to the prayers of man. Daniel, too, shows that man must not forget the blessings that God bestows.

While the solution was unravelling Daniel gave honor to God. The king asked Daniel "Art thou able to make known unto me the dream which I have seen and the interpretation thereof?" Daniel answered in the presence of the king, "The secret which the king hath demanded cannot be revealed unto thee by the wisdom of men, for there is no man that shall declare the secret: (mystery). Then was the secret REVEALED unto Daniel in a night vision. Then Daniel blessed the God of heaven." (Dan. 2:18-19.) Daniel was then carried before the king. The king said, "Art thou able to MAKE KNOWN unto me the dream which I have seen, and the INTERPRETATION thereof?" (2:2.) Daniel replied, "But there is a God in heaven that REVEALETH secrets, and MAKETH KNOWN to the king Nebuchadnezzar what shall be in the latter days." (2:28.) The king's dream was a

In Acts 12:20-23 Herod failed to honor God. He was fully arrayed when he delivered his oration. The people cried "the voice of God and not of man." He failed to give God honor and to fail in this point is inevitable death. Herod was eaten of worms and then gave up the ghost. The Christian that fails to give God total honor and glory commits spiritual suicide. Do not miss in your life this part of the formula. Never fail for a moment to give God honor and to worship Him totally. Death will be your tragic end if you fail in this point. Do not care if you fail to get honor that you deserve. Do not weep if you are overlooked by others when bouquets are passed out but do weep if you fail to give Jehovah honor! Smite your breast if you pass Him by! There is nothing that you have or are that you did not receive directly or indirectly from God.

The dream that Nebuchadnezzar dreamed and the interpretation that Daniel gave belong to another lesson. We cannot comment on it at this time.

What should you young people do when you are away from home? The very same thing Daniel did. If Daniel's formula is your way of life, consider yourselves more fortunate than those who try to direct their own steps. Wiser than those who look under every rock and walk down every dead-end street. I care a great deal how you conduct yourself in these services and how you live your life in this city, but I believe the real test comes when you are outside of the city limits. I believe your true colors are revealed when you are away from home. If Daniel's dilemma becomes yours, then also let his solution become your solution. There is an all seeing eye rooting for you. Do not fail Him or yourself.

## "The Mystery"

FRANKLIN CAMP

The word mystery is used a number of times in the New Testament. This word is very often misapplied by many. The idea that some attach to it today is that it suggests something mysterious. Others have the idea that it means something that cannot be understood. Is this its meaning as used in the New Testament?

The New Testament is its best commentary. A study of the use of this word in the New Testament will help us to see how it is used. Let me point out first of all that the word mystery and its explanation in the New Testament involves the Divine wisdom of God and the inspiration of the men who were guided by the Holy Spirit. In the second place it makes plain the fact that God is the author of the Old Testament as well as the New. Something that was a mystery in the Old Testament is revealed in the New Testament. The types and shadows of the Old Testament contained in them "secret or divine mysteries." When these were fulfilled and their meaning revealed in the New Testament they were no longer mysteries.

The revelation did away with the mystery because it was revealed and thereby explained or made known. The full meaning of God's plan in redeeming man was concealed in the Old Testament. This is the basis of it being called the mystery. When it was revealed by inspiration through the apostles it was no longer a mystery. Some of the words that are used in contrast with the word mystery make this evident. We have such words as revelation, ("unveiling") used in connection with the word mystery. Something had been "veiled" but by revelation it became "unveiled." When it was unveiled it no longer remained a mystery.

The Greek translation of the Old Testament uses this word--mystery--in the second chapter of Daniel. Nebuchadnezzar had a dream. He called in the magicians to interpret the dream for him. In verse three he said "his spirit was troubled to know the dream." In verse five he said, "The thing is gone from me: if ye will not make KNOWN unto me the INTERPRETATION thereof, ye shall be cut to pieces." These verses indicate that his dream was forgotten as well as not understood even if he had remembered its content. But the words KNOWN and INTERPRETATION also show that if the magicians could have made it KNOWN or given an INTERPRETATION of the dream it would no longer have been unknown or a mystery. When the magicians could not make known the dream or interpret it they called on Daniel. Now look at the verses that describe their appeal to Daniel and his reply: "That they would desire mercies of the God of heaven concerning the secret: (mystery). Then was the secret REVEALED unto Daniel in a night vision. Then Daniel blessed the God of heaven." (Dan. 2:18-19.) Daniel was then carried before the king. The king said, "Art thou able to MAKE KNOWN unto me the dream which I have seen, and the INTERPRETATION thereof?" (2:2.) Daniel replied, "But there is a God in heaven that REVEALETH secrets, and MAKETH KNOWN to the king Nebuchadnezzar what shall be in the latter days." (2:28.) The king's dream was a

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## Questions On Inspiration And Error

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again--that the Gentiles were to be saved by the gospel apart from the law of Moses (Acts 10). Peter knew this, as well as Paul. Peter agreed with Paul about this matter (Gal. 2:1-10). When Peter failed to live up to the truth which he, Peter, knew, Paul rebuked him for it. The only sense in which Peter taught false doctrine was that his own CONDUCT in this case was contrary to what he himself taught and what he knew to be right. The circumstances under which Peter refused to eat with the Gentiles was due to fear on Peter's part, and set the wrong example. It would give encouragement to those who wanted to build up something which Peter himself, as well as Paul, had previously destroyed (Compare Gal. 2:14-18).

SECOND, what did Paul say? "Let us keep this matter quiet so brethren will not choose sides, so division will not take place." There has already been a lot of dissimulation, and even Barnabus was carried away with their dissimulation (Gal. 2:12-13). Did Paul say: "I ought not to feed them this strong meat, especially in the presence of others"? No. This was having its impact on the church and their CONDUCT was contrary to the truth of the gospel. Therefore, Paul publicly rebuked this public dissimulation. "But when I saw that THEY WALKED NOT UPRIGHT ACCORDING TO THE TRUTH OF THE GOSPEL. I said unto Cephas before them all. . ." (Gal. 2:14). We have only "Paul's side of the story," but this is enough because Paul's side of the story was God's side of the story. Pat said "We don't know what arguments Peter put up in his defense to Paul. . ." How do we know that he put up any defense? He had none except fear, for "he drew back and separated himself, fearing them that were of the circumcision." (Gal. 2:12) Certainly Peter did not put up any arguments to justify his failure to walk upright according to the truth of the gospel. There is no reason to think that he ever taught that he was justified in what he did.

Pat should give us some examples where Paul amply demonstrates in his other writings that it is possible to have the Spirit of God even in a supernatural measure or in a gift, and still be subject to all kinds of human error, including teaching things that are not true or cannot be tested by Scripture. If this is true, we cannot know what to trust in the Bible, and Pat cannot know what he can trust in the things into which the Spirit supposedly guides him today. Surely it is not the Holy Spirit which has guided him into such a sea of uncertainty, and such a casting of doubt on the Bible.

A difference between Pat and the author is not that Pat is inspired some of the time, and the author isn't. A difference is that the author is not inspired at any time and he knows it, while Pat is not inspired any of the time, but he does not know it.

### "The Mystery"

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mystery or secret. God gave a revelation to Daniel so that he could make KNOWN or INTERPRET the dream or mystery. Read the rest of the chapter and see Daniel's interpretation. Was it still a secret or mystery after Daniel's interpretation? Surely not or Daniel and all of the magicians would have been put to death. Even the king could understand that the secret was no longer a secret or mystery. It had been concealed, was a mystery-unknown, not unknowable, if revealed and interpreted as done by Daniel. This is an accurate illustration of the use of the word mystery in the New Testament.

Let me turn to the New Testament and look at a few passages. When Christ gave the parable of the sower the disciples came to him and asked why he was speaking in parables? (Matt. 13:10.) Christ answered, "Because it is given unto you to know THE MYSTERIES of the kingdom of heaven, but to them it is not given." (Matt. 13:11.)

It is vital in understanding the gospel to keep in mind they were pre-Pentecost. The parables veiled,

(at least to some degree), the kingdom. Even the apostles had difficulty in understanding its meaning prior to Pentecost. But it was given to them to KNOW the mysteries and with the coming of the Holy Spirit to guide them, and this is exactly what happened. It was not a mystery they would never know, and it was not a mystery that could never be explained. In Mark's account of the same parable Christ makes plain the meaning of his use of the mysteries and why it was given to the apostles to know. "And he said unto them, Is a candle bought to be put under a bushel, Or under a bed? and not to be put on a candlestick? For there is nothing HID which shall not be manifested; neither was anything KEPT SECRET, but that it should come abroad." (Mk. 4:21-22.) There cannot be any doubt that this refers to that which may have been concealed in parables but was later to be revealed to the apostles and then through them to the whole world; for Christ repeats the same verses nine in verse twenty three. A comparison of Matthew 10 with these verses make this certain. Matthew 10:19-20 mention directly the inspiration of the apostles. Now read Matthew 10:26,27. "Fear them not therefore: for there is nothing COVERED (parables etc.) that shall not be revealed through the inspiration of the apostles and when this occurred it would no longer be hid, covered, a mystery or unknown. Now look at the next verse. "What I tell you in darkness (parables, etc.) that speak ye in light: (inspiration and revelation) and what ye hear in the ear (read again the parable of the sower, "He that hath ears.") that preach ye upon the housetops." What is this verse but the Great Commission "hid, covered, in mystery?" Christ is just as certainly looking at the commission and Pentecost as if he had used these very words. But at the time he spoke them neither the apostles nor any one else could see this in its fulness. Read the book of Acts and all becomes clear. The mysteries of the kingdom, during the personal ministry of Christ were clearer then in the Old Testament, because it was at hand, but even during this period it was still a secret because it was not revealed until Pentecost and following. I stated earlier that the Bible is its best interpreter. Let me show you now that this is true. "Let a man so account of us (apostles) as of the ministers of Christ, (His apostles) and stewards of the mysteries of God." (I Cor. 4:1) This is the reason that it was given to them to know the mysteries, while to others it was not given as mentioned in the parable of the sower. Surely it included the willingness of the apostles to hear and reflect upon the things contained in the parables but even then if they had never received the Holy Spirit to reveal the full meaning the things of the kingdom would have remained, "hid, covered and not known."

The word is used even one time of that which was not a divine secret except that God foresaw it. Paul said, "The mystery of iniquity doth already work." (2 Thess. 2:7.) Here is the word mystery. It has already started working but was unperceived as far as its full development would take place in a complete apostasy. Paul, by revelation announced it in Acts 20 and in other places. It was mystery or secret because it was concealed as far as the full bloom apostasy. It is neither a secret or a mystery now for it is no longer concealed. It is an "open secret" to everyone that will look.

Finally, Paul's reference to the mystery in Ephesians 3 makes plain how the New Testament uses the word. The including of the Gentiles in the body of Christ with the Jews upon the same basis was a mystery in the Old Testament. Read it and see. "How that by REVELATION he MADE KNOWN unto me (apostles) the mystery; (as I wrote afore in a few words, Whereby when ye READ, ye may UNDERSTAND (it is now uncovered, unveiled by revelation) my knowledge (inspired revelation) in the mystery of Christ. Which in other ages (Old Testament including the personal ministry of Christ) was not MADE KNOWN (it was God's secret or mystery) unto the sons of men, as it is now REVEALED (no longer a mystery) unto his holy apostles and prophets by the spirit." (inspiration) Then he tells what the mystery was, that the Gentiles should be fellow heirs with the Jews in the same body. Does anyone think that this is still a mystery or mysterious now? It is no longer concealed, hid, or a mystery.

Revelation has brought the thing out in the open and made it known. The man that would now make a mystery out of this could make a mystery out of anything. It seems that is what some try to do with everything in the Bible.

I am not saying there are not difficult passages. I am not saying that everything in the Bible can be easily understood or even that we can understand everything the Bible mentions. I cannot understand the Virgin Birth but I believe it. Peter said Paul wrote some things hard to be understood. (2 Pet. 3:16.) I am simply pointing out that the word mystery does not mean mysterious.

Via: The Word of Life.

### "Faith In God"

OTIS GATEWOOD

Faith in God is more than conviction that he exists. It is belief that he is active in my life.

I have never heard his voice verbally as did Moses, but God speaks to me more plainly and completely through the written messages of his word than he spoke to Moses. I now know and understand many things that Moses never understood. God has never delivered me from the lions mouths, as he did Daniel, but daily he delivers me from temptations that are far more fierce than the most savage of beasts. God has never drowned my enemies as he did Pharaoh's army in the Red Sea, but error and workers of wickedness are overwhelmed in the truth I preach.

I have never seen God's hand write on a wall as did the Babylonia King, but his hand paints every flower and molds every cloud with such splendor that I know surely that I am weighed in the balances and found wanting.

God has never tested my faith in him by commanding me to offer my son as a burnt sacrifice, as he commanded Abraham; but he challenges me to train my children to be living sacrifices of service to him. He has never told me to leave all my relatives and dwell in tents in a drought-stricken land as he did Abraham, but God has asked me to leave my home and go to lands stricken with sin and error and carry his message of love.

God has never fed me with ravens as he did Elijah, but I feast daily upon the fellowship of his saints and dine at his table of goodness every moment of my life. He has never promised me possessions of land as far as I could see in all directions, nor has he said that he would increase my seed as the stars of heaven, but he has promised me an eternal home at his own right hand in the city with the streets of gold; and those that I have converted to him through the preaching of the gospel will yield fruits of righteousness forever.

I count all the wonderful things that he has done for all the great men of the past and I find that he does all those things for me--and more--through redemption and salvation in Christ his Son and my Redeemer. Yes, God is living and active today in more ways than I can ever conceive or think.

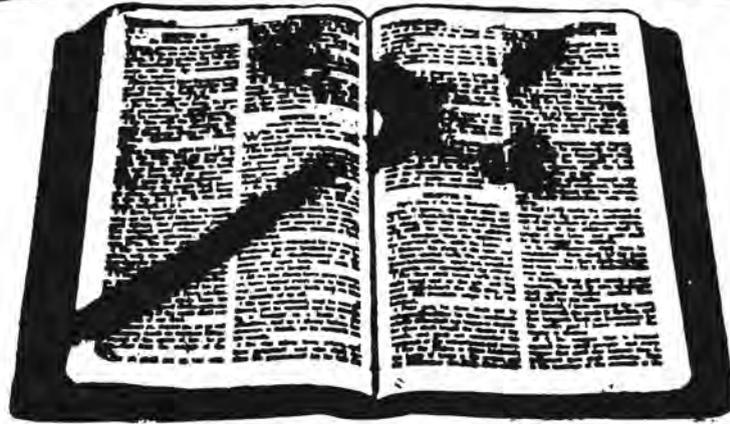
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# WORDS of TRUTH



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

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

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## "First Be Reconciled To Thy Brother"

Some things take precedence over other things. Some commandments are more important than are other commandments. Some principles have a right to enjoy higher priority than other principles. Of the approximate six hundred precepts incorporated into the Mosaic Code Jesus singled out love for God and for man as being in position No. 1 and 2. The full context



ROBERT TAYLOR JR.

of this intensely interesting passage is: "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. 22:35-40). In I Corinthians 13:13 Paul penned this majestic message, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." When Christ and the apostles used the word first or greatest this emphatically linked said commandment or action as reigning in a position of supremacy. No other action approached it in importance. For the next few weeks in our articles we desire to note some of these Biblical firsts. These are the "greats" of Inspiration.

Our Lord employed the word first near the beginning of the Sermon on the Mount. In Matthew 5:23-24 the Master Teacher said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; FIRST BE RECONCILED TO THY BROTHER, and then come and offer thy gift." (Emphasis mine-RRT.) This inspired counsel is set in a framework of worship. The worshipper is portrayed as being in the very act of bringing the gift to the altar. Should anything take precedence over the completion of this intended act? If he is right with his brother, then nothing should hinder his projected service toward his God. But Jesus informs us that this man has wronged his brother. It is not the case of where the worshipper has been

wronged but he has committed the wrong. His brother has outth against him. It evidently is a just accusation else the Lord would not have noticed it. He tells the person to leave the gift before the altar and FIRST seek reconciliation with the offended brother. When this has been done, the worshipper then is in position to offer acceptably his gift. Then, provided he meets the divine qualifications for worship, his service will receive heaven's approval. One must seek to be right with his brother before his worship is acceptable.

The apostle of love informs us frequently in his first epistle of how very close is the relationship with God and that which subsists between brethren. We cannot love God and hate brethren at the same time. We cannot be right with God and wrong in our brotherly relationships. Let us now note a few of the passages relative to this subject. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (I John 2:9-11.) "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue but in deed and in truth." (I John 3:13-18.) "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." (I John 4:20-21.) "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." (I John 5:1.)

As writer and reader let each of us realistically answer some thought provoking questions. When one comes to worship conscious that he has wronged a brother and has not yet made it right, will his worship be approved by God Almighty? As one sits in the assembly and there are those present for whom he has bitter dislike and holds an age old grudge, can he worship acceptably? As one comes to worship or departs from the

worshipping assembly and meets those toward whom he has not uttered a gracious greeting in months and has withheld a Christian handshake of warm fellowship for years, just how near heaven has his worship for the day been? Need we answer that it never reached any higher than the auditorium ceiling? If any of these things is true with us, the advice of Jesus in Matthew 5:23-24 is so appropos. Let us FIRST seek reconciliation with the party we have wronged and then sing, pray, study, commune and contribute while in the hallowed period of public worship. This is a great Biblical FIRST. It is a MUST.

### "The Wrong Friendships"

James 4:4

C. MYRON KEITH

Some Christians are suddenly and shockingly addressed as adulterers and adulteresses by the apostle James. He says, "Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God? Whosoever, therefore will be a friend of the world is the enemy of God" (James 4:4). It makes me tremble in my spirit to think of one becoming an enemy of God.

Throughout the Bible the relationship between God and His people has been described as marriage. The Christian is the bride of Christ. He is committed to love and faithfulness. Flirtation with the world is a breach of the contract that is had with Christ. It is difficult for me to see how so many of us could be unfaithful to our precious Lord. But evidently some of us have been. The Bible uses these dreadful words to describe our friendship with the world.

In the East there is almost an exaggerated jealousy characteristic of husbands which is illustrated in the case of an Eastern merchant who, on return after a six months absence from home, offered public thanksgiving because his wife had never once left the house while he was away. As a Christian we never want to find ourselves in any position that seems compromising our relationship with our God.

The world is an evil world. John warned us of it when he said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). The apostles James and John must have had the same thought in mind. We cannot have a friendship with the lust of the flesh and the lust of the eyes and the pride of life and still retain our friendship with God. It really should not be a difficult decision to make. "Abhor that which is

(Continued on Page 4)

## WORDS of TRUTH

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## What Is Baptism?

Let us answer the question: "WHAT IS BAPTISM?" If one does not know what baptism is, he cannot know whether or not he has been baptized. All who have honest hearts want the truth about all matters, and are not prejudiced on any subject. God has always been pleased with those who want to know and do the exact will of God in all things pertaining to faith and revelation.



GUS NICHOLS

### PRIMARY MEANING SOUGHT

The law of Christ is to be interpreted and understood. One cannot accidentally obey Christ: it must be from the heart, or with understanding as to what the will of the Lord is (Eph. 5:17). Paul thanked God that when the Roman Christians first obeyed, they "Obeyed from the heart", and were "then made free from sin" (Rom. 6:17-18).

The word "baptism" means something, and what ever it does mean, we should understand so as to obey "from the heart that form of doctrine", and be saved (Rom. 6:17-18). Since baptism is a command, (Acts 10:48; 2:38; 22:16), we should seek the primary meaning of the word, and not some mystical and far-fetched meaning of the term. All law is expressed in the plainest possible terms. And this is true of the law of Christ. Christ has not sought to confuse us, but to teach and to save us. His Law and truth can be understood (Jn. 8:32). The Great scholar, "Greenleaf" says, "The terms of every written document are to be understood in plain, ordinary and popular use."

"T. H. Horne", another great authority on the interpretation of language says, "The received signification of a word is to be retained, unless weighty and necessary reasons require that it should be abandoned or neglected."

Another great authority of interpretation, "Blackstone", says, "The words of a law are generally to be understood in their usual and most known signification, not so much regarding the propriety of grammar, as their general and popular use."

"Bishop Taylor", another authority in interpretation of language says, "In all things where the precept is given in the style of law, he that takes the first sense is the likeliest to be well guided. In the interpretation of the laws of Christ, the strict sense is to be followed."

Once more, "Doctor Hodge", another great scholar says, "The fundamental law of interpretation of all writings, sacred and profane, is that words are to be understood in their historical sense in which it can be historically proved that they were used by their authors, and

intended to be understood by those to whom they were addressed."

This being true, it follows that one is trifling with his own soul and destiny who would twist and pervert a command of God into meaning something figurative or far-fetched rather than the first or primary meaning of the command.

### DEFINITION OF "BAPTISM"

In view of the universally accepted rules of interpretation of language, what is the Divinely revealed meaning of "baptism"? And, remember, we must seek the first or primary meaning of the word.

"The Century Dictionary" says, "From Greek baptize in, to dip in or underwater; baptize, from baptein, to dip in water." This is the primary meaning of the word, not some strained and highly figurative definition given by one in an effort to dodge the plain obedience required.

Webster says, "To baptize, from baptein, dip in water, akin to bathus deep, Skr. gah to dip, bathe, v.i. The act of baptizing." After telling us that this is the original meaning of the word, as in the New Testament, he then gives the modern and man-made meaning of the word by saying, "This is performed by immersion, sprinkling, or pouring." Please note that Mr. Webster says the word baptism is from the Greek word meaning, "TO DIP IN WATER." This is the primary meaning of the word, as the act is commanded of the penitent believer of the gospel of Christ (Acts 2:38; 10:48; 22:16).

If the most of the 250 denominations of our day were to begin to teach and practice the drinking of a sip of water as baptism, the future editions of our dictionaries would include the drinking of water as a form of baptism, when it would be no meaning of the word as used in the New Testament Scriptures, and, like sprinkling and pouring for baptism be a perversion of the gospel of Christ (Gal. 1:6-10).

Please see our next article in which we shall show that the meaning of the Greek word, as the Greek-English Lexicons define the word in the original GREEK New Testament, means immersion, and not sparkling or pouring. And please keep these papers for future use, as you try to win souls to obedience to Christ (Prov. 11:30).

## Which Group Are You In?

### JOHN WADDEY

There are two great classes of people: The Saved, who will live with God in heaven after this life. The Lost, who will be punished in hell, (Matt. 25:46).

1. THE SAVED ARE OF TWO TYPES: (1) Those who have not yet become accountable for their conduct are safe. Sin is transgression of God's law, (1 John 3:4). Knowing to do good and doing it not is sin (Jas. 4:17). Young children are not responsible for their mistakes. Also in this group are the feeble-minded who cannot determine right from wrong. Only accountable persons who sin are lost. (2) Those sinners who have placed their trust in Jesus as their Savior, renounced their old life of sin and obeyed their Lord's command to be baptized, immersed for the forgiveness of their sins, are saved, Mk. 16:16; (Acts 2:38).

2. THE LOST ARE OF THREE TYPES. Jesus tells three parables of the lost in Luke 15. He tells of a lost sheep. A sheep knows he is lost but does not know his way home. He seeks the way to safety and will gladly follow the path when shown.

3. THE LOST COIN IS UNAWARE OF ITS CONDITION. Some are lost and do not realize it. They must be sought out and made to realize their undone condition and the salvation Christ offers them.

4. THE LOST BOY. He knew he was lost. He knew the way home. He had only to DO what he knew was right; Return to His Father.

The Question of the hour is, WHERE DO YOU STAND? In what group are you?

Can you comprehend this lesson? If you have not yet become a Christian in the exact way the Bible teaches, YOU ARE LOST. Man is lost because he has sinned. Sin separates man from God (Is. 59:1-2). All responsible people have sinned (Rom. 3:23). Only those sinners who accept Jesus as their Savior and Obey His Gospel will be saved (II Thess. 1:8-9).

Jesus said, "He that believeth and is baptized shall be saved (Mk. 16:16). When you do this, the Lord will remit your sins (Acts 2:38); make you his child (Gal. 3:26-27); add you to HIS Church (Acts 2:47); give you eternal life, in heaven (II Tim. 1:10). WILL YOU LET CHRIST SAVE YOU TODAY?"

## Should We Fellowship The Pentecostals?

### JAMES D. BALES

Pat Boone wants to be fellowshipped while he teaches publicly and privately, in print and on the platform, Pentecostalism. If fellowship is as broad as Pat teaches, we must fellowship a wide variety of denominationalists and take a different view from what we have taken in the past, of the new birth, the church, the Bible and the gifts. In such a case, the author is guilty of factionalism in disfellowshipping the Pentecostals. Therefore, he should be disfellowshipped by Pat, after admonitions and instructions, if the author does not change. Is Pat's concept of fellowship scriptural?

FIRST, if the Bible is not the standard, fellowship can be as broad as the authority one accepts will allow.

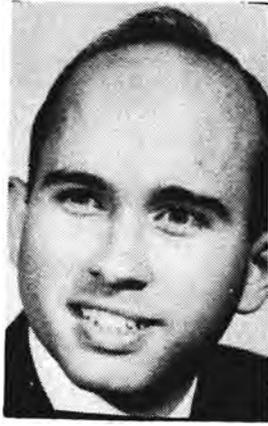
SECOND, it is one thing to bear with a person who has problems and it is another thing to fellowship an advocate of Pentecostalism.

THIRD, the unity of the Spirit, which we are commanded to keep, is not perfectly attained by Christians, but Pentecostalism makes it impossible for us to hold to some of the things Paul briefly mentioned in Eph. 4:3-6. (a) How can we fellowship those who advocate and belong to different bodies? There is one body of Christ, which is the church (Eph. 1:22-23; 2:14-16; 4:4). Sooner or later the Pentecostals among us view the church as a sect, and contend for a larger body of Christ which includes those who have not been baptized into Christ. If Pentecostals were baptized in the same Spirit in whom the apostles were baptized, they would not establish or teach that there are different bodies. (b) All that we know about the one Spirit is found in the Bible (Eph. 4:4). Pat teaches that even with the Bible before us we cannot say with finality what the Spirit will or will not do. The Spirit, Pat said, is unpredictable. This means that we cannot prove from the Bible that the Spirit did not do certain things. If this is the case, how do we know we can depend today on what the Spirit taught in the Bible? (c) The one hope is a part of the unity which we are to keep (Eph. 4:4). (d) We must hold to and obey the one Lord (Eph. 4:5; Acts 2:36; Lk. 6:46). His will can be found only in the Bible. Pentecostals who claim direct revelations sooner or later contradict the Bible. (e) We must hold to the one faith which was delivered once for all in the first century (Eph. 4:5; Jude 3). It is the truth in its completeness, and we must oppose that which is not sanctioned by the faith (John 16:12-14; Jude 3). If the gifts operate today we must have modern apostles, prophets, and new scriptures. This would mean that the faith was not revealed in its fulness and finality in the first century. We could not measure all things by it. As a general rule, when Pentecostals cannot follow both the Bible and their experiences, they follow their experiences. Pentecostalism destroys the Bible as the final authority. If this does not constitute grounds for disfellowshipping, there can be no grounds for each individual could appeal his modern experiences, supposedly produced by the Spirit, to justify what he has said or done. So-called modern gifts are used to sustain unscriptural doctrines. These individuals have as much evidence and argument for their "gifts" as Pat does for his. On the other hand, if the full gospel — the one faith — includes the gifts, as Pat believes that it does, we should be disfellowshipped for not holding to this one faith and for refusing to walk in the doctrines of modern apostles and prophets. If they are sent by Christ, to reject them is to reject Christ (John

(Continued on Page 4)

## Challenge Of World Evangelism

Although no accurate current figures are known, there are probably some 2,500,000 members of the Lord's church in America. Our nation has some 200 million people, about 6 percent of the world's population. The total population of our earth stands today at more than 3½ billion souls. Only six hundredths of one percent of the world's population is in the church of Christ.



JOHN WADDEY

That percentage grows smaller each year as the population grows faster than we.

There are some 265 nations on this earth. In 134 nations and islands we have some workers and churches. In 131 nations and islands, we have none! Various congregations are committed to inaugurate work in 71 of these unevangelized nations soon.

A few months ago I found this information concerning lands where we are doing no work.

AREA	NATIONS	POPULATION
1. Africa	27 nations	106,000,000
2. Asia	17 nations	770,000,000
3. Australia	1 province	33,500
4. Canada	2 provinces	124,000
5. Central America	1 nation	104,000
6. Europe	11 nations	72,000,000
7. South America	3 nations	22,000,000
8. Russia	15 sectors	228,000,000
9. Islands	47 groups	119,000,000
	(30,000 islands)	1,317,261,500

These figures are obsolete by the time you read them, yet they show that only the hem of the garment has been touched.

Here at home 63 cities of more than 50,000 have no congregation in their midst and 160 cities of more than 25,000 have none.

Each minute that I have spent before you has witnessed the birth of 128 babies. That means 184,320 new births each day. Brethren, every 12 days as many babies are born into this world as there are members of the Lord's church!

Believers in Christ (not just members of the church of Christ) are now 32 percent of the world's population. Projected to 2,000 A.D. it is estimated that will drop to 25 percent. By 2,050 A.D. it will decrease to 15 percent. Births in the pagan world are steadily outstripping our efforts in missions. We are not holding our own! We must multiply our efforts or fail miserably!

This challenge is further magnified when we consider the need for Bibles. 200 million Latins have Bibles. That third of the world under Communism's heel has virtually no Bibles. Well over 2,000 languages and dialects have no scriptures available in their tongue. It would take 100 years, in the Philippines, to give each person a Bible at the present rate, if no more were born!

### INGREDIENTS OF VICTORY

What do we need to get the job of world evangelism done?

1. We, like the Macedonians, must first give ourselves unto the Lord (II Cor. 8:5), wholeheartedly, unreservedly. Nothing less than a total commitment to Christ will suffice. The task of evangelizing the world is so immense and so difficult it requires the faithful and heroic service of every true disciple of Christ. Every talent, every resource, needs to be requisitioned for this stupendous undertaking. Every disciple must learn what it means to be "a living sacrifice," Rom. 12:1. Always remember, "He is no fool who gives up that which he cannot keep to gain that which he cannot lose."

3. We need to pray for God's help in world evangelism. "Then said he (Jesus) unto his disciples, The harvest indeed is plenteous, but the

laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest, Matt. 9:37-38. Paul requested prayer in his "behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains: that in it I may speak boldly, as I ought to speak," Eph. 6:19.

3. Action is needed now! As we view the world of 131 nations without the gospel and 134 with so little, we cannot put it off or wait. The day is far spent, the night rushes upon us. Each year an estimated 56 million souls depart this life; the greater part totally unprepared for judgment. Their blood will be upon someone's hands! Ezek. 33:8.

4. Preachers must lead the way. Our brethren cannot do better until they are taught better! Few congregations will rise above their preacher in missionary zeal! We must realize that our commission to preach also says "Go teach all nations". We need to go, taking the gospel to the untaught.

I recognize that it would be folly for every preacher in America to go to a distant land all at the same time. But surely more of us can go than have in the past. We can give the Lord five years or ten in a foreign field in a lifetime. Can we not be persuaded to give up our comfortable surroundings and the leisure of our American way of life for the Greatest Cause in the World?

If you cannot go for a long term, then go on a summer campaign. See how the other 94 percent of the world lives and dies. See nations hungering and thirsting for righteousness; see men begging for Bibles and preaching. It will revolutionize your outlook on life and your preaching. We will never bring the world to Christ, until we take Christ to all the world!

5. The gospel must be put into the hands of the people. We must take full advantage of those tools we now have available to accomplish this. We need to saturate the mailboxes of our nation and the world with direct mail evangelism. Use Bro. Alvin Jennings and his STAR to help reach every creature. World Radio should be supported generously so it can be expanded to place regular gospel broadcasts into every man's native tongue. The Herald of Truth needs our support to blanket our English speaking world with preaching.

It is ironical that many preachers who have fought negative minded brethren for the right and privilege to do these things do not use them now that we have won the fight.

6. Coupled with all the above tools, we need to make ample use of newspapers, Bible Correspondence Courses, gospel tracts and Bibles to get the saving truth where the lost souls are. They are not inside our meeting houses, brethren!

7. We need to pour all available manpower and tools into those lands where the fields are especially ripe and the souls receptive to the gospel. Brazil, India, Indonesia, West Africa and others force themselves upon our attention. Wise stewardship demands a quick response while we may. The doors will not always be open.

8. We need to rethink our attitudes toward meeting houses. No one questions our right to have one, but I do question the philosophy that would tie up a congregation's resources in buildings and real estate so that it can do no mission work. Too many buildings have become millstones about our necks keeping us from doing what we were created to do... evangelize the world!

9. Elders need to choose a barren field; select a worker or team; plan their endeavor; send the team and see the work through. Thank God for the vision of the Sunset church in Lubbock, Texas in setting this very concept in motion.

10. We must all be willing to support financially those who go. "How shall they preach except they be sent?" Rom. 10:15. For years, numerous congregations have had a "closed door policy" for missionaries. Many misguided elders and preachers see their task as one of protecting their flock from "greedy missionaries". Open the pulpit to the godly man going forth for Christ. It will not cost your local budget, rather, it will strengthen it. Every self-supporting congregation should have a mission field in its budget.

11. We need parents to pledge to motivate their

children and prepare them to serve in a foreign field, with God's help. Young men and women need to commit themselves now, to go later and begin immediately their training and preparation. Young people are needed to spend two years assisting mature missionaries in the field and parents and friends are needed to assist them in going. Couples are needed to commit themselves to go at retirement and begin saving now for that purpose.

12. We preachers need to encourage more of our people to prepare themselves for service. We need more young men in our schools equipping themselves to preach. Those schools doing their task faithfully, need our support. We cannot afford this preacher shortage. Today, we need 10,000 additional men in the fields at home and abroad.

13. World Evangelism needs to occupy a significant place in our preaching. Brethren must realize that to be a Christian means teaching all nations; not only across the street but across the seas as well. Christ alone can save the world, but Christ cannot save the world alone! He uses human feet, human hands, human lips and human hearts to save lost men.

## Ecstatic Utterances

WAYNE JACKSON

Near the middle of the 2nd century A.D., a sect was born in Asia Minor known as the "Montanists." Among several other peculiar doctrines, these people contended that they were in possession of miraculous gifts of the Spirit. They even claimed that their founder, Montanus, was the promised Paraclete (the Holy Spirit) of John 14:16. Eusebius, known as the "father of church history," describes the origin of the movement.

"There is said to be a certain village of Mysia in Phrygia, called Ardaba. There, they say, one of those who was but a recent convert, Montanus by name, when Cratus was proconsul in Asia, in the excessive desire of his soul to take the lead, gave the adversary occasion against himself. So that he was carried away in spirit, and wrought up into a certain kind of FRENZY AND IRREGULAR ECSTASY, RAVING, AND SPEAKING, AND UTTERING STRANGE THINGS, and proclaiming what was contrary to the institutions that had prevailed in the church, as handed down and preserved in succession from the earliest times. . . For he excited two others, females, and filled them with the spirit of delusion, so that they also spake like the former, in a kind of EXTATIC FRENZY, out of season, and IN A MANNER STRANGE AND NOVEL, whilst the spirit of evil congratulated them, thus rejoicing and inflated by him, and continued to puff them up the more, by promises of great things. . . When the faithful held frequent conversations in many places throughout Asia for this very purpose, and EXAMINED THEM AS HERESY, then indeed they were EXPELLED AND PROHIBITED FROM COMMUNION WITH THE CHURCH." (emphasis mine-WJ) (ECCLESIASTICAL HISTORY, Bk. V, Chp. XVI)

This description of the Montanists is remarkably similar to the conduct of some today. And it is very interesting to note that in this period of church history when many grievous errors had already wormed their way into New Testament Christianity thus corrupting it (such as sprinkling, infant baptism, apostasy in church government), this practice of speaking in an ECSTATIC FRENZY was STRANGE AND NOVEL and considered heresy.

There are those today who are claiming the ability to utter ecstatic tongues. Such utterances are spurious. Those who claim such betray a woeful lack of Bible knowledge as well as an ignorance of the developments in church history.

(Note: Pat Boone is now gone after this "WIND OF DOCTRINE" and must be marked and avoided, as commanded. (Rom. 16:17, 18; 2 Jn. 9:11; Tit. 3:10-11. EDITOR.)

The church of the New Testament has many critics, some of which are actually enemies of the cross, but no other church is its equal in any respect, much less its rival (Mat. 16:18-19; Rom. 16:16; Eph. 5:25-27.)

## "The Wrong Friendships"

(Continued From Page 1)

evil and cleave to that which is good" (Romans 12:9). We have no other real choice.

### WRONG FRIENDSHIPS

Moses taught that any member of a family, or friends, who attempts to lead you astray should be put to death (Deut. 13:6-9). Paul teaches us that we are to have no relationship at all with that which pertains to idolatry (II Cor. 6:14-18). "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). Paul speaks of lovers of pleasure more than lovers of God. We must give up all pleasure that causes us to love and serve our God less. Wrong friendships will rob us of the love of God. As your love fades you will soon distrust Him. Sinful pleasures will rob us of our purity, rob us of our faithfulness, and finally rob us of our salvation. To lose God as a friend, is too high a price to pay.

### RIGHT FRIENDSHIPS

Man's greatest friend is Christ. Christ has proven himself to be the friend of all. He has expressed the greatest love for mankind by laying down his life for his friends. His friends are those that keep His commandments (John 15: 13, 14). Christ has promised, "Lo, I am with you always even to the end of the world" (Matt. 28:20).

As Mother's Day drew near, Miss Smith asked her first graders, "Who is your best friend, children?"

Danny's hand popped up with a quick jerk for he was positive he knew the answer. "All right, Danny," said the teacher kindly, "Stand up and tell the children who your best friend is."

"It's God," answered Danny with finality.

"Well, yes," said Miss Smith, "That's right Danny, but who is your best friend at home? Who does everything for you and cares for you at home?"

There was no hesitation in Danny's voice as he answered, "It's Jesus."

Happy boy, blessed mother whose child is taught to put the friendship of the Father - God and the love of Jesus Christ even above the friendship of Mother. (Sarah Schuster, in Gospel Herald)

The Bible in so many different ways is telling us to make friends among God's people. The Bible says, "Be kindly affectioned one to another with brotherly love in honor preferring one another" (Rom. 12:10). Let me urge you to plan to have some of the church members into your home this month. Let me especially urge you to have some of the new families into your home for a warm, Christian fellowship.

"Thine own friend, and thy father's friend, forsake not" (Prov. 27:10). Young people have all too often made the tragic mistake of turning their backs on family friends. Solomon warns of this error and says "Forsake them not." He also says, "Thine own friend... forsake not." "Iron sharpeneth iron; so is a man sharpeneth at the countenance of his friend" (Prov. 27:17). Do not think because of the years, you have the privilege of being rude or inconsiderate of your friends. To gain friends, the Bible says, "The man that hath friends must show himself friendly" (Prov. 18:24). To keep these friends you must continually show yourself friendly.

Who is a friend? "A friend is one to whom we may pour out the contents of our hearts, chaff and grain together, knowing that the gentlest of hands will sift it, keep what is worth keeping, and with a breath of kindness blow the rest away!"

Spurgeon tells of a man who was on his death bed. A friend came in to talk with him. He gave him his name and said, "Do you know me?" The dying man said, "No sir, I don't believe I have ever known you." The man then said, "Here is your wife, do you know her?" The poor man, with his faculties failing him, said "No sir, I don't remember having taken a wife." Then the man mentioned the name of the Lord Jesus and he said, "Yes, I remember Him, I have known Him for forty years and I would never forget him."

We sing the song, "What a Friend We Have In Jesus." Can you sing that song with real meaning?

Consider Christ as number one on your list of friends.

## Should We Fellowship The Pentecostals?

(Continued From Page 2)

13:20; Acts 2:42). We must mark the Pentecostals for causing division contrary to the New Testament faith (Rom. 16:17; I Cor. 16:13). (f) There is one baptism which makes up a part of the unity of the faith (Eph. 4:5; Matt. 28:19; Acts 2:38; 22:16; Rom. 6:2-5, 17-18). Modern Pentecostalism contains people who reject what the Bible teaches concerning who can be baptized, what is the act of baptism, and baptism being "into Christ" and unto the remission of sins. Pat thinks that people have come into Christ who have not been baptized into Christ. As Reuel Lemmons pointed out, to be consistent, those who accept Pentecostalism must "break completely with the idea of a 'plan of salvation' which one must obey to become a Christian..." (FIRM FOUNDATION, May 19, 1970, p. 306). This plan centers in, and draws its meaning and value from, the Person, Jesus Christ. (g) The unity of the faith includes the one God who is our Father (Eph. 4:6). Although we can discern His existence without the Bible (Rom. 1:19-21), we can know His mind only as He has revealed it through the inspired men who wrote the Bible (I Cor. 2:10-14).

FOURTH, Pat said that John gave broad guidelines to fellowship and brotherhood. Although John is not the only writer who deals with fellowship, what are some of the things which he taught? (a) Don't abide in darkness (I John 1:5-7). (b) Admit that you sin (1:8-10). (c) The test of knowledge is found in obedience (2:3-6; 3:22-23). (d) Love the brethren (2:7-11; 3:10-12; 4:20). This, too, is tested by our works (3:16-18). (e) Love God, not the world (2:15-17). (f) Oppose those who deny Jesus is the Christ (2:18-13). (g) Abide in the truth (2:24-27). (h) Guard against being led astray (2:26). (i) Do not be lawless (3:4). (j) Do righteousness (2:29; 3:10). (k) Test those who claim to be prophets. One test, but only one, is whether they confess that Jesus Christ came in the flesh (4:1-3). (l) The spirit of truth listens to the inspired teachers, the spirit of error does not (4:6). (m) Keep the commandments (5:3). (n) Guard against idols (5:21). (o) Reject those who deny Christ came in the flesh (2 John 7-11). These verses teach at least this much, if not more. (p) Oppose the Diotrefeses (3 John 9-11). (q) Jesus told John that He disfellowships those who persist in leaving their first love and who continue in immoral doctrines and practices (Rev. 2:4-5, 6, 14-15, 16, 20-23). He said He would spew out the lukewarm (Rev. 3:15-16). Since we are unable to measure the temperature of another Christian, we must leave this spewing to the Lord.

### DIVISION INEVITABLE

Why is division inevitable when men try to spread Pentecostalism in the church? FIRST, those

who sincerely believe in Pentecostalism will sooner or later teach it. When they drive the wedge of Pentecostalism into the log called the church, they will accuse others of causing division and of persecuting them.

SECOND, if they are right, we are guilty of opposing the work of God and His modern apostles, prophets, and revelations. Would the church in Jerusalem have continued to fellowship those who continued to oppose the apostles? (Acts 2:42; John 13:20).

THIRD, how can we continue to worship together in the assembly when we are in such disagreement? When we control the assembly, we refuse to let them exercise their gifts. If they have these gifts from God, it is their duty to use them to edify the church and convert unbelievers; and we would be rejecting Paul's authority and what he authorized (I Cor. 14:37-39). Sooner or later they would have to disfellowship us. If they are wrong, we must forbid them to exercise their delusions in the assembly.

FOURTH, Pat and the author differ as to where the line of fellowship should be drawn. But would Pat accept the author as a member of an evangelistic team, if the author continued to oppose Pentecostalism in such joint meetings? If he were an elder, how long would he fellowship someone in the congregation who opposed Pentecostalism as vigorously as does the author? Although Pentecostals among us may be broad in their fellowship as they ask us to fellowship them where they do not control the congregation, we wonder how long they would fellowship us if they did control the congregations?

FIFTH, we disfellowship because we love the truth, love the souls of those who might be misled by false teachers, and love the one whom we disfellowship (II Thess. 3:15). God can correct, chastise, and re-direct individuals through disfellowship as well as within fellowship (I Cor. 5:1-13; II Cor. 2:5-11).

SIXTH, it is true that one must work out his own salvation, but not independently of the Bible. Pat stands or falls before God, but so does the author. He, too, must decide on the basis of the Bible whom he can fellowship and whom he cannot. Pat cannot go beyond our love, but he has gone beyond the author's fellowship.

To restore the New Testament congregations, called "Churches of Christ," we must restore everything which Christ, the head of the church, specified to be characteristic of his church. Things of generic law, or matters of necessary inference left to human judgment, are matters of liberty and human choice. Such things were not bound upon the early Christians, and their examples of these things are as optional with us as they were with them. The commandments of the Lord were bound upon them, while the way or method of doing what was commanded was usually loosed, or left to their judgment and were matters of expediency (Mt. 16:18-19). Let us restore the New Testament church in all matters of faith and revelation. In these things there is to be uniformity. All congregations are to be alike, or identical. But in matters of generic authority, there may be diversity. Some churches may have and own meetings houses, and others may not. Some may build class rooms and have a Bible school, with lesson helps like unto the comments of the preacher in the sermons, while another may not have such classes or facilities. But there is to be no division over such matters of liberty. No church should make a law binding such things upon the brotherhood, nor should we allow any one to bind upon churches a law forbidding such things. While restoring the New Testament church in all matters of faith and doctrine, let us remember that the incidentals under necessary inferences are not bound, but loosed, and examples of such are not bound upon us, but left optional with us. We may use the same methods in going out to preach the gospel which they used, such as walk, ride a donkey, etc. Or we may choose to use automobiles, airplanes and the like. We may use modern mass media of communication, and as a church have a gospel radio program, or we may not. We must do the things commanded of the early Christians, but unless the way is specified, we may make a choice as to how we do them.

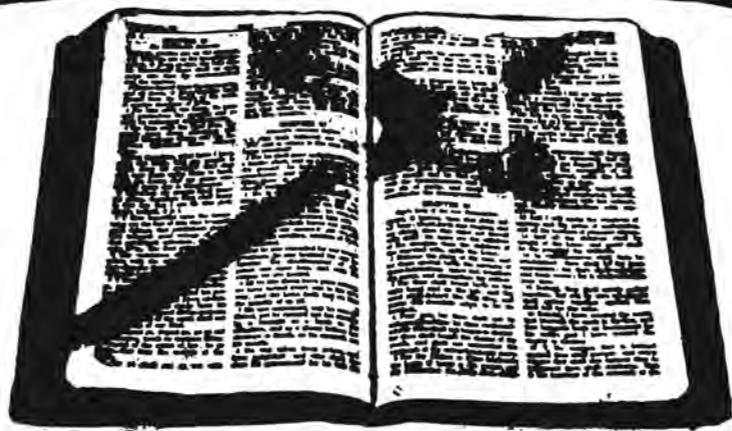
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# WORDS of TRUTH



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

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

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## The Sin Of Rejecting Christ

"He was despised and rejected of men; a man of sorrows, and acquainted with grief." (Isa. 53:3.) In our last article we established the fact from the scriptures that a rejection of God's word is a rejection of Christ and God. (II Sam. 12:9-10; Jn. 12:48-50, etc.) It was pointed out that baptism, according to the scriptures, is unto salvation, for the remission of sins, to wash away sins, or to receive the washing of regeneration. This is God's will, not a mere desire or a wish. Hence, those who reject New Testament baptism are not merely refusing to obey the Lord but are in open rebellion to him and to the Father. But baptism is only one of many illustrations of the principle laid down, that is, that God Almighty and Jesus Christ his Son are rejected of men who hold the TRUTH OF GOD to be unimportant and non-essential.



**VIRGIL BRADFORD**

**HUMAN TRADITION ANNUALS GOD'S WORD**  
"Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15:8-9.) Denominationalism rests upon the uncertain, shifting sands of human doctrine. The divisions that have rent asunder the body of Christ have been brought about in large measure by those who hold to humanly devised teaching. The imposition of Judaism and the development of Gnosticism in the early centuries wrought havoc in the church. In the days of our fathers and grandfathers the introduction of instrumental music and of missionary societies divided the church. In more recent times the one cup, no women teachers, no literature and the premillennial factions have deeply hurt. And in times more recent yet the effort of some to tell the HOW of doing many things, as supporting orphans, preaching the gospel and so forth have all been according to human wisdom. (Bro. Nichols, your Editor, has done an outstanding job of presenting the differences in generic and specific authority relative to the commandments of God.) So human doctrines continue to plague the church of the twentieth century as they did in the first.

### WHAT ABOUT THE CHURCH?

Is it possible for men to accept and hold to Christ while rejecting the church and what the

Bible says about the church? That the church is held in contempt by multitudes of people is undeniable. The world of denominations, generally, discount the importance of the church and claim that you can be saved as well out of it as in it. They even claim that men and women are saved before they are in the church, and even though they may never be in the church. But consider some of the truth presented in the Bible about the church. The church is the "Body of Christ" and he is the Head. (Eph. 1:22-23; 5:23; Col. 1:18.) This figure is based on the commonly known relationship between the human body and its head. Each normal body functions according to the instructions received from the head. And so the church, the body of Christ, takes its directions from its Head, Jesus Christ. But the point here chiefly emphasized is that you cannot hurt the body without hurting the head. If you cut off a finger it hurts the head. Neither can you refuse the body, the church, without also, and at the same time, refusing the Head, who is Christ. It is impossible to reject the one without rejecting the other.

The New Testament church is the wife, the bride, of Christ. Husband and wife are one. You could not abuse my wife without abusing me. Neither could you show kindness to her without in the same act showing kindness to me. We are one. The Bible makes it clear that we are married to Christ now as members of his church. "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined (married, A.V.) to another, even to him who was raised from the dead, that we might bring forth fruit unto God." (Rom. 7:4.) Those not so joined to him are not a part of him, not being a part of the church, his holy bride. So since they are one, the rejection of one is the rejection of the other. This applies not only to those who are not Christians, but to church members as well. We know some professed Christians who never darken the door of the meeting house. They do no personal work. They make no contributions to the work at home or abroad. They leave the work to the few who are willing to work. **THEY HAVE REJECTED THE LORD JESUS CHRIST!** The only way they can be saved, having reached this state, is one of genuine repentance, confession and prayer to God for forgiveness, and--then go to work. (Cf. Rev. 2:5.) Those of you who know of such should endeavor to teach them this truth that they might be saved.

The church is composed of the children of God. God has children, and every last one of them is a member of the church, the family of God. (Eph. 2:19-22; I Tim. 3:15.) I have five children, five lovely daughters, and I had ten times rather be

hurt than to have one of them hurt. And if you hurt one of them you hurt me. If you love and favor one of them you do the same to me. So the fact remains that what we do to the church, and our attitude toward the church, is that which we also manifest toward God and Christ. "He that despiseth you despiseth me" saith the Lord Jesus. (Lk. 10:16; Matt. 10:40; I Cor. 11:22.) There is no more widespread sin in the world today than that of despising Christ through the rejection of the church and its work.

### REJECTING HIS APPOINTMENTS

To reject the teaching of the word of God on any matter, especially if wilfully done, is to despise and reject the Christ. Brethren, what of the appointments for worshipping God? These are five in number. There is a day especially appointed for worship. (Heb. 10:25; I Cor. 16:1-2; Ac. 20:7.) If you are absent, as a member, for trivial causes, you are sinning against Christ and despise him as much as those who crucified him beyond the walls of old Jerusalem. In fact, it is more understandable that he was "despised and rejected of men" in the most literal sense in the first century than for men to reject him now. They did it in ignorance, but there are many today who know the truth, yet let the cares of the world, the desires for riches, the love of pleasure and many other things too numerous to list, keep them from really serving God acceptably and enthusiastically as we all should.

Are we salving our consciences telling ourselves we are members of the "church we read about in the Bible" while we give little or nothing to promote the cause of Christ? Do we examine our giving to see that it is done cheerfully, bountifully and regularly? I heard of a man recently who said that he had been sick three weeks, but at least he had saved \$30.00 in contribution during the time by not being at the worship! Who visits the backsliders? Who invites his neighbors in to hear the gospel? Who visits the sick and shut-in? A brother visiting us some months back asked the searching question after we sang "Seeking The Lost", **WHETHER WE WERE REALLY SEEKING THE LOST**, or whether just liked the base lead in the song!

The love of the world, and the things of the world, are a sure indication that we are still despising and rejecting the Lamb of God.

Let us remember, brethren and friends, that if we reject him he will reject us. (I Chron. 28:9-10; II Chron. 15:2.) Sometimes in deep trouble men have been heard to say, "O the Lord has forsaken men." Maybe so. But be sure that if the Lord has forsaken you it is because you have first forsaken him. Do not despise and reject the Lord of glory for he loves you dearly as he did when he went to

(Continued on Page 4)

## WORDS of TRUTH

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## Sermon Outline On The Old Law or Covenant

1. The old law or old covenant was given by God through Moses, at Sinai. (Ex. 19:11; 20:25; Ex. 20:1-17; Deut. 5:1-5, 27:28; Jn. 1:17; Jn. 7:19; Mal. 4:4; Ezra 7:6; Neh. 8:1; Heb. 10:28.) The written book of the law was called, "Book of Moses". II Chron. 25:4; 35:12.) Also it was called the, "Book of the Covenant. (Ex. 24:7; II Chron. 34:30.) And it was called, "The book of the law." (Deut. 29:21; 30:10; 31:26; Josh. 1:8; 8:34; 2 Kings 22:8; II Chron. 34:14-15.)



GUS NICHOLS

2. The Old Covenant, or Law, was not made during the patriarchal age of twenty five hundred years, from Adam unto Moses, but was made after the children of Israel came out of Egyptian Bondage and were in the wilderness of Sinai. (Deut. 5:1-21; Jer. 31:31-34; Heb. 8:6-13; Heb. 9:15-17; Heb. 10:8-17.)

3. The Old Covenant was given unto the Children of Israel. Levit 26:46; Deut. 4:1-13; Deut. 29:1-25; Ex. 31:12.

4. The Old Law or covenant was not made with the Gentiles. The Gentiles were not under that law, as were the Jews. (Rom. 2:11-16; Rom. 9:4; Rom. 3:1-2; I Cor. 9:21; Deut. 4:7-8; Psa. 147:19-20. It was called "The Jews religion". (Gal. 1:13-15.) The Gentiles were aliens from that covenant. (Eph. 2:11-16; Eph. 3:6.)

5. The old covenant was added, and was only to continue "Till the seed (Christ) should come." (Gal. 3:19-25; Gal. 3:8, 16.)

6. The prophets foretold that the old law or covenant would be taken out of the way at the cross or death of Christ. (Zech. 11:10-13; Mat. 5:17-18.) The promise of a new covenant was proof that the old would be taken away first that the second or new one might go in force. The Old and the New covenants were not to overlap each other. The one ended that the other might go in force. "He taketh away the first that he might establish the second." (Heb. 10:8-10.) The old was in force while the new was only in promise. (Jer. 31:31-34; Gal. 3:19-25; Gal. 4:21-31; Heb. 8:6-13; Isa. 2:1-3; Heb. 9:15-17; Acts 3:22-25.)

7. The old law or covenant was done away at the death of Christ on the cross, and not before and during his personal ministry. (Zech. 11:10-13; Col. 2:14-16; Rom. 7:4-6-7; 2 Cor. 3:6-7, 11, 14; Eph. 2:11-16.)

8. Christ was born under the old law, kept it perfectly, and having fulfilled it, took it out of the way at the cross. (Gal. 4:4-5; Mt. 5:17-18; Lk.

24:44-47; Mat. 26:53-56.)

9. Living under the old law, Christ kept the sabbath, was circumcised according to the law, ate the old Jewish passover supper, authorized animal sacrifice, etc. (Mk. 1:44; Levit. 4:3,4,10; Lk. 5:14.)

10. Christ sent the apostles under the limited commission only to the Jews. (Mat. 10:3-7.) And they were to preach that the kingdom was "at hand", and not preach that Jesus was the Christ. (Mat. 16:18-23; Mat. 10:7; Mk. 1:15.)

11. The New Law, the law of Christ, or new covenant, went in force after the death of Christ, and was of no strength at all while he lived, and before he died on the cross. (Heb. 9:15-17; Col. 2:14-16; Heb. 10:8-10.)

12. The great commission was not given until after the old covenant ended at the cross. (Mat. 28; Mk. 16; Lk. 24.) The great commission went in force, or became operative on the first Pentecost after the resurrection of Christ. (Lk. 24:46-49; Acts 2.)

13. The penitent thief on the cross, did not live under the new covenant, nor under the great commission. (Heb. 9:15-17; Mk. 16:15-16; Lk. 24:44-49; Acts 2.) The thief was no example of conversion under the new covenant. Examples of conversion for us to study and follow are in Acts 2:1-47; Acts 8:5-12; Acts 8:26-39; Acts 16:25-34; Acts 18:7-8; Acts 9:5-6; 22:16.) These people were all converted under the new covenant, and under the great commission, and after the church was established on Pentecost. (Mt. 28:18-20; Mt. 16:13-19; Acts 2.)

14. After the cross no one was under the old law, or old covenant. (Jn. 1:17; Rom. 6:14-15; Rom. 7:4,6,7; Gal. 4:10-12, 21; Gal. 5:1-4; 3:19-25.)

15. To now go back to the law, and before the cross to find the full and complete will of Christ in force, is to Judaize and pervert the gospel of Christ. The church had not been built during the personal ministry of Christ. (Mat. 16:18; Gal. 5:1-4.) It was on Pentecost, and afterward, that the Lord added people unto his church. (Acts 2:36-47.) Friends, this is "Rightly dividing the word of truth." (2 Tim. 2:15; Heb. 1:1-4; 2 Cor. 3:6-14.)

## Minimizing The Mind

JAMES D. BALES

In one way or another Pentecostalism either attacks or tries to by-pass the mind in order to prepare one mentally and emotionally for certain experiences. Pat Boone, in correspondence with this writer, was held back by his background from some of the extremes in the attack on the mind. However, in minimizing the mind, Pat said that Paul taught the things of the Spirit of God are discerned spiritually; not naturally, or intellectually. He granted that the intellect is useful, and that the mind is involved.

In the book on PAT BOONE AND THE GIFT OF TONGUES we have devoted an entire chapter to Christianity and the intellect. In this article we shall briefly deal with the question whether I Cor. 2:10-16 minimizes the mind and its power to understand God's revelation. FIRST, the Corinthians had been converted through the preaching of the gospel to their minds (Acts 18:4-11).

SECOND, the epistle was directed to their minds, they were told "in mind be men" (14:20), and to prove themselves whether they were in the faith (II Cor. 13:5).

THIRD, man could not know of himself the mind of God. The Spirit knows God's mind, and revealed His mind through the inspired words of the men whom He inspired (I Cor. 2:10-13). They had the mind of Christ for it was revealed to them. And we have this mind to the extent that we accept and understand what God revealed through the Spirit (2:10, 16).

FOURTH, the natural man in I Cor. 2:14 does not refer to the mind itself but to those who have determined that all must be known through man's uninspired, and unenlightened by divine revelation, insights into reality. Such rule out the divine revelation as foolishness (I Cor. 1:18-25). The natural man of whom Paul speaks "RECEIVETH NOT the things of the Spirit of

God: for THEY ARE FOOLISHNESS unto him; and HE CANNOT KNOW THEM, because they are spiritually judged (I Cor. 2:14). The things of the Spirit are the things which God has revealed through the Spirit and which were taught by the inspired men (2:10-13). They were foolish to the wise and disputers of this world who viewed the cross as foolishness (1:18-25). The believers, however, have accepted this wisdom of God (1:21; 2:6). God put His laws—and He did it through the teaching of the inspired men—in their minds and wrote them on their hearts (Heb. 8:10). They, of course, had to furnish receptive hearts (Lk. 8:11-15). THE NATURAL MAN IS NOT A PART OF THE CHRISTIAN MAN, SUCH AS HIS MIND. If the natural man included the mind of the Christian, we would have to affirm that "the mind of the Christian receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (2:14). Pat will be unwilling to affirm, and rightly so, that his mind receiveth not the things of God, and that they are foolishness to his mind. They are foolishness only if we use our minds to look at them from the standpoint of man's wisdom, but this is not the way we look at them for our minds have been instructed by the word of God and we have accepted this instruction. To my mind the gospel is not unreasonable but is the only view of reality which really makes sense. When our minds are enlightened by God's word, we can see how really foolish is the wisdom of the world which views all things from the standpoint of man's speculations and without the acknowledgment of the reality of the divine revelation. The natural man OF I Cor. 2:14 IS NOT SOME PART OF THE CHRISTIAN MAN but the one who rejects divine revelation and views things in the light of human speculation. It is true that the church in Corinth had in it people who were not spiritual in that they had jealousy and strife (3:1-3), but they were not this natural men, for they had accepted the gospel (1:23-24; 2:1-5), and the natural men had not accept it (1:18-21). The natural men depended on their own wisdom, and thus knew not God, "for seeing that in the wisdom of God THE WORLD THROUGH ITS WISDOM KNEW NOT GOD, it was God's good pleasure through the foolishness of the preaching to save them that believe" (1:21).

FIFTH, by the expression "the spirit of man" Paul includes the intellect. "For who among men knoweth the things of a man, save the spirit of man, which is in him?" (2:11). This is true not just of the Christian man but of the unchristian man; for it is his spirit that knows his own things. What does any man know unless his mind is involved? The natural man knoweth not the things of God, but it is given to the good and honest hearts to know (I.k. 8:15). Such hearts have not waxed gross; instead they see with their eyes, hear with their ears, and understand with their heart (Matt. 13:15-16). The Samaritans evidently willed to know God's will, for after hearing the woman and Jesus they knew that Jesus is the Saviour of the world (John 7:17; 4:42). In Ephesus Paul reasoned and persuaded, and through the word of the Lord led people to faith in Christ (Acts 19:8-10). To these Ephesians he wrote: "when ye read, ye can perceive my understanding in the mystery of Christ" (Eph. 3:4). And he told them not to be foolish "but understand what the will of the Lord is" (5:17).

The author believes that Pat is confused as to the use of the mind but that if he will continue to study the scriptures, and use his mind in the service of a good and honest heart, the Spirit will instruct him more perfectly in the way of the Lord on this as well as on other subjects.

## Reversed Strategy

Sometimes a childhood incident contains a lesson. When I was in grade school and only an amateur at riding a bicycle, I was riding down the main street in my hometown and lost my balance, spilling onto the pavement. There was a drunk man sitting across the street on the curb with his head buried in his hands. When he heard the noise he looked up dully and said with a thick tongue, "Hey, kid, come over here and I'll pick you up."

(Continued on Page 4)

## The Challenge Of World Evangelism No. 1

The most glaring weakness in our profession of First Century Christianity is the amount of mission work we are doing! My exhortation on world evangelism is largely drowned out by the thundering fact that 96 percent of our preachers are preaching to 6 percent of the world's population.

Paul, the great missionary apostle, expressed his attitude toward world evangelism in Rom. 1:14-16:

"I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth;" Every member of the Lord's family is under that same debt.

The primary purpose for our existence is evangelizing the whole world for Christ. His parting wish was that we, "Go. . . 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 (he) commanded. . ." Matt. 28:19-20.

The essential reason for this enormous challenge is that all the world is lost in sin, both Jew and Greek, Rom. 3:9. Since only the gospel of Jesus can save lost sinners it is necessary that His people "Go. . . into all the world, and preach the gospel to the whole creation. (So that) He that believeth and is baptized (can) be saved;" Mk. 16:15-16.

To his apostles, Jesus emphasized the fact that their mission would not be limited to Jerusalem and Judea, but would also extend into Samaria and the uttermost parts of the earth, Acts. 1:8. The church they planted throughout the length and breadth of the Roman Empire had laid upon her the responsibility of making known to all men, "the manifold wisdom of God," Eph. 3:10.

### THE BIBLE IS A MISSIONARY VOLUME

Some brethren cannot understand why others are so excited about mission work. You show me the man or congregation that sees no need to be excited about taking the gospel to foreign lands and I will show you a person or group that reads God's word very little and understands precious little of what they read.

In GENESIS, Abram was called that in him "all the families of the earth (should) be blessed," 12:3. The Hebrews were used by God to touch the lives of many Gentile nations acquainting them with the true God and the true worship of Him.

The PSALMS repeatedly tell of the day when "All nations whom thou has made shall come and worship before thee, O Lord," 86:9.

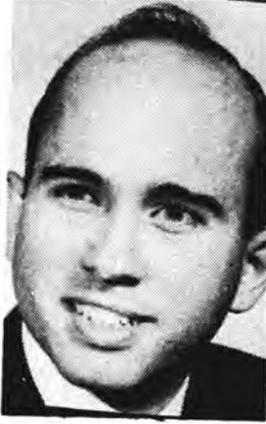
The PROPHETS of Israel foresaw the day when Messiah would come and establish his kingdom to be a haven for all the nations.

The "FOUR GOSPELS" tell of God's Son, sent to save the world (Lk. 19:10) and of Him sending His chosen apostles into all the world to preach the good news to every creature, Mk. 16:15.

The BOOK OF ACTS is a history of the missionary work of the early church. It contains biographies of the first Christian missionaries.

The EPISTLES are mission messages written by missionaries to mission churches and mission workers.

The REVELATION tells of the final victory of Christ over all the forces of the world through proclamation of the gospel to every creature.



JOHN WADDEY

## Languages By Inspiration

JAMES D. BALES

Although Sherrill came to believe in tongues, he was puzzled by the following. FIRST, the interpretations were stereotyped exhortations to stand fast, etc. Why were these more adequate when expressed in a tongue instead of in English? SECOND, interpreters whom he heard used King James English exclusively. Why were the so-called heavenly languages so much like the King James? The author believes this indicates they simply wove together fragments of scripture as they came to mind. THIRD, ". . . there was often no correlation between the length of the message in tongues, and the length of the interpretation." (87) Although some languages are more compact than others, no known language packs into such few expressions so many statements in another language. One speaker used two phrases in the author's presence, and the interpreter used many sentences.

### HAVE LINGUISTS ANALYZED TONGUES?

FIRST, Sherrill taped around forty examples of tongues. The linguists could not identify any of them. One tongues speaker said it was a mistake to try to isolate a language in the tongues, and that when he met the Spirit, the problem would not bother him any more (102-103.) SECOND, Eugene Nida and others have analyzed scores of tongues without finding a human language (CHRISTIANITY TODAY, Nov. 24, 1967, p. 40). THIRD, would Christ have submitted to such close examination? (a) Those who claim to work miracles are inviting investigation. (b) Christ does not want us blindly to accept truth (I Thess. 5:21). (c) He invited Thomas to investigate closely (John 20:24-29). (d) Luke traced things accurately (Lk. 1:3). (e) How can we obey 1 John 4:1-2 and Rev. 2:2 without close investigation? Pentecostals admit that some falsely claim to work miracles, so they must grant that it is right to investigate closely. (f) Unbelievers in Christ were commended for examining what the inspired Paul preached (Acts 17:11). How much more so should we examine uninspired men and those who claim to work miracles today.

### ACTUAL CASES?

In all of his wide reading and contacts, Sherrill thought he found around five individuals who had spoken in human languages. One person thought his name, another thought his Father's name, was called. What about these? FIRST, if the gift of tongues operates today, why is it extremely rare that anyone even claims a human language was spoken? All understood on Pentecost (Acts 2:4, 6, 8, 11). All the tapes which have been analyzed, and all meetings which linguists have attacked, have not produced a case of a known language. SECOND, why are so many unscriptural things done in tongues meetings: such as several praying in tongues at the same time, supposedly under the impulse of the Spirit? (Sherrill, 90-91). Long ago, the Spirit prohibited this (I Cor. 14:26-33.) THIRD, tongues speakers teach some false doctrine. FOURTH, records, radio, TV, motion pictures, newscasts, travel, and the presence of foreign languages in our own country makes it extremely difficult for anyone to keep from hearing at least some snatches of foreign languages. These make an impression. Although we cannot consciously recall these, when delirious or in a highly emotional state some people have repeated what they heard years before. Out of the millions of cases of speaking in tongues in the United States in the last two hundred years, the wonder is not that this may have happened a few times, but that it has not happened more often. FIFTH, we sometimes mis-hear. Out of the millions of cases of tongues, it would be amazing if someone did not think he heard a language, or a name, but it was his own subjective interpretation or mis-hearing of sounds. SIXTH, why do missionaries have to learn languages? Orson Pratt, a Mormon, said the gift was needed to preach the gospel to foreign people (WORKS, 99-100). but their missionaries had to learn the languages (MILLENNIAL STAR, 1854, Vol. 16, pp. 188, 190-191, 223, 236, 254, 257, 365).

Sherrill told of a missionary who was captured by an unfriendly tribe in Africa. On trial for his

life (he assumed), he was given an opportunity to speak after the witch doctor spoke. He prayed, shook violently, felt the Spirit was near, remembered Jesus' statement about taking no thought as to what one was to say, became bold, and spoke words he did not understand, and he was released. FIRST, he did not know what he said. The natives did not tell him he spoke their language. How, then, did he know that he spoke their language? SECOND, a superstitious people hearing a white man--and likely this was the first one they had seen--speaking strange sounds could be impressed even if they understood none of the sounds. Witch doctors have spoken in tongues, and they may have decided this man was a witch doctor. THIRD, the man's wife was sick and he was trying to get medicine for her. Why didn't he or some of his fellow workers have the gift of healing? FOURTH, if he was inspired by the Spirit, why wasn't he inspired at some other time to forsake denominationalism?

Harald Bredesen claimed that in one case a person said he spoke in Polish, and in another case an individual said he spoke in old Arabic (Sherrill, 19-20). FIRST, the author knows of no way to check with these two individuals. SECOND, linguists have checked Bredesen's tongues without recognizing a human language (CHRISTIANITY TODAY, Sept. 13, 1963.) Eugene A. Nida, a linguist with the American Bible Society, analyzed some tapes of Bredesen's tongues and concluded that they were not languages but were ecstatic speech without the essential characteristics of human languages (Letter to the Author, May 13, 1970). Tongues were a sign to convince believers (Mk. 16:17, 20; 1 Cor. 14:22). Why, where he has been checked, did he fail to speak a language known by the listeners? The two individuals Bredesen mentioned must have either mis-heard or Bredesen recalled some foreign words which were stored in his unconscious. THIRD, why hasn't the Spirit--if Pat is right in saying Bredesen has been baptized in the Spirit and is being led and used by God in mighty ways (Testimony No. 30, p. 8)--led him out of denominationalism? He once preached for the First Reformed Church in Mt. Vernon, New York, and now is a minister for a Lutheran Church (TESTIMONY, No. 31, p. 1).

Pat thought he heard Shirley use a Latin phrase in a prayer, and two other phrases were used in the presence of someone else. There were "praise God," "we love you, God," and "I love you, Lord." As much as anything else, this led Pat to believe tongues are for us today. FIRST, Pat does not believe that Shirley's prayer language is composed principally of Latin or of any other earthly language. SECOND, a mutual friend, to whom Pat related this same experience, said it did not sound like Latin to him. THIRD, tongues were a sign to unbelievers (Acts 2:4, 6, 8, 11; I Cor. 14:22). Why have only three phrases been detected in Shirley's frequent uses of tongues? Biblical tongues were not non-intelligible sounds with three intelligible phrases on two occasions. FOURTH, tongues were not primarily for personal devotional services, but to convince unbelievers and edify believers (I Cor. 14:4-6, 22, 27, 28). FIFTH, likely we forget nothing beyond the possibility of recall under some conditions. At times scenes, which the author saw only once decades ago, have flashed across his consciousness. It is almost impossible today to escape hearing some foreign languages. The author has heard portions of Catholic services in Latin, and some songs in Latin. To an untrained ear some expressions in languages which are akin to Latin--especially French, Italian, and Spanish--may sound alike. Praise or glory to God is in the Mass. People in a highly emotional state may use words which have been recorded in the unconscious. SIXTH, Shirley has spoken enough times in tongues that it is not surprising that some instances may occur where some of the sounds may sound like words in some language. The day the author wrote this statement, but when he did not have it on his mind, he heard a bird singing twice--as clear as a bell--DDT, DDT. He did not think the bird was pinpointing one aspect of the pollution problem. Who has not heard "bob white" sung in the meadow? SEVENTH, one mis-hears at times. In some cases, when the

(Continued on Page 4)

## The Sin Of Rejecting Christ

(Continued from Page 1)

the cross bearing our sins. He has not changed, but is the same yesterday, today and forever. (Heb. 13:8.)

## Reversed Strategy

(Continued from Page 2)

I have recalled this when thinking of our strategy in reaching the lost. For the most part we are saying to the alien sinner, "Come over here and I'll pick you up." Certainly some of us have been stirred and are going to FIND the lost, but for the most part we have become a people more intent on services than on serving. We have become involved in being an audience rather than finding one ourselves. We are saying, "Come" while Jesus is saying, "Go." We are inviting people to come to a service rather than inviting them to the Savior. We are looking upon our buildings as sanctuaries rather than as workshops.

Certainly there is nothing inherently sinful about having a place to meet-a building-but many are becoming concerned about our priorities when building notes can run as high as \$3,000 a month while comparatively little is spent reaching the lost through methods of penetration. Many congregations are seeing the need of using their buildings more than three times a week, and this is good, but isn't the personal encounter with people FIRST, still the best way? If people are hesitant about religion anyway, and afraid of a new group, then isn't it logical to become acquainted through a study in their home and then after several associations with the gospel bring them to the building for an assembly with the saints? Their fears would be partially allayed and their appetites partially whetted, and they would be somewhat prepared for the meeting with other Christians.

We will see a new day in reaching the lost when we can stop associating salvation in Christ merely with the geographical limits of a building site or that building's four walls. We will see souls won as never before when we see that "personal evangelism" is not just a program of the church, but it IS Christianity, its heart and core! Every Christian is a soul that has been cleansed by the shed blood of Jesus and one who is intent on telling another where he may find these blessings. As someone has said, it is not telling WHO we are but WHOSE we are!

Jesus has something to say to everyone we meet every day. The neighbor next door, the classmate at school, the homemaker friend whom we meet at the store or in the beauty parlor or at the PTA meeting, and the farmer on the tractor in the field, all of these have needs that Jesus can meet. We must reach them with that news!

It seems that congregationally as well as individually we are more and more content with the idea of "Come over here and I'll pick you up."

In many communities the sinner is not exposed to the gospel or to any opportunity to ask about it. Congregations must see that the seed is planted and not vote down particular methods until all are excluded and the seed is not sown. Whether by newspaper, through correspondence courses, over radio and television, by exhibits and reading rooms, or by posters and billboards, the congregation must make an effort at penetration. If it does not is it any wonder that we are hearing that the church is merely "keeping house" and has become a mere "worship society"? The gospel must penetrate before it can preserve. Let us really believe that the gospel is for every man and see a soul every time we see a person. Let us not limit the gospel's power by our reversed strategy.—Bob Mize, 4920 47th, Lubbock, Texas 79414.

## Languages By Inspiration

(Continued from Page 3)

statement was repeated, the author understood easily why he had mis-heard. The author believes the three brief Latin phrases were either picked up unconsciously by Shirley, or that in the numerous sounds she makes in speaking in tongues, the three phrases showed up—one on one occasion and two on another—which sounded like Latin. EIGHTH, if she spoke a foreign language at length, her teaching would still have to be tested.

Dr. Donald Liedmann said he heard Demos Shakarian, President of the Full Gospel Businessmen's Fellowship International, pray the following in ancient Aramaic: "Dear Lord, I thank you for the years I have been privileged to serve you. Forgive me Lord, for the shortcomings that I have, and please let me serve you even if I am a little man." (VOICE, Jan.-Feb. 1970, p. 12). The author is trying to get additional information on this case, but at this time he evaluates it as follows: FIRST, this could not have been a devotional exercise of tongues which enabled one to more adequately express what was in his heart. The prayer is just as adequate in English as in Aramaic. It must be viewed, therefore, as a sign. If they have the Biblical gift of tongues, why are the claims, of a human language being employed, so very rare? SECOND, this message, which could have been stated without any gift, was hardly something for the edification of the church "by way of revelation, or of knowledge, or of prophesying, or of teaching" (I Cor. 14:5-6). THIRD, Dr. Liedmann said an interpreter was present, but he had been unable to locate him. The author does not know whether the interpreter gave an interpretation, or whether it harmonized with Liedmann's. If he did not give an interpretation he failed in his duty, or Shakarian should not have spoken in tongues. FOURTH, Liedmann said that ancient Aramaic is spoken by a few people today, as he has heard it. However, as far as the author has been able to learn, no one today knows what ancient Aramaic sounded like. FIFTY, Shakarian said he did not know Aramaic or any language similar to it. Liedmann thinks that ancient Aramaic sounded somewhat like Hebrew. The author is trying to find out whether Shakarian may have heard a prayer in Hebrew—the prayer was one an unconverted Jew could have prayed, for it did not specifically mention Christ—and in a highly emotional state it came back into his consciousness. Shakarian's rendition may have sounded like the Aramaic Liedmann knows. SIXTH, Liedmann may have mis-heard. SEVENTH, if Shakarian has the gift of tongues, why are there not numerous occasions in which he speaks in a language? If he has the gift of Aramaic, others should be able to verify it. He has spoken in tongues at least from the time he was thirteen, when he spoke for four hours on one occasion (Morton T. Kelsey, TONGUE SPEAKING, N.Y. Doubleday & Co., Inc., 1964, p. 87). It would be amazing if in all these years someone did not think that he said something intelligible on at least one occasion. EIGHTH, if the gifts of tongues, revelation, and prophecy have been manifested in the Shakarian family since 1880, why is it that the Full Gospel Businessmen's Fellowship, which Demos Shakarian founded as a formal organization in 1953 (Kelsey, 86-88), does not care what church you belong to, and does not set forth the New Testament teaching on baptism? NINTH, Shakarian spoke at a meeting where Kathryn Kuhlman preached. Whyd didn't Shakarian, IF he spoke by the Spirit, rebuke her in harmony with Paul's instructions in I Cor. 14:33-35? When the author asked Dr. Liedmann how he harmonized her preaching with I Cor. 14:33-35, he replied that the author's question was a carnal one. IF the author understands what he meant (and he has written to try to find out), he meant that these were spiritual matters and in Christ there is neither male nor female. However, we must acknowledge that what Paul wrote was the commandment of God (I Cor. 14:37). The same Paul who penned Gal. 3:26-29 also wrote I Cor. 14:33-35.

At this stage of the investigation of this case—and Dr. Liedmann has not yet replied to the author's additional enquiries as he may be out of the country—the author is not certain of the correct explanation. However, he is confident that it is not the work of the Spirit. If it were, Shakarian would know that tongues were always languages, every case would actually be a language known to some men instead of unintelligible sounds, and they would not teach doctrines of men. The author is convinced there is a natural explanation. He would exhaust all possible natural explanations before he would conclude that it was a direct work of the devil. Nothing the author has heard or read has been sufficient to accredit modern tongues as the work of the Spirit.

## Friday Night Training Class

GUS NICHOLS

On the night of October 9th we started the 38th year of our training class at the Sixth Avenue Church of Christ. Last fall and winter we had about 100 men, women and children enrolled in the class, 47 of them received certificates of recognition for faithful attendance, good work, etc.

WE OPENED THE 6TH MONTHS COURSE THIS WEEK ON FRIDAY NIGHT AT 7 O'CLOCK, WITH 40 ADULTS PRESENT, BOTH MEN AND WOMEN. The course is intended to be for the special training of all who come. The aim is to equip with outlines, thoroughly studies, all who come that they may do a more effective work in the church where ever they live, love and labor.

Some of those who attended come from Florence, Alabama, and Amory, Miss., and as far away as Cedar Town, Georgia. Of course, the main body of them are from our own county.

But we invite you to come every friday night that you can, and share these good things with us. Three Bible subjects are discussed at each weekly session. AND OF COURSE, THERE IS NO COST TO ANYONE, EXCEPT AS HE MUST PAY HIS OWN TRAVELING EXPENSES. Preachers, elders, deacons, Bible class teachers, song directors, AND ALL WHO COME will be greatly profited by regular attendance. The invitation is unto YOU, and YOU, and YOU!

## School Of Preaching For East Tennessee

JOHN WADDEY

The elders of the Karns congregation of Knoxville, Tenn. have announced their plans to launch a school for the training of gospel preachers in February of 1971. Clyde P. Findlay of Houston, Texas will move to Knoxville in October to serve as director of the program.

Bro. Findlay is presently on the faculty of the school of preaching of the Lindale church in Houston. He is well-qualified educationally; has directed a Christian school and has done considerable mission work in Great Britain and here at home.

The school will offer a full-time program of day studies in Bible and related subjects with a heavy emphasis on mission work. The churches in eastern Tennessee, Kentucky, Virginia, West Virginia, the Carolinas and Georgia will be served by the school. Students from other areas will be accepted.

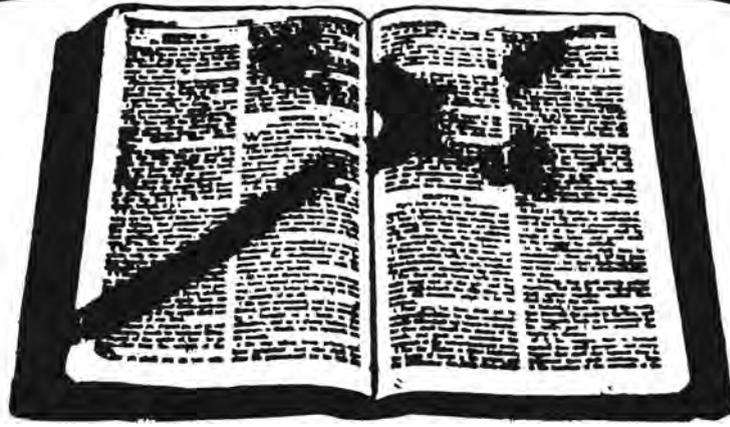
John Waddley, minister of the Karns church will assist in the teaching, as will Jim Waldron who will soon return from Pakistan. Other faculty members will be announced at a later date.

Tuition will be free, but the students will have to seek out their own personal support. It is hoped that regional congregations will cooperate in the support of worthy men and make use of their talents.

Those desiring more information about the school and its curriculum should address correspondence to the Karns Church of Christ, Rt. 20, Beaver Ridge Rd. Knoxville, Tennessee, 37921.—

**The Southeastern School of Preaching Now Open**  
The SOUTHEASTERN SCHOOL OF PREACHING, FLORENCE, ALA., is now going at full speed. The school is reported to be operating with about the usual number of students, and with a fine staff of teachers. (More later)

# WORDS of TRUTH



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

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

VOLUME 7

FRIDAY OCTOBER 23, 1970

NUMBER 42

## "Seek Ye First The Kingdom of God"

The Sermon on the Mount should occupy the first and foremost position of all sermons delivered. It was presented by the prince of all preachers, Jesus himself. This sermon serves as the constitution or the "Magna Charta" of the kingdom of heaven. The spiritual principles which find their culmination in the Reign of Heaven are set forth in brief form in this majestic message.



ROBERT R. TAYLOR JR.

The Lord clearly delineates not only the type of citizens which this spiritual movement would seek but what attitudes should constantly prevail among kingdom subjects. The basic attitude of each kingdom citizen is solidly established in Matthew 6:33. The short but comprehensive verse says, "But seek ye FIRST THE KINGDOM OF GOD, and his righteousness; and all these things shall be added unto you." Among God's people today this is perhaps the least practiced verse of the entire Bible. Some give lip service to it while others treat it as though it were not even in Holy Writ. But happy is that segment of God's people who have found deep joy and radiant happiness in seeking a daily translation of this passage into the very fiber of their spiritual being.

### AS APPLIED TO ALIEN SINNERS

Alien sinners should seek first the kingdom of heaven. Were this always the case they would obey the gospel just as quickly as its life-giving message is brought to bear upon their unregenerated hearts. Procrastination would not become the sly thief of their souls. The love for earthly pleasures and secular gadgets would not close the door to their admittance into the heavenly kingdom. Hindering relatives and interfering friends would lose their power in keeping sinful souls away from the ark of spiritual safety. No excuses would be forthcoming if aliens were really seeking first God's kingdom and his righteousness. They would not quibble over the necessity of obedience or reject the plainly revealed connection between baptism and salvation. Their only question would be "Lord, what wilt thou have me to do?" (Acts 9:6.) They would not tarry when some modern Ananias said to them, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) In imitation of the penitent Saul they would arise and be baptized. (Acts 9:18.) Even as the jailor did they

would seek salvation the same hour of the night. (Acts 16:33.) Like thousands of New Testament people who sincerely sought and found the Lord they would obey the gospel of Christ with dispatch.

### AS APPLIED TO CHRISTIANS

The Sermon on the Mount was delivered to the disciples of Jesus. (Matt. 5:1.) Matthew 6:33 is thus addressed to disciples also. The Lord's people are to seek God's kingdom first and his righteousness is to be of top priority. We cannot put pleasure first and obey Matthew 6:33. We cannot put jobs first and obey Matthew 6:33. We cannot put family and friends first and obey Matthew 6:33. When we put self first, the church is relegated to an inconspicuous place in the background. But where lies the church in the hearts of many brethren? It is behind self, job, home, family, sports, friends, pleasures, etc. The church does not even rate in the first five of "What's What?" in the lives of many so-called Christians. They miss more of its assemblies than they attend. The church is not in their prayers. Its future does not lie upon their hearts of concern. They have never been interested in leading lost souls into its spiritual domain. They care nothing about its history, its present status or its future aspirations. The faith which forms the foundation of the church, the Christian graces which form the superstructure of the church and the heavenly aspirations which serve as the roof of the Christian system are of but little concern to those who have decided to major in minors and minor in majors. The church occupies little or nothing of their social conversations. They have not gotten up in time to attend a Sunday morning Bible Class in years. Attendance at the Sunday evening service is as far from their secular minds as anything could be. They are strictly the "show me" group as far as attendance at the Mid-Week Bible Study hour is concerned. We concur with Brother E.R. Harper who once stated in our presence that the "show me" people are already lost unless they repent of this attitude. These are the people, as a rule, who never support regularly the various services of the gospel meeting. Other things are of greater concern to them. There are two great tragedies herein outlined. One is that such people are seriously endangering their own salvation by putting any and everything ahead of God's kingdom. The other is that this attitude is being passed on to their offspring. "Like parents, like children", even today, is more than just a passing phrase. When parents fill their whole life with secularism children are going to be influenced in a similar direction.

Paul said "the care of ALL the churches" rested upon his burdened heart. (2 Cor. 11:28 Emphasis

added.) With too many today the care of NONE of the churches rests upon them. With others they care only for the home congregation and have no interest in any other group of God's people whether it be in the county, state, nation or the world. The home congregation could go out of the threefold work of evangelism, edification and benevolence and some would not even know of its demise nor would they care.

Shame, shame on any professor of Christianity who is not seeking the kingdom of God first. Unless those guilty charge there will be an eternity to reap the grievous consequences of this unwise action.

What changes would come into our lives as individuals, into our family's life or into our home congregation if we were really seeking first the kingdom of Christ and his holy Father above? The sky would be entirely too low to serve as a ceiling for what each congregation could and would do if ALL Christians believed and practiced Matthew 6:33.

## Jesus As A Miracle Worker

GUS NICHOLS

A miracle is an event, or an effect, in the physical world deviating from the known laws of nature, or transcending our knowledge of these laws." (Webster.) In other words, that which is done by Deity apart from natural laws may be called a miracle.

Those things which are accomplished as a general and universal effect of natural law are not miraculous. It is not a miracle for cotton seed to produce cotton, nor for wheat to produce wheat. This is natural and the result of the operation of the general and well-known laws of nature established by Jehovah when he declared that every seed should produce after its kind. (Gen. 1:11-12.) In fact, it would be a miracle for corn seed to produce cotton, or anything but corn. It is physically and morally true, that "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7.) Without God doing anything more to the seed, than he has done in creating and controlling it by his laws of nature, the seed will produce after its kind, if it produces anything at all.

God honors his laws of nature, after all things are created and set in motion and made to function after the due order. Except in rare instances, for special divine purposes, God does not set aside his natural laws and work a miracle. God has always kept the miraculous to a

(Continued on page 4)

## WORDS of TRUTH

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GUS NICHOLS Editor  
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## Doctrine And Unity

Nothing was closer to the heart of our Lord than Christian unity. He was called, "The prince of peace". (Isa. 9:6-7.) Speaking of Christ, Paul said, "He is our peace." (Eph. 2:11-16.) He reconciles both Jews and Gentiles in one body, so "Making peace." (Eph. 2:16.) His kingdom is called the kingdom of "Peace". (Rom. 14:17.) His gospel is called, "The gospel of peace." (Rom. 10:13-17.) And Christians are to be, "Peacemakers." (Mat. 5:9.)



GUS NICHOLS

But the Christian must not compromise the truth in order to be at peace with others. (Mt. 10:34-37; Lk. 12:51-53.) He must believe, teach, love and obey the truth whether or not others like it. He is to be at peace with others only so long as they will let him believe in Christ, love and follow him. Any other unity would not be "The unity of the Spirit", (Eph. 4:3), but a union based on false teaching and false practice. The Lord wants all to be united upon faith in Christ and obedience to his will. (1 Jn. 1:7.)

In all matters of SPECIFIC AUTHORITY, our unity includes UNIFORMITY in all things. We are to believe the same gospel facts, obey the same commands, and trust the same exceeding great and precious promises. In specific requirements, "God is no respecter of persons." (Acts 10:34; Rom. 2:4-11.) They must all accept and follow the one, "Way of salvation", perform the same items of worship, and practice the same revealed principles of Christianity.

The faithful Children of God are to mark and avoid those who cause divisions contrary to the true doctrine. (Rom. 16:17-18.) They are to abide in the doctrine of Christ. (2 Jn. 9.)

But in matters of GENERIC AUTHORITY, true Christians are to be united (in some instances,) in matters of DIVERSITY, and are not to insist upon UNIFORMITY. One congregation may meet in a frame building, while another meets in a brick structure. One may have a baptistry in the building, while another may not. One may use only one cup, while another uses individual cups. One may have simultaneous Bible classes, while another has only one class. One may support an orphan home, and another may care for the poor in some other way. One may use a certain song book, while another uses a different book entirely. One may have a vacation Bible school, and another may not. One church may have a program of gospel over radio, or TV, while another does not have such. There is room for unity and diversity under generic authority--that is, in such matters as are in the realm of human wisdom and

expediency. Whereas God made no law regulating such matters, man must not make any, either positive or negative.

Actually, we are not divided over Bible classes, but over the false doctrine that no church in the brotherhood may have such classes. Proper unity in the brotherhood is to be had by letting each church decide for itself how it will do its teaching, whether or not it will have individual cups, use a baptistry, own a meeting house or rent one, etc. For a half century we were united on the orphan home, by each church exercising its autonomy and choosing its own method of doing its work of caring for the poor, and for widows and orphans. But false teachers went out to convert the churches of the brotherhood against classes, literature, women teachers of any classes, the baptistry, individual communion cups, the local preacher, etc. This false doctrine is what has caused the division.

If we were to begin teaching the brotherhood that all churches must have such things, as suggested, or they could not be "churches of Christ", we would be guilty of causing division, for such things are matters of liberty, and expediency, and not bound upon all by specific authority. It is a sin to teach that such things must be used and practiced, and it is a like sin to teach that they must not be used. God left such things in the realm of human liberty, choice or option, and we must all leave them where he left them. We must not change generic law into specific law. Neither may others forbid such things and thus change a matter of liberty into a matter of law.

But we are often told that we should give up all matters of mere expediency in the interest of unity and peace. But Paul refused to give over to the lawmakers for a single hour, that the truth of the gospel might remain with us. (Gal. 2:3-5.) He said it was doctrines of devils for some to teach against marrying, and forbid the eating of meats. (1 Tim. 4:1-5.) These things were in the realm of liberty, or expediency, and must be left in the realm of silence, as God left them.

Those liberalists who change specific law into generic law, and treat the commands and specifications of God as though they were matters of liberty, and also those radicals who make laws for God in the realm of liberty, are causing division contrary to the doctrine of Christ, and are to be marked and avoided, for they serve not Our Lord Jesus Christ. (Rom. 16:17-18.)

## Witness Through Tongues?

JAMES D. BALES

Was witness borne by the Holy Spirit to Pat Boone through the baptism of the Spirit and the gift of tongues? Immediately after claiming these experiences, Pat said, "How can mere human words convey the soul-cleansing thrill of communicating so intimately with Jehovah God, 'His Spirit bearing witness with our spirit, that we are the children of God!'" (Romans 8:16). FIRST, it was doubtless an emotionally thrilling experience, but whether it was God's way of cleansing his soul is another matter (Acts 15:9; 1 Pet. 1:21).

SECOND, if this was the way the witness was borne, how did Pat know he was a Christian for over twenty years before this? He said during this time he had been a Christian, and there were "times when I was so grateful for the knowledge that I was truly a Christian. . ."

THIRD, in the author's book on THE HOLY SPIRIT AND THE CHRISTIAN there is a long discussion on "The Witness of the Spirit". Here was briefly mentioned the following: (!) Rom. 8:16 does not say the witness is borne through a still small voice, or through the baptism of the Spirit and the gift of tongues. I does not say HOW it is done. We must learn this from other passages. (2) We can know God's mind on sonship only through what the Spirit has revealed through inspired men (1 Cor. 2:10-13; 1:18-21; Acts 18:4-8,11; Eph. 3:4; 1 Pet. 1:12; Jude 3). (3) Rom. 8:16 does not say that the witness is borne TO our spirit, although the Spirit does through the Word bear witness to our spirit. Rom. 8:16 speaks of two witnesses--our spirit and the Holy Spirit. "With," refers to joint witness. When the two

witnesses agree we know we are God's children. The Spirit through the Word has borne witness testifying what one must do to become and to remain a child of God. The Spirit knoweth God's mind on this matter (1 Cor. 2:10-11). The spirit of man, which knoweth the things of man (1 Cor. 2:11), knows whether man has done what God requires. When our spirit witnesses that we have done, and are doing, what God's Spirit says we are to do to become and remain children, the two witnesses agree and we know we are God's children. We know this not by feelings, but by faith in God's word. For us to demand more than His word in order to know that we are accepted by Him, is to doubt the integrity of God by doubting His word. If we say that we do not doubt God's word, but doubt the integrity of our own spirit's witness, we are doubting God's word which clearly says that THE SPIRIT OF MAN CAN KNOW THE THINGS OF A MAN (1 Cor. 2:11). Furthermore, if we cannot trust our own mind and spirit, how could Pat trust his mind and spirit so that he knows he sought sincerely the baptism of the Spirit, that he knows that he got some kind of experience, that he knows the experience was from God, that he knows he was communicating with God, and that he knows this was the witness of the Spirit? He affirmed or implied all these things. He wrote, immediately after quoting Romans 8:16, that: "All I KNOW is that I was praising God, loving God, thanking God, and worshipping God, completely free of the restrictions and limitations of my finite mind. I KNEW what I was feeling, and God knew what I was feeling, so what need was there to self-consciously struggle to put my feelings into English words? The Holy Spirit was taking care of the vocal part of it, just as God promised He would! (Romans 8:26)." (TESTIMONY, No. 30, P. 10. Italics by J.D.B.) Pat had to use his finite mind to conclude these things were from God, and that he was free from the restrictions of the finite mind. Since Pat did not know what he was saying how did he KNOW he was thanking God? If he cannot trust his own mind, how could he know what he was feeling and doing?

FOURTH, if Rom. 8:26 applied to Pat's speaking in tongues, why was Pat uttering the unutterable? In what sense could Pat's singing "a thrilling new song" be a case where "the Spirit himself maketh intercession for us with groanings which cannot be uttered." Pat was NOT GROANING and he was UTTERING. If Pat had the miraculous guidance of the Spirit, he would not have misapplied this scripture or Rom. 8:16. Romans mentions the creation's groanings, the Christian's groanings, and the Spirit's groanings (Rom. 8:22-23, 26-27). These three are three different groaners and groanings. Paul did not say that the Spirit's groanings are unutterable groanings which the Spirit utters in and through us. They are the Spirit's groanings as He intercedes FOR US. (Rom. 8:26-28).

FIFTH, if speaking in tongues is proof that we are children of God, most of God's children never have witness borne to them that they are God's children. All never did receive the gifts of tongues. ". . . to ANOTHER divers kinds of tongues. . ." ". . . do all speak with tongues?" (1 Cor. 12:10, 30). Since all do not, then on Pat's logic the Spirit fails to bear testimony to most of God's children that they are His children.

SIXTH, if George Otis, who persuaded Pat to ask for the baptism and to start speaking and singing in tongues, had the gift of interpretation will he please let us know what Pat said? If he did not have the gift of interpretation, will Pat let us know why he violated the Spirit's instructions and used the gift in the presence of one who was unlearned and did not understand what Pat was saying? If Otis did not know, then so far as Otis was concerned Pat was "speaking into the air," Pat was a barbarian to him, Otis was not edified, Otis was uninstructed and unlearned and could not "say the Amen at thy (Pat's) giving of thanks, seeing he knoweth not what thou sayest." (1 Cor. 14:9,11,16-17, 19). The "Spirit" which guided Pat in this was quite different, as the above show, from the Spirit who guided Paul. If Pat had the inspiration of the Spirit, and the gift of tongues, as

(Continued on page 4)

# East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY OCTOBER 23, 1970

Another month has passed and we have been in East Africa for nine months. If the next three years go by as fast as the last months we'll be back in no time at all. This last month has brought the work in the Eastleigh section of Nairobi into a new phase. We have now begun regular Sunday meetings.



**BERKELEY HACKETT**

We were allowed by the City Council of Nairobi to use a social hall for our work. This hall is not a block from the market place where we have been doing our street preaching. We had been carrying on this street evangelism for some three months prior to the time we started church services there. We have had to this date four meetings in the Eastleigh Hall (pictured) and have had 30-35 in attendance each meeting with baptisms right along.

The work here in Nairobi is in sharp contrast to the work upcountry in the 'bush'. It seems to be easier to attract the upcountry people while here in the city it is harder to get a good start. This plus humanitarian purposes such as teaching technical and agricultural skills and medical work is why most missionaries who come to Africa go to the most primitive areas. This has a lot to be said for it in that more converts are generally gained, yet there is something to be said for city work too. For example Nairobi is the hub of the country. A strong church here would aid church growth elsewhere as well. Also Nairobi is growing daily. Soon it will be a city of one million souls. It seems that Nairobi is attracting most of the finer talent, and most educated people in the country. To these people who have education and ambition the 'bush' holds little promise. So they come to the city, and here we hope to reach them with the Gospel. In the main the Nairobi work is like the work in just about any big city in the world.

We have received a package of used clothing from some of the children in the Goodlettsville, Tennessee congregation. These articles were sent as free gifts to be given to some of the needy that we encounter in our ministry. We thank the children and teacher involved in this and hope that it will lead to long lives of involvement in the Lord's work for each of them. I understand that some others have sent some packages also. When they arrive (it takes three months by boat from America) we will acknowledge them.

The pictures this month mainly concern the work in Eastleigh section of the city. Note especially the pictures of brothers Frederick Mbane and John Galiya. These two brothers have been real pillars in this work; both doing a great deal of the preaching and teaching. These are two natural leaders and will, I'm sure, be of much greater benefit to the local work as the years pass by.



*Brother Fredrick Mbane one of our main stays in the Eastleigh work. He is pictured here preaching in the service at Eastleigh.*



*Brother John Galiya preaching. Brother John has been of great service to us at Eastleigh.*

I'm going to write less this month to make room for the extra pictures. Remember us and this work in your prayers. We thank all the individuals and congregations who are making this work possible. May God bless and keep you till we can meet you and thank you face to face.

*The Hacketts*

Cordova Church of Christ	25.00
Cottondale Church of Christ	50.00
Dilworth Church of Christ	25.00
Dora Church of Christ	25.00
Eldridge Church of Christ	15.00
Goodsprings Church of Christ	25.00
Hoover Church of Christ	200.00
Midway Church of Christ	70.00
Millport Church of Christ	50.00
Mt. Harmony Church of Christ	10.00
Oakman Church of Christ	20.00
Parrish Church of Christ	20.00
Pea Ridge Church of Christ	15.00
Pleasantfield Church of Christ	10.00
Robinwood Church of Christ	25.00
Tarrant Church of Christ	50.00
Townley Church of Christ	20.00
Whitehouse Church of Christ	25.00
Zion Church of Christ	15.00
6th Ave. Church of Christ	200.00
Mrs. Hermon Moon	25.00
H. L. Holley	2.00
Herman King	5.00
Roscoe Kirkpatrick	10.00
S. G. Barker	10.00
Max Barker	40.00
Paul R. Davis	5.00
Farley Geddie	5.00
Richard K. Mauldin	10.00
T. H. McDow	10.00
Mary Frances Myers	10.00
Mary Ellen Noel	10.00
Bruce Odom	5.00
Sterling Pate	5.00
Wilma D. Smith	5.00
Myrlee Terry	5.00
Dorda Webb	5.00
Mrs. Clyde Welch	6.00
Edith Yerby	2.00
Total	\$1,165.00

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## EXPENSES

Salary	\$600.00
House & Utilities	175.00
Auto	42.00
Postage	26.00
Land Rover Payment	150.00

Total \$991.00

Received Via Sixth Ave., Jasper \$1,000.00



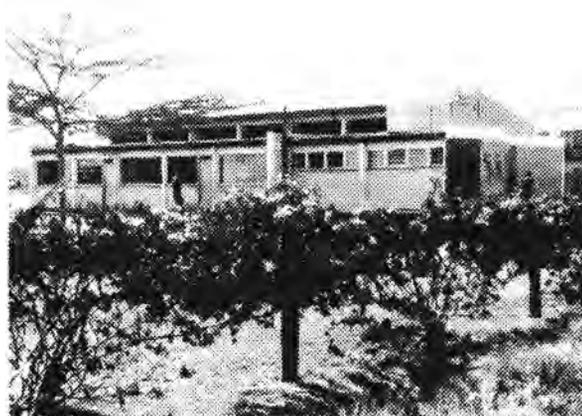
*Wayne and Florene Smalling missionaries who have just joined our work here. They hope to work in Westner, Kenya.*

## CONTRIBUTIONS

Adamsville Church of Christ	25.00
Brookside Church of Christ	20.00
Central Church of Christ	50.00



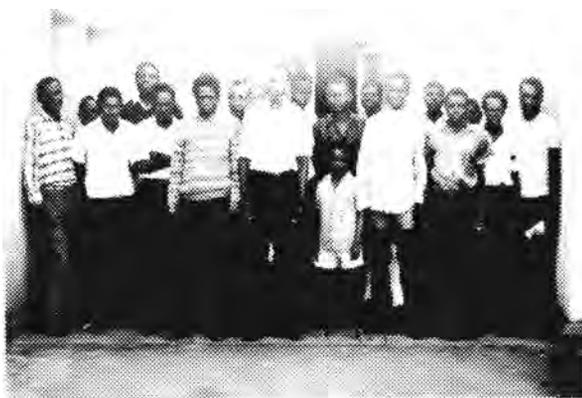
*Brother Van Tate working with the church in Kenya under the oversight of the White Station Church of Christ in Memphis.*



*This is our meeting place in Eastleigh section of Nairobi. It is a social hall built and maintained by the city of Nairobi.*



*Street preaching at Eastleigh section of Nairobi. I'm so much taller than these people that I feel like a gaint.*

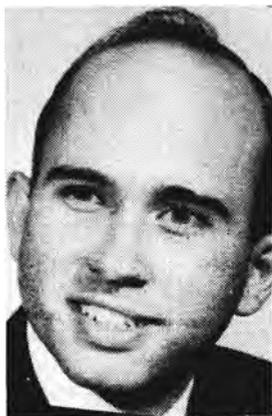


*Some of the congregation at Eastleigh. We have been having 30-35 in attendance.*

Jesse Ferguson,

## A Voice of Concern

From scattered quarters, we hear brethren assailing the pioneer preachers of the church and asserting their freedom and liberty from "brotherhood" conformity. Some of our pseudo-intellectuals feel they have something new to tell us, new concepts and insights. When rejected, several of these disciples have renounced the Church of Christ. Some lost all their religion while others joined denominational churches.



JOHN WADDEY

While thumbing through the Millennial Harbinger of 1855, I found a story that would make a very appropriate chapter for the book, "VOICES OF CONCERN." In fact, it seemed to me that the contributors to that book had "stolen some old thunder."

The article is entitled "The Fall of Mr. J.B. Ferguson." He was a preacher for the church in Nashville from 1847-1856. "He was both eloquent and brilliant and he knew it. Flattery fell abundantly on his head, and he grew vain and proud, losing at the same time his spirituality". EARL WEST, SEARCH FOR THE ANCIENT ORDER, Vol. 1, page 261.

Having recently read both VOICES OF CONCERN and Ferguson's apology, I find the likeness of content and spirit striking. Hear him:

"... in March, 1847 (I) as pastor, took charge of that congregation. During the five succeeding years the most flattering success attended our ministry, and it was decided to erect a more commodious edifice." (Those of his stripe usually feel the need of telling the world of their greatness and success.)

"... We defined our position upon their charges of HERESY and INFIDELITY by showing our independence of all Church creeds, WRITTEN or unwritten and our views upon Unitarianism, Universalism and Spiritualism. . ." (Through the years, a certain type of men have protested an unwritten creed in the church especially when charged with heresy!)

"I speak plainly: man was not made to be subservient to religious or any other associations, and when they prescribe his NATIVE INTEGRITY BY RULES FIT FOR HIDEOUS BROTHELS, it is better for religion and morality to break up. Political movements in religion are criminating and desolating scourges of the world. Every man that enters his house is my brother, let him be more or less worthy." The complaint of mind-control and political power in the church is still a favorite smoke screen of those walking the paths of apostasy. Seamy adjectives to describe ones revulsion to the rules of the church is still a favorite mode of expression. It is proper to say that then as now the only rule for the church was the Word of God. Hence, he says it was "fit for hideous brothels."

"The dome of God's Temple includes all mankind, and there is no door into or out of it, NO ACCESSIONS OR EXCLUSIONS, and no knocking for admission into it. We go in and come out without our choice; for whomsoever God creates and vivifies, He, and not man, admits." (In his broadmindedness, he would claim religious brotherhood with all mankind, regardless of their faith or practice.)

"Thanks that a common end and destiny awaits us all. . . We would plant no dissension by stirring up "Divine Wrath;" we would not stir up the offensive acts of old comrades to contaminate others; but with pitying affection will declare, that we have no selfish heaven or hopeless hell." (His type always pleads innocent to schism after they have wrecked the church about them.)

"... the world is my church; mankind are its

members; forms are the rights of the heart. If I comply with your ordinances, or if I do not, you perceive clearly my position. I once admitted your ceremonials, but now they are dead; your organizations ceasing to act, is not NOMINALLY, but REALLY DEAD, under my teaching in this house." (He was certain the Church of Christ was on its death bed, after all he was leaving. Would he not be chagrined to see the church today? No doubt, he would be disappointed.)

"The human mind is bursting the shackles of a superstitious tradition favoring religious dogmatists." (Over and over we hear this type of disenchanting preacher predict that every "intelligent" person will reject the restoration concept. Really it is but the fond wish of his imagination.)

"In our day, God is rearing up a temple whose sun-light will teach you to know, be free, be candid, be a man and think, feel, and act for the day in which you live." (He called for a movement in new directions that would be RELEVANT to 1855: That seems vaguely familiar, does it not?)

"I know religiously but one church--the world of intelligences constitute my church, and the human race are its members, whether appearing as men or as angels, and ITS ONLY ORDINANCES ARE THE DICTATES OF THE HEART." (Human wisdom and conscience was set above all other authority.)

"We are free to serve any society seeking our labors of their own accord. We pay no servile respect to the doctrines of antiquity--even 5,000 years consecrates the Bible no further than the truths developed in such books." (He felt free to share his ministry with denominational churches and not limit it to narrow confines of one church: Do you suppose he called it "dialog?" He refused to be bound to the doctrines of the old paths of the first century.)

"Even Mr. Campbell, who worries his disciples of the "Reform of the 19th Century" with the FLIPPANT heraldry of faith, repentance and baptism for the remission of sins. . ." He must have read some of our church bulletins and the VOICE OF CONCERN! It is remarkable the way this element always attacks great men of the past when they reject a doctrine. I wonder why they do not attack the scriptures these pioneers preached? But that would be obvious.)

"What heathen idolatry can be compared with such absurdities, such blasphemous teachings?" (When he viewed the brotherhood's affirmations on the reality of Satan and Hell, and yet the denial of the possibility of communicating with the righteous dead, he grew white with rage. This reminds me of the way some of our present day prophets react to our stand against modernism, denominationalism and the like.)

"The pentecost of the "reformed church" is a penitent due to Demons. My church will yet love those who deliver it from separating strife and narrow bigotry." (The great growth of the church was, he charged, because people were afraid of the devil. Come to think about it. . . I still hear some complaints about preachers preaching on sin, death, judgment, hell and the Devil. Perhaps they sprouted from his stump.)

"In spirit communion we heard the voice of the Lord God, as did the FABLED ADAM. . ." (He thought God was talking directly to him. For those who feel the Holy Spirit speaks to them, he should be a welcomed guest. And there is the FABLED Adam. The liberal who views the first 12 chapters of Genesis as fable has nothing new. . . he is 113 years behind J.B. Ferguson.)

"We must learn to know man in one brotherhood, though in many families. . ." (He could have been an associate editor for the monthly from St. Louis with a line like this.)

"Self-knowledge is the consciousness of the Divinity in ourselves, for as we are so is God in us. . . Let the scope of man's thoughts embrace the Divine germ of spirit growing in his system." (I offer this to let you compare it with the vague meanderings of the present. A marvelous similarity.) All the above-quotations were from THE MILLENNIAL HARBINGER, 1855, page 636-640.

The man whose words we have considered came to Nashville and found a congregation of some 600 members. In 10 years, "the church was wholly

broken up, and disbanded; so that when a call was made by a few who desired to renew the worship according to the old faith, . . . only fifteen or twenty at first responded to the call." J.E. Scobey, FRANKLIN COLLEGE AND ITS INFLUENCES, pages 45-50. Moreover, he led many other congregations off with him. True to his colors, he soon went into universalism and finally quit preaching altogether. He died in obscurity. H.L. Boles. BIOGRAPHICAL SKETCHES OF PIONEER PREACHERS, page 190.

Had not Alexander Campbell publicly exposed Ferguson's error, likely he would have swept the greater part of the southern churches down the road of apostasy with himself.

The lessons are obvious:

1. We must constantly try the spirits, I John 4:1. We must take heed what we hear, Mk. 4:24. No matter how highly respected a preacher may be, our faith must go beyond him to God's word.

2. Public exposure of doctrinal error is the only way to stop a false doctrine that is being publicly promoted, Rom. 16:16.

3. The defense J.B. Ferguson made is heard now in some areas, perhaps a similar sickness has affected those who show similar symptoms.

4. Now as then, when Satan cannot defeat us by our enemies, he will attempt to subvert us from within. "Eternal vigilance is the price of freedom," in Christianity as in democracy.

## What We Owe

### Our Minister

FRANK L. COX

1. Our minister is a messenger of God, to teach us the better way of life. Let us respect him, as a faithful servant, hold him in honor, and listen to his message from the word of God. When we honor him, we honor God; when we dishonor him, we dishonor God (Mt. 10:40).

2. Our minister is a member of God's family. This means that he is our brother. Let us, therefore, rejoice with him, suffer with him, pray for him, and with him. God forbid that we should make his burdens more heavy, and his tasks more difficult.

3. Our minister is a human being, a man of like passions and infirmities with us. If he be overtaken in a trespass, we should not try to crush him, but restore him (Gal. 6:1-2). Our Master restored an erring preacher and sent him forth (Jn. 21:15-17; Acts 2:14, 47).

4. Our minister is a fellow-citizen in the kingdom. This means that he, like ourselves, should regulate his conduct by the King's law. All should subject themselves to the same standard. We should expect no more of him, than others have a right to expect of us. Our King is not the author of a double standard.

5. Our minister is a laborer in the Vineyard of the Lord; therefore, worthy of his hire (Mt. 10:10; Lk. 10:7). He is a gospel preacher, and should therefore live of the gospel (I Cor. 9:14; Gal. 6:6). His support should be adequate.

6. Our minister is a public man. He is "on the spot." He stands on the line of battle. He fights sin. In fighting sin, he may incur the anger and enmity of the sinner. The sinner may seek to do him injury, and to destroy him. From all unjust attacks we should faithfully shield and deliver him (I Tim. 5:19).

7. Our minister is a neighbor. Therefore, we should love him as we love ourselves (Mt. 7:12; 22:39). Loving him thus, we will do him no injury; we will bless him.

8. It is the duty of our minister to study, to teach, to preach. To the end that he may be effective in his assigned task, let us not load him down with minor matters. Let us not ask him to serve tables, to wrestle with financial problems, or to spend his time going from house to house. It is his duty to visit unfortunate people, not because he is a minister, but because he is a Christian. Let there be no confusion of his duties. Let the preacher teach and preach, and do as much of it as he has the opportunity and ability to do. Let us help our minister to be a "Good minister of Jesus Christ", and a real Christian (I Tim. 4:6) (Adapted from the Minister's Monthly).

## Jesus As A Miracle Worker

(Continued from page 1)

minimum.

The Patriarchal age, from Adam unto Moses, (from Creation unto the giving of the law of Moses at Sinai), covered a period of about twenty five hundred years. This age was ushered in by all the miracles of creation. (Gen. 1.) But God did not keep on creating things, over and over, again and again. But seed reproduced after its kind, and the animals reproduced their kind. And there was no need for the Almighty to create a second man and a second woman. Adam and Eve produced their kind upon the earth, and here we are. God still had as much power to create as he ever had, but he purposed to honor his own laws, so that man would have the proper motive to honor them. So God did not perform miracles and do by miraculous power what could be accomplished by respecting his own laws of nature. "Man's extremity was God's opportunity". Hence, after creation God kept the miraculous to a minimum. There was a divine reason for the flood, and for a few miracles during the Patriarchal age.

And when God gave his spiritual laws, he respected them, and demanded that man believe and obey his word, and trust its promises. Though the whole Bible was not yet given, God respected his own word and revelation, and kept the miraculous to a minimum, looking forward to the time when man would have the whole Bible, and could be perfectly guided there by in all matters of religion. (2 Tim. 3:15-16.)

But the time came for the family religion of Patriarchy to give way to the national religion of Judaism under the law of Moses. This age, (the Jewish dispensation), like the Patriarchal, was ushered in and introduced by all the miracles of Sinai. Miracles were not reproduced over and over through-out that dispensation, which lasted from Moses to Christ, a period of about fifteen hundred years. But during that time, as under the Patriarchal age, miracles were kept to a minimum. God did not perform miracles except when it was necessary to further reveal and confirm his word.

In the fulness of time, God sent his Son into the world by a virgin birth, which miracle was never to be repeated, had him work miracles to confirm his claim to be the Christ, the Son of the Living God. These are written that we might believe in him unto the end of the world. (Jn. 20:30-31.) Now, God is not doing these miraculous works over and over down through the centuries since the apostles. When Christianity was once for all-time-to-come revealed and confirmed by miraculous power, it remains revealed and confirmed, and God honors what he has done in this matter, and requires us to respect it also. This Christianity began with Christ, the church of Christ being established on the first Pentecost after His resurrection. (Mt. 16:18; Acts 2.) Even while the New Testament was being revealed and confirmed, God kept the miraculous to a minimum, as in the ages before Christianity. By the close of the first century, A.D. God had given us all his word--the complete revelation of his will for man for all time to come on this earth. (Jn. 16:13; Jude 3; Rev. 22:18-19; 2 Jn. 9-11.) God honors the seed--his word, and does not ignore it and create distrust in it by violating it and making Christians without the gospel. (Rom. 1:16; 1 Cor. 15:2.)

(2) God has always exercised his providential cares over mankind, and worked with man, and blessed him, as divine wisdom saw fit, through his laws of nature, and in harmony with his word. Hence we pray for God's blessing and favor to be upon us as we teach and preach his word, and as all hear it that it may be a blessing to all who hear. Even Paul desired the prayers of his brethren in such work. (Eph. 6:17-20.) But this is Jehovah working through his word, and through his laws of nature, and not miraculous. God is doing this kind of work now, and thus honoring his own immutable laws, natural and spiritual, but he is not duplicating all the miracles of the beginning of the three Biblical ages--the Patriarchal, the Jewish, and the Christian. Neither is God still revealing and confirming his word by miracles as he did in the making of our Bible. All of his word has been revealed, and all of it has been confirmed. It needs

no new revelation, nor any new confirmation by miracles. The Bible now contains all that is divinely calculated to enable man to believe his word. (Jn. 20:30-31.) But his providence continues, and he still hears our scriptural prayers--every one of them. They must be according to his will. (1 Jn. 5:14.) When we pray for bread we are to remember to work, and that a harvest depends upon the seed, and not upon some direct harvest--producing power independent of the seed. If we pray for the conversion of men, we must remember the gospel is the power of God unto salvation. (Rom. 1:16.) We must remember the word is able to convert and save men, and that God works through this spiritual law to this end, and that He has not promised to save men otherwise. (Psa. 19:7.)

(3) But the miraculous necessary in the giving and confirming of the Christian religion has ceased, having accomplished the diving purpose in all such miracles. They were like ladders and scaffolding needed and used in the construction of a great building, but set aside when no longer necessary, and when their purpose had been accomplished.

## Witness Through Tongues?

(Continued from page 2)

did Paul, Pat would have said: "Howbeit, Otis I had rather speak five words with my understanding, that I might instruct Otis also, than ten thousand words in a tongue." (Compare 1 Cor. 14:19.)

## Do They Work Miracles?

JAMES D. BALES

Pat Boone told the author that he NEVER said that David Wilkerson or any other human being "worked miracles."

The author was surprised that Pat felt he had been misrepresented by the statement that he, Pat, believed that David Wilkerson worked miracles. My representation of Pat's position in this matter was due to the following: FIRST, a newspaper interview in which Pat said that, in answer to Wilkerson's prayer that God give him miracles as he did Peter, James, and John, "God gave him miracles." (THE BIRMINGHAM NEWS, Feb. 20, 1970) If this is true, Wilkerson worked miracles. (Acts 2:5-12)

Wilkerson believes that power is given to us, as well as to the apostles, for he believes we are baptized in the Spirit and receive power under the same promise under which they received power. (Acts 1:5, 8. THE CROSS AND THE SWITCHBLADE, 157-159) In speaking of the apostles' reception of power, Wilkerson wrote: "THEY healed the sick, cast out demons, raised the dead." (159. Italics by J.D.B.) If one receives power as did they, one can work miracles as did they. When one used the power, which he had received, miracles took place.

SECOND, with reference to the gift of tongues, Pat said: "I had a deep sense of knowing that I was SINGING A NEW SONG TO GOD." (A NEW SONG, 127) If Pat sang a new song by inspiration, it was a MIRACLE OF SPEAKING. He claimed that HE was singing a new song, so he did something miraculous. He contrasted his experience with Shirley's. "Where Shirley prayed in an expressive, spoken language, alone, for 45 minutes--I sang a lovely, quiet song, full of gratitude and love." (128).

THIRD, Pat said, in a speech in New Jersey in the fall of 1969, that the promises of John 16 and 17 applied to us and we could put our names in the place of Peter, James and John and have the same power which they received. The author has always recognized that the miracle workers in the first century received the power from God, and God worked with and through them. (Mk. 16:20; Acts 3:12; 4:7,10) However, they worked the miracles by God's power which they had received. Consider: (1) Pat mentioned Mk. 16:17-18. What did Jesus say there? "And these signs shall accompany them that believe: IN MY NAME shall THEY cast out demons; THEY shall speak with new tongues; THEY shall take up serpents, and if THEY drink any deadly thing, it shall in no wise hurt them; THEY shall lay hands on the sick, and they shall recover." They worked miracles, and if

any one does what they did, that one works miracles.

(2) When they received power they performed these signs. (Mk. 16:20; Acts 1:8). THEY spoke with other tongues. (Acts 2:4, 6, 8, 11). Miracles were done "THROUGH the apostles." (2:42), and "BY THE HANDS of the apostles" (5:12), miracles were done "BY THEIR HANDS" as God bore witness to His word (14:3), THROUGH Paul and Barnabas God wrought miracles (15:12), and "GOD WROUGHT special miracles BY THE HANDS OF PAUL." (19:11) Did it ever say that the individual worked miracles? "And STEPHEN, full of grace and power, WROUGHT great wonders and signs among the people." (6:8) In speaking of Philip, we read that they "saw the signs which HE did." (8:6)

If we can put our names where the name of the apostles, and prophets, are found in the New Testament, when it deals with the gifts of miraculous power, we can read: Pat received power (1:8), and miracles were done through, and by, the hands of Pat. (2:42, 5:12; 8:6; 14:3; 19:11). People should see the miracles which PAT did. (8:6). "And PAT, full of grace and power, wrought great miracles and signs among the people." (6:8)

FOURTH, gifts were given to MEN (1 Cor. 12:8-11, 28,30), and when they exercised these gifts it could be said that they did what God did through them by the power of the gift. Therefore, Paul could say: "I speak with tongues. . ." (1 Cor. 14:18). And we could put our name where Jesus put "they" in Mk. 16:17-18.

FIFTH, in the light of the foregoing we believe that Pat is confused when he denies that he has ever said that Wilkerson or any other human being worked miracles. This does not mean they did not do it by God's power, if the promises of Mk. 16:17-18; Acts 1:8 were fulfilled in them, but that they did it for God used them to do it. IF Pat received the power as did the apostles, Pat has the power to work miracles for God gave him that power. Pat's confusion about this matter of working miracles is only another indication that he does not have what he thinks he has. If he had some of the gifts of the Spirit, and such miraculous guidance as he thinks he has, he should know that those who had the power worked miracles. If Pat is really singing a new song, from God by direct inspiration, Pat is exercising power and working a miracle of speaking.

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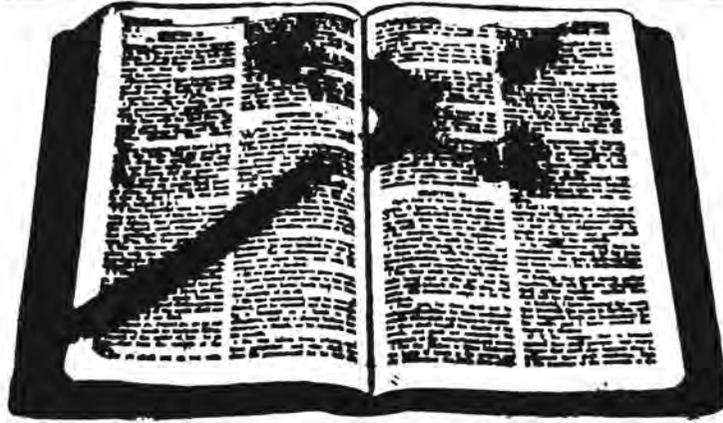
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# WORDS of TRUTH

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



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

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## They First Gave Themselves

There are many beautiful cases of religious generosity recorded in the Bible. In Exodus 35 Moses issued a divine directive to Israel to finance by free-will offerings the construction of the tabernacle. "And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver, and brass, and blue, and purple, and scarlet, and fine linen and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, and oil for the light, and spices for anointing oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod, and for the breastplate" (Exodus 35:4-9.) So overwhelming was the display of Israelite generosity that the next chapter contains a restraining order. "And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing" (Ex. 36:5-6). Our Lord was deeply impressed with the contribution made by the poor widow in Mark 12:41-44. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she or her want did cast in all that she had, even all her living." Her gift would not even register a notice today from those who think only of quantity in a gift but it made headlines in the sight of Jesus.



ROBERT R. TAYLOR JR.

The early chapters of Acts relate the unparalleled type of giving which characterized the first members of the church of Christ. Acts 11:27-30 tells the following story of liberality among the Christians at Antioch in Syria. "And in these days came prophets from Jerusalem unto

Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul." While Paul was engaged in this third missionary journey he spearheaded a drive to help poor Jewish Christians. Several Gentile congregations were invited to assist in this great work of needed benevolence. From this framework comes one of the truly great examples of religious liberality. It is the story of the marvelous Macedonians. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia: How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but FIRST GAVE THEIR OWN SELVES TO THE LORD, and unto us by the will of God" (II Cor. 8:1-5 Emphasis added.)

Such constitutes the real essence and successful secret of all giving. One will not be selfish with his time if he has first given himself to the Lord. Like Paul he will be ready to "spend and be spent" for the greatest of all causes (II Cor. 12:15). He will not seek to offer a minimum of his time for the Lord's work. Instead he will seek to think in terms of maximums. Those who have given themselves to the Lord will not be stingy in employing their God-given talents for the advancement of Christianity. Unlike the one talent man they will not bury it in the soil of inactivity. Like the servants with the five and two talents they will be busy while the Master is away (Matt. 25:14-30). Those who first give themselves will be liberal in their contributions of money. Those who can be content to give one to three pennies of every dollar they make, and the latter sum is about the average among churches of Christ today, are not liberal givers. They have not given themselves first to the Lord. Ninety-seven to ninety-nine cents of each dollar is spent for self. If such constitutes the type of liberal giving described in this article, this scribe has misunderstood all these passages through the years.

Those amazing Macedonians gave. They gave liberally. They gave not from the lap of wealth because of this they had none. They gave from the framework of poverty. They gave even beyond

what Paul expected. They begged Paul to take the offering. They desired that the administer it for the good purpose he had in mind upon originating the program to aid struggling Judean saints. The secret of all their giving lies in this one verse, "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5).

Who holds the property deed to your heart and soul-self or God? Do you consider your life as your own or a real trust from God? Have you ever really given yourself to God? Your realistic answer to this trio of timely queries will determine how near you are to the saintly sons and daughters of God described in this message-those marvelous Macedonians.

### "Don't Waste Time!"

JOE R. BARNETT

TIME IS LIFE: Benjamin Franklin said: "Dost thou love life? then do not squander time, for that is the stuff life is made of."

The way a man uses his time determines his success or failure. Where time is involved all men are on an equal basis. From the standpoint of wealth, talent, and physical capacity, there may be vast differences between us. But we all stand equal concerning time: we have the same number of hours in each day. . . what we pack into these hours builds the story of our life.

Lost WEALTH may be restored by industry. Lost HEALTH may be regained by temperance and hygienic practices. Lost KNOWLEDGE may be restored by study even lost REPUTATION may be won by penitence and virtue.

BUT LOST HOURS CAN NEVER BE RECALLED! Every hour becomes history even in the recording of it. Time, when gone, is gone forever. Thus, it's tremendously important that time be spent in a proper way. Someone has said: "Footprints in the sands of time were not made sitting down."

Statistics show the average person of 70 has spent three years in education; eight years in amusements; six years in eating; eleven years in working; twenty-four years in sleeping; five and one-half years in washing and dressing; six years in walking; three years in conversation; three years in reading and, six months in worshipping God!

Time is important! BETTER THAN COUNTING OUR YEARS is to make our YEARS COUNT.

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## The Word of God

The word of God is the Bible, and the Bible is the word of God. Modernists and liberalists only at best claim that the Bible "CONTAINS" the word of God. But they mean the Bible is not all the word of God, but that some of it is man's word, and uninspired. But, "All scripture is given by the inspiration of God" (II Tim. 3:16). Some object, saying this would make all writings inspired of God, since primarily, the word "scripture" means everything written. But the text must be taken in the light of its context. Paul had just said unto Timothy, "And that from a child thou hast known the HOLY SCRIPTURES which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture (all "holy" scripture) is given by the inspiration of God" (II Tim. 3:15-16.) Timothy and his people had and read the "HOLY" scriptures, those scriptures held by God's people for ages to be "Holy scriptures", sacred, because given from God through inspired men. "Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). Hence, any New Testament teacher could quote from the Old Testament with the assurance that what was quoted was inspired of God, a thing which they could not have done had there been any part of their scriptures which were not inspired.

The inspired apostle Peter said, "Men and brethren, this scripture must needs have been fulfilled, which THE HOLY GHOST by the mouth of David spake before concerning Judas, which was guide to them that took Jesus" (Acts 1:16). He then quotes the passage under consideration, and, thus indorsed its inspiration. And what was true of this part of the word of God was true of it all.

Jesus indorsed "MOSES WRITINGS" (Jn. 5:46-47). He did not suggest that his writings merely "contained" the word of God, along with many things uninspired. Modernists and Liberalists propose to go through the Bible and cull out what is false and the words of mere men, and then tell us what is genuine and inspired. That is, this is done by those of them who believe any of the Bible to be from God. The inspired men who wrote the New Testament believed all the Old Testament scriptures. If they were deceived then they were not inspired, as they claimed to be, and were not guided into all truth, as Jesus promised they would be (Jn. 16:13; 14:26; I Cor. 2:13).

The Hebrew writer quoted from Psalms 95:7-11 and said this quotation was what "The Holy Ghost

saith" Heb. 3:7-11). The writer also introduced the prophecy of Jeremiah concerning a new covenant, and said it was "A witness" of the Holy Ghost to us that sins under the new covenant would God "Remember no more" (Heb. 10:15-17; Jer. 31:31-34.)

Paul, an inspired apostle, said, "Well spake the HOLY GHOST BY ESAIAS THE PROPHET UNTO OUR FATHERS, SAYING," and then quotes from Isa. 6:9. The only way the apostle could know this scripture was spoken by "The Holy Ghost" is that he knew all the Old Testament was, as Paul said unto Timothy, By the inspiration of God" (II Tim. 3:15-17). Jesus and the inspired apostles of the New Testament indorsed the very historical facts in the Old Testament which modernists and liberalists now deny, and claim were added by uninspired men.

Jesus indorsed the miraculous creation of the first chapters of Genesis. He said, "From the beginning of the creation, God made them male and female" (Mk. 10:6). Of course, modernists, liberalists and evolutionists neither believe Jesus nor the book of Genesis (Gen. 2:20-25.) Remember, Jesus indorsed "Moses' writings" (Jn. 5:46-47).

Jesus also indorsed the miracle of Jonah being preserved in the sea monster (Mt. 12:39-41; Jonah 2-3).

Jesus also indorsed the story of the great flood of Noah's day (Mt. 24:37-39). Of course, liberalism, denies this historic fact (Gen. 6.)

Jesus also placed his indorsement upon the truthfulness of the story of the destruction of Sodom (Gen. 19:1-29; Deut. 29:23; Mat. 10:15; Lk. 17:29-32).

But time would fail me to tell of all such confirmation of the scriptures by those through whom God gave us the New Testament. All of our Bible stands confirmed of God, by the miracles and signs wrought by those who wrote by inspiration of the Holy Spirit (Mk. 16:20; Heb. 2:3-4).

The word of God stands firm and secure. It is as immovable as the sun. Yea, when the stars of heaven fall, and when the sun goes out, and the moon turns to blood, and all nature sinks and ceases, the word of God shall still stand. Jesus said, "Heaven and earth shall pass away, but my word shall not pass away" (Mt. 24:35). Peter says, "The word of the Lord endureth forever." (I Pet. 1:22-25).

But some one may remind us that there are statements in the Bible which are not true, but known to be false. They remind us that the very fact of the existence of God is denied in the Bible (Psa. 14:1) And that there are literally thousands of such statements in the Bible. Such attacks show only the ignorance of those who make them, and that they know not the point at issue.

Let us try to explain the matter for the benefit of such quibblers. While God inspired and revealed to us every word in the Bible, he is not the author of all statements quoted by Him in the Bible. Let us consider their example. God tells us that, "The fool hath said in his heart, There is no God" (Psa. 14:1). God's word says the fool said this, and I believe the fool said it, BUT I DO NOT BELIEVE WHAT THE FOOL SAID. I simply believe God's part of it, that the fool said it. In the next place, God did not indorse what the fool said, but denied it in the context.

Of course, men and even the devils are quoted by our God in the Bible. We believe God, we believe the Bible, that all of these said whatever is divinely quoted from them. But we do not necessarily believe what UNinspired beings said, even when quoted by those inspired of God, not unless they are indorsed by those inspired. Even Satan talked in the first two chapters of the book of Job. We believe he said what the Bible says he said, but we do not believe all he said. HOWEVER, WE DO BELIEVE ALL GOD SAID—ALL THE BIBLE SAYS—BELIEVE THAT MEN SAID WHATEVER THE BIBLE SAYS THEY SAID, AND THAT SUCH IS THE CASE EVEN OF THE DEVIL AND SATAN.

God does not endorse all he quotes from men and from Satan in the Bible. Those quoted were not inspired, unless God endorses them as such. The context will often throw light on such matters. Note who is speaking. Is it God, some

inspired man of God, or some one else? JUST REMEMBER, GOD INSPIRED THE RECORD CALLED THE BIBLE, AND EVERY WORD IN THE RECORD HAS BEEN PASSED ON TO US BY THE INSPIRATION OF THE HOLY SPIRIT.

All those who do not believe the Bible to be the verbally inspired word of God should cease to teach or preach until they learn enough to believe the scriptures to be God's infallible word.

And the Bible does not endorse all that it reveals, such as adultery, murder, sin, and the like.

## Worry Won't Work

The people of the world are burdened with anxiety, weighted with cares. The Christian should not be.

"Therefore I tell you, to not be anxious about your life what ye shall eat or what ye shall drink nor about your body what ye shall put on. Is not life more than food, and the body more than clothing? Look at all birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of much more value than they? And which of you by being anxious can add one cubit to his span of life?" (Matthew 6:25-27.)

If we truly believe in Christ, we truly believe His teachings concerning anxiety or worry.

Worry, or anxiety, is fear. It has been clinically proven that fear can do terrible things to the body. Blood pressure, heart beat, respiratory rate, digestive processes, hormonal flows are all changed by such, and if long continued, they will make us physically ill.

As our faith increases, fear and worry diminish. "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved."

Via Truth, East Gadsden, Ala.

## Let Us Go Visiting

(Revised By Gus Nichols)

Today I gave up hesitation,  
Went with the church in visitation.  
T'was against my own judgment, I guess,  
I made myself go, I must confess.

Because they told me I was needed,  
I went—their invitation heeded.  
My conscience wouldn't allow me to rest,  
Unless I went along with the rest.

First we went out to see a "shut-in".  
She loved the Lord—was against all sin—  
Hadn't been to church in a long, long time,  
But she tried not to worry, or to pine.

Next we saw a brother who wouldn't go,  
Had missed several Sunday's in a row,  
Argued his neglect was not much wrong,  
But promised that he would come along.

Next man was deep in sin, in the lurch—  
And had decided to "quit the church."  
But seeing that we loved him in our heart,  
He would "be restored," make a new start.

Last was a couple just moved to town,  
Who taught the city had let them down.  
They were looking for "a Bible church,"  
Promised to come and the scriptures search.

Then I returned home, happy indeed,  
With my own self I fully agreed,  
That such "church visitation" is fine,  
And its duties and joys shall ever be mine.

I want to live right and be precise,  
God says, "He that winneth souls is wise."  
And no one can teach, exhort and win,  
Unless he first of all will begin.

Many brethren have erred from the truth,  
Even some from the days of their youth,  
And should be converted from their way.  
Will you come and help us this very day?

## Challenge of World Evangelism

JOHN WADDEY

To the church in Philippi, Paul wrote. "Howbeit ye did well that ye had fellowship with my affliction.

And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; . . . Not that I seek for the gift; but I seek for the fruit that increaseth to your account," Phil. 4:14-17.

Consider these blessings that come from involvement in world evangelism.

1. The Lord smiles with favor upon the mission-minded congregation. They are his obedient children.

2. Missionary obedience is an essential ingredient in providing the church with spiritual vitality. Congregations with no interest in anyone but themselves generally are choked and smothered by their own selfishness. In their self-satisfaction and apathy, they usually grow peevish and quarrelsome and soon consume one another with their biting and devouring. No institution can repudiate its essential, fundamental purpose and not suffer. Involvement in world evangelism affects a congregation like food to the man perishing from hunger.

3. Missionary work is the Divine antidote for "littleness" of congregations and individual Christians. Jesus said,

". . . whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. 20:26-28. This unhealthy littleness stems from selfishness, isolationism and idleness. Greatness arises from service. . . to God and our neighbors. Telling men of Jesus is the greatest service we can render any man.

The greater part of a congregation's internal ills will be resolved and forgotten when the flock is committed to helping evangelize the world. Idle congregations are generally like the idle widows of I Tim. 5:12-13:

"having condemnation, because they have rejected their first pledge. And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

4. Missionary commitment is the church's link to the living Christ. Jesus "came to seek and save that which was lost," Lk. 19:10. He says, "As the Father hath sent me, even so I send you." Christ's advent was for missionary purposes. Those Christians who join hands in world evangelism thus become helpers, co-workers with Christ, in accomplishing the Father's will. As one missionary put it, "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God" II Cor. 5:20. The missionary must be seen as a tool in the hand of God. . . extending the offer of pardon.

5. Mission work lifts the church to her spiritual best in Faith, Love, Courage and Christ-likeness.

For the senders and the ones sent, evangelizing a strange people provides an environment that makes faith grow deep and strong. To grapple with strange languages, customs and traditions, to fight the deadly foes of false religion, ignorance and superstition, to bring light where there is darkness, truth where there is error, hope where there is despair, to blaze a trail into Satan's stronghold makes for faith like Abraham's.

The true demonstration of the "abstract word, love" is to lay everything on the line for God. . . to endure all risks to get the gospel to the lost on distant shores.

In pioneering the Lord's work, faith and courage mark the difference in success and failure. His promise, never to fail us or forsake us, makes even the young and the weak to say, "The Lord is my helper; I will not fear: what shall man do unto me?" Heb. 13:5-6.

What could make us more Christ-like than going as he went; seeking as he sought; leading to salvation as he saved?

6. Missionary obedience promotes unity among God's people. Your speaker believes that about 95 percent of all our congregational ills and brotherhood strifes are directly or indirectly, a result of our failure to do our work of evangelism.

Personal experience has taught that when a congregation is idle with nothing to do but "go to church", Satan soon generates problems. Instead of investing our time and energy into saving souls, we generally use that same energy in "dissecting one another", and seeking motes in one another's eyes. Take that same group of quarreling, bickering mote hunters and involve them in the "greatest work in the world" and the ills will fade like the dew before the morning sun. Instead of opposing each other, we then have a common foe, Satan, the slave-master of the lost. Instead of our own selfish will, we share a common goal, winning the world for Christ. Then we will have no time for family fighting. We will not be able to afford it because our task is so great that it demands the utmost from each of us.

## Total Commitment

CLEON LILES

"He that is not with me is against me; and he that gathereth not with me scattereth aboard" (Matt. 12:30). "Seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). These two statements from Jesus declare the necessity of giving ourselves entirely to the Lord, or being rejected. We cannot hold out certain areas of our lives and please Him. After all, life comes from God and finally goes to Him. If God should take away His presence for one moment the world would be destroyed. Since He is responsible for all good things He is not being unfair when He asks for total commitment. It would be difficult for us to imagine what would happen if each person who has been cleansed from past sins by the blood of Christ would really give himself to Christ.

Total commitment would double attendance at services. Take a look at just one service, the Sunday morning Bible school. Considering the fact that many who attend these classes are not members of the church, our attendance is nothing of which to be proud. On most any Sunday we could double the attendance with the presence and influence of those members who are not interested in coming. Why do some people refuse to come? There are many excuses offered. We do not consider our appointment with the Lord as important as our appointment with man. If we have an opportunity to make a dollar, or feel the need of visiting some relative, or decide that we need an outing of some kind, we expect the Lord to understand. He does understand, but not like we expect Him to. He understands that meeting to study the Bible or worship Him is not as important to us as doing something else. No amount of talking can remove this fact because we do what seems most important to us. God knows what we can do and cannot do, and He knows what is in our hearts. Jesus tells us in a number of places in the New Testament that He will not accept our excuses. He is either first or not at all.

Total commitment would double our contribution. Few people who claim to be disciples of Christ have ever learned what He said about liberality, or have refused to listen. Few people who claim to be followers of Christ give as much as the Jews gave who had so much less than we enjoy. Most people spend more for amusement than they give to the Lord. Ninety per cent of the budget is given by less than 50 per cent of the members, and they are not among those most able to give. If those who give token contributions to the Lord's work would give as the Lord teaches us to give we could double or budget and thereby double the work we are doing in every way. Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). No amount of discussion will destroy the force of this language. They gave ten per cent.

Total commitment will convert more people to Christ. Most people who claim to follow Christ never make any serious effort to bring a lost person to the Lord. We either feel that this should be done by others or really never give it any serious consideration at all. People are lost all around us and we show no sign of caring. We could baptize hundreds of people each year if people really were concerned about their being lost.

You can go on from here. But one more thing. Total commitment will bring happiness. The person who will not allow anything to interfere with his loyalty to Christ, who is always present when services are conducted, give liberally, and brings others to Christ, finds happiness here that others miss, and according to the Lord, will find happiness in the next life that others will also miss.

## Cornelius Not Duplicated

JAMES D. BALES

The author is convinced that there are no cases today like that of Cornelius.

(1) Those who claim to have had an experience similar to Cornelius' were not told in a vision the name and address of a man for whom they were to send, but of whom they had never heard (Acts 10:3-7, 22, 30). The angel of the Lord did not tell him (Cornelius) what to do to be saved, but said that Peter would tell him (10:22; 11:13-14.)

(2) CORNELIUS' VISION was corroborated by PETER'S VISION and the voice of the Spirit (10:9-16, 17, 19, 20). Peter had not known of Cornelius' existence.

(3) Cornelius actually spoke in tongues, as did the apostles on Pentecost (10:44-47; 11:15-17). It is extremely rare that any today, who claim to be baptized in the Spirit, even claim to speak a human language by inspiration.

(4) The apostle Peter, who had been baptized in the Spirit on Pentecost, was there and he certified that Cornelius spoke in tongues (10:44-47; 11:15-17). What apostle of Christ has certified any case today?

(5) Cornelius was immediately baptized into Christ (Acts 10:47-48; Gal. 3:26-27). We know that Peter taught the same thing on baptism in Cornelius' household that he taught elsewhere (Acts 2:38; 1 Pet. 3:21). Why are so many who claim to be baptized in the Spirit, not baptized into Christ? The Holy Spirit has told us that one baptism is a part of the unity of the Spirit which we are to keep (Eph. 4:4-6). These people cannot be baptized in the Holy Spirit or they would not ignore, and in many cases actually oppose, what the Spirit saith on water baptism.

(6) Cornelius, in being baptized into Christ, became a member of the one body in which he was to contend for the faith (Eph. 4:4-6). The vast majority of those who claim to be baptized in the Spirit belong to different bodies and teach things contrary to the one faith. How, then, can they be baptized in the same Spirit who speaks to us through the Bible?

(7) Why did Cornelius receive the baptism in the Holy Spirit? FIRST, it was NOT to save him (11:14; 15:11), or to make him acceptable (10:35), or to prove he was already a child of God (Gal. 3:26-27), or to give him remission of sins (10:43), or to give him faith (15:7), or to cleanse his heart (15:9), or to beget him (I Pet. 1:23), or to bring him forth (Jas. 1:18), or to sanctify him (John 17:17), or to make him a child of God (Acts 10:47-48; Gal. 3:26-27), or to take the place of water baptism (10:47-48). Furthermore, the Spirit did not come in order that Cornelius might have tongues as a means of private devotion. This is shown by the purpose, which we now consider.

SECOND, the Spirit came to convince the Jewish Christians that the Gentiles were to be baptized into Christ without having to submit to the law of Moses. One did not have to become a Jew in order to become a Christian. Two points make this clear. (a) WHAT PETER SAID ABOUT IT. Peter expressly said that it was God's witness to prove that the Gentiles were to be saved by God's grace without being bound by the law (Acts 15:2, 5, 7-11). (b) WHAT PETER USED IT TO PROVE. Peter never used it to prove that anyone else was to receive the Spirit in this way either before or after baptism. Three times he used it to prove that

(Continued on page 4)

## Cornelius Not Duplicated

(Continued From Page 3)

the Gentiles were to receive the gospel without being bound by the law. (i) To the Jewish brethren who were with him at Cornelius' household (10:45-48). (ii) To those who challenged him in Jerusalem (11:1-2, 4, 17-18). (iii) At the later discussion in Jerusalem (15:7-11, 14-15). The Holy Spirit in Peter knew, and taught through Peter, why He came on Cornelius' household. Anyone today who was baptized in the Spirit would know it also. A case like that of Cornelius never happened again. It proved once and for all time that the gospel was for the Gentiles without their having to be bound by the law. Since the Jewish Christians did not understand this, it was necessary for the Spirit to come on the Gentiles in Cornelius' household BEFORE baptism, and, thereby to prove they were to be baptized into Christ without having to be bound by the law (Acts 10:44-47; 15:2, 5, 7-11). Those who claim that their case is either justified by or parallels Cornelius' are sadly mistaken.

## Admonition To The Young

ALBERT HILL

The Bible is the textbook of human conduct. Therein youth are admonished. In the Bible the lives of God fearing men and women are portrayed and with these faithful souls our youth can identify. Let us open the pages of the book divine and note some of the inspired instructions given to the young.

REMEMBER GOD

Solomon says, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know that for all these things God will bring thee into judgment. Therefore remove sorrow from thy heart and put away evil from thy flesh: for childhood and youth are vanity. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 11:9-12:1). Solomon's advice is so relevant: enjoy your youth but do not leave God out. This shows that youth can enjoy life while remembering God.

King Josiah was eight years old when he began to reign. The Bible says, "For in the eighth year of his reign, while he was yet young he began to seek after the God of David his father" (II Chron. 34.) At sixteen Josiah, a good king, remembered God. No doubt this early remembrance of God contributed to his successful reign.

Young people need to love, honor, respect and obey God. They need to recognize His word as authoritative and that God speaks to us today through the pages of the Bible. Early in life one needs to cultivate the desire to study God's word (II Tim. 2:15; Psa. 1.)

Young people are going to worship someone or something. They need to remember God in their worship (Jon. 4:24; Matt. 4:4).

Jesus is an example for youth in remembering the heavenly father. As a lad of twelve he was found by his parents in the temple discussing the law of God and he said that he was about the "father's business" (Lk. 2.)

Youth should remember God because he has remembered them. God has shown his concern and interest in children through Christ. Jesus loved children. On one occasion he said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).

God's providential care is available for children. Jesus said, "That in heaven their angels do always behold the face of my father which is in heaven" (Matt. 18:10).

God sent His only begotten son to die for young and old (Jon. 3:16). Thru sin the Devil kidnapped mankind, but through Christ the ransom was paid, therefore the young when they reach the age of accountability can contact the blood of Christ by obedience to the gospel and enjoy the forgiveness of sins (Matt. 20:28; Acts 2:38; 22:16). Yes, God had you in mind when he sent His son to suffer, bleed and die for you. How can you forget Him?

## OBEY YOUR PARENTS

If you would please God, young person, you will obey your father and mother (Col. 3:20). As long as your parents require only that which is in harmony with God's will then you are obligated to obey them (Eph. 6:1-3).

In this day of rebellion we observe much disrespect for parental authority (II Tim. 3:2). The law of Moses was strict in dealing with stubborn and rebellious children (Ex. 21:15; Duet. 21:18-21).

Solomon declared, "My son, hear the instruction of thy father and forsake not the law of thy mother" (Prov. 1:8). Again, "A fool despiseth his father's instruction but he regardeth reproof is prudent" (Prov. 15:5).

Discipline is essential in the proper development of a child. The father in heaven disciplines His children because he loves them and wants them to be saved (Heb. 12:5-11). Discipline is training (Prov. 22:6). Solomon said, "The rod and reproof give wisdom; but a child left to himself causeth shame to his mother" (Prov. 29:15). Again, "Correct thy son and he will give thee rest; yea he will give delight unto thy soul" (Prov. 29:17). "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24). Children should understand that the correction they receive from their parents is in their best interest.

## RESPECT FOR OTHERS

"Love thy neighbor as thyself" needs to be understood, appreciated and practiced by the youth of today. Law enforcement officials, teachers, older people need to be respected. Forty-two children were punished by two female bears because they mocked the prophet of God by making fun of his bald head (II Kings 2:23-24).

## AVOID EVIL COMPANIONS

It is wise to avoid those who are known to be bad and those who are questionable. Associate with those your same age, if possible. As much as possible, be associated with faithful Christians. Paul said, "Be not deceived: evil communications corrupt good manners" (I Cor. 15:33).

## FLEE YOUTHFUL LUSTS

"But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart" (II Tim. 2:22). Lusts and passions are strong in normal young people. Self control must be practiced. Self-conceit, pride, ambition, love of applause and sensual pleasures would be included in this admonition.

## LET NO MAN DESPISE YOUR YOUTH

"Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity" (I Tim. 4:12). Don't give anyone an opportunity to speak reproachfully of your life, but be an example by what you say, by what you do, manifest love for God and your fellow man, exhibit strong faith and keep your heart and life pure.

## Accepting Jesus As Lord

JAMES D. BALES

In an article which was published in a Pentecostal journal in March, Pat Boone wrote: "about a year ago, on my knees, I met Jesus as my Lord." Although he has been "an outspoken Christian for twenty-two years," he has "just come to really know Jesus." He had been a guest in Jesus' home for twenty-one years, but only now has he "come to know my landlord Himself, Jesus of Nazareth." He had been saved all during this time but now he actually knows Jesus as the Lord of his life. (TESTIMONY, 7). Pat confuses knowing the Lord with emotional experiences and miracles. He thought he received the baptism of the Spirit and tongues.

FIRST, it is essential to know God in order to be saved (John 17:3). To accept Jesus as Savior means accepting Him as Lord, for if we did not accept His Lordship we would not accept, as authoritative, His word concerning salvation. The great commission indicates that sinners seeking salvation must accept Jesus' Lordship. They must become His disciples and submit to Him by being

baptized into Him. Then they are taught the commandments which they must obey in living the new life (Matt. 28:19-20). The Lordship of Jesus was preached at Pentecost. (a) The exalted Christ to reign until all enemies were conquered (Acts 2:33-35). (b) Ruling as "Lord" at God's right hand (2:34). (c) The sermon proved that God had made this same Jesus "both Lord and Christ." (2:36). Those who accepted Jesus as Lord were baptized into Christ (2:38, 41). The very act of baptism involved submission of His authority.

The Lordship of Jesus was implied in the fact that people must hearken to Him or be cut off (Acts 3:22-23). After saying this, Peter spoke of Christ turning people away from their iniquities (3:26). Paul taught the Saviorship and the Lordship of Christ in the same context (Eph. 1:20-23; 5:22-32). . . Christ also is the HEAD of the CHURCH, being himself the SAVIOUR of the BODY." (5:23)

SECOND, the acceptance of the Lordship of Jesus does not mean that we understand all that is involved in it, any more than we fully understand all that salvation means. As babes we have much to learn. However, we accept additional truths, as we learn them, because we have accepted His rights to teach and command.

THIRD, it is possible to rebel against His Lordship (Acts 5:3-4).

FOURTH, it is inconsistent to call Him Lord and to refuse to obey Him (Lk. 6:46). The test of whether we know Him as Lord and Savior is not in an experience, or by a miraculous gift, but by whether we keep His commandments. John shows there are other tests, but this is one of them (I John 2:3-6).

FIFTH, acceptance of His Lordship no more implies that we do a perfect job of obedience, any more than acceptance of Christ as Saviour means that we are saved never to commit any more acts of sin. To accept Him as Savior includes letting His grace teach us how to live (Titus 2:11-14).

SIXTH, Pat thinks that some who have not been baptized into Christ have the baptism of the Spirit, miraculous gifts, and even the gift of inspiration. Is not this unconscious tampering on his part with the authority, the Lordship, of Jesus for Jesus in His word teaches that individuals must be born of the water and the Spirit in a miraculous way, at least some of them would realize and teach that the Lordship of Jesus necessitates the abandonment of denominationalism and the submission to the Head in the one body of Christ (Eph. 1:19-23; 5:22-32). These men who contradict one another in some of their doctrines, and who contradict some of the New Testament, are all supposedly guided by the Spirit. And yet, Pat himself wrote: "We don't have to fear that the Holy Spirit will lead us into doctrinal error: how could God's Spirit contradict Himself? He will help us to understand God's Word, to love it, and to cherish and trust it." (TESTIMONY, P. 10)

Pat's confusion about accepting Jesus as Savior without accepting Him as Lord, is one of the proofs that he is not miraculously guided by the Spirit.

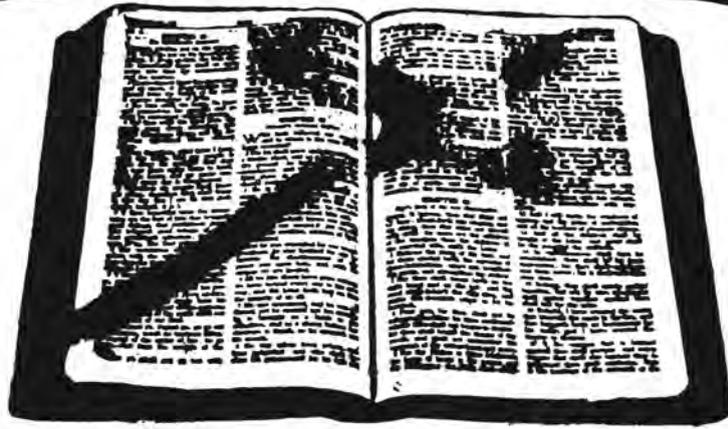
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# WORDS of TRUTH



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

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

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## A Revealing Experience

A certain radio evangelist made a number of bold and sweeping statements relative to the action of baptism which he insisted could be documented. Accompanied by a fellow Christian this writer called at the home of the preacher to make further inquiry into the matter.



R. W. GRAY

We were cordially received and a friendly conversation ensued. Following an exchange of view upon several vital issues our host suggested we were wasting our efforts. Said he, "Friends, we can never reach agreement upon these subjects. Your conclusions are reached," he explained, "from the premise that the Bible is the inspired, inerrant word of God, and I cannot accept it as such." He continued, "With no common ground upon which to base argument there can be no hope of agreement."

Having been reared in the religious communion of our friendly host this writer doubted whether his views were representative of those of his followers. When questioned on this point he admitted, "No, these are my personal views, not those of my congregation." When asked whether he felt an obligation to inform his followers of his loss of faith he replied, "Yes, at some later date. But they are not yet ready to receive it."

While the foregoing was experienced some years ago it underscores an alarming characteristic of many who labor under the errors of modernism today. Many modernists appear to have no qualms about practicing deceit. They are like the Marxists in this respect. It was after he had used the unsuspecting to gain his purposes that Fidel Castro announced his communists leanings. Their willingness to work under cover until the fear of reprisal has been minimized, or no longer exists, makes such men a serious threat to the advance of truth.

A favorite tactic of modernists is making the defender of truth appear as the evil doer. They will brand faithful men as "dangerous," "keepers of orthodoxy," "mote hunters," and "reactionaries." Because of the insidious nature of the movement extreme caution must be exercised in the selection of speakers, literature, etc. Good sounding projects should be carefully examined, and the men who

espouse them tried. Careful screening should be done among those who set themselves forth as leaders of the young. To minimize the threat of liberalism in the church at every turn is to invite disaster somewhere down the line. Hence, while wisdom must be used that the innocent be not harmed or falsely accused, we should investigate every hint of modernism within our ranks.

The solid front against "anti-ism" did much to weaken the influence that movement might have had in disrupting even more churches. We continue to observe that advertisements for an evangelist often includes the statement, "No anti need apply." We have yet to see the same degree of screening with reference to the greater threat of modernism. This would suggest that the immediate threat of this faith destroying evil is not yet realized.

A note of warning needs to be sounded as we

### Was Christ Divine?

VIRGIL BRADFORD

JESUS CHRIST claimed to be the Son of the Living God. When Peter acknowledged this TRUTH in Matthew 16:16 he confessed the truth that must be accepted to the saving of the soul. Jesus acknowledged that he was GOD'S SON when he said, Upon this rock I will build my church. He confessed this in the presence of Pontius Pilate and was accused of blasphemy. Upon this confession he was put to death.

I worked for a man years ago who said, "Jesus was a good man." Yet he did not believe that Jesus is the Son of God. But it is right and reasonable to ask, How can a man be a good man and be a liar? If Jesus Christ is not the Son of God as he claimed to be he was the world's greatest fraud and deceiver.

However, the principle purpose of the working of his miracles was to support his divinity and give grounds for belief on the part of those who saw them. But it was not for their sake alone that these miracles were performed, but for our's as well. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but THESE ARE WRITTEN, that ye may BELIEVE that Jesus is the CHRIST, THE SON OF GOD; and that believing ye may have life in his name" (Jn. 20:30-31).

I believe Jesus is the Son of God because I believe the Bible is the word of God. One who does not believe the Bible is inspired of God, a product of the Holy Spirit, written by men,

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ferret out this insidious element. The very nature of liberalism creates at once a climate that invites phantom chasing. For this very reason elders should acquaint themselves with the problem that they may identify it's fruits quickly and positively; otherwise they run the risk of doing irreparable harm to good men, and, hence, to the cause of Christ. Premature judging should be avoided at all times while eternal vigilance, the cost of liberty and peace, is maintained in ridding the church of destructive forces. The existence of this evil among us is tragic enough without complicating the situation with wild and unfounded charges that breed suspicion.

### Christians And Labor

JOE T. CLARY

Not slothful in business. . .Romans 12:11.

People of the world sometimes criticize Christians by saying of them, "They're so heavenly minded that they are no earthly good!" Let us pray that such an accusation may ever remain slander and not fact; for the child of God should be the most highly motivated of all to be industrious and "work while it is day." NEVER MUST WE BE SLOTHFUL IN BUSINESS! If you and I are not the best laborers in our office, factory, or other place of employment, we are poor testimonies. True Christians always "redeem the time" and make the moments count, for they realize that they are to do each task "with all their might" and "as unto the Lord."

Thomas A. Edison, the great inventor, is quoted as saying, "I am wondering what would have happened to me if . . . some fluent talker had converted me to the theory of the eight-hour day, and convinced me that it was not fair to my fellow workers to put forth my best efforts? I am glad that the eight-hour day had not been invented when I was a young man. If my life had been made up of brief, easy working hours, I do not believe that I would have accomplished a great deal. This country would not have amounted to as much as it now does if the young men of my day. . . had been afraid that they might earn more than they were paid!"

Says A. P. Gibbs: "It is not without significance to the Christian that each member of the divine Trinity is described as "WORKING." Christ said, "My Father worketh hitherto. . ." Then He added, "and I work" (John 5:17). Also in I Corinthians 12:11 we read: 'But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.' Thus the Father, Son, and

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## WORDS of TRUTH

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## "What About The Next Day After Death?"

This is a very serious and challenging question: "What About The Next Day After Death?" We do not know about all the changes brought about by death. But at least some of them have been revealed in the Bible. Let us consider some of these changes.

1. The next day after death the body is dead and unconscious. "The body without the spirit is dead" (Jas. 2:26).

The body will not know anything after death until the resurrection. "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psa. 6:5). "Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, IN THE GRAVE, whither thou goest" (Eccl. 9:10). Note that all this has to do with THE BODY, and THE GRAVE, etc. And all this would be true the next day after death, especially if buried the next day.

2. But no scripture says "THE SPIRIT" without the body is dead, as is true of the body without the Spirit (Jas. 2:26). The soul or Spirit does not die, like the body does. What results in the death of the body does not result in the death of the Spirit also. Jesus said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell" (Matt. 10:28). Again, Jesus said, "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear ye him" (Lk. 12:4-5). Since the death of the body does not result in the death of the soul, it follows that the next day after the death of the body the soul will still be alive. Hence, the inward man, or spirit is declared "Not corruptible" (I Pet. 3:1-4). But the body is "Corruptible" (I Cor. 15:51-58.)

3. The next day after death—after the death of the body—the soul, being absent from the body will be present with the Lord, who is now up in heaven. (II Cor. 5:6, 8; I Pet. 3:22). John saw the souls of departed saints up in heaven (Rev. 6:9-11). The soul goes back to God at the death of the body (Eccl. 12:7). This is far better for the Christian; for it is to depart and be with Christ (Phil. 1:20-24). And this would be true the next day after the death of the body.

4. While the body is unconscious after its death, this is not true of the soul or spirit. The souls that



GUS NICHOLS

John saw up in heaven were conscious. (a) They had been slain for the word of God, and for the testimony which they held (Rev. 6:9). (b) They "Cried with a loud voice, saying, How Long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6:10). They could not have said such things if they had been unconscious, and if they had retained no memory, and if they could not remember who they were, and if they had not retained their identity. (c) But they remembered who they were, and how they had been killed, and why (Rev. 6:9-10). (d) Furthermore, though their bodies were still here on earth, their souls were up in heaven under the altar (Rev. 6:9-10). (e) And this was after their bodies had been "slain", and before a resurrection (Rev. 6:9-10). (f) Yes, they were still intelligent, and conscious, and could be talked to and addressed by the Lord, who gave them white robes and told them to rest a little season till their brethren were killed as they were (Rev. 6:11). As soon as they were absent from their bodies, they were present with the Lord (II Cor. 5:6, 8.)

5. Paul knew a man in Christ who went to be in "Paradise" (II Cor. 12:1-4), and said this man was caught up into "The third heaven" (V. 2). This man may have been out of the body, or Paul would have known which way it was, but said he did not know. Hence, the inspired apostle Paul believed a man could be caught up to heaven, out of his body, as well as in the body, and I should believe as Paul did. Furthermore, this man was conscious and could hear unspeakable words unlawful for man to utter (II Cor. 12:1-4).

6. David said, "Your heart shall live forever" (Psa. 22:26). Therefore, the inward man shall never die, but live on and on. We think, purpose and love with the heart, and since the heart does not die, the part of man which thinks will not die (Prov. 23:7 I Pet. 1:22-23; II Cor. 9:7; Acts 11:23). We have seen that the spirit of man is "Not corruptible", and it is with the spirit that we know and are conscious (I Cor. 2:11).

7. And when Jesus comes he will bring these spirits back with him from heaven (I Thess. 3:13; 4:13-16; Jude 14-17). These spirits will enter their bodies, raised, and be judged, or rewarded according to their works done in the body, and go with Jesus to heaven in glorified bodies (Jn. 5:28-29; I Thes. 4:13-18; Mt. 16:27; II Cor. 5:10; II Tim. 4:1; I Cor. 15:51-53).

8. Man is not wholly mortal and unconscious between death and the resurrection. The Bible says it is the body which is mortal (Rom. 6:12; 8:11). The soul will be "blessed", or happy after the death of the body (Rev. 14:12-13). Of course, this is only true of the saints. Being present with the Lord after the death of their bodies, they are comforted, and given rest (Rev. 6:9-11).

9. Man does not go out of existence at death, to become as Adam was before God ever made him out of the dust of the ground (Gen. 2:7). God is not simply going to CREATE some bodies out of the dust of our bodies and put those beings up in heaven, which would not be us. But, thanks be to God, he will preserve our inward man, our mind and memory, our soul or spirit, likened unto the works of the watch, which goes right on a ticking out of the case, the same as in the outward watch, or case.

10. We will be ourselves in heaven, and not nameless beings. We shall not lose our identity. We shall know who we are, and that we have been Christians. When Jesus says unto me at the judgment, "Well done thou good and faithful servant, thou hast been faithful over a few things", etc. I shall know what he is talking about, and remember my faithful life as a Christian, and my faithful efforts in preaching the gospel (Mt. 25:14-30). When he criticizes the wicked for not having done good, they will understand, and know they are guilty (Mt. 25). Yes, we will be ourselves after death!

11. Some seem to think that man goes out of existence at death, and the only reward promised unto us is that God will create beings to populate heaven, that we will not be those beings, but that they will be created out of your dust. Kind reader, this person to thus be created out of your dust, would not be you any more than if it had been created out of the dust of a dead animal, or the

dust of a dead tree; unless your thinking, living, conscious self remains to go into that new body. If there is no inward, moving, ticking watch inside the case to be preserved, what difference would it make whether the outward watch, the case, is remoulded and made over, or not? But the inward man will be preserved for all eternity, **JUST LIKE IT IS IN THE BODY** now, but will be placed in a glorious and immortal body at the coming of Jesus with all his saints to raise their dead bodies (I Thes. 3:13; I Cor. 15:1-58) **O GLORIOUS HOPE.**

## Miracles And The Sameness of Jesus

JAMES D. BALES

Jesus Christ is the same today, yesterday and forever (Heb. 13:8). However, this does not mean that He must grant miraculous power to men today because He granted it to them in the first century. Enoch walked with God and he did not see death (Heb. 11:5, but this does not mean that it is not appointed unto us to die. God created the first man and woman by miracles, but He perpetuates the human race through natural law. God revealed and confirmed the gospel through miracles but He perpetuates the word of truth through the seed-line; the spiritual seed, the word of God. Jesus Christ was on the earth in the first century, but He is not born of a virgin each generation, nor does each generation see Him in His personal ministry, His death and His resurrection. The apostles and prophets were set in the foundation of the church in the first century (Eph. 2:20-23), but they are not set anew in every generation. Our Savior today has the same attitude toward us, He is the same divine Son of God, today that He was in the first century. However, this does not mean that we have the power which was given unto the apostles and the prophets. Even in the first century, the sameness of Jesus did not mean that all were apostles, or prophets, or healers, or workers of other kinds of miracles (I Cor. 12:28-30). In fact, not all Christians in the first century had power to work miracles.

If the sameness of Jesus means that we have the power to work miracles, we should be able to work the wide variety of miracles which Jesus wrought. Do They cure the leper? (Lk. 17:11-19), restore ears (Lk. 22:50-51), withered hands (Matt. 12:10), cure the halt and the maimed (Matt. 15:30; Lk. 22:50-51), walk on the water (Matt. 14:26-29), multiply the loaves and fishes (Matt. 14:17-21), and raise the dead (John 11:39-44)? Are their so-called healing miracles instantaneous? perfect? Organic diseases and not merely functional disorders? can they be performed even where the sick person does not have faith? are they public? are they used to support truth instead of error? do they require a special atmosphere? are any of them miraculously delivered from jail? (Acts 12:7-11? 5:22-23).

The sameness of God does not mean that God does not reach different stages in His work for man and with man. God's work for man's salvation has culminated in Christ with the revelation and confirmation of the gospel. We today have that gospel and the hope which it brings into life. God does not have to send Christ each generation, and reveal and confirm the gospel each generation, in order to make available to us the way of salvation. In fact, this faith has once for all been delivered unto the saints (Jude 3).

## Churches And Money

JOHN WADDEY

Money is necessary for the success of any institution. The church is no exception.

**DOES IT MATTER HOW THE MONEY IS RAISED?** Many denominations and preachers act as though it does not. Anything goes, just get the money in the treasury. This attitude prompts churches to resort to fairs, pie suppers, rummage sales and rodeos. Car washes, dances, bazaars, and theatrical shows are used. Street begging, doorbell soliciting, pew rentals, taxing and dunning of members is practiced. State and federal governments and hounded for tax monies. Petty

(Continued On Page 4)

## Facts About "Words of Truth"

By The EDITOR

Here are some facts concerning our paper, "WORDS OF TRUTH". He would like to think you, as readers who like the paper, will want to pass these facts on to your many friends, as you may have opportunity.

1. The paper is edited by Gus Nichols who has edited several religious magazines, beginning in 1926 with one called "Glad Tidings." Our present paper, "WORDS OF TRUTH" is now in its 8th year, and is being read by about twenty thousand people weekly, about four potential readers to the family.

2. "WORDS OF TRUTH" is published and distributed on a nonprofit basis. About 8 years ago the printer offered to underwrite and print the paper, if I would edit it. This was expected to be at some risk to the printer. But he wanted to invest time and effort, as well as money in it "just for the good it would do." It is published by "THE NORTHWEST ALABAMIAN", a large and well equipped printing company, P. O. Box No. 450, HALEYVILLE, ALABAMA. They keep the records of all subscriptions, mail out the papers and pay the postage, and sell the paper to churches for 5 cents per copy, mailing it directly to each family in the church.

3. If the elders, or leaders in the church, wish to send the paper weekly to each family in the church, including any friends which they wish to include, they simply get a correct list of names and addresses, and mail this list to the publisher, or to the editor at the following addresses: Northwest Alabamian, P. O. Box 450, Haleyville, Alabama; or to Gus Nichols, 1500 6th Avenue, Jasper, Alabama. Instead of paying for a whole year's subscription at one time and in advance, you send the list of names and addresses, and the printer will bill your congregation at the first of the following month, and on the first of each succeeding month, for the papers mailed to that church for the past month and at only 5 cents per copy.

4. The cost is very economical. Just were could you obtain good religious teaching and instruction, (so much plain Bible teaching), for so little as 5 cents per copy? If just one of the many articles in the paper were put into tract form it alone would sell for at least five to fifteen cents per copy. The 48 copies of the paper in one year would equal the cost of many volumes of religious books. At only 5 cents per copy a large congregation of 50 families can weekly receive this paper for only \$2.50 per week, or \$10.00 per month.

5. If you wish to subscribe for the paper apart from the congregation, then send \$3 for one year's subscription and four copies per month, one each week, will be mailed directly to you and your family. The paper is not published on weeks following FIFTH SUNDAY'S.

6. If you wish to make up a club and send in five or more names and addresses at the same time with, or including your own, (if you wish), the cost is only \$2.50 per year in such clubs.

7. Let the leaders of congregations everywhere, send the paper to their members, at only 5 cents per copy, the church to be billed the first of the following month for the number of papers received. Of let zealous members get out and make up clubs of subscriptions in five or more to each club, at the rate of \$2.50 each, or only \$12.50 for five subscriptions; or \$25.00 for 10 subscriptions. This may be your only effective way of preaching the gospel unto others.

8. Remember, we are living in a READING AGE, an age flooded with literature. Why not aid and assist in an unselfish and powerful media or means of mass education in religious matters. Remember, Paul says, "If our gospel be hid, it is hid to them that are lost" (II Cor. 4:3-4). There is a feeling of dignity which goes with being a subscriber to a good religious paper which is itself wholesome. And remember the inspired apostles wrote, as well as spoke the truth (I Jn. 2:14; I Tim. 3:15; Rev. 1:1-3; I Jn. 5:11-13; Lk. 1:1-4).

9. To be well informed we are to be regular and daily readers of good and wholesome reading

matter. The field will produce in keeping with the kind of seed sown. If we sow the soil of our hearts down with the seed-thoughts of error and false ideas, we must reap what we sow. Sectarianism, and denominationalism sown or taught will produce sectarians and denominationalists. But to sow the pure, unadulterated word of God into good and honest hearts produces nothing but Christians only (Lk. 8:11; Mk. 4:14; Acts 11:26).

10. As the editor of the paper I shall do everything within my power as a preacher and student of the Bible for more than half a century to keep WORDS OF TRUTH true to its name, and worthy of the confidence of all true Christians everywhere who live the Bible and wish to see it taught as it is, without addition, subtraction, or substitution. We are striving to promote FIRST CENTURY Christianity in the TWENTIETH CENTURY, with the word of God as our only religious creed, rule of faith, or book of discipline. This would reproduce the church of the New Testament, and of the FIRST CENTURY, in all matters of faith and specific authority in our day, or in the TWENTIETH CENTURY. We are seeking to unite all good and honest hearts in belief of the gospel as preached by the apostles, and in strict and faithful obedience to the same, as it was in the first century. This is the unity for which Christ prayed (Jn. 17:20-23). This is the unity of the Spirit (Eph. 4:3-6.) This is the unity commanded by the apostles (I Cor. 1:10). This unity has been destroyed by the doctrines and commandments of men (Rom. 16:17-18). Won't you help us in this noble effort? Will you make up a club right now-today? Will you mention the matter to the leaders of the church? The church furnishes free literature for the classes, why not send WORDS OF TRUTH INTO EACH HOME IN THE MEMBERSHIP? Will you at least send in your own subscription? Or send in a club? Thank you, and God bless you, every one in spreading the truth! Is there any better way to sow the seed of the kingdom than to spread the word by use of the printed page? In this way, readers and read, then reread, search the references, pass the matter on to others, a thing which they can't do with the spoken word. but let us use all media of spreading the truth, and do it now!

## Women Serving As Deacons In Baptist Churches

BOBBY DUNCAN

According to the "Alabama Baptist" of August 20, 1970, four women have been elected to the board of deacons of Myers Baptist Church in Charlotte, N.C. The article goes ahead to say that if this seems a bit of a shock to Baptists in Alabama and other places there is really no cause for alarm. As a matter of fact, several Baptist churches in North Carolina have had women serving as deacons for some time. Not only so, but a Baptist church in Georgetown, Ky. also has three women deacons.

What are some of the implications of this report? Well, in the first place it appears that some Baptists in high places have either quit reading their Bibles or else they are willing to admit what some of us have suspected all along--that they do not believe it is necessary for us to be governed by the Bible. The Bible says, "Let the deacons be the husbands of one wife, ruling their children and their own houses well." (I Tim. 3:12.) It would be interesting to know just how these women could be the "husband of one wife." Also I wonder if they rule "their own houses well." If they do then they are in rebellion against God, because the Bible plainly teaches that the wife is to be in subjection to her husband. (Eph. 5:22-24.) In reality the only explanation for the appointment of women deacons is that some do not believe God's way is as good as their own ideas. This is not surprising to those of us who have observed the treatment Baptists have given to certain other plain Bible teaching down through the years.

Another implication is this: it is all right, because other Baptist churches have practiced it for quite a while. Does this make it right? Is not the Bible God's standard of right and wrong? Yet no appeal whatsoever is made to the scriptures in

order to support this practice. I wonder why. Could it be that no passage could be found which would justify women deacons?

It is also implied in the report that some Baptists would probably be a little surprised at this action. No doubt some are. As a matter of fact some are apt to be so surprised that they will begin to investigate the Bible enough to learn that the Baptist Church is not mentioned therein. Needless to say, however, some are more concerned about denominational loyalty than about loyalty to God. What about you?

Sandusky Sower

## How Does The Blood Save?

JOHN WADDEY

"The blood of Jesus, his Son, cleanseth us from all sin," I John 1:7. "The life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls." Lev. 17:11.

### WHAT THE BLOOD OF CHRIST HAS DONE FOR MAN:

1. He dedicated and sealed the New Testament with His Blood, Heb. 9:16, "For where a testament is, there must . . . be the death of him that made it."

2. He Washed Us From Our Sins by His Blood, Rev. 1:5.

3. He Purchased the Church with His Blood, Acts 20:28.

4. He Prepared the Way for man to enter into the presence of God in heaven, by His Blood, Heb. 10:19-20.

### WHEN DOES THE BLOOD OF CHRIST SAVE?

1. When we Study the Blood-sealed New Testament, and in Faith Obey its precepts, II Tim. 2:15, Heb. 5:8-9.

2. His Blood brings forgiveness of our sins When We Are Immersed in Baptism! In Rev. 7:14, those saved had washed their robes and made them white in the blood of the lamb. Saul was told, "Arise and be baptized and wash away thy sins," Acts 22:16. Hebrews 10:22 says, "having our hearts sprinkled from all evil conscience (by the Blood of Jesus) and having our body washed with pure water" (Baptism, Acts 10:47). Thus the blood saves when we are baptized.

3. When saved by the blood, we are added to the Lord's one true church, Acts 2:47. All those saved by His Blood are in this Blood bought church.

4. Those who live for Christ and serve him faithfully will enter heaven through the blood-sprinkled way, Rev. 2:10.

CONCLUSION: Many preachers do not accept the Blood Atonement. One cannot be loyal to Christ and deny His basic doctrines!

Some talk much of the Blood of Christ, yet downgrade the items in Christianity directly associated with the blood.

To be saved by Christ's Blood, we must receive it in God's appointed way. Will you follow His New Testament and be washed by His Blood in Baptism? Are you in the Blood-bought church of Christ? Remember: "Without shedding of blood is no remission," Heb. 9:22.

## God Help Us

God help us to live our life today  
To help others in some kind of way,  
And though it be but a simple deed,  
May it help someone's special need.

We never seem to well understand,  
That God's word has a special plan.  
This truth we must to others take,  
That God may of them Christians make.

What makes us in this work so slack?  
Is it not a disturbing fact,  
That we have no worthy religious goals?  
Are lacking in love for lost souls?

Christ first said Go to all and teach,  
Said Go into all the world and preach,  
That all may hear and then believe,  
Repent and obey, His pardon to receive.

Why should our Bibles gather dust,  
And the "Sword of the Spirit" rust?  
Why wait for others to read and prepare?  
Are we unconcerned? Don't we care?

-Adapted-

## Was Christ Divine?

(Continued from Page 1)

cannot accept Jesus as Christ.—And he “that believeth not shall be damned” (Mk. 16:16).

The following is a thought provoking statement on the deity of Christ: “Dr. J. W. Lynch in his writing on the divinity of Christ, listed rarely thought of facts concerning the Lord.

“Christ never sought advice. He never changed his mind. He never acted in haste. He never exhibited personal fear. He never performed a selfish miracle. He never distrusted God. He never denied a good request. He never confessed sin. He prayed often, but he never asked for prayer for himself. He never compromised his divinity or his ministry.”

In the light of these undeniable facts Jesus could truly say, I am the way, the truth and the life; no man cometh unto the Father except by me.

## Christians And Labor

(Continued from Page 1)

Holy Spirit are seen to be ever active!” Therefore if God is a worker, and we are His children, we had better not be found among the slothful!

They who tread the path of labor  
Follow where My feet have trod;

They who work without complaining,  
Do the holy will of God!

THOT: It's not the hours you put in, but what you put in the hours that counts!

## Churches And Money

(Continued from Page 2)

gambling, such as bingo, lotteries, and raffels, is used. This is often in violation of and in defiance to gambling laws. This attitude precipitated the Protestant Reformation. Luther was shocked to see his Catholic Church selling indulgences to build St. Peter's Basilica.

IT DOES MATTER HOW MONEY IS RAISED FOR CHRIST'S CHURCH! Scripture, reason, decency and propriety cry out against such practices. It matters how a man earns his living; how a company secures its funds and how a church gets its money.

WHAT DOES JESUS SAY? The church is His, Matt. 16:18. He is the head of it, Eph. 1:22. His word is the rule for every TRUE disciple and church.

The SOURCE of money for His church is the members, Christians. All New Testament teaching on giving is directed to church members. “Let each one of you lay by him in store. . .” I Cor. 16:1-2. The Lord has never asked non-members for a cent. Churches of Christ do not solicit money from non-members.

WHEN are contributions made? “Upon the first day of the week. . .” I Cor. 16:1, in the assembly, Acts 20:7. The hat is not passed each time a few people are cornered.

HOW is the money secured? II Cor. 8:12, “for IF the readiness is there, it is acceptable according as a man hath.” II Cor. 9:7, “Let each man do. . . as he hath purposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver.” Willing, cheerful, voluntary! Also we do not our alms to be seen or praised of men, Matt. 5:2-3.

HOW MUCH must a man give? “As God has proposed him,” I Cor. 16:2. Liberally, Rom. 12:8. Christ does not command tithing. Each disciple should give all he can that there may be equality in giving, II Cor. 8:14. In our fruitful land 10 per cent would not be enough for some.

Churches of Christ do a tremendous work throughout the world. We never lower our Biblical standards to the level of most groups to raise money. We reject as unscriptural, unethical and unbecoming to Christ's Church the money-grabbing schemes listed above.

## How To Have Peace On Present Issues”

GUS NICHOLS

In the “WESTVUE MESSENGER”, of January 8, 1970, a small paper published by the “Westvue

Church of Christ”, Murfreesboro, Tennessee, “Connie W. Adams” wrote on “How To Have Peace On Present Issues.” Some one sent me a marked copy of the paper with an implied request that I give some sort of review of it. This I shall do with the desire and prayer that those who have departed from the principles of unity found in the Bible may come back to the truth, the only basis for scriptural unity and peace. These principles have been deserted by those with a “liberal” attitude toward the scriptures, on the one hand, and by those with a “radical” attitude on the other. It is natural that some, like the pendulum of an old fashioned clock, are prone to swing from one extreme to another.

Brother Adams presents seven points of, what he called, “certain basic truths which all parties can recognize, and upon which all may stand without any one being called upon to give up a single item of divine revelation.” Let us examine these in all fairness and candor.

“(1) Let the independence of all congregations be recognized. Any interdependence of congregations is without scriptural warrant.”

The word “Independence” means “State or quality of being independent; freedom from control, by others; self-government. (2). A sufficiency of means for a livelihood; a competency.” (Webster's New Collegiate Dictionary). We agree on the first definition of the word, and stand opposed to any and all ecclesiastical organizations of the churches which would in any way, and to any degree, put them under “control by others”, and destroy, or tend to destroy “self government”. But this is not the issue between us.

The secondary meaning of “independence” is: “2. A sufficiency of means for a livelihood; a competency.” Churches of Christ do not always have a “sufficiency of means” for a “livelihood.” They sometimes are lacking in “competency”—the financial ability to take care of themselves, and the strong need to help care for the weak. “Radical” brethren are against congregations cooperating, or helping and aiding each other when such is needed in evangelism (II Cor. 11:8).

In writing on the subject “STUDYING THE ISSUES—AFFIRMATIVELY AND NEGATIVELY”, Roy Cogdil's first point was stated as follows: “1. Each Congregation made up its own funds by the contributions of its individual members. (I Cor. 16:1-4; Acts 11:27-30).” This is only true of the giving churches, it was not true of the receiving churches. The receiving churches had and spent “funds” which they did not make up “by the contributions of its individual members.” The very contribution which Cogdil referred to was for another congregation, or other congregations. Paul wrote, “Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to BRING YOUR LIBERALITY UNTO JERUSALEM” (I Cor. 16:1-4). The same was true in the next reference with Cogdil gave, it was collected by the members at Antioch, then they sent it to Jerusalem, “Sent it to the elders by the hands of Barnabas and Saul” (Acts 11:27-30). These receiving churches had money which they did not collect, “by the contributions of its (their) individual members.”

But the reader may say “Connie W. Adams” is not responsible for what Cogdil said, and does not agree with him in this matter, that churches must always use only funds which they have collected from their own members. Well, the very next point presented in the present review of the article by brother Adams, says, “Let each eldership plan its own work and spend its own funds under its own oversight.” Of course, “Each eldership” should plan its own work”, but it is a “radical” and man-made law to which we cannot bow, when Adams says, and all of them teach, that we must “Let each eldership. . . spend its own funds under its own oversight.” Instead of the “Churches of Galatia,” in a time of great need in Judea, spending their own funds, they sent them to Jerusalem, and this was scriptural, for Paul says,

“As I have given order unto the churches of Galatia, so do ye”, etc. (I Cor. 16:2). Then he gave the “order” for the church at Corinth to do likewise (I Cor. 16:1-4). The funds sent from Antioch to Jerusalem were not spent by the giving church, but by the receiving church (Acts 11:29-30).

In No. (9) Adams says, “Let congregations provide for their needy as was done in New Testament days.” Well, “In New Testament days” churches aided each other when it was needed and expedient. (Acts 11:27-30; I Cor. 16:1-4; II Cor. 9:12-13). “The churches of Macedonia” gave liberally out of deep poverty in order to help the Jerusalem church, as Corinth had done (II Cor. 8:1-5; Rom. 15:25-31; I Cor. 16:1-4).

Remember, Adams says, “Any interdependence of congregations is without scriptural warrant.” Without losing any of their “independence”, or self government, some New Testament congregations, with divine approval, did depend upon others for aid in time of need (Acts 11:27-30). Prophets came from Jerusalem to Antioch and presented their need to the church, that there was coming a great dearth (Acts 11:27-28). “Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did and sent it unto the elders by the hands of Barnabas and Saul” (Vs. 29-30). Yet, radical brethren argue, “Let each church do only what it can with its own money” Adams says, “Let each eldership. . . spend its own funds under its own oversight” (His point No. 2). A church is not spending its funds when it sends them as a gift to aid another church in its work, as did the Antioch church, the churches of Galatia, the Macedonian churches and the church at Corinth.

## Celibate: To Be Or Not To Be?

A controversy rages over the question, Should ministers of the church marry? Only God has the right to legislate herein.

I. Does God forbid marriage to ministers?

A. “Clerical CELEBACY IS NOT A PRECEPT OF THE DIVINE OR NATURAL LAW; neither is it a dogma of the Catholic church. It is simply an obligatory law of the western church. . .” (Bertrand L. Conway, THE QUESTION BOX, (Replies to Questions Received on Mission to Non-Catholics), p. 311)

B. The BIBLE states: “Let marriage be had in honor AMONG ALL, and let the bed be undefiled:” (Heb. 13:4) “Because of fornication, let each man have his own wife and let each woman have her own husband” (I Cor. 7:2). “The bishop MUST BE . . . the HUSBAND of one wife,” (I Tim. 3:2).

II. When and Where did Celibacy Originate?

A. “The earliest law enforcing celibacy was passed by the Council of Elvira in Spain about the year 300” (QUESTION BOX, p. 313). “In the primitive days of the Church, married men were admitted to sacred orders,” (James Cardinal Gibbons, FAITH OF OUR FATHERS, p. 458).

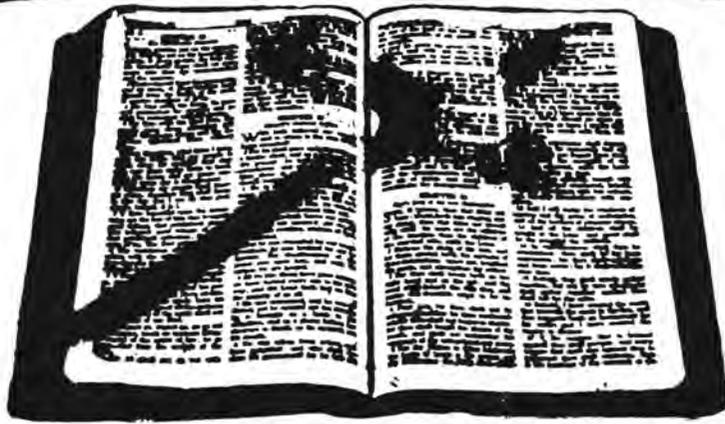
B. “The Spirit expressly says, that in after times some will depart from the faith, giving heed to deceitful spirits and DOCTRINES OF DEVILS speaking lies hypocritically, and having their conscience branded. They will FORBID MARRIAGE and will enjoin abstinence from foods. . .” (I Tim. 4:1-3, New Testament, Official Catholic Edition)

III. Concerning MARRIAGE: It is to be honorable in all (Heb. 13:5). Because of fornication, every man should have his own wife (I Cor. 7:2). It is better to marry than to burn (I Cor. 7:9). Peter was married (Matt. 8:14). Paul had the right to lead about a wife that was a believer, even as the rest of the apostles and brethren of the Lord and Cephas (I Cor. 9:5).

IV. Concerning CELIBACY: It is admittedly a human law, no older than 300 A.D. (200 years after the last inspired apostle). It is a mark of apostasy to forbid to marry (I Tim. 4:3).

God has not bound marriage or celibacy on his ministers. Each man is free to make this decision. The true church has never forbidden marriage to any of its children. Let no man rob you of your liberty in Christ, (Gal. 2:4).

# WORDS of TRUTH



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

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

VOLUME 7

FRIDAY NOVEMBER 20, 1970

NUMBER 46

## "The Last To Be More Than The First"

The above words form a portion of the letter Christ directed John to send to the church of Thyatira. The words were spoken by the Master as he inspected the spiritual condition of the saints in this Asian city. The entire context in which they occur reads as follows: "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of



ROBERT TAYLOR JR.

fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and **THE LAST TO BE MORE THAN THE FIRST**. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 2:18-29.)

The words which form the title of this article contain a noble commendation of the church in Thyatira. Glaring faults existed in this congregation as the full context of this short epistle reveals. However, there were some things right with the church here. Their works, love, service, faith and patience were commended by the Heavenly Inspector. Concerning their works he paid them a unique compliment. Their last works were more than the first. There had been no leveling off. They stood in contrast to the

Ephesians who needed to repent and do again the first works. (Rev. 2:5.) Ephesian disciples had allowed a deterioration to develop from their first love with its attendant works to the time in which they had left their first love and needed to perform again their first works. Not so with Thyatira. Their last works were greater than the first works had been.

Among individuals and congregations there is sometimes a tendency to be zealously active when young in the faith but through the years to level off, allow zeal to die and to cease being actively engaged in doing a great work. We have noted in both local work and gospel meeting endeavors that people sometimes were far more active, interested and concerned about Christianity right after their conversion than they were in later years. Their first works were greater than the later ones. Instead of increasing in the amount of good works there had been a diminishing. Such is a poor commentary upon one's brand of Christianity. This is growth in reverse!

With health of mind and body permitting each Christian should be constantly increasing in the amount of work he is doing for the Lord. (1 Cor. 15:58.) Each year should witness greater growth occurring within our lives. (2 Pet. 3:18.) We should be studying the Bible more now than we did at first. (Psalm 1:2; 2 Tim. 2:15; 1 Tim. 4:13-16.) The study habits of our beloved editor, Brother Gus Nichols, have been an inspiration to all of us through the years. We still have better preachers, writers, teachers, elders, deacons and members when we have lifetime students of the sacred scriptures such as has been true with Brother Nichols. We should be praying more than at first. (Col. 4:2; 1 Thess. 5:17.) We should be teaching more people about the gospel than at first. (Mk. 16:15; Matt. 28:19.) Even though we might have attended all services faithfully from the beginning there should be a greater love and appreciation for the worship of God now than at first. (John 4:23-24.) The spiritual songs of Zion should be a richer experience than at first. (Eph. 5:19; Col. 3:16.) Prayer should be a richer experience than at first. (Luke 18:1ff.) The sweetest story ever heard should take on deeper and greater meaning than at first. (Eph. 4:15-16.) Observing the Lord's Supper should be a sweeter experience now than at first. (1 Cor. 11:23-34.) There should be a greater love for giving than at first. (See all of 2 Corinthians 8 and 9.) Christian fellowship should be richer, fuller, deeper and more heavenly now than at first. (1 John 1:3-7.) We should receive more pleasure from helping others now than at the first. (Gal. 6:10; 6:1; James 1:27.) Beholding a growing and spiritually thriving congregation of dedicated saints should deeply

thrill our souls and stir our spirits now much more than at first. (Matt. 6:33.) Going home to heaven should be a sweeter hope for the mature Christian than it was for the newborn Christian.

Have you seen your portrait in this article? Are you doing more now than at the first? Has there been an increase of your knowledge, a deepening of your devotion, a strengthening of your faith and an increase in the work you have done for Jesus? Unless there has been the Christ cannot say of you as he did of those in Thyatira that the last works are more than the first.

Was Jesus pleased to note the last works as being greater than the first? Indeed he was! What pleased him among the people at Thyatira would surely please him among his saints today. Our life is not concealed from the penetrating eye of the omniscient Saviour. Can he truly say of each of us that our last works, those of the present, are more than the first?

If we stepped on anyone's toes with this message, we apologize. We missed our target. We were aiming at your heart.

### A Needed Missionary

KENNETH W. FRANKLIN

Marvin F. Bryant is a unique man in our time. He was baptised by Bro. Gus Nichols in 1960 when he was a Presbyterian minister in Montgomery, Alabama. Since 1960 Bro. Bryant has baptised eight denominational preachers. He has led in establishing congregations in three states. He has preached in over one hundred fifty gospel meetings in twenty-one states. He has both preached and directed the personal work in city wide campaigns in the States and Great Britain. Leslie G. Thomas and Gus Nichols say that Marvin Bryant has baptised more denominational preachers than any man living today. I wonder how many preachers he could have baptised if he had given special attention to this area of work during these past ten years.

The denominational world is falling apart. Yet, there are many sincere people in these churches and many of their ministers are grossly unhappy. Some of these men are seeking something better and we need to be trying to reach them with that something — the full gospel!

The current (Oct., Nov., Dec.) issue of THE STAR features some four denominational preachers who changed and are now outstanding gospel preachers. The story of Marvin Bryant's change is one of the four.

How many possible hundreds if not thousands of men like these are out there in the dark seeking

(CONTINUED ON PAGE 4)

## WORDS of TRUTH

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## You Can If You Want To

The great apostle Paul, a man who accomplished so much in his life, said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The difference between "I CAN" and "I CAN'T" is the difference between success and failure. It all starts in the mind and soul of a man. Literally, the difference in "I CAN" and "I CAN'T" is the letter "T". A bulletin contained the word "I CAN'T" spelled out in wooden-like letters about three inches high. Then there was a long slender arm reaching across the page and knocking the "T" out of the word "CAN'T", and then the statement was "I CAN".

We need millions who know how to knock the "T" out of "CAN'T", so we can all say, with Paul, "I CAN do all things through Christ which strengtheneth me." If a man thinks he "CAN'T", he can't. "For as he thinketh in his heart, so is he" (Prov. 23:7). It was not Paul's physical strength which made it impossible for the forces of evil to stop him. But it was his inward power, his belief that with the help of the Lord he could do all things, reasonable, proper and right. They could bind Paul in prison, but the word of God was not thereby bound. He always said, "I can", and then either found a way, or made one.

If you are thinking about living the Christian life and doing that which seems impossible, it can be done. Just read Hebrews 11th chapter and see that it has been done, all the way down the line from righteous Abel until Christ came and did it — died for our sins and was raised the third day (I Cor. 15:1-4).

A man who wants to do it can get out of bed Saturday morning at three o'clock and go fishing, or leave on his vacation. Another man who wants to can get out of bed every Sunday morning in time to study his lesson and always be at his Bible class on time, with time enough left to call a few friends to see if they need any assistance to be in the class on time. Yes, you can do it if you want to do it.

The difference in sinners and Christians is that the Christian wants to serve the Lord and worship him, while sinners don't want to. Christians want to attend all the services of the church, while sinners reluctantly attend just enough to save their smarting consciences.

Brother Garfield Banks, one of our members at the Sixth Avenue Church of Christ, here in Jasper, Alabama, had a stroke two or three years ago, and is in a wheel chair and can't talk, nor think normally, but he wants to "come to church" and



GUS NICHOLS

he comes. His chair is rolled down the aisle, and he more than fills up otherwise empty space. He thinks he can, and he gladly does it. With his iron will, others could attend regularly who think they can't, when they could if they would.

If we were giving \$100 at each service to all who attend, very few would say "I CAN'T". They would be motivated, but not by the Lord, nor faith in his word.

Everybody knows that great numbers can't be reached with the gospel, as preached from the pulpit, unless they are present, and that they must be motivated to want to come. Everybody who will come can be helped to some extent. And anyone who wants to can invite others (Isa. 2:1-3). The whole church is to "Say, Come" (Rev. 22:17).

Next to one's own salvation, the greatest joy is in having a part in winning lost souls (Prov. 11:30). If you bring others to hear the gospel, you have as great a part in winning their souls as the preacher himself.

Furthermore, each Christian can best win his own neighbors and friends. All know this is true in politics, and it is just as true in religion. But only those who want to can do it.

One cannot well succeed in trying to do what he does not want to do. He cannot be a true Christian unless he wants to be one. If he has more ignorance and doubts than faith, he will not want to be a Christian. However, if he loves truth and wants to know the facts, regardless of what they are, he can want to come, and later want to become and be a Christian.

The gospel itself, presented in its simplicity and purity is the power to motivate men to want to be Christians (Rom. 1:16; I Cor. 15:2; 4:15). Many a man has heard the gospel as motivated to hear it through curiosity or chance, who was motivated by it to become a Christian.

Many receive and obey the gospel when they first hear it. They are by it made to want to be Christians. They are not far from the kingdom when they hear it the first time, and are fully persuaded that the Christian life is the best life to live, and that they should begin this new life at once. Three thousand did this on the day of Pentecost (Acts 2:1-47).

A young man named Charlie dropped in to hear the last part of my sermon in a school house when I was a young preacher. He had a date in the community and arrived about an hour too early and dropped in to hear the last of my discourse. Charlie came forward when the invitation song started, and said, "I never heard the gospel before, and thought you folks were false teachers, but I see that you are preaching the truth, and I like it and want to obey it." We took him to the creek about a mile away, and baptized him, and then he went on to see his girl friend, arriving a bit late.

Yes, be sure to believe it, for it is true, you can do it if you want to. A man who wants to can go fifty miles to a ball game, and be late in the night returning home, and enjoy every minute of it. Then if this same man does not want to, he can't attend a training class at the church building within a three minutes drive of his home.

We have a training class here at the Sixth Avenue church in Jasper, on Friday nights, beginning at 7:00 o'clock, now in its 38th year. Some attend from Birmingham, Florence, Alabama, and even from Georgia and Mississippi, just because their sense of values makes them want to come. While others, here in town who claim to be strong Christians do not see enough in such training to motivate them to want to come for just a few blocks.

But so many have wanted to come and get such training that the class has continued since early in 1933, and all of our training combined has influenced 41 to so want to preach the gospel as to decide to give their lives to doing their best, most of them to be full time preachers.

Yes, and most churches could conduct such training classes if they were to be so motivated by true values as to want to do it. At least, there could be one such training class in each county, that is, if enough people want to have it.

There is no substitute for wanting to do the will of God. Christians want to serve God, and others don't. Those who want to follow the world and the crowds are sure to find a way, or make one, to do so. And those who want to follow Christ will

find the time and a way to do that.

Finally, those who want to do it are willing to pay the cost of doing it. They are ready to sacrifice time and money (if it takes it) to do what they want to do. This is true of both saints and sinners. If they have an all-consuming desire to do something they somehow find the time, a way and the means to do it. May God help us all to "WANT TO DO RIGHT", and to "LET THE BIBLE BE THE STANDARD OF WHAT RIGHT IS."

## Will The Real "Infallible" Pope Please Stand?

WAYNE JACKSON

At the Vatican Council, July 18, 1870, the doctrine of the "infallibility" of the pope of the Roman Catholic Church was decreed. It is alleged by Catholic apologists that the pope when speaking ex cathedra (from the chair), on matters of faith and morals, cannot err. Personally he may be disgustingly wicked or a blatant ignoramus, yet as the head of the church he is divinely protected from error. Note the following official Catholic comment:

"It has always been believed that the Catholic Church of Christ is divinely kept from the possibility of error in her definitive teaching in matters of faith and morals, and this was pressed by the Vatican Council . . . This infallibility resides (a) in the pope personally alone; (b) in an ecumenical council subject to papal confirmation (these infallibilities are distinct but correlative); (c) in the bishops of the Church, dispersed throughout the world, teaching definitively in union with the pope." (A Catholic Dictionary, Donald Attwater, Editor, New York: Macmillan, 1961, p. 253, Imprimatur)

This absurd theory is easily refuted from a biblical standpoint. However, the history of the popes and the Catholic Church itself contains a number of devastating incidents which demonstrate the folly of this venerated concept. Consider the case of Formosus.

"One of the most deplorable scenes ever enacted on the stage of human events was the trial and treatment accorded Pope Formosus. I found this record in Dwight Sedgewick's 'A Short History of Italy', but it is also given, in much the same detail, in 'The Catholic Encyclopedia'. The strange element in this case was the fact that Pope Formosus was brought to trial several months after his death.

"This pope had made an unfortunate political blunder during his reign as head of the Catholic Church. He invited the king of Germany to visit Rome and he crowned Emperor of Germany. It so happened that this particular king was unpopular with important elements in the College of Cardinals. Bitter resentment was held against Formosus when he moved to elevate the German monarch to the title of emperor. Formosus went ahead with the coronation, but he died shortly after the affair. The cardinals elected a new pope from the faction that had so bitterly opposed Formosus when he was pope.

"The new pope (Stephen VII) called a meeting of the cardinals and bishops and formed a synod. That made these men the highest spiritual tribunal on earth. Formal charges were filed against the dead Formosus, and he was summoned to appear before this lofty assembly. What follows is a horror story.

"The pope had lain in his grave for several months, but at the summons, his body was dug up and brought to the chambers of the great synod. There it was dressed in all the rich trappings of the papacy. The crown of Rome was pressed upon the loose scalp of the corpse, and the honored scepter of the Holy Office was placed in the stiff fingers of his rotting hand. The dead man was propped upon his throne and the trial began. Lawyers were appointed to represent him, but the new pope himself assumed the responsibilities of the prosecution. The new pope stepped forward and closely questioned the dead man. But Formosus did not reply. If he had replied, the probabilities are that the synod would have been dissolved at that moment.

"It did not take long to find Formosus guilty,

(CONTINUED ON PAGE 4)

# East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

FRIDAY NOVEMBER 20, 1970

## A Wife's View

Hello! We've been in Kenya for 10 months now and this is the first time I've written for the newspaper. Several people have suggested that I write to tell about life in Kenya, our work and how we are adjusting. Our first four months were spent in a guest house while we studied Swahili, then for three months we sub-let an apartment from two American missionaries on leave in



**BERKELEY HACKETT**

the States. Since August we have been in our own home on the Thika Road. Although we are out from Nairobi some 8½ miles, we are in a very populated area with many new housing projects and SHAMBAS (African farms) all around us. Our house is cement block, concrete floors and no screens, the typical English 'settler' house in Kenya. It is situated on a dirt road just off the main highway and near a very busy bus stop. We meet a great many people thanks to this bus stop. People often stop in and ask for water or, during the rains, ask for shelter. Also, people frequently drop in to ask for a ride to the medical clinic. One day a woman came to the door and asked for help because her baby had "a snake in his stomach" (tapeworm). Another lady frequently comes by and asks for castor oil.

Many people have asked me about housekeeping here where there are so few conveniences. First let me point out that every kind of electrical appliance imaginable is available in Nairobi at great expense, of course. When we first moved into our house we bought an electric skillet; after a month it broke and in a city of half a million it has been impossible to get it repaired. So one can see why most of the 'conveniences' stay in the shop windows. Washing is done by hand and at first I had a hard time because I did our wash; since moving to our own house we have hired a DOBI (washerman) who comes in several times a week to do laundry. As for the rest of the work there is really very little difference. I have an electric stove and a small refrigerator which comes to my waist. More time than I like is spent in grocery shopping.



Shopping at the vegetable market. This is the first stop when buying groceries.

Our space is limited, so I buy meat for only two days at a time. For vegetables I go to the big covered market in the center of town. There every kind of tropical fruit and vegetable one could wish for is displayed in great colorful piles. Then I go to the butcher shop for meat. The various cuts are



Frances, our 4-year-old, in front of the butcher shop.

put in open trays where the customers (and the flies) may inspect them. Then I go to the 'supermarket' to buy dry goods.

We often visit in American homes and Africans visit with us. In most homes we don't worry unduly about what we eat. The Africans cook their food for hours so I'm convinced neither bacteria nor vitamin could survive. The problem with the diet here in Kenya is not one of lack of food, but a lack of balance. Once at a wedding feast we were served roasted corn, European white bread, boiled cassava root and a paste of corn and beans -- all high in starches. Vegetables are cheap and available, but are not generally included in the diet. The Africans have acquired the tea drinking habit from the English and now outdo the English in their fondness for a cup of tea. On one Sunday as we visited from house to house we each were obliged to drink seven cups of hot tea thick with milk and sugar. Africans don't use ice. They often

drink warm soda pop straight from the bottle. This is so exasperating to Americans who are used to tall cold glasses of iced tea or coke. In restaurants when we order cokes we've learned to stress, "bring ice". They have ice and they intend to keep it. On several occasions we've had the waiter touch the lukewarm bottles and say, "It's cold enough" and then disappear.

In the town most of the men work during the day so personal work, Bible classes, and street preaching is usually confined to nights and week-ends. Berkeley's only free nights are Mondays and occasionally Wednesdays. During the day he works on language or goes into the reserves to teach. It seems to me that he is away all weekend, but since I've started a class in Swahili (see picture), I will be able to go with him quite a bit more. I had intended my class to be for children, but each time I've taught I've had about as many adults as children. They don't actually sit in the class, but stand around in the back of the room. I'm glad for them to come, but it makes me a bit self-conscious of my Swahili.

In the church services 'upcountry' or in the reserves I wear a cotton dress and sandals and am the most 'dressed-up' there. In Nairobi on Sunday mornings many of the men wear suits and the women wear high heels and hose. The congregation at Ofafah is near the heart of the city and the people who attend are quite Westernized and urban in their ways. One of the missionaries' wives suggested the women bake their own bread for communion, but the Africans wanted the 'store bought' kind. The services are held in Swahili unless there are guests, and last anywhere from two hours upward. Many of the newly converted Africans need so much encouragement. Often they live in inaccessible places where they have little Christian fellowship. Sometimes after becoming Christians they return to home situations where they are one of several wives or have a pagan mate.

I suppose our biggest joy has been learning Swahili. We've still learning, but even at this stage it has opened so many doors for us. Not only have we learned the basics of communicating, but it has helped us to learn a lot about customs and what is important to East Africans. For instance child-bearing is very important and when someone wants to show special respect he will not say BIBI (Mrs.) Hackett but MAMA YA MTOTO (mother of a child). Lack of generosity is a grievous sin in African eyes. On preaching trips into the reserves we are often given gifts, a bunch of bananas, pineapple, avocados or eggs. Once when we had been away from home several hours, we returned to find someone had brought us a live chicken and tied it to a chair in the kitchen.

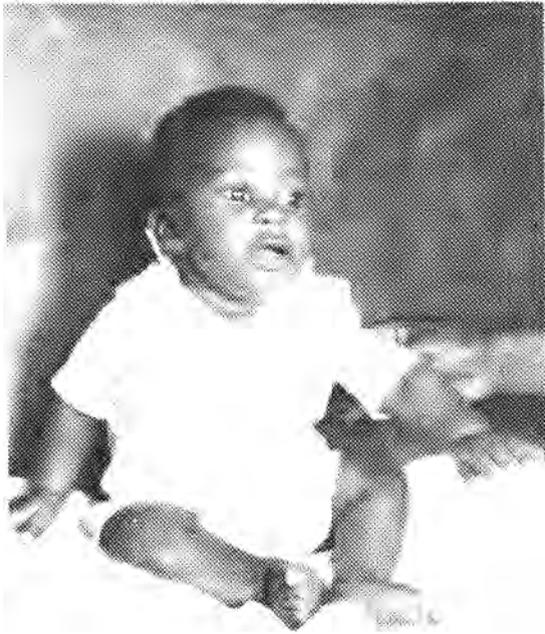
I hope this gives some idea of our daily lives



This was my first time to teach in Swahili. At my last class I had over 30 in attendance.

here and what the people are like. We enjoy Kenya, its people and our work here.

Charlotte Hackett



Hackett McKenzie, 5 months old. Hackett's parents are the backbone of the church at Ofafah.



Women on the road to Limuru. By middle age many of the women are permanently bent over from carrying heavy loads.

OCTOBER EXPENSES

Salary .....	\$ 600.00
House and Utilities .....	196.00
Land Rover Payment .....	150.00
Auto .....	33.00
Postage for Bible Correspondence Course .....	32.50
Teaching Materials and Supplies .....	18.77
<b>Total</b> .....	<b>\$1,030.20</b>
Received via Sixth Avenue, Jasper, Alabama .....	\$1,000.00

CONTRIBUTIONS

Adamsville Church of Christ .....	25.00	
Brookside Church of Christ .....	20.00	
Central Church of Christ .....	50.00	
Cordova Church of Christ .....	25.00	
Cottdale Church of Christ .....	50.00	
Dora Church of Christ .....	25.00	
Eldridge Church of Christ .....	15.00	
Goodsprings Church of Christ .....	25.00	
Hoover Church of Christ .....	100.00	
Macedonia Church of Christ .....	125.00	
Millport Church of Christ .....	50.00	
Mt. Harmony Church of Christ .....	10.00	
New Hope Church of Christ .....	300.00	
Oakman Church of Christ .....	20.00	
Pea Ridge Church of Christ .....	15.00	
Pleasantfield Church of Christ .....	10.00	
Robinwood Church of Christ .....	25.00	
6th Ave. Church of Christ .....	200.00	
Tarrant Church of Christ .....	50.00	
Townley Church of Christ .....	20.00	
White House Church of Christ .....	25.00	
Zion Church of Christ .....	15.00	
S. G. Barker .....	10.00	
Herman King .....	5.00	
Roscoe Kirkpatrick .....	10.00	
Jimmy Brumley .....	10.00	
Jimmy Brumley .....	10.00	
Farley E. Geddie .....	5.00	
Mrs. Flora Gilbert .....	5.00	
Richard K. Mauldin .....	10.00	
T. H. McDow .....	10.00	
Juanita H. Morrison .....	6.00	
Juanita H. Morrison .....	6.00	
Mary Frances Myers .....	10.00	
Mary Ellen Noel .....	5.00	
Bruce Odom .....	5.00	
Mrs. Roy Ott Jr. ....	5.00	
Mrs. Sterling Pate .....	5.00	
Glenn and Myrlee Terry .....	5.00	
J. E. Terry .....	5.00	
Corda Webb .....	5.00	
Clyde Welch .....	6.00	
Arley Myers, Los Angeles, Calif. ....	10.00	
Mr. and Mrs. Eugene Wright .....	20.00	
<b>Total</b> .....		<b>\$1,368.00</b>



ADVANCED CLASS AT WORK - OCT. 30, 1970

## Kumba, Cameroon - Bible Training School

Nov. 7, 1970

Dear Brother Nichols,

Enclosed is a report on the Bible Training School here at Kumba. I hope you can include this report in a future issue of the Words of Truth.

The experience of having attended so many of your Friday night classes in Jasper led Brother Tuggle and me to determine to begin classes here.

The church at Vernon seeks someone to replace us next summer. If you know of those interested, PLEASE put them in touch with the Vernon elders.

The work here has a very bright future.

Yours,  
Jesse Phillips

P. S. The picture is the advanced class at work, and I am the teacher.

\* \* \* \* \*

JESSE PHILLIPS

Box 91

Kumba, W. Cameroon  
West Africa

On July 4, 1969 Clayton Tuggle and Jesse Phillips began a series of classes two nights each week in the meeting house of the church of Church in Kumba. The aim was to teach the Bible and encourage a few men who were beginning to preach in and near Kumba. The response from native brethren far exceeded all expectations. Rather than ten or fifteen as expected, the attendance ran from twenty five to thirty each evening.

Already aware of the great need for a permanent training program for native workers, the first response to the classes was enough to compell a definite effort to that end. Classes were soon organized to meet three nights each week for three hours each night. A curriculum for a two year program of work was set up, school desks were built, and the Kumba Bible Training School had its beginning.

Classes are arranged on a quarterly basis and are designed to give the students a thorough knowledge of Bible principles and prepare them to establish and strengthen the church in all areas of Cameroon. Beginning with the third session the students were divided into beginning and advanced classes. Presently in the fourth session there are twenty advanced students and sixteen beginning students. At least eighteen of these students are now preaching regularly, an increase from six when the school began.

The school operates on a part time basis at present, the students all being self supporting. As soon as the government approves the application for the registration of the church there are plans to secure land and build permanent facilities and thus provide a full time program of school work. The

school is presently under the direction of Jesse Phillips, sponsored by the church in Vernon, Ala. Assisting in the teaching are: David Chadwell, (who replaced Tuggle) sponsored by Eastside in Sheffield, Ala.; Dr. William Robinson, doctor with the Christian Mobile Clinic and sponsored by White Oak in Chattanooga, Tenn.; and D. N. Elangwe, native of Cameroon and owner of a local printing business. Bro. Elangwe received training and also taught in Ukpom Bible Training College in Nigeria and is highly esteemed by his people here.

The Phillips family is scheduled to return to the states in the summer of 1971. Their replacement has not been chosen at this writing. Anyone interested in this work of helping spread the gospel in West Africa and working with the Bible Training School should contact the elders of the Vernon Church of Christ, P. O. Box 0, Vernon, Ala. 35592.

## Establishing Authority

GUS NICHOLS

My subject is an important one. One meaning of "establish" is to "settle". "HOW TO ESTABLISH AUTHORITY" simply means how to settle the questions regarding authority. There are many false standards of authority. There are many false standards of authority.

### HUMAN REASON OR WISDOM

While properly constituted authority may challenge us to use human reason and wisdom in understanding and applying authority to ourselves and problems, human wisdom and reason are not authority in religion. These are not to be substituted for divine revelation. It is not in man that walketh to direct his own steps. His way is not in himself (Jer. 10:23). The steps of a good man are ordered by the Lord (Psa. 37:23). He who trusts in his own heart is called a fool (Prov. 28:26). Human wisdom is greatly needed in the realm of human liberty, UNDER GENERIC AUTHORITY, where BY NECESSARY INFERENCE, methods, ways and means of obeying some specific command are left to wisdom and expediency (I Cor. 6:12; 10:23). In this realm, Jesus reproved men for not being wise and for not using more wisdom in his service (Lk. 16:8; Mt. 10:16). We are to even pray for more wisdom that we may be better Christians (Jas. 1:5-7). But when it comes to matters of faith and revelation, we are to obey God even if we have to become fools in our own sight, and in the sight of others (I Cor. 3:18-20). The gospel may seem foolish unto the worldly wise, but there is more real wisdom in it than in all human wisdom (I Cor. 1:18-28). What seems weak and foolish in God's revelation is stronger and wiser than men. Read the following scriptures at your leisure: Ex. 12; Num. 21; Josh. 6; 2 Kings 5; Mk. 16:15-16; Acts 2:38.

### MAJORITY OF BEST PEOPLE

Mr. John Dewey, an atheist and great educator, argues that our moral standard should be whatever the best of good people believe and practice. Of course, he does not believe the Bible, nor accept the divine revelation therein.

The history of the world testifies that the great majority of the human race have nearly always been wrong, morally, socially and economically. "Thou shalt not follow a multitude to do evil" (Ex. 23:2). The majority were not right at the flood (Gen. 6:1-6, 12). The broad way leads to destruction (Mt. 7:13-14). You would have to have some sort of standard of morals before you could decide who the "best people" are, so as to establish some sort of standard of morals by the practice of the best people.

### MUST BE AUTHORITY

To reject all authority is to head toward heathenism and anarchy. And to ignore properly constituted authority, is to make every man his own ruler and law, and again drive us into anarchy and into the jungles of rape, murder, robbery, and into the standard that might makes right. It would be every man for himself, and ruin for all. The selfish and most wicked would rule the world. Therefore, there must be authority properly established and recognized. This means working together for the good of all. Or it means one for all, and all for one. Happiness and prosperity have never succeeded otherwise. Religion also must be a matter of Divine authority. "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).

### THE BIBLE IS OUR AUTHORITY

The Bible should be our authority in all matters of faith and revelation. It should be our only creed-book, our only rule of faith and morals. This means that we should recognize God as the rightful ruler of all men (Psa. 103). He is our creator, and preserver of all things. He is supremely qualified to direct our lives into ways of peace, happiness and prosperity. He created this earth to be inhabited (Isa. 45:18). Therefore, he had us in mind when making this world and all that is therein. Like a mother making the clothes for her coming baby, every stitch is a stitch of love and happiness. All that God requires of us "is for our good always" (Deut. 6:24). The scriptures furnish us completely unto all good works (II Tim. 3:15-17; II Pet. 1:3). When believed and followed implicitly, the Bible makes somebody out of nobody. No unbeliever upon becoming a believer and beginning to follow the Bible ever started a life of immorality and crime. And no backsliding believer upon becoming an atheist ever started in to live a much better life started paying his debts, being a better husband, etc.

### NEW TESTAMENT AUTHORITY

If you were in a discussion with a Roman Catholic, he would bring into the discussion his standard of authority, which is a mixture of Judaism, heathenism and Christianity, and claim the BIBLE AND TRADITION as his authority in religion. I could not settle any question with him while he is accepting the law of Moses along with the law of Christ as his Bible authority. And when he tries to prove some point by tradition, I would be vainly quoting the Bible to him. It is a sin to add the traditions of men unto the word of God, for the scriptures thoroughly furnish us unto all good works (II Tim. 3:15-17). No Catholic believes this. The scriptures contain all things which are essential to life and godliness (II Pet. 1:3-4). We can never get together so long as one demands that I add the traditions of men unto my standard of religious authority.

Neither could we get together with the Jew on matters of controversy, so long as he rejects the New Testament scriptures and demands that all things be settled by the Old Testament, or old covenant. The old covenant has been done away, as far as an authoritative law is concerned (Col. 2:14; Eph. 2:14-16; Rom. 7:6-7; Rom. 6:14; Zech. 11:10-13). Even "SEVENTH DAY ADVENTISTS" want us to go back to the Old Testament for authority for sabbath keeping today, others go back there for circumcision, sprinkling, infant membership, instrumental music,

(CONTINUED ON PAGE 4)

## A Needed Missionary

(CONTINUED FROM PAGE 1)

the light that we could and should provide for them? I'm convinced that we need a man eminently qualified to seek out these men who are searching for the truth of God more perfectly. Further, I'm convinced that Bro. Bryant is the man needed for this unusual work. His background, education, and experience uniquely qualify him for this task. What he has done without any special effort proves his zeal and ability in this area of opportunity. His time for this work has been very limited due to local work. He has been where these men are. He knows their problems, aspirations, and fears. He can communicate with them. Because he can "talk their language" they speak frankly and freely with him.

Bro. Bryant is presently working with a new congregation at Spanish Fort, Alabama (Mobile suburb). He led in establishing this church just over two years ago. He is doing a great work there. However, his greatest usefulness to the Cause of Christ is in working with denominational preachers. This is an untapped mission field all around us, a field white unto harvest. **HOWEVER, MOST OF US ARE NOT QUALIFIED TO DO THIS WORK AS IS HE.** The Spanish Fort church recognizes the potentials of this work and has agreed to let Bro. Bryant be used as the demands dictate. We send missionaries to every other people in the world and we need at least this one missionary to these denominational preachers. Once these men are reached, like Bro. Bryant and the others featured in **THE STAR**, they become dynamic forces in the Kingdom of God.

Bro. Bryant expects to attend most of the lectureships of our colleges in order to acquaint our preachers with this work. He also intends to attend denominational conventions on a regional, state and national level in order to find prospective converts. He also would be willing to conduct short meetings (three days) in your area to speak on such subjects as, "Why I Left Denominationalism", etc. This would help to open doors. Later, he expects to publish a quarterly paper, with restoration principles throughout, which would be sent to denominational preachers in every part of the country.

The Alpine Hills church in Mobile, Alabama, has determined to do something about this need. We have talked to Bro. Bryant and he has agreed to work in this mission area as fully as we — the brethren — are willing to send him. We wish that we could fully underwrite the expenses of this good work. Unfortunately we cannot and therefore we solicit your help. Our eldership has set up a special treasury for this work, and we are requesting that you include this in your 1971 budget. Bro. Bryant will be available to go to any place in the world to study with denominational preachers and leaders. Bro. George C. Krieg, a Presbyterian preacher baptised by Bro. Bryant this year, says that he personally knows of twenty-five denominational preachers who are dissatisfied. Help us in sending Bro. Bryant to these and others like them as soon as possible. "Later," may be too late! Please write us that you are interested in this unique opportunity and that you will place this item in your 1971 budget. Write:

Elders  
Alpine Hills church of Christ  
5651 Zeigler Boulevard  
Mobile, Alabama 36608

## Will The Real "Infallible" Pope Please Stand?

(CONTINUED FROM PAGE 2)

since he made no effort to defend himself. He was found guilty of violating the canons of the church, and all his acts as pope were declared null and void.

"He was then degraded. His bright robes were ripped from his body, the crown snatched from his silent skull, and the scepter torn from the stiff fingers that held it. The three fingers used in bestowing the pontifical blessing were hacked off his decaying hand, and his body was thrown out into the street. It was tied behind a cart and dragged about the streets until finally it was cast

into the Tiber River." (John B. Wilder, 'The Other Side of Rome', Grand Rapids: Zondervan, 1959, pp. 112, 113)

Subsequent popes Sergius III and John X endorsed these atrocious proceedings of Stephen VII. In contrast, popes Theodore II, John IX and Benedict IV declared them null and void. (See Schaff-Herzog Encyclopedia, Art. "Formosus.") John IX had the "character" of Formosus restored and burned the Acts of the synod of Stephen VII. Now the question is: which of these INFALLIBLE popes were right??

## Establishing Authority

(CONTINUED FROM PAGE 3)

and the like. But we are not under the old law, as we have shown in the foregoing references. Of course, we have the same God they had, but he has changed his law (Heb. 7:11-14). We have a better covenant established upon better promises (Heb. 8:6-13; Heb. 9:15-17; Heb. 10:8-11). "Ye are not under the law, but under grace" (Rom. 6:14-15). Paul reprov ed those under the new covenant who desired to be under the law (Gal. 4:21-31). Christianity is a new covenant religion. It is not the same as Judaism under the Old Testament law (Jer. 31-34; Heb. 10:1-20). To go back to the law of Moses for authority now to do something which is not authorized in the New Testament is to Judaize and fall from grace (Gal. 5:1-7). "The law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17). We not only have the Old Testament as a revelation from God, but the New Testament as our covenant, and as containing all of Christianity. Whatever we find in the Old Testament not in the New, we leave it back there where God left it when he gave us the new covenant. All principles, doctrine and morals, taught in both the Old Testament and the New, may be taught by us from both Testaments, but let it be strictly observed that whatever is only in the Old should not be practiced as though also in the New Testament (Col. 2:14-16; Gal. 4:10-11; Gal. 5:1-4).

## How Does The Blood Save?

JOHN WADDEY

"The blood of Jesus, his Son, cleanseth us from all sin," 1 John 1:7. "The life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls." Lev. 17:11.

### WHAT THE BLOOD OF CHRIST HAS DONE FOR MAN:

1. He dedicated and sealed the New Testament with His Blood, Heb. 9:16, "For where a testament is, there must . . . be the death of him that made it."
2. He Washed Us From Our Sins by His Blood, Rev. 1:5.
3. He Purchased the Church with His Blood, Acts 20:28.
4. He Prepared the Way for man to enter into the presence of God in heaven, by His Blood, Heb. 10:19-20.

### WHEN DOES THE BLOOD OF CHRIST SAVE?

1. When we study the Blood-sealed New Testament and in Faith Obey its precepts, II Tim. 2:15, Heb. 5:8-9.
2. His Blood saves When We Are Immersed in Baptism! In Rev. 7:14, those saved had washed their robes and made them white in the blood of the lamb. Saul was told, "Arise and be baptized and wash away thy sins," Acts 22:16. Hebrews 10:22 says, "having our hearts sprinkled from an evil conscience (by the Blood of Jesus) and having our body washed with pure water" (Baptism, Acts 10:47). Thus the blood saves when we are baptized.
3. When the Blood saves us, we are added to the Lord's one true church, Acts 2:47. All those saved by His Blood are in this Blood bought church.
4. Those who live for Christ and serve him faithfully will enter heaven through the blood-sprinkled way, Rev. 2:10.

**CONCLUSION:** Many preachers do not accept the Blood Atonement. One cannot be loyal to Christ and deny His basic doctrines!

Some talk much of the Blood of Christ, yet downgrade the items in Christianity directly associated with the blood.

To be saved by Christ's Blood, we must receive it in God's appointed way. Will you follow His New Testament and be washed by His Blood in Baptism? Are you in the Blood-bought church of Christ? Remember: "Without shedding of blood is no remission," Heb. 9:22.

## The Golden Rule

GUS NICHOLS

Don't do unto others all that you could,  
But be sure that you treat them as you should.  
As you would like for men to do to you,  
Be sure to treat them in like manner, too.

Would you want men to shoot you down as a lark?  
Or, want someone to stab you in the dark?  
Would you want your name slandered in attack?  
And all facts misrepresented to your back?

Of course, you're not crazy — you are no fool —  
You want others to follow the golden rule.  
You want them to always do unto you,  
As they'd wish you to do unto them, too.

We must also deal with Jesus, you know;  
So, what kind of rule toward Him do we show?  
Do we treat Jesus as we'd be treated?  
If we were He, would we like to be defeated?

The golden rule puts us in others' place,  
Makes us their problems and burdens to face.  
Makes us to say, "If we were in His stead,  
What would we want done by people? or said?"

If I were Jesus, I'd want my word read,  
And want men to obey all that I said.  
I'd want all mankind the scriptures to search,  
And to be faithful members of my church.

I'd not want people for whom I had died,  
In some denomination to be tied,  
Nor to remain lost in sin and in guilt,  
But be faithful in the church Jesus built.

If I had built a church and were its head,  
I'd want it organized as I had said.  
Of divisions and sects I'd be afraid;  
I'd want all to be one as Jesus prayed.

We Christians treat Christ as we'd be treated,  
We therefore don't want his church defeated.  
We do unto Christ as we'd have him do,  
And as He'd have us do unto him, too.

Many practice the golden rule toward men;  
But they treat Jesus, worse than those in sin.  
Let's promise Jesus that here in his school,  
We will live toward him by the **GOLDEN RULE**.

This will help us to live right toward others:  
Treat all men as if they were our brothers,  
And see that our lives are controlled by love;  
And that we are fitted for that home above.

## ALABAMA CHRISTIAN COLLEGE

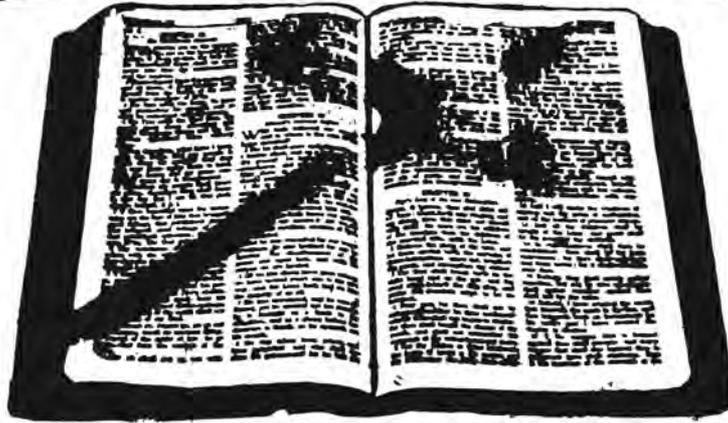
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ADDRESS YOUR LETTER TO:

DR. REX TURNER,  
ALABAMA CHRISTIAN COLLEGE,  
ATLANTA HIGHWAY,  
MONTGOMERY, ALABAMA.

# WORDS of TRUTH

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



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

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## "The First Commandment With Promise"

The above words are taken from the context in which Paul deals with the parent and child relationship in the home. The latter part of Ephesians 5 sets forth the husband and wife relationship. A discussion of the parent and child relationship naturally and logically follows. Let us note Paul's entire statement, "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is THE FIRST COMMANDMENT WITH PROMISE; That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4 Emphasis added.)



ROBERT R. TAYLOR JR.

There are many sound reasons why children should obey their parents. There are no good reasons why children should ignore and disregard parental direction unless it be a case of parental interference with the child's duty toward God. Then the principle of Acts 5:29 is to be practiced, "We ought to obey God rather than men." During such a conflict of duty there is but one alternative - God must be obeyed. Children should obey their parents in order to be like Jesus. No young person can imitate God's growing Son in Nazareth unless he respects parental authority. As Jesus stood upon the threshold of his teen-age years Luke says that "he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart" (Luke 2:51). Jesus lived under a law that demanded parental respect and filial obedience. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12). Forty years later Moses repeated that same law just before his own death and Israel invaded western Palestine. He said, "Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee" (Deut. 5:16). So strict and final was the Mosaic precept about adhering to parental orders that a stubborn and rebellious son was to be stoned. "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him,

and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from you; and all Israel shall hear, and fear" (Deut. 21:18-21). Jesus could not have lived a perfect life had he violated this binding precept concerning parental respect.

Children should obey their parents because such is a commandment. It has just as much binding authority undergirding it as the commandment to believe in Christ, repent of one's sins, confess faith in Christ and be baptized for the remission of sins. It has just as much authority as engaging in Christian worship or doing the works expected of all Christians. Children who disobey their parents disobey God. There is no way to be obedient to God while being wilfully disobedient to parents.

Children should obey their parents because such is right. Some would tell us today that there are no absolutes. This is one of the most oft repeated cries of devilish modernism. Well, here is an absolute. God has made it as absolute as any commandment can be. It is right to honor our fathers and mothers. It is wrong to dishonor them. It has always been right to obey parents. It was under the Patriarchal Age. It was during the Mosaic Economy. Such continues to be right under the Christian Dispensation. Who will say it is wrong to do what Jehovah said it was right to do?

Jehovah God has attached a promise with this commandment. If something in God's will we should respect it because it is his will whether there is an attached promise or not. However, he has sought to place a worthy inducement before each child in the filial relationship. The child is to obey in order that it might be well with him. A respectful child is learning one of the real lessons of life. Reverent respect for parental authority will naturally pave the way for a future respect for school authority, civil authority and above all divine authority. A child who never learns respect at home will have it rough at school, with local civil authorities and with God's laws. It will not be well with him in any of these areas.

Rebellious youth currently has a standing battle with what they call the establishment. This includes their parents and all people over thirty years of age to use an exact number suggested by one of their leaders some years back. (By the way we understand that the one who said some years ago, "Never trust anyone over thirty" is now past his thirtieth birthday. We wonder if he is singing a different tune now!) If these youthful rebels ever hold down any type of gainful employment, it will have to be obtained from what they call the

establishment. No right thinking employer is going to choose a young person as employee who has a long history of contempt for all kinds of authority when he can have picking choice of fine young men and women who respect authority whether it be in the home, at school, on the job or in the church. The writer knows of some young people who would have obtained well paying jobs had it not been for their known record of despising authority.

America faces no greater problem right now than the conspicuous lack of respect for authority. It is seen on every hand. Constituted authority is held in outright contempt by too many of our citizens today. If some authority says, "thou shalt not", then this is the go-ahead sign to do that very thing as far as many are concerned. The "do's" of constituted authority are met with unrelenting "don't" attitudes of brazen defiance. The spirit has even entered the church. Plain Bible teaching on some subject can be presented and some members enjoy showing their utter contempt for such. The writer knows of a family who will ignore the Sunday evening and Mid-Week Bible Study services but will occasionally drive by the church building and wave to those who are just getting out of these services. If people with this attitude can go to heaven, we have been studying the wrong book all these years. All or much of this utter disdain for authority goes back to the fact that the home has tragically failed to inculcate this great precept into the pliable hearts of impressionable youngsters. There can be no well ordered life at any level unless there exists a healthy respect for authority. It FIRST begins with this precept under examination.

The second part of this promise is a long life. An obedient child is naturally going to live longer than the rebellious son. God will see to that. This verse teaches such. We read not long ago of a medical operation that saved a child's life. The child's full cooperation with her physicians was absolutely imperative. They later told her that because she was able to follow orders so capably her life was saved. A rebellious nature would have been fatal in this case. Many a rebellious child has been cut down in the prime of life because he disregarded parental directions about operating a machine that possesses three hundred to four hundred wild horses acting under the bidding of his heavy foot. Those who flout parental authority often do the same with civil authority. Some of these have filled early graves as a consequence of their crimes. The respectful and obedient youngster is a child with a heavenly promise as his prized possession. Wise is every son and daughter who recognizes the priority of this commandment and promise combination.

## WORDS of TRUTH

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## Bargain Religion

The sin and weakness of too many people in our nation, is: that they want something for nothing; or for as near nothing as possible. They are either lazy, or have been reared to think that honest labor is dishonorable. No honest person wants to be a parasite and live upon the nation or society. Every normal person should want to work, and to enjoy earning his own livelihood, if it is at all possible. The greatest contribution to unhappiness is sin and idleness. Indolence and idleness kill more people than hard labor. Honest men want to earn and pay for what they get in life. And they are not always looking for a "bargain". Most "bargains" are deceptions and not the standard articles they are thought to be. They are inferior and costly at any price. The best bargains are standard goods at reasonable prices. It is usually true that the cheapest is the poorest in quality. And the poorest in quality is usually the most costly and expensive in the long run.

But I want to lead us in studying the subject of "Bargain Religion." This type of religion is false and poor in quality. And considering what it does for one, it is very costly, though it may be cheap here and now.

"If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:26-27.) It must be admitted that too few are interested in pure and undefiled religion. This religion is positive, and puts men to work visiting the fatherless and widows in their affliction, and troubles, and helping other unfortunate people. It also restrains men from all forms of worldliness and ungodliness. It requires diligent effort and hard work. It is a costly religion, as compared with vain religion, which is a mere tongue religion, that says and does not. (Mt. 23.) And it does not even control its tongue and restrains it from evil. It is a bargain religion. Millions fall for it, because it is marked away down in price, and does not cost very much. But it is very deceptive, for it costs more than it is worth, for it is not worth anything, when weighed in the balances of God. He says it, "Is vain." Yet millions seek for it, and are proud to possess it, and would not be without it for all the world. It saves their smarting consciences, and causes them to talk long and loud about the grace of God, which is conditional on man's part, (Tit. 2:11-12; Gal. 5:1-7; 4:9-11.) In shopping for



GUS NICHOLS

"bargains", they have overlooked the fact that it is the pure and undefiled religion which is by the grace of God. (Jas. 1:26-27.) The same gospel which says we are saved by grace, also says "He that believeth not shall be damned." (Mk. 16:16.) And says, "By grace are ye saved through faith." (Eph. 2:8.) All that God has done for our salvation includes all his acts of grace, such as the gift of his son, (Jn. 3:16), the death of Christ, (Heb. 2:9), the preaching and revelation of the gospel of Christ, (I Pet. 1:12; Eph. 3:2-6; 1 Cor. 1:21; Rom. 1:16), and every move that God made on behalf of our salvation was all done by grace. And, therefore, it was not dead, or inactive, or do-nothing grace.

And so is the faith through which we are saved. It is not a mere mental act bestowed upon us as a direct and miraculous gift of God; but instead, it is trust, or reliance upon God, obeying his conditions of salvation, and trusting his promises. It is swinging out upon the promises of the gospel by obeying the conditions therein stipulated by Christ who is the "Author of eternal salvation unto all them that obey him." (Heb. 5:9.)

But those who have more doubts than faith, and have no proper change of heart so as to want to strictly obey the Lord in all matters, and to serve him with all their hearts, cry out for salvation by faith alone, and without genuine repentance. But James says, "Except ye repent, ye shall all likewise perish". (Lk. 13:3.) And Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Again he said, "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19.) And Jesus said, "He that believeth and is baptized shall be saved." (Mk. 16:16.) And Ananias said unto Saul, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) A faith which does these things, trusting the Lord for the salvation which is by grace is the faith which saves the soul.

But the bargain hunters still prefer the vain religion, rather than the pure and undefiled religion. They beg for salvation by prayer alone, or faith only, leave out repentance, and a total commitment unto Christ, then join some man-made-church, wear a human religious title, trifle with the commandments of the Lord as if they were toys, and such churches are in no way identical with the congregations in the New Testament, which were called, "The Churches of Christ." (Rom. 16:16.) But they are "religious", though their "religion" is "vain". (Jas. 1:26-27.) Jesus said unto such bargain hunters, "In vain do ye worship me, teaching for doctrines the commandments of men." (Mat. 15:9; Mk. 7:7-13.) You see? It is easy to teach what ever they want to, and what ever is popular, regardless of what the Bible says; and it is easy to belong to some man-built church of their own choice, as though the Lord had not built any church, and had no choice as to what man is to do, (Mt. 16:18); and it is easy to do as every body else does, and please yourself, rather than the Lord, and all because always looking for a "bargain"---a way that is easier, and a religion that requires very little of anyone, other than to be social, neighborly and broad-minded, contending that about everyone in this sin-cursed and wicked world is actually on the way to heaven, the way is so broad and easy.

"Bargain" hunting disciples went back when Jesus spoke some things which they literalized into "hard" sayings, and said, "Who can hear it? (Jn. 6:54-62.) Jesus' kind of preaching that they must feast upon him, digest and live upon his teaching, offended many of them, and they "went back, and walked no more with him." (Jn. 6:66.)

Yes, the Lord's yoke is easy and his burdens light. (Mt. 11:28-30.) But this means his yoke is easy because it fits the necks of only those truly converted, and totally committed to him, believing in him with all their hearts and loving him more than they love their own lives. Only this is the pure and undefiled religion. It alone is the genuine religion. All else is false and "vain." (Jas. 1:26-27.)

Even in the true church, some are bargain hunting. If they can attend about half time, they save half of what they would have contributed if they had practiced pure and undefiled religion,

and put the Lord first in all things. (I Cor. 16:2; 2 Cor. 9:7; Mt. 6:19-21.)

You name it, and many immediately start looking for bargains, and are not interested in real, genuine religion at all, but in some counterfeit command, or work or service, which comes far short of loving obedience to Christ.

Out of the realities of eternal destiny, many a one-talent man will cry out, as did that one in the parable, and say, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." (Mt. 25:24.) In other words, your plan was too hard for me, and "I was afraid." (v. 25.) Yet, that very plan of whole-hearted faith, converting repentance, confessing the blessed name of Jesus, and being baptized for the remission of sins, was the life and joy of those looking for genuine and scriptural religion and salvation on the Lord's terms and conditions. And the Christian life of sacrificial service is the very joy and happiness of those engaged in living that wonderful and best life to live.

The real bargain is pure, primitive Christianity which demands wholehearted faith and obedience unto Christ, fervent in spirit, giving all diligence, ready to enjoy suffering for the loving Master's sake, and for his church, his gospel, his name, his truth and cause.

Thank God that his religion for all men is a great challenge unto all of us, and is adapted to bring out the best that is planted in our hearts by the wonderful words of life. Thank God for the motivation to serve Jesus with a true heart, and to do it with a spirit of praise and thanksgiving, as like the Eunuch, we go on our way rejoicing. (Acts 8:35-39; Acts 16:30-34.)

Thank God for the church and its work, worship and challenges for unstinted service. Give me the best, regardless of the cost in loving obedience and service. May God keep us from "vain" religion.

## The Seed Of The Kingdom

VIRGIL BRADFORD

The parables of Jesus abound in terms familiar to those who heard them spoken, and to us who read them. For instance, the parable of the Sower tells a story of a man sowing seed. The text in full, according to Luke, is as follows: "The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden underfoot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundred fold." (Lk. 8:5-8.)

In explaining the parable Jesus said, "The seed is the word of God." (Lk. 8:11.) The verses that follow this statement indicate that men's hearts differ in their response to the word of God, the consequences being that some are saved thereby and some are condemned. Or, as Paul expresses it:—"We are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor of death unto death; to the other a savor from life unto life." (II Cor. 2:15.) The preaching of the gospel may be likened unto the waters of the flood; some were saved by it while others were drowned in it. (Gen. 7; I Pet. 3:18-22.)

The world and all things therein began in a miraculous fashion through the divine fiat of God Almighty. (Gen. 1.) After the creation, however, all things proceeded according to law, that is, natural law both in the animal and vegetable kingdoms. Everything brought forth after its kind. Hence, wheat brought forth wheat; fruit trees reproduced their fruit in kind; animals, birds, fishes and man did also. This was, and is, the law of God in the world, and there is no claim known to us by any sane man that anything ever reproduced anything other than its kind.

This principle of operation is no less true in the spiritual realm. The kingdom of God had its beginning on the first day of Pentecost following the resurrection of Christ. (Ac. 2.) The apostles

(CONTINUED ON PAGE 4)

## Gamaliel The Neutralist

JAMES D. BALES

In his book, which was a milestone on Pat Boone's odyssey into the tongues movement, John L. Sherrill said that he supposed the ideal attitude, of those who did not have the gift, toward the tongues movement was that of Gamaliel (THEY SPEAK WITH OTHER TONGUES, p. 137. Acts 5:38-39). Although Gamaliel's advice did have an influence on the council, was it right for him to sit above the battle to wait to see how things would turn out? As far as we know, he never accepted Christ. Error can prosper for centuries, and truth can suffer. Stephen's enemies outlasted him. We do not have time to wait until we see how Christianity or the tongues movement is going to turn out in the long run before we must make our decision. We should study the evidence, prove all things, hold fast that which is good, contend for the faith and against error (Acts 17:11-12; I Thes. 5:21; I John 4:1-2; Jude 3; Rev. 2:2.) Truth should be backed no matter how unsuccessful it seems to be and error should be opposed no matter how successful it is at the time. One may be undecided at first, and should be honest in study, but neutralism is not our course of life.

Pat thought history had proved that Gamaliel was right, because if they opposed the apostles they would have been fighting God.

### WAS GAMALIEL A NEUTRALIST?

Gamaliel was a neutralist whose position was neither to support nor to oppose the apostles. "Refrain from these men, and let them alone" (Acts 5:38). He supported his advice with two arguments. FIRST, "if this counsel or this work be of men, it will be overthrown." He cited two examples where this had happened (5:36-37). SECOND, "if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

Gamaliel did not say that at this moment we do not have enough evidence to make up our minds but, since they claim that Jesus was prophesied and that His credentials are adequate and that they have credentials from God, let us examine the evidence and establish a proper basis on which to make the decision concerning them. If the evidence shows it is not of God, let us expose their false teaching with true teaching. If the evidence shows it is of God, let us support this work. What he said, in effect, was let us sit above the battle and see how this thing turns out. He did not even say how long they were to wait before they decided it was failing or succeeding. As far as the author knows, Gamaliel never made the decision for Christ. As Gamaliel the neutralist stood before the council he advocated neutralism. Why, then, did he not come under the judgment of Jesus when He said: "He that is not with me is against me; and he that gathereth not with me scattereth" (Matt. 12:30). "The Scribes said that our Lord was in league with Satan, but in reality he is opposing and overthrowing Satan's power, binding him, as it were, and plundering his house. In this great and deadly struggle, there can be no neutrality. No man can be friends with both sides, nor be indifferent to both. It is probable that many of those present were thinking they would not take sides between Jesus and the blaspheming Scribes. To them, in the first place, this saying would come home; but it is general, and applicable to all times, and all varieties of character and conduct. . . STIER: 'Neutrality here is no neutrality, but a remaining on the side of the enemy; indolence here is no mere indolence, but opposition; the merely not believing and not obeying is still resistance and rejection.' The gospel is of such a nature, as to its offer and its claims, that it cannot tolerate indifference. If it deserves our respect, it deserves our entire and hearty reception" (John A. Broadus, COMMENTARY ON MATTHEW).

HISTORY PROVED  
NEUTRALISM WRONG

History did not prove that Gamaliel was right in advocating neutralism. If Pat had the gifts and guidance of the Spirit, which he thinks he has, he should realize this. History and the judgment of God had to prove that one of Gamaliel's alternatives was right. If the apostles were wrong, history in the long run and the judgment of God would have proved that their work was of men. But the apostles were right, and history in the long run, and the judgment of God, prove that to have fought their work would have been to fight God. Neutralism concerning their works was neutralism concerning God's work.

Pat is so confused that while on the one hand he says that Gamaliel's advice is right, on the other hand he does not follow it himself or advocate that others follow it with reference to Christ. FIRST, he does not tell unbelievers to wait until they see how it is going to turn out. We, as well as Gamaliel, must make up our minds. While we are waiting to see how things turn out, life flows by and our neutralism keeps us from accepting Christ. We shall find out, but too late, that we were wrong. He may say that today we have additional evidence, the test of history, for believing in Christ. Our reply is that there has always been sufficient evidence. He himself teaches that we should study the evidence, that there is sufficient evidence, and that we cannot remain neutral concerning Christ.

SECOND, he does not follow his own device, and Gamaliel's advice, with reference to the tongues movement. He does not say that we should neither support nor oppose the tongues movement but wait and see how it will turn out. Instead, he claims the evidence is sufficient to justify one accepting tongues and becoming an advocate of it instead of a neutralist.

THIRD, he believes that the miraculous gifts and guidance of the Spirit are operating today in many different denominations and that through this work the Spirit will finally bring us into the unity for which Jesus prayed. Concerning this he does not want the author to be neutral, but to accept the gifts and to work in this way for unity and to spread the gospel.

FOURTH, he does not follow Gamaliel's advice in dealing with my opposition to the tongues movement. He has not said that he will be neutral because if Bales is wrong his opposition will come to naught, and if he is right to oppose him will be to oppose the teaching of God on this subject. He is not neutral concerning the proposed publication of my book, in so far as it discusses what he has advocated in our correspondence. It is against his will that his name be used or that material be drawn from the conversations and correspondence.

However, since he has been unable to convert the author to his position, he does wish the author to be neutral concerning the tongues movement and leave it alone. However, the author is not authorized by Christ to sit above the battle until history finally shows how things will turn out. One may be undecided while investigating but the life of indecision is not the one which we advocate. On certain things we must make up our minds, and the decision to remain neutral is one of the ways that some make up their minds.

### Liquor By The The Drink Will Not Help Texas

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.) "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3:13.) "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is now wise." (Prov. 20:1.) "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (prov. 23:31-32.) "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong

drink; they err in vision, they stumble in judgment." (Isa. 28:7.) "And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever. . . Thus have we obeyed the voice of Jonadab, the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters." (Jer. 35:5-8.)

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." (Lk. 1:15.) "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. 14:21.) "Abstain from all appearance of evil." (I Thes. 5:22.) "Thou shalt not follow a multitude to do evil." (Ex. 23:2.) "Woe unto him that giveth his neighbor drink." (Hab. 2:15.)

Having just seen a T.V. commercial FOR liquor-by-the-drink, I wondered how intelligent people could be so deceived as to believe this would benefit Texas.

Many naive and deceived citizens will be influenced by this half million dollar campaign being waged by the liquor industry. They show traffic flowing normally, but do not mention that alcohol is the greatest killer on our highways, with drinking being involved in "at least half the fatal motor vehicle accidents", says the National Safety Counsel. People are shown going about the streets, but none of the drunks in the gutter. Neither do they show the more than 3,000 Texans admitted to mental hospitals in 1969 as a result of alcohol. And what about the more than 25,000 divorces in 1969 where alcohol was a contributing factor. They do not show the children orphaned, destitute, beaten, or torn apart in the wake of divorce; all brought about by liquor consumed by the drink. And yet people, even some so-called Christians are duped into believing that liquor-by-the-drink will benefit Texas.

We could benefit Texas by passing a bill to outlaw MAKING liquor, SELLING liquor, ADVERTISING liquor, DRINKING liquor, or against offering the fatal fluid of moral and spiritual poison to any other eternity-bound soul.

Despite the not-so-subtil innuendos being circulated by Senator Joe Christie, and the adds on T.V., the statistics overwhelmingly indicate that LIQUOR-BY-THE-DRINK INCREASES consumption of liquor, and raises the number of accidents on our highways, and increases the number of lives lost! Mental illness, crime, and divorce cases all RISE where such laws have been passed. How could anyone claiming to be a Christian be for "LIQUOR-BY-THE-DRINK", or liquor in any form? VOTE "NO" ON PROPOSITION NO. 2!—Bob Hampton, North Side Church of Christ, 10208 Sharp, El Paso, Texas.

### Emotion Without Sin

JOE GOODSPEED

The heart beat is faster, much faster. The veins about your temples are enlarged, and you can feel the surging of the emotion through them. Your thinking is a little clouded. What's wrong? That's right, you are angry. Someone has done something to upset you. You hold your tongue. And you keep your temper. But the next day you still remember the sting. How could you forget that remark, or that look you were given?

Everyone who has lived has become angry. And all of us have had our times to be upset, and frustrated. That's only human. If you take the emotions away from a man, you're left with a love-less, cold, dull person. Who'd want to be that?

And yet, sometimes these feelings that were meant to make our lives full, warm, and expressive become our enemies. They make us miserable. They make it unpleasant for others around us.

Some of the best advice ever given is this. "Be angry and sin not," Eph. 4:26. The man of God did not command us to avoid being angry, or peeved, or hurt, or disappointed. He knew we would have these feelings. But he did tell us how

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## The Seed Of The Kingdom

(CONTINUED FROM PAGE 2)

were endowed with divine power by the Holy Spirit and were miraculously guided in the preaching of the word. This was necessary because they were men, and being men they were prone to err and make mistakes as men do today without divine guidance. (Read the promises the Lord Jesus made to them in John 14, 15, 16 and Acts 1:1-8 which began to be fulfilled in Acts 2.) The last words of this chapter inform us that the Lord added together those that were saved and they became members of the body of Christ, the church. (Eph. 1:22-23.) They were IN THE KINGDOM by virtue of the fact that they had received the "seed of the kingdom" into their hearts and minds so that Christ was now reigning over them. But what brought about this marvelous change that murderers of Christ became children of God? The answer is simple. God did not perform a miracle upon the multitudes that day but upon the apostles who spoke the word of God as they were moved by the Holy Spirit to do so. The baptism of the Holy Spirit was only upon the apostles, not on the multitude, for as we learn in Acts 2:5 the apostles' speaking by this divine power is what brought the multitude together.

So the answer to our question is not in a miraculous operation upon the heart of sinners, but in the very law that Jesus announced in the parable of the Sower. The gospel was preached; the seed was sown, and that which fell into "honest and good hearts" brought forth its fruit. They heard the word of God, and having believed it were commanded, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Ac. 2:38.) Thus were men "born of water and the Spirit" and became charter members of the church of Christ which is God's spiritual kingdom. (Cf. Rev. 1:4-6.)

To the church in Colossae Paul wrote that God "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col. 1:13.) The law of God is at work! They, like those in Jerusalem, heard the truth, turned from their sins and were buried with Christ in baptism. (Rom. 6:3-4; Col. 2:12.) Such is the power of the gospel. This great power of God through the gospel is wonderfully demonstrated in the conversion of certain Corinthians to whom, and of whom he said, "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." (I Cor. 6:9-11). What does he mean, Such were some of you? Why, he says they were fornicators, idolaters, adulterers, effeminate, abusers of themselves with men, thieves, covetous, drunkards, revilers, extortioners. Of course, it is not likely that any one was all of this, but all these sins were previously found among those who became the saints of God in Corinth. In this we see again that the pure, unadulterated word of God was "planted" as "good seed" and saved all who obeyed its commands. "Many of the Corinthians, hearing, believed and were baptized." (Ac. 18:8.) (Cf. Mk. 16:15-16.) Without the "seed of the kingdom", including its commandments as well as its facts and promises, there can be no true Christianity. The doctrines and commandments of men adulterate the "seed." They produce something other than Christians and institutions other than the kingdom of God. Let us all "obey the gospel" and keep on obeying it. If Christians, our hearts were purified by it, and by its belief and practice we remain pure. (I Pet. 1:22-23; I Cor. 15:1-4; Ac. 15:9.) (I Jn. 1:7-9.)

In view of this truth, that the word of God makes Christians only, and only Christians, reproducing after its kind, let us all determine to "preach the word" urgently at all seasons. The same word that made Christians in the first century will do the same today. If we are more or less than Christians we are something we ought not to be, and have been "brought forth" by something OTHER THAN THE WORD OF THE GOSPEL. Therefore, let us all say with the apostle Paul, "I am not ashamed of the gospel: for it is the POWER OF GOD unto salvation to every one that

believeth; to the Jew first, and also to the Greek." (Rom. 1:16.)

## Emotion Without Sin

(CONTINUED FROM PAGE 3)

to react in a moment of emotional excitement.

"O. K., so you are angry, or hurt, or whatever," he is saying. "You don't have to give in to your feelings. You don't have to let them push you around."

Good workers, dedicated Christians have experiences that rub them the wrong way and could become sources of discouragement. In a congregation of any size, there are in many of us, perhaps in all of us, bundles and tangles of feelings that are less than wholesome--hang ups that we could let hinder our faith.

Be angry and sin not. Be peeved and sin not. Be frustrated and sin not. Be excited and sin not. Be insulted and sin not.

The first boy ever born on earth had a grievance against his brother which had turned to anger. In a conversation with him, God gave some great advice which we would do well today to accept. In talking about the young man's emotion he said: "You must master it." (Gen. 4:7 RSV.)

May God bless us that our love for him and his Cause be strong enough to overcome any feelings or anything else that would hinder our faithfulness.

## I Believe In God

JOHN WADDEY

God Is. God Lives. God Rules. God Cares for You!

The heavens declare the glory of God, the earth showeth His handiwork, Ps. 19:1. Look up on a starry night. Millions of witnesses radiating light and energy, moving with minute mathematical precision, cry out "God Is".

Look at the earth. The simplest flower, the primitive snail testify of a creator, God. Take a handful of dirt, a cup of water, a sample of air, analyze them and they give proof of an all-wise intelligence, God.

Before a mirror, view yourself. The intricate eye, the delicate ear, the articulate tongue, the magnificent mind, are evidence of God's creation. Could such happen by accident?

Consider the Cosmos. The fact this world exists demands a beginning. Every effect must have an adequate cause. What caused its beginning? God!

The Design and Purpose in the universe and all therein, demand an intelligent Designer. The existence of your watch demands an intelligent designer. The existence of your body demands no less.

The fact that you can conceive of God, that all men in every environment have a concept of God, is proof. For whence came this concept? God revealed it through things seen in the Creation, Rom. 1:19-20; through His Revelation, by dreams, visions and prophets in ancient times, by the Bible today.

Your capacity to love and hate; choose good or evil; feel remorse at wrong done, all testify that we are made in the image of God.

Belief and submission to God are Essential to complete Happiness. Man is incurably religious. He cannot "live by bread alone". To stifle religious needs distorts the personality of man. Believing in God, man can see and understand himself as he really is; a creature wholly dependant on God. It helps him see purpose in life and dignity in his fellowman. Belief enables one to live in harmony with God. It gives a sure hope of life with God after this life. I believe. Do You?

## A Church Without Elders

JOHN WADDEY

It is God's plan that every congregation have qualified elders to oversee and supervise its work and people.

Until these elders are to be had, congregations must arrive at some workable solution to accomplish their work.

The following points will help to clarify our

thinking along these lines:

1. God has not prescribed any arrangement or organization for interim government. Therefore, we are left to our human judgment to use the kind of arrangement that gets the job done. Of course, this must be in harmony with the general teaching of the Bible.
2. God is not the author of confusion, but of peace, I Cor. 14:33. "Let all things be done decently and in order", I Cor. 14:40. These verses suggest that a situation where confusion and anarchy abound is displeasing to God. Also, there must be an arrangement that will get the work done in an orderly fashion. A church where every man is a law to himself is a church that has troubles.
3. Since no one man has the right to assume the supervision of the group, Heb. 5:4, it is the privilege and duty of all the men of the church to plan and supervise the work.
4. A business meeting of the men, where matters can be discussed, planned and put into action is the only way the work can be expedited in an equitable way.
5. Where no elders exist, the group as a whole must be able to determine how or when a thing is to be done. This can only be accomplished by a majority decision.
6. These majority decisions can be acceptable only on matters of expediency and never on a question of believing or obeying God's commands. Example: We must share the Lord's Supper each Lord's day, Matt. 26:26, Acts 20:7. We can't vote on this. We must agree on a time and a procedure for distributing the communion. On these matters the wishes of the majority should prevail.
7. When Christian love prevails, there will be no problem, I Cor. 16:14. If each counts others better than himself, Phil. 2:3, agreements can be reached. If all things are done to the glory of God, I Cor. 10:31, selfish attitudes will not present themselves. Where the desire to serve and to save is predominant, Matt. 20:25-28, the church's work will be done in harmony and with success.
8. "Rebellion is as the sin of witchcraft and stubbornness is as idolatry", I Sam. 15:23. Seditious, rebelling against the established authority, is a work of the flesh, Gal. 5:20. Those guilty will not inherit the kingdom of heaven.

Let us remember, we are the body of Christ and all members must function together as a unit, I Cor. 12:27. Without this, division will prevail and Satan will gain the advantage over us, II Cor. 2:11. — Beaver Ridge Road, Rt. 20, Knoxville, Tenn. 37921.

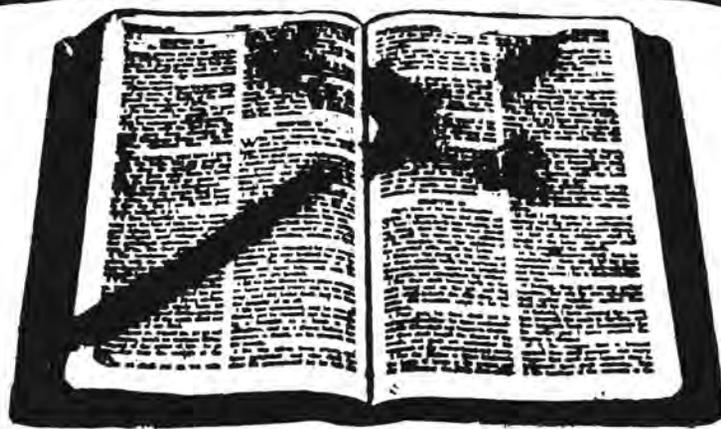
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# WORDS of TRUTH



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

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

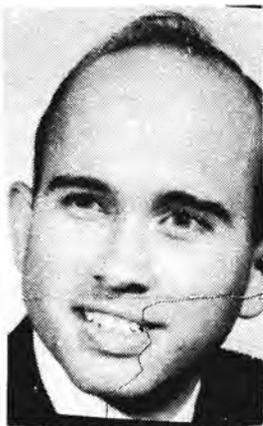
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## Leading The Church In Missions

The crying need of our world is for the masses of God's people to become interested and involved in the great task and privilege of World Evangelism. . .telling every man, woman and child on earth about Jesus. Mk. 16:15.



JOHN WADDEY

No one person plays a greater role in generating or retarding mission support and participation than the preacher in the local congregation. Every missionary could testify of times when the local minister helped provide the opportunity to present his cause or effectively blocked his road. "The negligent preacher would be surprised and humiliated if he only knew how he cheapens himself in the estimation of his people when he fails to organize and lead them aright." A. J. Brown, *THE FOREIGN MISSIONARY*, p. 229. How much more does he degrade himself in the eyes of God?

God has placed this local minister in his post to help promote His cause around the world: to maintain its interest and financial support; to recruit new workers for the fields. Herein I offer a number of suggestions that will quicken both the preacher's and the congregation's interest in and support of the cause of World Evangelism.

I. First, we must recognize that world evangelism is the reason for our existence! In God's economy it stands in first place above all other congregational works, activities and expenditures. (Matt. 28:18-20.)

II. The preacher must **INFORM** himself. He simply cannot lead the church in any field until he has informed himself of the needs, the challenges, the trends, the problems and solutions. Read everything you can read about missions. Read books about missions. Read missionary's news letters. This suggests that one must **INVEST** in books and periodicals about missions.

III. But more than just reading and listening, the preacher needs to **ENGAGE** in mission work himself. Across the land, where you find a congregation that is seriously involved in missions you will usually find a preacher that has spent some time on a mission field. This personal experience on foreign soil will revolutionize your outlook and attitude toward your work and that of the congregation. It will be a continual beacon reminding you of the need. Having looked into the

face of the damned you can never forget them. Having been there you know what the mission field needs from the church at home. I encourage you to participate in a summer campaign to some foreign land. Visit the missionary, pray with him, work with him, agonize with him. You will be his supporter when you come home.

IV. The preacher must **ENLIGHTEN** the saints at home concerning the needs of the fields. Provide each family with mission work newspapers such as *WORLD RADIO NEWS*, sent free to those who request it. If you support a man, there should be an informative news letter to every family, keeping them informed and abreast of the victories, the problems and needs of the field. Especially they need a regular financial record. Encourage some of your people to prepare bulletin boards displaying the work of various fields.

Bring the missionary to the congregation at every opportunity. The personal acquaintance with the missionary will generate a personal interest that reports and papers can never do. Especially do I recommend that every congregation. . .at least every area, have an annual mission forum, bringing several workers to the home congregation for a few days of concentrated reporting, studying, exhorting and praying for the cause. If it is impractical to have your own, take your brethren to the one closest to you. I know of nothing else that will accomplish this goal like a mission forum.

Encourage personal correspondence with the people on the field. . .especially talking letters on tape. We tend to forget. . .but the sound of the voice of a person to whom we made a commitment will not let us forget so easily.

V. You must **INSPIRE** them with your lessons. Brethren are often ignorant of the need. Preach on it. Teach it in your classes. Encourage all classroom teachers to do so. Seek to create in the minds of the people a true conception of the nobility and exalted privilege of a missionary career. Keep before them the thought that the greatest honor which can come to a church is to have some of its members become missionaries. Draw illustrations of heroism from the lives of missionaries. Encourage continued prayer for missionaries. It is hard to pray for someone and then not help him. There must be a continued cultivation of the interest or it will surely wane. It is impossible to create zeal for an object of which people are ignorant.

Teach the brethren that all Christians are priests and teachers. Should they move to a location, at home or abroad, without a congregation, it is their duty to plant one. They should want to do this. Their home congregation should be anxious to assist them. Teach them that giving is worship to

God (Phi. 4:18) . . .not a mechanical thing, not an imposition, not a paying of dues. It is our expression of love to God for his unspeakable gift, Jesus (II Cor. 9:15). Teach parents to see the need and spiritual responsibility of encouraging their children to serve as missionaries and the wrongfulness of discouraging them. Begin to cultivate missionary enthusiasm in the very young. Often we wait too late, until the things of this world have gained control of their hearts and lives.

Only those who are deeply spiritual are mission minded. Therefore, the local preacher must lead the people to a deeper spiritual life if the congregation is ever to help evangelize the world.

VI. The gospel preacher must be sold on an "open door policy", gladly allowing every bonafide missionary to speak to his people and appeal for help. He must help sell his elders on this policy. Those who have this policy see it to be a tremendous blessing. It robs them of nothing, rather it enhances the home program in every way. Those who have the "closed door policy" are spiritually blind, denying themselves manifold blessings. "Some may complain, 'Missions, missions'. Yes, always missions, because they are the life blood, the heart-beat, the lungs, the breath of the body of Jesus Christ." A. J. Brown, *THE FOREIGN MISSIONARY*, p. 229.

Do not be a road block to the missionary! It is not our job to protect the congregation from the missionary. Those who have this attitude are without doubt the least in the kingdom! . . .to say the best for them. May God have mercy on their shriveled souls when they stand before Him in judgment guilty of blocking those attempting to fulfill the great commission.

VII. **INVOLVE** the local church in mission work. Begin **NOW**, even if your congregation is small or young. Do something. Help somewhere outside your own area. It is a fallacy to suppose that a congregation by concentrating its attention and labors upon itself can so accumulate power as to be able to turn in full vigor to do its Christian work for others at some later date. Involve the home church in local missions as well as their foreign commitment. It is one thing to send money to help. . .it is another to personally be a missionary. Look about. . .the slum; and ethnic group. . .a nearby town or county; the fields are ripe. Encourage members, young and old to go on an overseas mission campaign. They will come home mission promoters. Encourage your elders to visit the missionaries they support on the field of battle.

**SEND A FAMILY FROM YOUR OWN CONGREGATION TO A MISSION FIELD!** There will be far more personal commitment to them. If

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## WORDS of TRUTH

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GUS NICHOLS

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## Some Observations

Some one passed on to me a bulletin from Texas, edited by Julian Snell, of the radical brethren, who needs to know more about the interpretation of the scriptures. It is the purpose of this review to try to help all who may also be thus deceived to better understand the word of God. Note the following observations.



GUS NICHOLS

1. He quotes II Tim. 3:16-17, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Of the scriptures he then says, "They identify every good work and tell how God wants that work done." Now, I believe all the scriptures, but no scripture teaches that God always tells us "how" to do all he commands us to do. This is the little end of the tap root of "Anti-ism" among us. They assume that God always tells us how to do what he wants done, and then they can not always find the way to do what God said do, and they ignore their own inconsistency and blame us with going beyond the word of God, since we cannot find the "WAY" we are doing something, specified in the Bible. We all believe that if the thing being done is not authorized, then no way to do it can be scriptural.

2. Remember Snell says of the scriptures, "They identify every good work and tell us how God wants that work done." This reminds me of Yater Tant who said God not only has told us what to do, but has told us how to do the thing commanded. In a book by Herbert Winkler, "Congregational Corporation of Churches of Christ", he inserts a chapter by James A. Allen who says, "Something has gone wrong when brethren begin to say, 'that God has commanded us to do something but has not revealed to us how to do it, and that, therefore, we may do it any way our wisdom dictates'" (Page 22a.) Again, he says, "There is no 'realm of opinion' in the service of God. It is all 'the realm of faith' or it is sin" (page 22b). Once more, "To say, 'that God has commanded us to do something but has not told us how to do it' is to say that the word of God is not all-sufficient, and that it does not thoroughly and completely furnish to every good work, but that there are gaps in it in which we must depend on our own judgment or wisdom for guidance. It is a terrible impeachment of God's word. It is to say that God's word is inadequate and that it does not cover every thing" (Page 22c). Remember Snell says, "They (the scriptures) identify every good work and tell how God wants that work done". Is

this true, or false?

3. Snell makes a distinction between what is "Authorized" and an "expedient". He says, "(1) Assembly is authorized, the meeting house is expedient" (Page 3.) Here he says the meeting house is not "Authorized", that it is just an "expedient". But at the top of that same column he said, "Only the things that are lawful can be expedient." But if the meeting house is not "Authorized" how can it be expedient? He raises that same question himself; "How can anything be lawful if it is not authorized?" (Page three). At the top of the column, he says, "Expendiency is not a law." In the second paragraph, he says, "Nothing is expedient that is not lawful" Yet he says, "(1) Assembly is authorized, the meeting house is an expedient." Now how could the meeting house be lawful, so as to be expedient, if not "Authorized"? But if the meeting house is "Authorized" it is by the general command to "Assemble" which does not in any way mention the meeting house, but leaves it optional and to our judgment as to whether or not we have it at all. On the other hand, if he says the meeting house is "Authorized" in the sense of being under a specific command, I deny that there is such a command, but that it is under generic command, the command to "Assemble" without telling us how to obey the command, and leaving the matter of place to our judgment. This is why the New Testament churches may have never built any meeting houses, they were authorized, but by generic authority which did not bind the building of them upon the churches.

4. But if the meeting house owned by the church and built at its expense is not "Authorized" then Snell and his crowd are guilty of spending thousands of dollars of church money upon that which is not (according to them) "Authorized" in the scriptures. But Snell says, "Elders can scripturally oversee the resources of the local church and cannot use them in any way not authorized by the scriptures" (Page two). Yes, he says the elders cannot use the money of the church except as "Authorized by the scriptures." But he says the "Assembly" is authorized, but the meeting house is only an "Expedient", and therefore, according to Snell and company church money can't be spent in building meeting houses, for they are not authorized. But they go ahead and build them with church money just the same, though they do contradict themselves at every turn. They affirm in debate that, "It is a sin to take money out of the treasury of the church to buy food for hungry destitute children, and those who do so will go to hell." (Grider-Toty Debate). They don't want the church to help hungry, destitute children, but they do want the church to build a meeting house.

5. Again Snell says, "(2.) Teaching is authorized, arrangement in classes is expedient." He means the classes are not "Authorized", and then they will spend thousands of dollars building class rooms for the classes, a thing, according to Snell not "Authorized" thus using the Lord's money for incidentals and things not authorized.

6. He says, "(3) Giving is authorized, collection baskets are expedient." If the baskets are not authorized then he uses baskets in the Lord's service, knowing they are not authorized. Yet they claim that the Bible must tell us how to do all God says for us to do, and that the way to do all commanded is also mentioned in the scriptures.

7. He says, "(4) Baptism is authorized, the baptistry is expedient." Then they do not believe the baptistry is Authorized" yet they will take church money and build the baptistry, and pay for water to keep it filled, build dressing rooms for baptizing, and furnish suits for baptizing and all at church expense. Now where does the Bible mention these things? They are authorized by generic authority.

8. Then he says, "(5) Singing is authorized, hymn books are expedient." He means by this that hymn books are not authorized. Why should the church buy song books if they are not authorized? Why should we have them? These deceived brethren think that there is no place for human wisdom in the work of the Lord, and that is what this man argued in this bulletin. He started the first article on "THE PERFECTION OF GOD" hoping to prove by this that there is no place for

human wisdom. He quoted from Psa. 18:30; and Deut. 32:4 which verses say, "His way is perfect", and, "All his ways are judgment." He presented these texts to prove there is no room for human judgment. On that same page he says of the scriptures, "They identify every good work and tell how God wants that work done." Is having and using a song book a good work? Are the use of notes, the four parts, lines and spaces, etc. a good work? According to Snell, the scriptures do not authorize these things at all, they are what he calls expedient, things not authorized. I say the song books are authorized by a kind of law that these deceived brethren don't seem to know one thing about, and that is generic law. A command to do a certain thing is a SPECIFIC law, while that same command is at the same time a generic law as to how to do the thing commanded—giving generic authority for any one of many ways to do the thing commanded, with the restriction that the way must be expedient, expedite the doing of the thing commanded. Furthermore, the expedient must not be an addition to the thing being done, must not add a coordinate element. The song book is an expedient to singing, not an essential. But an expedient. It does not change the command to sing in any way for us to use the song book. If we use it we just sing, and if we sing from memory and use no book, we just sing. Yet the book expedites—gets better results. So, a command to do a specific thing excludes all other "THINGS" to be done, or any additions, subtractions, or changes. And that is God's "Way" for it, and his way is perfect. Whatever, God prescribes for singing is his will and way concerning it, and his way is perfect, but Snell unwillingly admits that God's way, according to him, does not take in the song book as a way to sing. While according to the truth, God's will and way takes in expedients, making them lawful, and leaving man a choice as to which to use, provided it qualifies as a lawful expedient. The "SPECIFIC" command to sing is a "GENERIC" command as to how to sing, and leaves the method to our judgment.

### TWO KINDS OF AUTHORITY

1. "SPECIFIC" authority is binding authority. The very, identical thing commanded must be done, and no change made in it (Mt. 28:20). We have no option, no choice as to the thing to be done. God has settled all that by specific legislation.

2. "GENERIC" authority is "GENERAL" authority, is authority which does not SPECIFY, and it is under this topic that we find all expedients. They cannot be expedients unless they aid in doing the very thing commanded. Hence, they are authorized and limited by the specific command to do a certain and exclusive thing.

3. But, if I could write this paragraph in letters a mile high, it might be expedient to do so, for many do not know, and are dull of hearing and slow to learn, that: THERE ARE TWO KINDS OF AUTHORITY: (1) SPECIFIC AUTHORITY, WHICH IS BOUND—BINDING THE THING TO BE DONE UPON US. (2) GENERIC AUTHORITY—BINDING SOME WAY UPON US WITHOUT BINDING ANY ONE EXCLUSIVE WAY UPON US IN DOING THE THING COMMANDED—LEAVING US A CHOICE OR OPTION AS TO HOW TO DO THE THING COMMANDED—. As the command to "GO" in the commission binds the thing to be done, but looses the method of travel, yet making some method binding, for one could not go without method of going. But no certain and exclusive method is bound. If we walk we are going—doing what was commanded. The same is true if we ride, swim or fly. Generic law is so flexible as to take in modern ways of doing Bible commands, when these commands were "GENERIC". We can obey the ancient command to "GO" by the modern automobile, or even the airplane, etc. We can obey the ancient command to teach by use of the modern way of radio, or TV, etc. We can baptized by the modern way of using a baptistry. We can obey the ancient command to observe the supper, by use of individual cups (Lk. 22:17). We can obey the ancient command to "relieve" the poor, by use of modern methods, just as we can obey the ancient command to teach by the modern

(CONTINUED ON PAGE 4)

## The Godhead One Person Or Three?

(NO. 1)

Out of divided religious world, there has emerged a small but extremely active group, sometimes known as the "Jesus Only" or "Oneness" people which believe Jesus alone constitutes the Godhead and all names designating the Father, the Son and the Holy Spirit are merely titles of the same person. They insist that baptism is to be administered in the name of Jesus Only. Their claim is that the Jesus of the New Testament is the God of the Old Testament. In refuting this theory I have divided our study into three component parts:

1. THE GODHEAD--THREE PERSONALITIES.
2. PROOF TEXTS ON THE GODHEAD EXAMINED.
3. THE GODHEAD AND THE PLAN OF SALVATION.

The term Godhead is a scriptural name. "Foreasmuch then as we are the offspring of God, we ought not to think that the GODHEAD is like unto gold, or silver, or stone graven by art and man's device (Acts 17:29). Also, "For in him dwelleth all the fulness of the Godhead bodily. (Col. 2:9).

(No. 1)

### THE GODHEAD--THREE PERSONALITIES.

Throughout the Bible there is an abundance of evidence showing there are three distinct personalities included in the Godhead. It may be seen that these three; God, Christ, and the Holy Spirit are distinguished from each other in the following arguments:

(1) AT CHRIST'S BAPTISM. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased (Matt. 3:16-17). Christ was baptized on earth by John in the Jordan river. Christ beheld the Spirit, (not himself) descending from heaven and heard a voice, (not his own but one from heaven) saying "This is my beloved son in whom I am well pleased." God declares Jesus to be his son. But if God, the Father, and Jesus, the Son, are the same person, then Jesus is his own Father and at the same time his own Son. Every son has a father but the son and father make up two personalities. These verses have no intelligent meaning if Christ, the Holy Spirit and the voice from heaven are the same person.

(2) THE FINAL JUDGMENT: (Mark 13:32). In this scripture there is set forth the certainty of a final judgment. It also teaches that no man, angel or even Christ knows the time of its coming. Only God knows this. However we have a conflict if God and Christ be one personality because God knows the date of the judgment while Jesus does not know. This verse proves conclusively that each is a distinct personality separate and apart from the other and capable of knowing something not known to the other.

(3) THREE IN HEAVEN: (1John 5:7-8). The apostle John clearly states there are three, not one, who bear record in heaven and these three are the Father, the Word and the Holy Spirit. This passage further suggests that these three are one. How are they one? Certainly they are not one personality for this would render the rest of the verses meaningless. The context makes clear the thought when it continues by saying there are three that bear witness in the earth, the Spirit, and the water, and the blood and these three agree in one. These three are not one material object but they are one in agreement or purpose. In like manner the Father, the Word and the Holy Spirit are one in agreement, one in purpose, but three persons. A parallel statement is made in John 17:20-21. Here Christ expresses his desire for all Christians to be one as he and the Father are one. His desire is not that they become one person, which is impossible, but that they become united. One in aim, one in purpose as he and the Father are united in purpose.

(4) CHRIST AT GOD'S RIGHT HAND. (Acts 7:55; Acts 2:33). Stephen beheld Christ at God's right hand in heaven. It would be quite a feat to stand at one's own right hand, but Jesus must have done just this if He is the Father. How could Jesus stand at his own right hand? Thus again, we see indisputable proof of the two personalities.

(5) CHRIST CAME TO DO THE FATHER'S WILL. (John 6:38). Here we behold Christ making a distinction between the Father and himself for he says he came not to do his own will but the will of another. If Jesus and the Father were one person he would of necessity have done his own will when doing the Father's will. But he emphatically declares I came down from heaven not to do mine own will.

(6) CHRIST AND THE HOLY SPIRIT (John 14:16). Jesus says "And I will pray the Father, and he shall give you another Comforter. Did Jesus pray to himself when praying to the Father? If so, shouldn't he have said I shall give you another comforter, instead of HE shall give you another comforter? Notice again, Jesus states the Father would send another comforter. If Jesus was the Holy Spirit then it would be the same comforter, not another. See John 15:26: From this passage we learn that the Comforter had not yet come for "will send" is future tense. But Jesus had come (Luke 19:10). Christ was here while the Holy Spirit was in heaven. Therefore, they must have been two persons. This statement "he shall testify of me" throws additional light on the truth. If both are the same, Jesus made a mistake and should have said I shall testify of myself, not HE shall testify of me. Another proof of the individuality of the three is John 16:7. It was necessary for Christ to go away before the comforter could come. But if JESUS WAS THE HOLY SPIRIT, THEN THE COMFORTER HAD ALREADY COME. THE LORD STATED "FOR IF I GO NOT AWAY, THE COMFORTER WILL NOT COME UNTO YOU; BUT IF I DEPART, I WILL SEND HIM UNTO YOU". Now, if Christ and the Comforter were one person, then as long as Christ remained on earth the Comforter would remain, but as soon as Christ left the Comforter would depart. That is exactly the opposite of what Jesus said. If the two were one, Jesus should have said I will send MYSELF unto you; not I will send HIM unto you. To insist that Jesus and the Holy Spirit are one person is to accuse Christ of stating falsehoods in the above scriptures.

(7) CHRIST WENT INTO THE PRESENCE OF GOD (Hebrews 9:24). Please observe that (1) Christ entered into heaven itself. (2) To appear in the presence of God. (3) To do this he left the earth. If God and Christ are the same person, then Christ entered into his own presence. But why did he go to heaven to enter into his own presence? Was he not in his own presence and in the presence of God upon the earth, if he and the Father are one person?

(8) THE SEVEN ONES IN EPHESIANS 4:4-6. There is one faith and one hope, but faith and hope are two different things. This can be seen in 1 Cor. 13:13. "And now abideth faith, hope, and charity, these three; but the greatest of these is charity". There is one body and the one body is the church (Col. 1:18). There is one baptism--burial in water (Rom. 6:3-4; Acts 8) We know and understand that there is one body, hope, faith, baptism. But these are not all the same act or object. They are four distinct nouns having four different meanings. Just so, there is one Lord, one Spirit and one God, but these are three definite personalities. If one contends that one Lord, one Spirit, and one God mean one personality, then by the same reasoning he must say the one body, hope, faith, and one baptism are one act or object, not four. In the light of Biblical truth this would be preposterous.

(9) THE REIGN OF CHRIST (Acts 2:30-31). God raised up Christ to reign as king of kings and Lord of lords. He will continue to reign until the judgment, because "he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:25-26). Death will be destroyed when we are raised at the last day. When this time comes, Jesus will deliver up the kingdom for 1 Cor. 15:24 reads: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he

shall have put down all rule and all authority and power." This forcefully declares that Christ will deliver up the kingdom to God, the Father, NOT TO HIMSELF. He will put down all rule and all authority and power. Who then will rule and have all authority? God, the Father will have all power when Christ has given it up. Furthermore, 1 Cor. 15:28 so states this. The Son will submit himself to God the Father, but this will not be possible if God and Jesus are the same person. Will he be in subjection to himself?

(10) THE FATHER--GREATER THAN JESUS (John 14:28). Note, if Christ and the Father are one person then Jesus is greater than himself. How can this be?

(11) JESUS ASCENDED TO THE FATHER (John 20:17). How could Jesus ascend unto the Father if he is the Father?

(12) THE CONFESSION (Matt. 10:32-33). We are to confess Jesus before men and he in turn will confess us before God. But if we deny him before men he will deny us before God. If JESUS AND GOD ARE ONE PERSON, Christ would have to confess us before himself and deny some before himself. This would not only be senseless but absurd. When Peter made the great confession he said: "thou art the Christ, the Son of the living God" (Matt. 16:16). The Oneness people cannot make this confession because they do not believe Jesus is God's Son, therefore, Peter believed something they do not believe. I have never heard a preacher of the "Oneness" faith tell lost men to confess Jesus Christ AS GOD'S SON. No doubt it is because their theory does not coincide with Bible teaching. The eunuch, before he was saved, confessed "I believe that Jesus Christ is the Son of God" (Acts 8:37).

(13) THE FATHER JUDGETH NO MAN (John 5:22). "For the Father judgeth no man, but hath committed all judgment unto his Son." How could the Father and Son be one personality if one judges and the other does not?

A conscientious study of the scriptures will reveal many other passages which harmonize with these already presented, but I am sure the foregoing will suffice for all reasonable persons.

## What Is The Gospel?

JOHN WADDEY

The Gospel is God's power to save, Rom. 1:16. What is the meaning of "Gospel"? The word means "good news". However there are FACTS, COMMANDS AND PROMISES of the Gospel of Jesus.

I. FACTS of the Gospel; (a) That God is, and that He is the rewarder of them that seek after Him, Heb. 11:6. (b) "I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved. . . that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day, according to the scriptures. . ." 1 Cor. 15:1-4. (c) That Jesus is "the Christ, the Son of the Living God" Matt. 16:16. (d) That man is a sinner needing salvation, Rom. 5:8-9. These are FACTS of the Gospel, they must be BELIEVED.

II. Based upon these Facts are COMMANDS of the Gospel that must be OBEYED. (a) Thou shalt "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," Mk. 12:30. (b) We must "Believe on the Lord Jesus," Acts 16:31. (c) We are commanded to Repent of our sins and live our lives for Christ, Acts 17:30. (d) We must Confess before men our faith and love for Him, Matt. 10:32. (e) We are commanded to be buried with Christ in Baptism, Acts 10:48; Rom. 6:3-4. (f) We must be "faithful unto death" Rev. 2:10.

III. The PROMISES of the Gospel are: (a) SINS will be WASHED AWAY, Acts 22:16. (b) We are SAVED from Guilt and Condemnation in hell, Rom. 5:9; Rev. 20:15. (c) SONSHIP in God's Family, Gal. 3:26, "Ye are all sons of God through faith in Christ Jesus". (d) ETERNAL LIFE with God in Heaven John 3:16, "Whosoever believeth on Him should not perish, but have eternal life."

Remember, these PROMISES are enjoyed by all who BELIEVE and OBEY the Gospel. Have you obeyed the Gospel of Jesus?

## Leading The Church In Missions

(Continued from page 1)

it is an outside family to be sent, have them work with the sponsoring church for a year before departure. Every congregation of 200 or more should place a family on a field. Choose a field; choose a man; send them; sustain them. We will feel a much greater responsibility if it is our project. The responsibility will lay heavy on our shoulders, but not always so when we send \$25 to someone we hardly know. Never discourage your best workers from dedicating their lives to mission service. This is a great temptation. Yet it is the best who are needed. If we only send our rejects, what can we expect for our effort?

VIII. ENLIST new workers for the Lord from your congregation. Encourage youngsters, new converts, those who are considering it. Talk with parents about their children. "When the church cannot send forth her members to propagate the gospel, she has reached a state where she has nothing worth propagating." (John Mott, *THE PASTOR AND MODERN MISSIONS*, p. 149). Encourage families to entertain the missionaries in their homes. This is one of the greatest motivations toward recruiting new workers. . . personal contact. Let us work to avoid the "easy out" of placing the visiting missionary in the local motel. You rob your brethren of one of life's richest blessings by so doing.

IX. The missionary zeal of the congregation depends upon its moral and spiritual purity. Churches with moral problems and ills are destined to littleness. Liberal problems always result in a slackening of missions for the liberal rejects the motivation for missions. . . i.e., saving lost men from sin by the gospel of the crucified Christ (Rom. 1:16.)

X. We must realize that God never intended that meeting houses so sap our financial strength that we are not able to fill our first responsibility, preaching the gospel to the lost. Every congregation needs something to live for, to be part of, apart from its own local work. The field is the world. God made it that way. Our work must be with a world-wide view to be scriptural. "The preacher who does not look out broadly upon the great movement of Christianity in the world and is not qualified by knowledge for the task of enlisting Christians in the present work of their Lord, does not truly represent Christ to his people."

Remember, Christianity is a commodity of which the more we export, the more we have at home. It is equally true that the less we export, the less we may find at home.

## Some Observations

(Continued from page 2)

practice of the class method, use of literature, women teaching children, women, radio, etc.

There will be strife and factions to curse the church so long as these principles are not respected. If one problem is licked, others will take its place until Jesus comes, or until the church becomes extinct, as it did in the dark ages, and history repeats itself.

The scriptures furnish all the good works, *THE THINGS TO BE DONE*, and in *SOME CASES* tell us how to do the thing commanded, but in nearly all cases leaves us to choose some expedient way of doing what is commanded.

## Why Healings Are Claimed

JAMES D. BALES

Why do some sincere people testify today that they have been miraculously healed?

(a) They may have been so emotionally and psychologically stimulated that they temporarily ignore the sickness.

(b) Their illness may be internal. They feel better at the moment, so they think that they are healed.

(c) They ignore the distinction between a slow natural recovery and a miraculous recovery. Thus because they are gradually feeling better, and actually gradually getting better, they think that a "healer" has miraculously healed them. But how could this be a miracle, a manifestation of

supernatural power, if it is just like the natural recovery? How can it be a sign, when it does not differ from other cases where the people have gradually gotten well without the "healer's" help.

(d) Mental attitude does have an important relationship to getting well in many, many cases of illness. We do not fully understand the power of the mind.

(e) Some are deceived by healers into believing the following: Claim the healing in faith and you are healed. If you claim it in faith, you have it! Since you have it, in gratitude--as well as to help others--to God you should testify and thus glorify God, giving Him the credit. You still have the symptoms? The devil put them there to shake your faith in your healing. Are you going to believe God or the devil? If you believe God, testify. If you believe the devil, and conclude that you have not been healed, you will lose your healings! (see Mrs. Fitch, *THE HEALING DELUSION*).

(f) There are, of course, conscious deceivers.

(g) We do not understand many things about bodily processes. There are cases where for some reason the body has stopped cancer and other diseases.

## Peter Had Power

JAMES D. BALES

The apostles received power when the Spirit came on them. (Acts 1:8; 2:1-4, 43) Having power to work miracles, Peter could confer a blessing in the form of miraculous healing. To the man who had been lame all of his life, Peter said what this author cannot say: "Silver (I have a few silver dollars, J.D.B.) and gold have I none; but **WHAT I HAVE, THAT GIVE I THEE**. In the name of Jesus Christ of Nazareth, walk." (Acts 3:6). We pray, and God has power to work behind the scenes to answer prayer. He does not have to display His power in a supernatural way through His followers in order to answer prayer. (2 Sam. 15:30-31; 16:23; 17:7,14; Acts 18:9-10, 12-17) Because we do not have power, none of us can say: "In the name of Jesus Christ of Nazareth, walk." Although the power did not originate with the apostles (3:12), God did give them the power to work miracles. (Acts 5:12; see also others who had power to work miracles, Acts 6:8; 8:6, 13)

It is inconsistent and contradictory to the Bible for modern "healers" to claim that Acts 1:8 applies to us, and then say that they do not have the power to work miracles. If anyone today has the miraculous gifts, he has the power to work miracles.

## Limits of Liberty

JOHN GIPSON

"Me? I'm a free man. I do as I please. I've thrown all of the fetters off and unchained all of my inhibitions. I as as free as the wind with no halter to intimidate." Such is the attitude of those who insist on "doing their own thing." They have liberated themselves from old and restrictive taboos while fastening their eyes on the pursuit of pleasure as life's highest purpose.

Despite the prevalence of this philosophy, it is unacceptable to the Christian. While others proclaim "liberty," the child of God recognizes "limits." He voluntarily accepts two guided principles designed to steer him through life:

1. Promote the glory of God. Men of the world in general have themselves for the end of their actions. "What pleases me" becomes the first consideration. Philosophers tend to live on a higher plane, urging us to make the good of others our goal in life. But the Bible says, "Whether you eat or drink, or whatever you do, do all to the glory of God." (1 Cor. 10:30-33.) Open every room in the house of your life to His sway. Let self be forgotten and strive in everything to act in such a way that men may praise the God whom you profess to serve. Once God becomes the center of your life then all of the loose ends will be secured by making them subordinate. In this way order and harmony will be introduced into all of your actions.

2. Seek the welfare of your fellow man. As a Christian you cannot be indifferent to the welfare of others, much less put a stumbling block in their

way. As Paul said, "I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved." (1 Cor. 10:30-33.) In other words, he determined never to please himself at the expense of others. He carefully guarded his influence to "give no offense to Jews or to Greeks or to the church of God." Even Cicero acknowledged the importance of right example by saying, "Be a pattern to others, and then all will go well; for as a whole city it affected by the licentious passions and vices of great men, so it is likewise reformed by their moderation."

While others shout "liberty", the Christian "limits himself out of a love to God, and a love for his fellow man. Now which do you suppose will find healthy contentment in life?"

## What Is God Like ?

JOHN WADDEY

What do you know about the God that created you? From nature we see "His everlasting power and divinity" Rom. 1:20. The heavens declare His glory, Ps. 19:1. God has revealed himself to man through creation, history, incarnation and revelation. It is from His Revelation, the Bible we see what He is like.

1. God is ONE "Hear, O Israel, the Lord our God is one God," Deut. 6:4.

2. God is manifested in Three Persons, the Father, Son and Holy Spirit. All three are seen at the baptism of Jesus, Mt. 3:16-17. The Father is God, Gal. 1:3; the Son is God, John 1:1-14; the Holy Spirit is God, Acts 5:3-4.

3. God is Spirit, not material as we, John 4:24. "A spirit hath not flesh and bones," Lk. 24:39.

4. God is OMNISCENT. . . He knows everything. "Known unto God are all His works from the beginning of the world" Acts 15:18. Nothing is hidden from him, Heb. 4:13.

5. God is OMNIPOTENT, all powerful. Rev. 4:8. He is called "God Almighty". "Is anything too hard for Jehovah?" Gen. 18:14.

6. God is OMNIPRESENT. "Am I a God at hand. . . and not a God afar off? Do not I fill heaven and earth?" Jer. 23:23-28. God is everywhere.

7. God is INFINITELY just. "Justice and judgment are the habitation of thy throne," Ps. 89:14.

8. God is PERFECT in HOLINESS. "Holy, holy, holy is Jehovah" Is. 6:3.

9. God is INFINITE in GOODNESS. "Jehovah is good to all and His tender mercies are over all His works," Ps. 145:9.

10. God is ETERNAL. "Even from everlasting to everlasting thou art God," Ps. 90:2.

11. God is UNCHANGING. "With whom is no variability, neither shadow of turning," Jas. 1:17.

12. God is CREATOR. Gen. 1.

13. God is MERCIFUL to SAVE, Eph. 2:8-9.

Won't you trust and obey Him now that you might be saved?

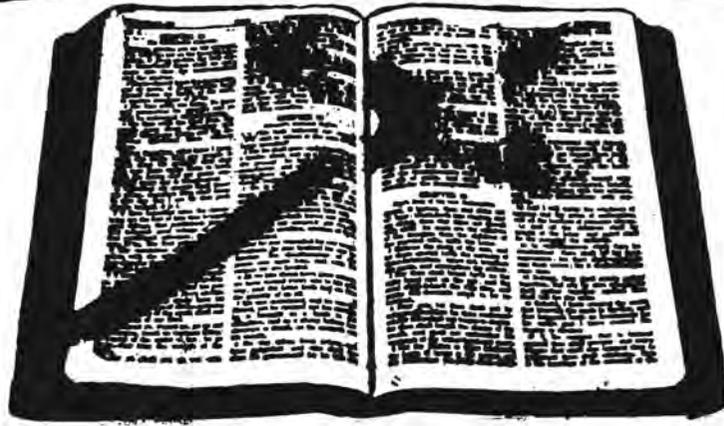
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# WORDS of TRUTH



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

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

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## "Set Thine House In Order"

"In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live" (Isa. 38:1). This courageous counsel came from God's great prophet Isaiah and was solemnly addressed to Hezekiah, one of the very best kings who ruled over Judah or the Southern



ROBERT R. TAYLOR JR.

Kingdom. In II Chronicles 29:1 we are informed that this Hebrew monarch begin his reign at twenty-five years of age and ruled for a total of twenty-nine years. Since fifteen additional years were extended to the king following this death message it is a simple matter to decide that he was fifty-four at death and must have been a relatively young man of thirty-nine at the time of his death announcement. Some of our youthful readers may question whether a thirty-nine year old man is relatively young, but that is the current age of this writer and we still feel relatively young! When Hezekiah heard these sobering words from God's prophet they must have struck him like a thunderbolt from the heavens. The much moved monarch immediately approached the heavenly throne of God's grace. His fervent prayer registered an immediate compliance from the heavenly author of life and God's prophet was straightway dispatched to return the news to the distraught king, that fifteen years of additional life would be his. Though Isaiah 38:1 was written some twenty-seven centuries ago, the message is still applicable to all of us — writer and readers alike. Both young and old need to set our house in order, keep it in order, and leave it in order, at death's call. Concerning these three facets of divine wisdom we plan to write this article and two subsequent ones.

### OUR HOMES SHOULD BE SET IN ORDER

The husband and wife relationship is deeply personal and thrillingly intimate. The husband should love the wife as Christ loved the church and as he loves his, should provide for her (I Tim. 5:8). He should dwell with her according to knowledge and be an heir with her of the grace of life (I Pet. 3:7). Being a Christian husband to her in the total meaning of that term is the greatest blessing he can confer upon her and bequeath to their marriage.

The wife should be a help meet to her husband (Gen. 2:18). She should strive to do him good and

not evil all her days (Prov. 31:12). She should be submissive to him, respect him and love him as she does no other human being (Eph. 5:22, 24, 33; Tit. 2:4-5). Each should live with the other in such a lovely framework that their relationship will be in order were death to strike without warning, or if they are privileged to live together for fifty or more years.

The parent and child relationship is wholesome, precious and inspirational. Parents should provide the right training and set the proper example consistently (Prov. 22:6; Eph. 6:4). Children should be respectful and lovingly obedient (Eph. 6:1-3). The brother and sister relationship should be permeated with brotherly love, genuine respect and a generous portion of the "Golden Rule" philosophy in action. Such can keep the home in spiritual order, for the always present eventuality of death, or the continuation of life. Serious family relationships will be avoided where each member is seeking to keep his house in order.

### RELATIONSHIPS WITH OTHERS SHOULD BE SET IN ORDER

Concerning business affairs our houses should be set in order. We are not to be "slathful in business" (Rom. 12:11). Care to "provide things honest in the sight of all men" (Rom. 12:17). Inasmuch as is humanly possible we are to "live peaceably with all man" (Rom. 12:18). We are to love neighbor as self (Matt. 22:39). Good is to be done to all men (Gal. 6:10). We never graduate from the golden obligation to "love one another" (Rom. 13:8). Herein is "the fulfilling of the law" (Rom. 13:10). This is James' royal law (James 2:8). Love is the climatic bond of spiritual perfection (Col. 3:14).

Now is the time to make that long overdue apology for a past wrong committed against a friend. Now is the time to sow a word of kindness, plant a deed of helpfulness and cultivate a spirit of courtesy upon the road of life. Now is the time to pluck a thorn from a brother's pathway and plant a sweet rose in its stead. Tomorrow may be too late to set one's house in order toward others. Then our vacancy may characterize the spot we have occupied today. Then the person wronged may have his eyes closed in the sleep of death.

### OUR RELATIONSHIP WITH GOD SHOULD BE SET IN ORDER

One's house is not set in order when he has just discharged his responsibility toward family and fellowmen. This is about as far as millions go but their Maker is ignored in such a choice. Our house needs to be set in order as far as God is concerned. If one is an alien sinner, his house needs to be set in order by an immediate obedience of the gospel. He needs to hear God's word (Rom. 10:17). Belief in Christ should become an immediate imperative

upon his agenda of musts (John 8:24). Repentance is a must if salvation is to be ultimately his possession (Acts 17:30). He must confess his Lord and be baptized in water by immersion for the remission of sins (Rom. 10:9-10; Acts 10:47-48; Rom. 6:4; Col. 2:12; Acts 2:38).

If one is a Christian he needs to add diligently the Christian graces (II Pet. 1:5-11). He needs to work for the Lord's cause (I Cor. 15:58). Regularity in worship is a pleasing imperative with him and one which he deeply cherishes (Heb. 10:25; Acts 2:42; Psalm 122:1). He will desire to point others to the Lamb of God that takes away the sin of the world (John 1:29).

### A WILL SHOULD BE MADE

Prudence and common sense suggest the great need for a will to be made. It should be made within a legal framework. Christian principles should furnish the guidelines in its composition. In life we sustain obligations to the Lord, our family and our fellowmen. Should not these three be considered in the making of a will? Too often the family receives all the consideration. The Lord and good works among the needy are omitted completely. Provisions certainly should be made for our families, especially for children who are yet in their minority. Naturally every loving husband wants to leave his wife as well protected as he can in the financial realm. She will have enough adjustments without grievous money worries hanging over her widowed head.

Why not remember in your will the church, one or more of our Christian colleges, a school of Preaching or one of our orphan homes along with your family? This writer and his wife have been guided by these principles in our wills. As a Christian you too owe something of your estate to the Lord. If not, why not?

## Your "Christmas Gifts"

Do you receive any "Christmas" gifts from your friends and loved ones? And, do you give any "Christmas" gifts? If so, you will be one of those who wish to give and receive in a reasonable and sensible sort of way, and without extravagance and waste. And you will want to give and receive something evidencing thoughtfulness back of it.

We do not believe that there is any more thoughtful and appreciated gift than a subscription to this paper, WORDS OF TRUTH. My wife and I used to send the "GOSPEL ADVOCATE" to two of our relatives, Ted and Pearl Ellas, now of Adamsville, Alabama, without learning whether or not they liked the paper. But we sent it year after year just the same. Through this means, and our daily radio program, they were influenced to become Christians. Later, they told us how they

(Continued on page 4)

## WORDS of TRUTH

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## What About "Christmas"?

There are many different attitudes held and expressed concerning what is called "Christmas". Some drunkards turned "poet" and said, "Christmas comes but once a year, and if we get drunk nobody should care." The Bible says no drunkard shall inherit the kingdom of God (Gal. 5:19-21; I Cor. 6:9-11). There is no day, or time of the year, when anyone would be justified in drinking strong drink (Prov. 20:1; 23:29-35; Lk. 1:15).



GUS NICHOLS

Some others have made "Christmas" a special religious or holy day, and that without divine authority. The word means "an annual church festival, kept on December the 25th in memory of the birth of Christ, celebrated generally by special gifts, greetings, etc." (WEBSTER).

McCLENTOCK AND STRONG'S ENCYCLOPEDIA  
This great encyclopedia says, concerning "Christmas":

"The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ's birth cannot be obtained from the New Testament, or, indeed from any other source. The fathers of the first three centuries do not speak of any special observance of the nativity. The baptism of Jesus was celebrated in the eastern church by A.D. 220, but not in the western church until the fourth century; and the eastern church finally adopted the Christmas festival from the western (about A.D. 380) . . . But it is historically certain that the Christmas festival proper is of comparatively late institution . . . In the second place, the day and month of the birth of Christ are nowhere stated in the Gospel history, and cannot be certainly determined" (Page 276).

### THE WORLD BOOK ENCYCLOPEDIA

This history is given concerning Christmas:  
"Scholars do not know the exact date of Christ's birth. For more than 300 years, people observed his birthday on various dates. In A.D. 354 Bishop Liberius of Rome ordered the people to celebrate on December 25. He probably chose this date because the people of Rome already observed it as the Feast of Saturn, celebrating the birthday of the sun. Christians honored Christ instead of Saturn, as the Light of the world. The Christians of Egypt celebrated Christmas on January 6, and many members of the Eastern Orthodox Church still observe this date" (Page 416).

### WHAT ARE THE FACTS?

1. The day and time of the birth of Christ is not known by anyone in all the world. But, of course, He was born at some time and on some certain day

of the year. And he is just as precious to us as if we knew the exact day of his birth. The first two chapters of Matthew and Luke tell us of his birth, but no scriptures gives us the date, or any clue to the date of his birth.

2. No scripture in any manner authorizes Christians to celebrate the birth of Christ. However, we rejoice that He was born, as some did at the time of His birth. But they then had no general festival concerning this great event, and neither did others for some two or three hundred years after He was born, and centuries after all the New Testament was written.

3. Hence, the true church, as such, has nothing to do with "Christmas" as a religious day. Of course, we, as Christians, rejoice in Christ every day in the year, and each one may do so on any day of the year in some special way, if he chooses to do so, just as he may celebrate his birthday any time he prefers. He would not have to make it an annual celebration, nor do so on any certain day. People everywhere, and Christians in particular, may have a feast and celebrate any time they may wish, but there is no scriptural authority to make "Christmas" a RELIGIOUS DAY apart from other days. This whole concept of it arose in either ignorance, or defiance of the scriptures.

4. "The word Christmas comes from the early English phrase Christes Masse, which means Christ's mass" (The World Book Encyclopedia, page 408). And "mass" means, "1. The eucharistic rite of the Latin church; the sequence of prayers and ceremonies constituting the commemorative sacrifice of the Body and Blood of Christ under the appearances of bread and wine. A celebrating of the mass" (WEBSTER).

5. The Lord's Supper is to be observed upon the first day of each week in the year, and not upon some man-appointed day, such as December 25th. The New Testament clearly teaches that we are to celebrate the day of Christ's resurrection, and not the day of His birth. We do know the day of His resurrection, and that it was on the first day of the week (Mt. 16:8-9; Lk. 24:1, 7, 21, etc.). This day in each week is called "the Lord's day" (Rev. 1:10). Christmas is nowhere mentioned in the scriptures, or ever therein called the "Lord's day". Christians are to assemble for worship and the celebration of the resurrection of Christ and all that he means to us at regularly stated times, the first day of each week (Heb. 10:24-27; I Cor. 16:2; Acts 20:6-7).

6. Now, think how strange it is that men claim to wish to honor Christ on December 25th, a day not authorized in scripture, and for honoring an event and day in His life that He did not authorize, and then completely ignore the regular worship of the church on the first day of every week for celebrating His resurrection, a thing he has commanded? It is a case of human wisdom against divine wisdom. It is a case of observing the commandments of men instead of the commandments of Christ and His inspired apostles. And instead of the Lord's supper on the first day of each week, some have gotten up a day called "CHRISTMAS" — meaning "Christ's mass" — or a perversion of the Lord's supper, and observe this "mass" Dec. 25th.

### HISTORY AND THE RESURRECTION

We now propose to show that the worship of the first day of each week in celebration of the resurrection of Christ may be traced in history after the death of the apostles, as well as in their lifetime. And this cannot be done in the case of the celebration of the birth of Christ by the observance of "Christmas" on December 25th. The one is a weekly observance by the day itself, the first day of the week, "The Lord's day", in celebration of His resurrection, and the supper on that day in celebration of His death and sufferings for our sins (Rev.).

### PLINY'S LETTER A.D. 107

Pliny was governor of Bithynia, Asia Minor, A.D. 106-108. He wrote A.D. 107 to Trajan, the emperor, concerning the Christians, thus, "They were wont to meet together on a STATED DAY before it was light, and sing among themselves alternately a hymn to Christ as God . . . When these things were performed, it was their custom to separate and then to come together again to a meal which they ate in common without any

disorder" (Horne's introduction, Vol. 1, chapter 3, section 2, page 84). Note: 1. They came together to worship Christ. 2. They assembled to eat a meal together, the Lord's supper. The "stated day" for this was Sunday, the first day of the week (Acts 20:7; I Cor. 16:2). Furthermore, this "stated day" was "The Lord's day" (Rev. 1:10).

### BARNABAS A.D. 120

The Epistle of Barnabas was written about 24 years after the death of the apostle John, and he says, "Wherefore, also, we keep the eighth day with joyfulness, the day, also, on which Jesus rose from the dead" (Chapter 15). Christ was raised on the first day of the week, Sunday (Mk. 16:8-9; Lk. 24:1, 7, 21, 46-47).

### TEACHING OF THE APOSTLES

This record was not written by the apostles, but about the teaching of the apostles, and it dates back to a time before 160 A.D., and in these early writings, we read, "But every Lord's day do ye gather yourselves together, and break bread, and give thanksgiving" (Chapter 14).

### JUSTIN MARTYR 140 A.D.

Justin says, "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word, takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having a change in the darkness and matter, made the world; and Jesus, our Savior, on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the sun, having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration" (First Apology Of Justin, Chapter 67).

### CLEMENT OF ALEXANDER A.D. 194

"He in fulfillment of the precept, keeps the Lord's day when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in himself" (Book 7, Chapter 12). So the early Christians celebrated the "resurrection" and sufferings or crucifixion of Christ in keeping the first day of the week, and in the observance of the Lord's supper, and other acts of worship, and did not celebrate the birth of Christ.

### WHAT ABOUT CHRISTMAS?

Christmas as a religious observance is not authorized in the New Testament, nor is such found in early history after the apostles. Instead, we find a weekly celebration of the resurrection and sufferings of Christ. Christmas, as a religious observance, is not scriptural, but is an addition to the word of God, and is not in the doctrine of Christ (Matt. 28:20; II Jn. 9; Rev. 22:18-19).

### WHAT OF IT AS A HOLIDAY?

But Christmas as a mere holiday, is in the same class with birthday celebrations, Fourth of July, etc. It is not wrong to give gifts, nor send greetings to others, nor to take off from work to visit, etc.

### MUST WE OMIT WORSHIP?

Must we Christians omit our daily worship on the day now called "Christmas"? No, we go right on rejoicing in Christ Jesus, in His birth, His death for us and His resurrection for our justification just as on any other day, and if we increase our devotions because others are annually celebrating, we are only the better for it.

(CONTINUED ON PAGE 4)

## Christians And Christmas

Almost two thousand years have passed since an angel of the Lord announced to the Palestinian Shepherds, "... behold, I bring you good tidings of great joy... For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Nothing before nor since this announcement has so radically changed the course of human events. The heavenly



R. W. GRAY

harbingers were heralding the news that God's eternal plan to redeem the race had begun in Bethlehem. Truly nothing is more awe inspiring to mere mortals than the thought of "God with us!"

Without reservation Christians accept the babe of Bethlehem's crib as the means chosen of God to condescend to the lowly estate of man, to live in our midst, to suffer temptation, disappointment, pain, sorrow, heartache and death — that He might "be tempted in all points like as we are..."

Whether they think of Him as a babe wrapped in swaddling clothes, a boy in the Temple at the age of twelve years, an obedient servant receiving baptism at the hands of John, the lovely Jesus binding up the broken hearted, or see Him stumbling toward Calvary's hill 'neath the weight of the wooden cross, Christians sing in their hearts, "Christ, we do all adore Thee, and we do praise Thee forever."

Traditional practices and teaching regarding the time of Jesus' birth and the relationship of the Christ Child to the Christian religion have developed and are perpetuated in the world today. Most of these have no biblical basis. They range all the way from pious and ostentatious pageantry to the light hearted, and sometimes drunken, revelry and avaricious commercialism.

Desirous of both the social trimmings of a festive season and an opportunity to express joy regarding the event of our Lord's birth, some Christians find themselves in a dilemma with reference to the traditions surrounding the day designated by most of the religious world as "Christmas."

There is no room for questioning the fact that the Holy Spirit forbids our engaging in Jewish feasts and/or human and pagan traditions as a part of the Christian religion (Gal. 4:10-11). In the absence of divine directive, and the outright erroneous aspects of the season, those who know the truth do not engage in things violating scripture and conscience.

As is the case with other matters that are questionable, there are things connected with the December holiday that are not inherently wrong or unscriptural. Regarding participation in such matters Christians must be guided by conscience and expediency. If conscience demands a "hands off" policy toward every aspect of the celebration the Christian should act accordingly, but in his restraint must not impose his conscience upon others.

Paul's admonition in Col. 2:21, "Touch not, taste not, handle not,..." has been mistakenly used by some as evidence (?) one must refrain from any semblance of joy at this season lest he become partaker with those who practice evil. But the prohibition of the verse comes from false teachers. Paul affirms that men would unduly restrict our liberties in Christ with the doctrine that certain things are "untouchable" or "unclean." Christians are to refuse such restrictions, according to Col. 2:21. Our liberty is not to be turned into bondage by such restrictions as false teachers would impose. It is sinful to propagate any error or to engage in any unscriptural practice, to be sure, but Col. 2:21 is not a very good proof text along this line.

A brother in Florida refused to exchange a gift or eat fruit cake on December 25 for fear of association with the Catholic traditions connected

with the day. It should be clear that such is an abuse of a holy desire. All such extremities should be avoided. The brother would as consistently refuse to "rest" on Saturday for fear of association with the old Jewish Sabbath.

While we must avoid any semblance of accepting the Roman Church's claim with reference to setting the date of the Nativity, and correct the errors connected with the celebration, including the supposition that God expects Christ's birthday to be observed in any unusual fashion, Christians ought to use this season as profitably as possible. We can rejoice that men concede that He was the very Christ who was born of the Virgin Mary, and we may enjoy whatever social festivity the season affords that does not violate scripture, conscience and/or expediency.

Those who know the truth will feel no pain of conscience as they avoid the pageantry and commercialism connected with "Christmas." They understand that Christ is honored, praised and adored through obedience to His will and not in conformity to the traditions of men (Matt. 15:9). A merry and happy time is enjoyed throughout the year by the true followers of Him who was born a Saviour and a King. The date of His birth is unimportant. It is important to know He was born to be a King, and that He rules over His kingdom, the church (Eph. 1:19-23). It is important that we understand that His birth, life, example, death, resurrection and coronation bring scriptural blessings only to those who are in Him (Eph. 1:3; II Tim. 2:10; Gal. 3:27).

## Proof Texts On The Godhead Examined

Fairness demands that we give consideration to the scriptures presented by the advocates of the "Jesus Only" theory. Let us consider these proof texts in the light of their context and in the light of other scriptures.

(1) CHRIST AND GOD ARE ONE. A favorite passage of the "Oneness" people is John 10:30, which reads, "I and my Father are one." They insist that this means one person, but it cannot be shown that Jesus intends to teach such. In fact, such an interpretation would contradict the scriptural arguments already discussed. In what sense then, are God and Christ one? Jesus gives the answer in John 17:20-21. The disciples of Christ are to be one as he and the Father are one. When we learn in what sense Christians are to be one, we will know in what sense God and Christ are one. Christians, though different persons, should be one in purpose, agreement, and aim; likewise, God and Christ are one in purpose, agreement, and aim, yet two distinct personalities.

(2) SEE JESUS IS TO SEE GOD. "Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father" (John 14:8-9). This can mean only one of two things: to see Jesus was to see the Father, either actually or representatively. We know it does not mean actually for that would contradict John 1:18 and Exodus 33:20. Hence, no man has ever literally seen God. Jesus, however, was seen by many men. To see Jesus was to see God representatively.

(3) THERE IS ONE FATHER. Ephesians 4:6 says there is ONE God and Father, making God, the Father and Jesus the Son, one personality. Such an interpretation, contradicts other plain scriptures and is an unscriptural conclusion. The word father usually refers to one who has begotten a child, but this is not its only meaning. Jesus is "the only begotten Son of God" (John 3:18; I John 4:9). He has as his Father, God. But, there is a sense in which Jesus is "The Everlasting Father." Another meaning of the word father, is to originate, begin, or found. George Washington is called the "father of our country." Why? Because he stands at its beginning; he was a prominent figure in its organization. Hippocrates was the greatest physician of ancient times; he is usually designated at the "father of medicine" because of his achievements in the early days of the medical profession. Jesus is termed "The Everlasting Father" since he is from everlasting to everlasting.

He was with God in the beginning (John 1:1-3). Thus we see how God and Christ can both wear the Name Father and yet remain two distinct personalities.

(4) ONE GOD. Many quotations could be given proving there is but one God. One such passage is Deuteronomy 6:4 which reads: "Hear, O Israel: The Lord our God is one Lord" (See also Isaiah 54:5-6; James 2:18). All who believe the Godhead consists of "Jesus Only", boldly declare that if God, Christ and the Holy Spirit are three distinct personalities, there you have three gods instead of one. For the scriptures give to each the name of God (Mal. 2:10; John 1:1 and Genesis 1:2). The "Oneness" people fail to understand how there can be one God, yet three personalities. Perhaps this illustration will help clarify matters. Every morning the great monarch of the sky rises in the East, makes his journey through space, and sets at evening in the West. During the day we behold only One Sun. Everyone speaks of the one sun, yet this sun is possessed with three forces, which are LIGHT, HEAT, and POWER. All three are different and all three are in the sun. Likewise, there is one Godhead, made up of three personalities—God the Father, Christ the Son, and the Holy Spirit. A striking example of this plurality in the Godhead occurs in Genesis 1:26: "and God said, Let US make man in OUR image; after OUR likeness." The pronouns "us and our" forcefully express the plurality of our Creator in some sense, whereas other passages stress the oneness of the Creator, one in thought, one in purpose, and one in agreement.

## THE GODHEAD AND THE PLAN OF SALVATION

The "Oneness" people remain consistent with their theory by contending that baptism is to be administered in the name of "Jesus Only." When asked to harmonize this belief with the Lord's command to baptize "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19), they answer that the name Father, Son and Holy Ghost are merely titles of the one God. Therefore, baptism in the name of "Jesus" is, in reality, baptism in the name of the Father, Son and Holy Ghost. They point out that after Pentecost there is no example of where any person was ever baptized in the name of these three, but they were always baptized in the name of the "Lord Jesus" (They cite Acts 19:5; Acts 2:38; Acts 10:47-48). Adherents of this theory believe no one was ever saved by baptism in the name of the Father, Son and Holy Spirit.

Notice carefully the Great Commission as given by Matthew. "And Jesus came and spake unto them, saying, all power (authority—RV) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matthew 28:18-20). Jesus gave these instructions by "all authority" and they were to last until "the end of the world". As the end has not yet come, these instructions are binding upon us. If we baptize in the name of Jesus has authorized baptism to be administered in the "name of the Father, and of the Son, and of the Holy Ghost. This is the ONLY way he has authorized it to be done and any other way is without his authority. Did Jesus say this baptism of the Great Commission, "in the name of the Father, and of the Son, and of the Holy Ghost" was to save men? The "Oneness" group declares he did not. In Mark's account of the Great Commission we read "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). We have before us two accounts of the Great Commission: both are inspired, both are from the Lord. Mark says, "He that believeth and is baptized shall be saved", while Matthew says, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Together they read, "He that believeth and is baptized in the name of the Father, and of the Son and of the Holy Ghost, shall be saved." To deny this is to admit infidelity. Therefore, baptism

(CONTINUED ON PAGE 4)

## Your "Christmas Gifts"

(Continued from page 1)

appreciated the paper, and what it meant to them. The Sixth Avenue Church in Jasper, Alabama, sends the "Advocate" and "Words of Truth" to every member, or family of members in our congregation, just as we buy hundreds of dollars worth of quarterlies and other literature for our classes.

The GOSPEL ADVOCATE is \$6 per year in single subscriptions, and is worth every cent of it, and much more. Our paper, "WORDS OF TRUTH" is \$3 per year in single subscriptions, and we modestly say it is a bargain moneywise, and will enrich your soul spiritually.

WORDS OF TRUTH in clubs of 5 or more subscriptions is only \$2.50 each, per year, furnishing 48 weeks of wonderful and reliable teaching from the word of God. My wife and I are going to send ten free subscriptions to as many friends to begin with the New Year.

Or, better still, the church in your community, or you as an individual for the church, may send the WORDS OF TRUTH directly unto every family in the church for only 5 cents per copy, and pay the bill monthly. The way to proceed is to send the printer a correct list of names and addresses of all the families in the church, plus any friends you wish to include, and the printer will bill you, or the church, at the first of the following month for the number of papers sent at 5 cents per copy. If you, as an individual were to send the paper to 50 families, the bill would only be \$2.50 per week, and a smoker would burn up that much money each week.

WORDS OF TRUTH WILL SOON BE IN ITS EIGHTH YEAR, and is receiving the commendations of some of the best churches and preachers in the nation. Don't forget WORDS OF TRUTH as a wonderful gift for the NEW YEAR.

## What About "Christmas"?

(Continued from page 2)

### MUST WE PRACTICE DECEPTION?

We must not do anything on "Christmas", or any other time, which would deceive others into thinking we are like them, endorsing their idea of Christ's birth being grounds for an ANNUAL RELIGIOUS CELEBRATION of that great event, and for which there is neither scripture, nor historical proof as to Dec. 25th. But we, as Christians, do celebrate his resurrection, etc. weekly, each Lord's day.

## Proof Texts On The Godhead Examined

(Continued from page 3)

"in the name of the Father, and of the Son, and of the Holy Ghost" is for the salvation of men. How can anyone deny the words of Jesus? Matthew 28:19 says in "the name of the Father, Son and Holy Spirit, and since name is singular, the "Oneness" people insist that reference is made to only one person, that being Jesus. A parallel passage is Matthew 18:16, which reads: "That in the mouth of two or three witnesses every word may be established." Mouth, like name, is singular but as used here it refers to the mouth of each of the two or three witnesses. In like manner, name refers to the name of the Father, the name of the Son, and the name of the Holy Ghost. Those advocating baptism in the name of "Jesus Only" commit the same errors as those who teach salvation by "faith only." The "faith alone" theorists quote many passages which say salvation is by faith, such as Acts 16:31; John 3:18; John 3:16; Romans 5:1, and then conclude that salvation is by "faith only" (Something these scriptures do not teach) and ignore such a passage as Mark 16:16. The "Jesus Only" people do identically the same as the "faith only" people. They quote scriptures which teach baptism is to be administered in the name of Jesus such as Acts 2:38; Acts 10:48; and Acts 19:5, and then conclude that baptism is in the name of "Jesus Only" (Something these verses do not teach) then they ignore Matthew 28:19. The "faith only" people accept only those scriptures which teach

salvation by faith; they reject all others stating faith plus obedience. The "Jesus Only" people accept only those passages which teach baptism in the name of Jesus. They reject Matthew 28:19.

Accepting only a part of God's word will not do for John says, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22:19).

## Memphis School Of Preaching

ROY J. HEARN

The Memphis School of Preaching, conducted by the church located at 4400 Knight Arnold Road, Memphis, Tennessee, is pleased to announce that Frank D. Young has been engaged as full-time teacher in the school, to begin the second quarter of this school year.

Brother Young is a graduate of Freed-Hardeman College, and has done further work at Cumberland University. He began preaching in 1933 at the River Road church, Nashville, Tennessee. He has done local work in Alabama, Kentucky, Tennessee and Georgia. He is married to Gracie Nichols of Jasper, Alabama. They have two children, both of whom are married.

Brother Young has been used widely in gospel meetings, and is recognized for his preaching ability and for his dedication and loyalty to truth. His educational background and many years of experience in preaching eminently qualify him for the work of preparing men to preach the gospel. We feel fortunate in securing his services.

The Memphis school began this year with fifty-one students. This is an increase over last year, with ten to fifteen more expected to enroll February 1, 1971. We are presently in our fifth year of operation. Results of the labors of our students since the first class graduated two years ago indicate over 300 baptized and about 400 restored. All of these men have been working in needy places, which makes the results the more remarkable. The men at this school are being trained in the tradition of the pioneer preachers, with great emphasis on the Restoration.

## Disturbing Organized Religion

JAMES D. BALES

Is the Holy Spirit disturbing organized religion today just as He did 2,000 years ago? (Pat Boone, A NEW SONG, p. 7).

FIRST, the Old Covenant was disturbed in that it was fulfilled in and replaced by the New Covenant (Matt. 5:17-18; Jer. 31:31-34; Heb. 1:1-4; 8:13-13; 10:9-10). The New cannot be replaced by another Covenant on this earth; therefore, the New Covenant is not being "disturbed" today as was the Old Covenant 2,000 years ago (Heb. 12:18-28; 13:20; Acts 2:34-36; I Cor. 15:24-28; Rev. 20:11 - 21:5).

SECOND, the Spirit through Christ, the apostles, and prophets denounced, exposed, and disturbed the hypocrisy of some people 2,000 years ago (Matt. 23). The Spirit does this today through the written word, and uninspired teachers of that word, and not through living inspired men.

THIRD, the Spirit through inspired men in the first century disturbed, by opposing, the doctrines of men (Matt. 15:1-9; 2 Tim. 4:3-4). This is done today by the Spirit through the written word. Why do the men whom Pat Boone regards as being Spirit-filled, and Spirit-baptized, perpetuate denominationalism and teach so many doctrines of men? Pentecostalism, or some form of it, has operated in this country for around 200 years. They still do not teach the one faith, the one baptism, and the one body as taught by the Spirit in the Bible. Did the Spirit who spoke in the first century, inspire people for a couple of centuries without teaching these truths?

FOURTH, many things were disturbed by the truth which the Spirit revealed and confirmed in the first century. Through the inspired apostles and prophets the truth in all of its parts was revealed, and this is the faith in which we are to stand fast and for which we are to contend (John 16:12-14; I Cor. 16:13; Col. 2:3-7; Jude 3). What proof is there that the Spirit is inspiring modern apostles, prophets, and NEW SCRIPTURES through whom He is disturbing the religious world today as was done in the first century? Do men today teach the same doctrine which we find in the New Testament? (Jude 3; Jn. 16:13; Rev. 22:19).

## IS CONFIRMATION NEEDED TODAY?

DO WE HAVE SUFFICIENT SCRIPTURES, BUT AN INSUFFICIENT CONFIRMATION OF THESE SCRIPTURES IF WE DO NOT HAVE GIFTS TODAY? Pat Boone said we have sufficient scriptures, but the miraculous confirmation is as needed today as in the first century. FIRST, the gifts were not given to confirm A WRITTEN MESSAGE given centuries before, but to confirm the message THEN being delivered (Heb. 2:3-4). What NEW MESSAGE is being confirmed today? SECOND, the prophets received revelations, and these revelations taught the church the will of God (I Cor. 14:4-5, 30). If men are receiving revelations today these revelations are words from God when SPOKEN and when WRITTEN. They would be as much a part of the divine Word as the revelations made in the first century. THIRD, to dispute or to deny the word as denial of the Bible. FOURTH, if there are modern apostles and prophets, they could say of their word, whether written or spoken, that: "If any man thinketh him take knowledge of the things which I write unto you, that they are the commandment of the Lord" (I Cor. 14:37).

## Astrology.

## Right Or Wrong?

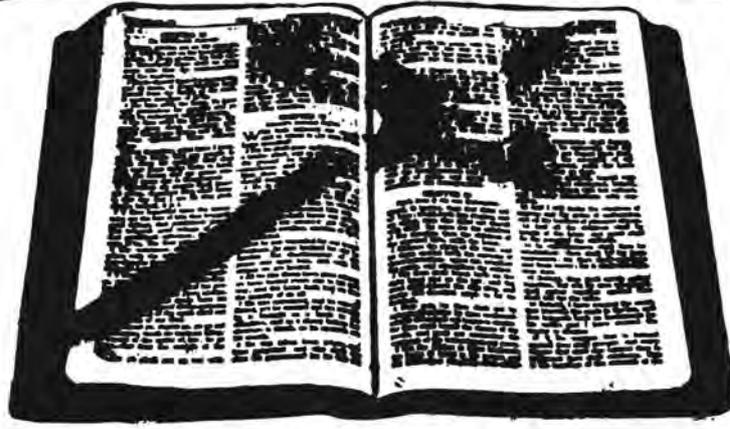
JOHN WADDEY

"Astrology is the belief in the occult influence of heavenly bodies on human affairs and the practice or technique of divining events from astronomical observances." AMERICANA, II, Page 557, 1969. Can one participate in this fad and still please God? God condemns astrology.

1. It is seeking for FORBIDDEN KNOWLEDGE. Deut. 29:29, "The secret things belong unto . . . our God, but the things that are revealed belong unto us . . ." God has reserved knowledge of the future for himself. "It is not for you to know the times and seasons which the Father hath set within His own authority" Acts 1:7.
2. Its origin is of IDOLATRY. God warned against serving other gods and worshipping them, including the sun, or the moon or any of the hosts of heaven, which He had not commanded. Such is abomination, Deut. 17:2-4. Under Moses' law it was punishable by death.
3. It is CORRUPTING. "Thus saith Jehovah, learn not the way of the heathen and be not dismayed at the SIGNS OF HEAVEN for the heathen are dismayed at them" Jer. 10:2.
4. It is FORBIDDEN, Jer. 10:2 (see above).
5. It is FUTILE. "I am Jehovah that . . . stretcheth forth the heavens above . . . that frustrateth the signs of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish" Is. 44:24-25.
6. It is WORTHLESS. God challenges, "let now the astrologers, the star gazers, the monthly prognosticators stand up and save thee from the things that shall come upon thee. Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves, Is. 47:13-14.

The scriptures give us "all things that pertain to life and godliness," II Pet. 1:3. By prayer we can ask God's help. We must abstain from the appearance of evil, including astrology, I Thess. 5:22.

# WORDS of TRUTH



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

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

VOLUME 7

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## Keep Thine House In Order

At the age of thirty-nine King Hezekiah was informed by God's prophet that his demise was at hand and that his house must be set in order immediately. The solemn message was, "Thus saith the Lord, Set thine house in order: for thou shalt die, and not live." (Isa. 38:1.) The stunned king then prayed. That prayer registered with the Author of Life on high and fifteen additional years were bequeathed to the ailing monarch. This would enable him to complete twenty-nine years on David's throne as king and live to the age of fifty-four. Was it not just as imperative that he keep his house in order those fifteen years as that he set it in order for the predicted demise at thirty-nine? Most assuredly!



ROBERT R. TAYLOR JR.

### HOUSES CAN GET OUT OF ORDER

It is indeed pathetic that some get their houses or lives in order early in life but allow them to get out of order in later years. A failure to keep one's house in order signals grave danger. Paul recognized that his own house could get out of order prior to death's call. Hence he wrote, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27.) He knew that others could get their houses out of order also. "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12.) Many years ago one of the veteran preachers among us told this writer something like this, "I fear that even after I have preached for fifty years that I might lose my faith and be lost." This man was keeping his guard up at all times. He recognized even as Paul did that one can be lost even after having been faithful for a number of years. Faith is required to the end of life, not just to the midway point.

There are several New Testament instances of where people did get their houses out of order. A covetous desire to retain some of what the property brought and yet receive apostolic commendation for seemingly giving all for benevolence as the generous Barnabas had just done prompted the defection of Ananias and Sapphira from Christlike integrity. They failed to keep their houses in order even after becoming members of the Jerusalem church. (Acts 5:1-11.) Demas is mentioned three times in the sacred writings. (Col. 4:14; Philemon 24; 2 Tim. 4:10.)

The first two instances seemingly picture his house as being in order. The last chronological mention of him (2 Timothy 4:10) has him a defector from duty. Worldly love prompted this sad departure and left his house out of order as we obtain our last glimpse of Paul's former friend and co-laborer. We fervently trust that he later was restored and died with his house in order. But of that possibility Inspiration is totally silent.

In the short span separating the conversion of the Galatians and the time Paul penned them an epistle on his third missionary tour he was greatly amazed at how quickly their houses had gotten out of order. "I marvel that ye are so soon removed from his that called you into the grace of Christ unto another gospel. . ." (Gal. 1:6.) "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3:1.) "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you. Lest I have bestowed upon you labour in vain." (Gal. 4:9-11.) To those hastening to return to Judaism as a pardoning system Paul affirmed that a fall from grace was certain and sure. (Gal. 5:2.)

The entire scope of Hebrews was written to a people who stood upon the very brink of apostasy. Their houses had been in order. Now they were about to forsake Christ and take up abolished Judaism again. They could not keep their houses in order by treading the trail leading to outright apostasy. The inspired scribe wrote this epistle to encourage them toward keeping their house in order. They were about to remove their feet from standing upon the "Rock of Ages."

There was a time when the Laodiceans had their house in order. Christ styles them "the church of the Laodiceans". (Rev. 3:14.) It will be recalled that only the saved compose the church. (Acts 2:47.) The great head would have known whether they were ever among the saved or not and he declared them to be the church. A saved person has his house in order else he is still lost. Lukewarmness had invaded the midst of these saved saints and had done its work of spiritual havoc. Their whole concept of Christianity was nauseating to the Lord. He stood ready to spew them out of his mouth. They thought spiritual and material sufficiency abounded in their midst. Instead the searchlight of penetrating truth portrayed them as "wretched, and miserable, and poor, and blind, and naked: . ." (Rev. 3:17.) Inspired counsel is offered as an imperative solution to their soul damning malady. (Rev. 3:18-21.) Their houses were terribly out of

spiritual order but hope was held out if only they would repent and be filled with zeal again. They could admit the rejected Master of their lives. However, no one's house can be in order as long as the Christ is outside the door. (Rev. 3:20.)

### ONE CAN DIE WITH

### HIS HOUSE OUT OF ORDER

Peter recognized this when he wrote the following words, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, then, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (2 Pet. 2:20-22.) How very tragic to set one's house in order in early life by gospel obedience and close adherence to New Testament teaching and then allow his house to get out of order and die in that condition. This is a tragedy beyond description. IT WOULD BE FAR BETTER TO DIE AT 20 WITH ONE'S HOUSE IN ORDER THAN TO LIVE TO BE 100 AND DIE OUT OF A SAVED RELATIONSHIP WITH GOD THE FATHER AND HIS SON THE CHRIST. Those eighty additional years of life on earth are as nothing if they end with one's house out of order and with him lost for all eternity. Such is absolutely the worst thing that can happen to a person. No other tragedy is comparable.

Dear Reader, is your house out of order? If death were to bring the summons for your demise this day what final entry would be written in God's book of your life and activities? For the sake of your own soul and all whom you may be influencing, set your house in order now and keep it in order all the remaining days the Good Lord may let you live on his green footstool.

### Eight Years Of Success

#### GUS NICHOLS - EDITOR

Eight years ago a group of preachers and all others who wished to come attended a consultation meeting to discuss the launching of our paper which at that meeting was named WORDS OF TRUTH. For eight years now the paper has been going out to do good. It was launched to follow the course which it has followed during these years. It is now known of and appreciated throughout most of the nation.

We want to thank all our writers who labor

(Continued On Page 4)

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## The Old and New Year

The Old Year 1970 — is dying! It is almost gone! It has been good to us, but it has done about all that it can do for us. Its heart beats are growing weaker and weaker, and its pulse more and more feeble by the hour. And when gone it will never come back!

At the beginning of the year God gave each of us a new loose-leaf book to be filled out. But He did not give us 365 loose leaves, or pages, at the beginning of the new year, but just one page at a time throughout the year, thus far. We only have a few leaves left! We are over in the back of the book with no more than six or eight pages left.

But by the grace of God we could change (and have our dear God to change), every blotted page in the book in the few days left! The book will soon be closed, and the last page filled out by the way we live, by what we do, and do not do.

Is your book for the year 1970 well filled with good things which you did during the year? How about your attendance at all the services of the church? (Heb. 10:24-27; Acts 2:42; 20:7; I Cor. 16:2; Acts 11:26)

What is your record in the worship? Did you participate in the singing? In the prayers? In the Lord's supper observance? In the teaching or preaching, did you listen each Lord's day to the sermons and exhortations as if that might be your last Lord's day on earth? Did you cheerfully and liberally give, and as you had been prospered? (I Cor. 16:1-3; Acts 11:27-30; II Cor. 9:6-12) Did you go out to serve? To live as you had worshipped? Did you go out to be totally committed unto Christ, to do his will, and not your own? (Lk. 22:42; Mt. 7:21-26; Rom. 12:1-2; Jas. 1:27)

How much did you write into your record on page after page about trying to get your friends to attend the services with you? (Isa. 2:2-3; Rev. 22:17) What will your record show at the judgment about your soul-winning efforts? (Prov. 11:30; I Cor. 9:22) How many did you try to restore who had become indifferent and fallen away? (Gal. 6:1; Jas. 5:19-20)

How much did you study the word of the Lord? Did you read and study the Bible daily? (Psa. 1; Acts 17:11-12; II Tim. 2:15; Hos. 4:6; Isa. 34:16) Did you really and sincerely try to learn to become a teacher of God's word? (Heb. 5:12-14; II Tim. 2:2) Or, did you try to shift the responsibility by saying, "Let George do it."? What about the widows and orphans? (Jas. 1:27; I Tim. 5:16; Acts 6) Did you try to glorify God

through the church? (Eph. 3:20-21) What about your influence toward the elders? Did you show them love and respect? (I Thes. 5:12-13; Heb. 13:7, 17) Did you treat the elders as you would like to be treated if you were an elder? (Mt. 7:12)

What about your home? Did you try to make it what it should be as a professed Christian home? (Josh. 24:13-15; Acts 10:1-3; Eph. 5:22-33; Eph. 6:1-4)

What about your record with reference to forgiveness? Have you been kind, tender-hearted, forgiving others as you would like to be forgiven by others? (Eph. 4:32; Mt. 6:9-15; Mat. 18:15-35) Have you been motivated by love for God and neighbor to do the way you have done and what you did? Are you willing to let the record stand as it is till the judgment? (Rev. 20:11-15; Jn. 12:48; Heb. 9:27; II Pet. 2:9)

You should have corrected the record day by day by humble, penitent confession and prayer (Acts 8:22-24; Prov. 28:13; I Jn. 1:9; Jas. 5:16).

What about the record of your influence? Did you let your light shine unto others that they might see your light and glorify your Father in heaven? (Mat. 5:14-16; Phil. 2:12-16) Did you wield enough good influence to encourage others to attend the regular services of the church? Were you a sort of epistle written to be read by others seeking the right way? (II Cor. 3:1-3)

How about your name? Is it good in the church? In the community? (Prov. 22:1; I Tim. 3:7; Acts 10:22) Even among outsiders? Do you suppose your name is still on the Lord's record in heaven? He has daily been seeing your loose-leaf book. He knows each act, each deed, and all your works, good and bad (Rev. 2:1-5; Rev. 3:14-19). And God blots names out of his book when they go into wilful sin (Ex. 32:32-33; Rev. 22:18-19). If you have let your name be blotted out, why not repent and be restored and have your name written back into God's record of the names of the faithful? (Jas. 5:19-20) Remember, this might be your last year (Prov. 27:1; Heb. 3:7; II Cor. 6:2).

Why not correct your record and do it now? This very day? Don't sleep till you have repented and asked God's forgiveness and promised him you will be faithful in the New Year if he will let you live on in this wonderful and beautiful world? **TOMORROW MIGHT BE TOO LATE.** Procrastination is the thief of time, and of souls. Millions gone on to perdition fully intended to get right with God and die as faithful Christians, but allowed trivial things to crowd out this all important matter. If they could, they would yet send someone back to arouse us and to awaken the sleeping church (Lk. 16:19-31; Eph. 5:14).

If you have never obeyed the gospel, do it now. You are terribly lost without Christ. You are in danger of hell fire if you are unpardoned (Acts 3:19, 26; Acts 2:36-41, 47). Specifically, you must believe in Christ as the virgin-born Son of God (Isa. 7:14; 9:6; Mt. 1:18-25; Acts 8:35-39). The believer must also repent of every sin committed, and turn unto God with all his heart to live and die in his service (Acts 17:30-31; Mt. 9:13; Lk. 13:3; Mt. 16:24-27). Then the believing penitent must confess his faith in Christ, in order to be saved (Rom. 10:8-10; Jn. 12:32-33; Acts 8:35-39). Finally, he must be baptized into Christ for the remission of past alien sins (Rom. 6:3-4; Acts 2:38-41; Mk. 16:15-16). Then the Lord will add such unto his blood bought church, over which he is head, and in which all the saved have membership (Acts 2:41, 47).

Start the NEW YEAR aright by becoming a Christian (Acts 11:26; I Pet. 4:16; Acts 26:26-28). Or, if you are a backslider in the church, come back now! Be restored now. Don't go further astray. You are not safe a single moment if in the broad way (Mat. 7:13-14). The best life to live is the faithful Christian life (Rev. 2:10; Mat. 25:14-30).

Get right with God, my friend. Do it now, and then help some others to do likewise. Start the New Year as a faithful child of God. A good start may make the difference in success and failure. A wholehearted purpose for the future is of the utmost importance. Decide now where you will spend the endless ages to come. You are deciding right now where you will be a billion years in the future. Decide wisely and prayerfully.

## "Season's Greetings"

GUS NICHOLS

We of the Sixth Avenue Church of Christ hereby send sincere greetings unto all whom we may be able to contact with our message of good will and best of wishes for a happy Holiday season and a very happy and prosperous New Year—the whole year through; and we pray that all of us may so live as to have and enjoy an eternity of blessedness as offered unto all by Christ through the gospel presented in the New Testament. (I Cor. 15:1-4; Rom. 1:16.)

While we know not the day nor the hour—Jesus Christ of Nazareth was truly born of the Virgin Mary, a virtuous, unmarried woman, of holy character. (Isa. 7:14; Mt. 1:18-25.) Christ has no earthly father, had only a mother. But what of it? Adam had no father or mother. God brought him into the world without father or mother (Gen. 1:26-28; Gen. 2:7; I Cor. 15:45-49.) Jesus endorsed the creation story, and the entire Old Testament scriptures. (Mt. 19:3-6; Jn. 5:46-47; I K. 24:44-47.)

God had Isaac to be born of Abraham when he was one hundred, and of Sarai at ninety years of age. Both too old to have a child, and Sarai never had had a baby. (Rom. 4:16-21.) Likewise was John the Baptizer born of Zacharias and Elisabeth, after they were "Well stricken in years". (Lk. 1:5-25.) While these were not "Virgin" births, they were, (as far as we can see), just as miraculous as if they were. But God was preparing the world to receive the story of a Virgin birth later. (Isa. 7:14; Isa. 9:6-7.)

Jesus existed before the world was, and did not just get started at the virgin birth. (Jn. 1:1-3, 14; Gen. 1:26-28; Heb. 1:1-3.) He was with the Father before the world was (Jn. 17:5, 24.) Hence, he came down from heaven and entered the body to be born of the Virgin Mary, and lived and was crucified in that body, a body which God had given him. (Heb. 10:5; Phil. 2:5-11.) Yes, He "Came down from heaven". (Jn. 6:38.) He was up in heaven "before" he was down here. (Jn. 6:63.)

God sent Jesus into the world to save the world. He came to turn men away from their sins—iniquities. (Acts 3:26, 19; Mt. 9:13.) God sent him that the world through him might be saved. (Jn. 3:16-17.) John says the Father "Sent the Son to be the Saviour of the world." (I Jn. 4:14.) This involves the virgin birth. (Mt. 1:21.)

God acknowledged him as his Son, at his baptism by John. (Mt. 3:13-17.) Then again at his transfiguration. (Mt. 17:1-5.) Peter, James and John heard this last acknowledgement by the Father. (2 Pet. 1:16-21.)

Then He was demonstrated to be the Son of God, and not a mere man, by the miracles and signs of power which he wrought and did among men. (Jn. 20:30-31; Jn. 1:1-2; Acts 2:22-25.)

Finally he was raised from the dead, as he had so often said he would be, and thus declared to be the Son of God by his resurrection. (Rom. 1:4; Acts 17:30-31.) He was then forty days with his disciples, being seen of above 500 witnesses at one time. (Acts 1:1-4; I Cor. 15:1-24.) Then he, in the presence of his disciples ascended back to heaven, after having given them the great commission to evangelize the world even unto the end of the world. (Acts 1:8; Mt. 28:18-19-20; Mk. 16:15-16; Lk. 24:44-47.)

After about ten days, he sent forth the Holy Spirit upon his apostles, as he had promised, and they preached the gospel with the Holy Spirit sent down from heaven, or as inspired by the Spirit. (Acts 1:5-8, 26; Acts 2:1-4; Acts 2:22-36.) Being convinced that he was the Son of God, many were pricked in their hearts and asked what to do. (Acts 2:36-37.) "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." (Acts 2:41.) "And the Lord added to the church daily such as should be saved." (Acts 2:47.)

Now, if human wisdom had been followed, we

(Continued On Next Page)

# East African Newsletter

P. O. BOX 8086, NAIROBI, KENYA

THURSDAY, DECEMBER 24, 1970

Greetings from East Africa,

This marks the eleventh month since we bade our friends and family goodbye at the airport and set our faces toward the work in Africa. These last few months have gone by so quickly that it will only be a short time before we are greeting the same family and friends at our return.



**BERKELEY HACKETT**

Some have asked me to tell a little about the country of Kenya, and what it is like. First of all let me suggest that the reader dispel any preconceived notions about Africa, because they are usually quite false. Many picture all of Africa as one vast steaming jungle; actually in our 11 months here we have never even seen a 'jungle'. Where we live it is very open and ringed by high mountains. One particularly high mountain lies to our north. In the evening the setting sun reflects off its snow field and provides an inspiring sight.

We live only about 80 miles south of the Equator, but because of our elevation (Nairobi is 5,400 feet) it is usually cool, in fact, sometimes it is quite cold.

One of the greatest attractions in East Africa is the wild animals. We have seen many of these animals wandering in the countryside. A couple of times we have had to stop the car while elephants crossed the road and more than once we have had cheetahs, baboons or monkeys climb on our car when it was parked. Leopards are known in our area, although we are yet to be bothered with them.

The main industry of the people is agriculture. In this nation the people are blessed with excellent soils and a climate, although a bit on the dry side, is conducive to farming. The main crops are coffee, tea and corn. Corn provides the staple in the diet of most of Kenya's people. They make it into a kind of thick mush much like wet 'cornbread' and eat it with vegetables.

We find the people to be friendly, as people most anywhere are. Some of them live in conditions that to our Western culture seem backward indeed. It is still common to see men in some areas carrying spears. Although these days they are used as protection against wild animals and not for making war on one another. When one works in an area such as this, one appreciates one very important factor about the word of God that is likely to escape one's attention back home in America. That is the fact that the Gospel is applicable to all men everywhere. The power of the Gospel is as meaningful to a spear carrying Masai tribesman as it is to a 20th Century American; it is something that shows the greatness of God.

This week you will see pictured a young man named Pious N'gan'ga. I wish to call your special attention to his good work and ask that a special effort be made to remember him in your prayers. If there is any one convert here that could be called the most promising it would be our brother Pious. He was converted in April by Brother Paul Yoder, and since his conversion he has led over 200 people to Christ. Most of these converts have been in his home area about 40 miles from Nairobi, but a growing number are in Nairobi, since this is where Pious works. The real future of this work lies with men like Pious and others who must carry the burden of teaching and preaching. These men have no salary from the States, no do they seek such. Each week they put in many hours of preaching and teaching above their regular work day in secular jobs. They can do a much better job of spreading the Gospel than we Foreigners can.

I consider one of main responsibilities here to train promising men from the native population to take on themselves the responsibility of spreading the Gospel. This, of course, means men who are thoroughly converted for the thoroughly will not fail to bring the Good News to others as our Lord commanded. While doing our work here there are several guide lines that we have established to help us: I will share them with you.

First of all you will see from my financial report that we support no native preachers, nor build church buildings. The preachers we have now are working without 'outside' support. Not that I feel it is wrong to support a preacher, but we here in Kenya are agreed that to support a native preacher with American money would destroy what we are trying to do. That is, build a strong national church that is able to stand on its own feet when and if we have to leave. We feel that to offer 'American' support would undermine the development of African identification with the Church. In other words, in the eyes of the African, a church built and supported by American money can be nothing but an "American church." This is what we are trying to get away from. Some may not agree with this assessment, but this is what we are following in this part of the East African work. Fortunately the others who work with us carry the same views, and this makes for a continuity of philosophy that makes for a good working relationship.

Another goal that we have for this work is the learning of Swahili. It has been said that one never really knows the people until one knows the language. This we are sure is true and we are equally convinced that the better we understand the people the better we can reach them with the gospel. Charlotte and I are both regularly teaching Bible classes in Swahili to those who do not speak English. Later I hope to do more writing and translating into this language.

Some time ago I mentioned the work going on in Uganda, the country just to the west of Kenya. There is now a church meeting in Kampala, the capitol city. The brethren of this church have recently obtained government recognition for the church so the way is open for a missionary to come and work with these people. Formerly, it was not possible for a member of the Church of Christ to move to Uganda for the purpose of mission work. Fortunately, a faithful Christian family, the Tom Reynolds, moved to Kampala to work as an agricultural expert under an American aid program. He was instrumental in the foundation of the Church there; now it seems that Tom will not be able to stay there much longer as he will be transferred elsewhere, and the Church will be in need of someone to help. There are plenty of contacts in Uganda since the Clarksville Arkansas Church supports a Bible Correspondence Course which goes to a great number of students in the country. I understand that Clarksville hopes to put a man in Uganda within the near future. If someone is interested in going to Uganda as a missionary, let me know immediately and I will be of all the help I can. I understand that there is a need for school teachers, so you preaching brethren who hold a teaching degree could be partly self-supporting. I have been asked by the brethren in Uganda to come to them after the first of the year to help them make some contacts, etc. I plan to make this trip in April or May.

This month we received four boxes of used sweaters from the Midway Church of Christ. We'd like to give sisters Polly Panter, June Steadman, and Pat Blanton a special thank you for getting this project underway. Those who received the sweaters greatly appreciated them and told us to convey their thanks to the Christians who sent them.

More next month. In the meantime we hope you all have a happy Christmas season. You can be sure our thoughts will be turned homeward a great deal during the next few weeks.



The young man doing the baptizing was himself baptized only the week before. Since this picture was taken he has baptized several others.



This is Pious N'gan'ga who since his conversion in April has led over 200 to Christ.

Expenses for November

Salary .....	\$600.00
Land Rover Payment .....	150.00
Postage .....	19.50
Printing .....	21.00
Auto .....	42.00
<b>TOTAL .....</b>	<b>\$1015.50</b>

Received Via Sixth Avenue .....  
\$1000.00

CONTRIBUTORS

H. L. Holley .....	5.00
Herman King .....	5.00
Roscoe Kirkpatrick .....	10.00
Edith Yerby .....	2.00
Max Barker .....	40.00
S. G. Barker .....	10.00
Farley E. Geddie .....	5.00
Richard Mauldin .....	10.00
T. H. McGow .....	10.00
Mary Ellen Noel .....	10.00
Bruce Odom .....	5.00
Mrs. Sterling Pate .....	5.00
Nolia Shipp (Nauvoo) .....	5.00
Glenn R. Terry .....	5.00
J. E. Terry .....	5.00
C'orda Webb .....	5.00
Adamsville Church of Christ (Nov-Dec.) .....	50.00
Brookside Church of Chr. ....	20.00
Central Church of Chr .....	50.00
Clarksville, Ark Ch of Chr .....	600.00
Cordova Church of Christ .....	25.00
Cottondale Church of Chr .....	50.00
Dilworth Church of Christ .....	25.00
Dora Church of Christ .....	25.00
Eldridge Church of Christ .....	15.00
Goodsprings Church of Christ .....	25.00
Midway Church of Christ .....	140.00
Millport Church of Christ .....	50.00
Mt. Harmony Church of Christ .....	10.00
Oakman Church of Christ .....	20.00
Parrish Church of Christ .....	40.00
Pea Ridge Church of Christ .....	15.00
Pleasantfield Ch of Christ .....	10.00
Quintown CofC (2nd & 3rd gr.) .....	20.00
Robinwood Church of Chr .....	50.00
6th Ave Church of Christ .....	200.00
Tarrant Church of Christ .....	50.00
Townley Church of Christ .....	20.00
Whitehouse Church of Christ .....	25.00
Zion Church of Christ .....	15.00
Mr. and Mrs. Ronald Davis .....	30.00
Mr. and Mrs. Troy Blackwell .....	20.00
Mr. and Mrs. Hermon Moon .....	25.00
Mrs. John Bruce .....	3.00
<b>Total .....</b>	<b>\$1,765.00</b>



Here is a picture I took of two cheetahs. Sometimes they are quite tame but still dangerous. One day two of them climbed on our volkswagon. They are about the size of a large dog.



Sometimes we draw a large crowd at our baptisms. We baptized six the afternoon this picture was taken. I can have 12 people in the Land Rover, it's a real workhorse.

would have had Christ to come immediately after Adam and Eve sinned and fell. But God does not get in a hurry, but was about four thousand years preparing the world to receive Christ and Christianity. He first gave the patriarchal dispensation, from Adam unto Moses, about 2500 years. Then the Jewish age, from Moses to Christ, about 1500 years--totaling about 4,000 years of preparation for the coming of Christ and of Christianity. Christ came in the fullness of time. (Gal. 4:4.) Not ahead of time. (Dan. 2:44; Mk. 1:15.) He was preached in "Due time". (1 Tim. 2:5-6.)

If all this had happened when Adam and Eve fell, then we would have been robbed of the entire Old Testament which precedes Christianity; and without its hundreds of fulfilled prophecies, types and shadows, and all the miracles, and evidences of its divine origin, the world would not have been ready for the establishment of the church or kingdom of Christ. (Mk. 9:1; Mt. 3:2; 4:17; Mk. 1:15; Mt. 10:7; Lk. 10:9, 11.) His kingdom is not a worldly, but a spiritual kingdom. (Jn. 18:36; Col. 1:13; Rev. 1:9.)

Unless men receive Christ they are worse off than if he had never come, as far as their salvation is concerned. (Col. 2:5-7; Jn. 1:11-12; Jn. 12:48.) By grace, God gave him. (Heb. 2:9; Eph. 2:8.) Now by faith, which is obedience unto him, let us receive him. (Eph. 2:8; Mk. 16:15-16; Acts 2:36-38, 41.)

Our world is terribly lost and in the dismal fog of confusion. Morally, it is too rotten to work, nation with nation, and even our own nation is disturbingly divided. We need God! We need the Bible! We need JESUS! We need pure, primitive Christianity!

Our world has lost faith in the virgin birth of the Son of God, and in his bodily resurrection and ascension. It has lost faith in our own resurrection, and in the second coming of Christ. Our world has largely given up the divine gospel of the Crucified and risen Son of God for our sins, for a social gospel of compromise, which is nothing, and largely stands for nothing. If our world is not an unbelieving world, its faith is too weak to mean anything, or to obey the Lord Jesus Christ, and too weak to do anything more than give lip service to him once a year on what they call "Christmas." Let us all return unto the Christ who was once born of the Virgin Mary; believe in and follow him as long as there is a breath in our bodies!

## Do You Dare Compare?

JOHN GIPSON

Paul once set forth a list of some of the things which he had suffered for Christ. He said:

I have worked harder than any of them. I have served more prison sentences! I have been beaten times without number. I have faced death again and again. I have been beaten by the regulation thirty-nine stripes by the Jews five times. I have been beaten with rods three times. I have been stoned once. I have been shipwrecked three times. I have been twenty-four hours in the open sea. In my travels I have been in constant danger from rivers and floods, from bandits, from my own countrymen, and from pagans. I have faced danger in city streets, danger in the desert, danger on the high seas, danger among false Christians. I have known exhaustion, pain, long vigils, hunger and thirst, doing without meal, cold and lack of clothing. (2 Cor. 11:23-27, Phillips.)

Now if you were to sit down and compile a list of what it has cost you to serve Christ, how do you suppose it would look? If you are a man it might read like this: "In the past four weeks I have attended every Sunday morning service and twice on Sunday night. On the third Sunday morning I served the communion, and that night I led the closing prayer. During the week of our meeting I handed out two folders inviting people to come, and one day I said a prayer for the success of the effort. I attended five services that week and even went on Friday night when most of my friends went to the football game. For the last two months I have been giving five dollars a week. I continue to support the work of the church even though I

think our mission work ought to be done in Denmark instead of all those other countries. Even on the Sundays I play golf, I always drive the children to Bible Class first. I have even tried to quit smoking. And once, while I was deer hunting, I drove 23 miles to attend church and pick up supplies. Only fourteen months ago I assisted in teaching a cottage class. Besides all of this I have attended three business meetings."

Or, if you are a woman, your list might read like this: "I have always been regular in my attendance. I never miss a service, except on Wednesday night, which is my night to play bridge. As I said, I always attend even though I have two children. When Susie was born I only missed six weeks before I was back in my regular place. Now with Johnny it was almost three months, but I was so tired. It's a real chore to take two of them. I have attended Ladies' Class four times. During one recent meeting I had the visiting preacher for the noon meal on Monday. Last Sunday I welcomed two of the newcomers. I assist in the 2-year-old class and have attended one teacher's meeting. I have been a daily Bible reader for five days. And over and above this, when Brother Jones passed away, I took a pie over to the relatives."

## A Needed Missionary

By KENNETH W. FRANKLIN

NOTE: This is a good work. Help if you can even if not more than \$10 or \$25 per month. Editor.

Marvin F. Bryant is a unique man in our time. He was baptized by Bro. Gus Nichols in 1960 when he was a Presbyterian minister in Montgomery, Alabama. Since 1960 Bro. Bryant has baptized eight denominational preachers. He has led in establishing congregations in three states. He has preached in over one hundred fifty gospel meetings in twenty one states. He has both preached and directed the personal work in city wide campaigns in the States and Great Britain. Leslie G. Thomas and Gus Nichols say that Marvin Bryant has baptized more denominational preachers than any man living today. I wonder how many preachers he could have baptized if he had given special attention to this area of work during these past ten years.

The denominational world is falling apart. Yet, there are many sincere people in these churches and many of their ministers are grossly unhappy. Some of these men are seeking something better and we need to be trying to reach them with that something -- the full gospel!

The current (Oct., Nov., Dec.) issue of THE STAR features some four denominational preachers who changed and are now outstanding gospel preachers. The story of Marvin Bryant's change is one of the four.

How many possible hundreds if not thousands of men like these are out there in the dark seeking the light that we could and should provide for them? I'm convinced that we need a man eminently qualified to seek out these men who are searching for the truth of God more perfectly. Further, I'm convinced that Bro. Bryant is the man needed for this unusual work. His background, education, and experience uniquely qualify him for this task. What he has done without any special effort proves his zeal and ability in this area of opportunity. His time for this work has been very limited due to local work. He has been where these men are. He knows their problems, aspirations, and fears. He can communicate with them. Because he can "talk their language" they speak frankly and freely with him.

Bro. Bryant is presently working with a new congregation at Spanish Fort, Alabama (Mobile suburb). He led in establishing this church just over two years ago. He is doing a great work there. However, his greatest usefulness to the Cause of Christ is in working with denominational preachers. This is an untapped mission field all around us, a field white unto harvest. However, most of us are not qualified to do this work as is he. The Spanish Fort church recognizes the potentials of this work and has agreed to let Bro. Bryant be used as the demands dictate. We send

missionaries to every other people in the world and we need at least this one missionary to these denominational preachers. Once these men are reached, like Bro. Bryant and the others featured in THE STAR, they become dynamic forces in the Kingdom of God.

Bro. Bryant expects to attend most of the lectureships of our colleges in order to acquaint our preachers with this work. He also intends to attend denominational conventions on a regional, state and national level in order to find prospective converts. He also would be willing to conduct short meetings (three days) in your area to speak on such subjects as "Why I Left Denominationalism", etc. This would help to open doors. Later, he expects to publish a quarterly paper, with restoration principles throughout, which would be sent to denominational preachers in every part of the country.

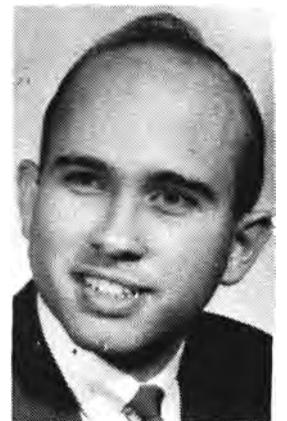
The Alpine Hills church in Mobile, Alabama, has determined to do something about this need. We have talked to Bro. Bryant and he has agreed to work in this mission area as fully as we the brethren are willing to send him. We wish that we could fully underwrite the expenses of this good work. Unfortunately we cannot and therefore we solicit your help. Our eldership has set up a special treasury for this work, and we are requesting that you include this in your 1971 budget. Bro. Bryant will be available to go to any place in the world to study with denominational preachers and leaders. Bro. George C. Krieg, a Presbyterian preacher baptized by Bro. Bryant this year, says that he personally knows of twenty five denominational preachers who are dissatisfied. Help us in sending Bro. Bryant to these and others like them as soon as possible. Later may be too late! Please write us that you are interested in this unique opportunity and that you will place this

item in your 1971 budget. Write:

Elders  
Alpine Hills church of Christ  
5651 Zeigler Boulevard  
Mobile, Alabama 36608

## What Would You Give?

In our commercialized, materialistic society, most everything has a price. We can purchase nearly anything, (if not by cash, on credit). Some things money cannot buy. It cannot buy peace of mind. A happy home cannot be purchased. Successful marriages are not bought. Love is insulted if one tries to buy it. Salvation cannot be bought.



JOHN WADDEY

This preparation is like the building of a house. He that heareth Christ's words and doeth them is like a wise man that built his house upon a rock. When the storm came that house stood for it was built upon a rock. He that hears Christ and obeys him not is a fool. He is like a man who built his house upon sand. When the storm came it fell. Matt. 7:24-27. When you stand before God in the great and terrible day of judgment, what shall it be? Will your building stand or fall?

Jesus asks: What is a man profited if he gain the whole world and lose his own soul? Or what would a man give in exchange for his soul? Matt. 16:26. If you gained a fortune in material goods of this world, but lost your privilege to eternal life, what will you be prospered? Think! We Americans are doing just this. That beautiful house, luxurious car, and fat bank account will be of absolutely no value one second after death.

Picture yourself standing on eternity's shore. You used your all to gain material things and have neglected to make preparation for eternity. See yourself lost; doomed to a punishment worse than death; separated from God and all that is good, for eternity. Now, WHAT WILL YOU GIVE IN EXCHANGE FOR YOUR SOUL? You have nothing to give. All you had was left behind in this life. You are lost, without God, without hope.

## Eight Years Of Success

(Continued From Page 1)

without one cent of remuneration for their labors, just as the editor receives no support whatsoever for his labors. No one receives any material profit from the paper. It is printed at nominal cost and the whole effort is a work of faith and a labor of love.

We wish all our friends and especially all those who read WORDS OF TRUTH, a very happy "Christmas", and a happy and prosperous NEW YEAR. May God richly bless all of them, is the prayer of your humble servant, the editor. And such a wish and prayer is from every one of our writers, as well. They are working hard to help produce a paper which will help to convert the unconverted and build up the church of our Lord.

Remember, the New Year is a good time to start sending in lists of new subscribers. It costs only 5 cents per copy when the church subscribes for it to be sent by mail directly to each home in the church, the bill to be sent for the number of copies received by the first of each month. In this way the church pays for only one month at a time, unless it prefers to pay for a whole year in advance. In this way 100 copies sent to 100 homes would cost the church only \$5 per week, or \$20 per month. Where could you buy so much good, wholesome teaching from the word of God for so little as 5 cents—less than a regular postage stamp.

In clubs of 5 or more the subscription is \$2.50 per person. In singles the cost is \$3. Write the Northwest Alabamian, P. O. Box 450, Haleyville, Ala., 35565.

## Benefits From A Mission Workshop

The Karns congregation has just completed its fifth World Missions Workshop. This annual program has proven an immense blessing to the sponsoring church, the Cause in East Tennessee and around the world. This year we brought 11 workers to Knoxville at our expense; others were local men and four others came at their own expense. The cost to the church for the program was approximately \$800. We pay the travel expense of those we invite from out of town and feed and lodge them with our families. We assist the missionaries in finding additional speaking appointments while in our area. Other congregations are encouraged to have fellowship with us in the effort.

May I share with you some of the advantages and blessings such a program will produce.

I. It brings to the home congregations the enlightenment and enthusiasm generally only found on the campus of a Christian college. Preachers go to lectureships at colleges and come home "all fired up" only to be discouraged when brethren do not catch the vision. Bring the lectureship to the brethren and then watch them get excited. Brethren cannot get excited about doing the deed until they are enlightened by seeing the need.

II. It personally acquaints the congregation with the missionary, thus bringing about PERSONAL INVOLVEMENT in missions. It is hard to sympathize with only a name and a news report. But when you have had a man in your home; when you have worshipped together and discussed the work together; when a warm personal friendship develops, then you have a very personal interest in and commitment to the mission field.

III. Workshops provide missionaries added opportunities to present their story. Because of existing attitudes among many brethren, it is sometimes difficult for the missionary to tell his story to the brethren. The program brings large audiences together just to hear such reports.

IV. Through the workshop many new workers are recruited for foreign fields. From our local workshop, at least nine families have been inspired, encouraged or assisted in going to foreign fields. Each year several brethren commit themselves for future service.

V. Workshops acquaint elders with the work in many areas of the world and thus expand and enlarge their vision. It is not enough to have the

preachers "well-read" on the subject; to get congregational action, we must have the leadership educated in the world mission of the church. We have classes, taught by missionaries on METHODS AND PROBLEMS IN MISSIONS to enable local elders to provide a more capable leadership at home. We have at least learned the lesson of giving prospective missionaries orientation and preparatory training before entering a new field. Now we must see that the same orientation and training is needed for the sponsoring elders before they send a man to a new field.

VI. Such programs give brethren opportunity to contribute to Mission efforts to reach lost souls. Our brethren will give generously to every good work if they are acquainted with the need and given the opportunity. Each year large sums of money are given to mission efforts during our workshop, yet it does not encroach upon our local budget at all. The last three years those attending gave \$1,800; \$1,100 and \$1,500 to mission work over and above regular contributions. It is not the responsibility of elders and preachers to protect the flock from the missionaries' appeals, rather we are to encourage them to be ready unto every good work, Tit. 3:14.

VII. A workshop will boost the entire congregational program. When the church is built up spiritually and in the Word of God, it will enter into every phase of its work with greater zeal. We at Karns would sacrifice all other special activities before we would give up our mission workshop, for the simple reason, that it produces more fruit for our congregation.

VIII. It generates a deeper spirituality for the individual and the congregation. Just being with those saintly men and women who have left family, friends and home for the gospel's sake does great things for a Christian. To have four days of praying, singing, reporting and exhorting about the Great Commission brings us closer to Christ.

IX. Our workshop produces responses to the Lord's invitation. Last year when Bro. Maurice Hall presented the Lord's Day morning sermon, 20 souls responded to the call of Christ. Many gospel meetings do not produce as much visible response as this.

X. A mission workshop encourages fellowship. In a day when many Christians and congregations are self-centered and unconcerned about the Cause in general, it is refreshing to see brethren brought together to encourage the world wide preaching of the good news. When area brethren and those from foreign fields come together to worship, study, pray, eat and associate one with another, a strong tie of fellowship is created that satan can never destroy.

If you want to help promote the cause of world evangelism, encourage the congregation you are a member of to have a mission workshop. The brotherhood needs at least a hundred each year scattered across the country. May our Lord help us all to do a better job in fulfilling the Great Commission.

If the writer can be of assistance to you in planning a workshop, he may be contacted at: Rt. 20, Beaver Ridge Rd., Knoxville, Tenn. 37921.

JOHN WADDEY

## Your Share Of Suffering

JOHN GIPSON

The life of a soldier is not easy. No one expects it to be. It's a life of hardship, privation, separation from home and friends, forced marches, burning heat and bitter cold. There is no glamour in the thick of the fight while men suffer and bleed and die. And bands are reserved for the parade grounds... not the battlefield.

In the midst of easy-going, fun-loving America, Christians tend to take their religion casually and conveniently. Forgetting that they are soldiers of Christ, they content themselves with a comfortable Christianity. (?)

Thus, when we read of men with courage, determination and dedication, it tends to shake us up a bit. Take David Livingston for example. This man spent 30 years in the dark continent of Africa compelled by "the smoke of a thousand villages" where the gospel had not been proclaimed. From village to village he traveled. He rode upon oxen, truded on foot, and had to be carried on a litter.

His mission? "I directed their attention to Jesus as their Saviour." In writing to London he said, "I shall try to hold myself in readiness to go anywhere provided it be forward."

Many were the hardships David Livingston endured. His house was wrecked and his belongings, including his precious papers and books, looted and plundered. He toiled as a medical doctor and wrote, "This is the country for the medical man if he wants a large practice, but he must leave fees out of the question." In the course of duty one arm was severely mangled by a lion. His teeth rattled loose. His papers and ink gave out, he had sores on his feet, pneumonia and ulcers, and no news of the outside world for five years. Over and over he suffered from jungle fever and severe attacks of dysentery. What did he think of these hardships? Here are some words from his journal:

I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us. I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping it I shall promote the glory of Him to whom I owe all my hopes in time and eternity.

When David Livingston died a group of natives carried his body for fifteen hundred miles from Lake Bangweolo across Tanganyika to the sea, believing that here was someone "too big to bury in Africa."

Now, about YOUR religion. . . .

## The New Year

Someone has made this pungent statement: "The first things broken each new year are resolutions." We wish it were not so. Perhaps we look upon resolutions as something to be carried out later, not now. Charles Sheldon once quipped, "Good resolutions are like babies crying in church: They should be carried out immediately." Then too, we connect resolutions with only the first of a new year. Actually, Christianity is but a SERIES of resolutions, made and activated. A new year should hold no more special significance than a new month, a new week, a new day, or even a new hour. The newness of a clean slate is God's blessing; the chalk marks which shall appear upon it are up to us. We make a mark each minute we live.

Habits, identity, laziness are among the enemies that cause resolutions to die upon the tongue. We are creatures of HABIT, and some of us will never be able to break those tortuous bonds. We may, instead, just make light of our lack of self-discipline. IDENTITY involves the temptations to believe that things can be no different, and that if they could be different it is impossible to make them so. Thus, we find change uncomfortable because we fear that identity might be shattered, when in reality perhaps it ought to be shattered! LAZINESS is the rut-following existence, and it feeds fuel to the fires of habit and identity like nothing else. The "status quo" is easier in personal life and congregational life than is resolution and reform. May we analyze our lives and make changes where they are needed, with God's help.—Bob Mize, 4920-47th, Lubbock, Texas 79414.

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