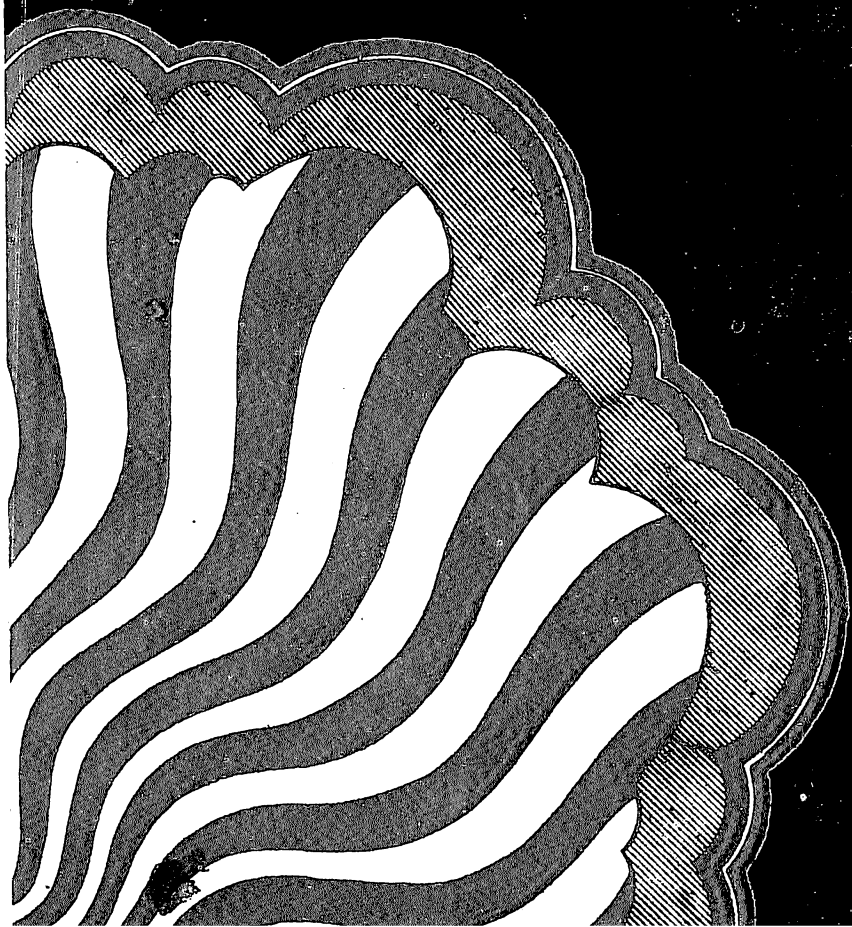


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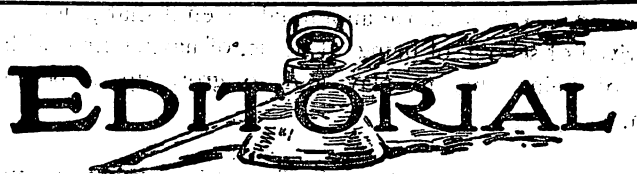
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Child Labour

Here in India child labour is a common practice. Evidently most people accept it as a way of life. Naturally the children must always come from poor families, with either the parents working them, arranging for them to work for others, or for them to be picked up here and there as run-aways, orphans, or having been kidnapped.

I see these little children around offices, places of business, printing shops, in factories, garages, at the train stations, and just about everywhere. They are serving as coolies, bearers, office boys, and shoeshiners. They work as mechanics and do all types of manual labour. They often do heavy type work and put in long hours. They are worked in all types of buildings, under all kinds of conditions. Their pay is little or nothing. Many of them are in poor health, have sores on their bodies, have bad teeth, wear ragged clothes, go barefooted, have no real place to sleep, and probably haven't had clean garments and a good bath for weeks, months, or longer. If they manage to survive at all they will soon become old men at an early age.

Many families, even better off type families, have a little boy or girl that stays at their place or comes daily to help with the house work. They try to pass it off as being a situation where they are trying to help the child but in reality they are merely getting some cheap labour. Young girls especially are often taken into the big cities where they are used as prostitutes. Others are used out on the streets where they beg for some adult.

These children not only work for little or nothing, under poor conditions, but many times they are abused and mistreated. They are esteemed very little above an animal, even if that much. They are deprived of school, of being at home, of having time with their friends, of being able to play and to grow up to be normal children.

I don't know about you but all of that is sickening to me. It makes me very sad. I feel that these children are being wronged, misused, and abused. Something is being taken away from them. They are denied freedom. They are not permitted to grow up and have normal lives. They are enslaved and treated as animals. It also tells something of those who are guilty of allowing this to happen and of those who would so use them. But it might be pointed out that in this country there are so many people and so many children that it is not possible to educate all of them and to care for them properly. It might be further pointed out that they are so worked because they need the work to make it possible for themselves and others to survive. That may sound good, but I personally think it is but an excuse, a cover up, for something that is very bad and wrong. Surely we haven't reached the point, and others have not reached the point, where little children have to be so used.

Others might tell me that in this part of the world that this is the way things are done, that this is their way of life, and that it is accepted. But I would tell such people that this is why there needs to be a change. Surely there would be no objection if some improvements could be made. I am sure that the children involved would not object, although certain lazy, selfish, and wicked people would oppose it since they are the ones who thrive off of this type of thing.

You might ask if there would be any objection to child labour if the children were properly paid, and I would say that even though it is shameful how little children are paid, still the matter is not going to be cleared up by just simply paying them more. But never mind, the kind of people that use children are not about to pay them more. They are using them for the sake of cheap labour. For sure, there are worlds of people who would like to have a paying job, but they often cannot get one because many of the jobs are taken up by children and those who work them had rather use the children for less pay naturally than to hire adults for higher wages. That's your problem.

What is the solution then to this problem? For sure it will not be an easy matter to cope with but we must begin somewhere. First of all, it needs to begin in the home with parents who love their children and all children. Second, we must have the cooperation of business people, and people in general, who will commit themselves to that of not using children for selfish purposes. Third, we must educate the people concerning these things. Fourth, Christian people should speak out against such injustices. Fifth, we should not use children in our homes, businesses, and neither should we patronize those who use child labour. Sixth, we could write to our magazines and newspapers to voice our opposition to such a practice. Seventh, we should encourage our government representatives to enact laws that would oppose child labour. I just read a few days ago where Sri Lanka, for example, is about to pass a law that would prohibit child labour. As a matter of fact, many of the western countries have long since had such laws. They are needed in all countries.

Our children and all children are precious before God and they should likewise be treasured by us. They represent us and the future. If any improvements are made in the future world then it is going to have to be on the basis of what we do and how well we train our children for the task that lies ahead. We need therefore to give them a good home, love, and all the things that they need to grow up to maturity. They need time for education, for recreation, and to just be children. They will grow up soon enough to the responsibilities of the world without being rushed into them.

Children need to be brought up with discipline and taught at home the importance of work and responsibility. They need to be given a reasonable amount of work around the house, whether in the city or in the village. If this is not done then they may grow up to be lazy, not having any knowledge of work, or how to accept responsibility. We are not talking about this type of work, however, but we are talking about putting children on a man's job and thereby misusing him. This is what we deplore.

We read in the Bible such statements as this: "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Psalms 103 : 13). Solomon said, "The rod and reproof give wisdom : but a child left to himself bringeth his mother to shame." (Proverbs 29 : 15) Paul wrote, "Fathers' provoke not your children to anger, lest they be discouraged." (Colossians 3: 21). In speaking to the Christians at Thessalonica, Paul said, "As ye know how we exhorted and comforted and charged every one of you as a father doth his children, That ye would walk worthy of God, who hath called you unto his kingdom and glory." (1 Thessalonians 2 : 11, 12). He further says that elders and deacons in the church should rule well their houses or children, "having them in subjection with all gravity (For if a man know not how to rule his own house, how shall he take care of the church of God?)." (1 Timothy 3 : 4, 5, 12). The Bible also teaches that we should love one another, respect each other, help those in need, do good unto all men (including children), do unto others as we would have them to do unto us, oppose evil and every wrong doing, etc. I think you surely get the point that I am trying to get across and that is that we have a responsibility to our children, and to all children, to love them, treat them right, to think of their welfare, to speak up on their behalf, and to bring them up in the nurture and admonition of the Lord. This takes time but it is more than worth it.

Where do you stand on this issue? Have I correctly spelled out the problem. Don't you think something needs to be done? Don't you believe that it is possible to do something? I don't know about you, but I must speak up and let one and all know how I feel about these matters. I believe that it is a moral and social

problem that needs to be removed from our society. I further believe that as a Christian that I must oppose it. I hope you will join me and that by standing together on this matter that we can be heard, that we can influence others to act, and that we can change things for the good of our children, young people, and all people.



**associate
editorial**

“That Worthy Name”

In the second chapter of his general epistle James, who identify himself as a servant of God and Jesus Christ, wrote his brethren in Christ, “My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in your selves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?” (James 2 : 1-7).

I thus call to your attention the fact that in the New Testament time, in the days of the Apostles the disciples or the followers of Jesus Christ were called by a *definite* name. This name was the **WORTHY NAME**, that is, it was not just a name, given to identify a group of people, but it carried tremendous weight, value,

and importance. What name, however, could it be? Was it Methodist? Baptist? Anglican? Or was it Lutheran? Catholic? or Protestant? Surely, and without a shadow of doubt, none of these could be "that worthy name by the which they were called," since none of these existed in the New Testament time, in the days of the Apostles.

The writer of the book of the Acts in its 11th chapter says, "Then departed Barnabas to Tarsus, for to seek Saul: And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were CALLED CHRISTIANS first in Antioch." (Acts 11 : 25, 26). Then in the same book, in the 26th chapter, we have an account of the Apostle Paul preaching the gospel to king Agrippa, who after hearing him said unto him, "Almost thou persuadest me to be a CHRISTIAN." (Acts 26 : 28). When we turn to the first epistle of Peter, in its fourth chapter we find the Apostle exhorting in these words; "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but in your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matter. Yet if any man suffer as a CHRISTIAN, let him not be ashamed; but let him glorify God on this behalf." (1 Peter 4 : 14-16).

Therefore, we, without any doubt, understand that the worthy name by which the disciples of the Lord Jesus Christ were called in the New Testament Time was CHRISTIAN. What are you called; Are you called today by this worthy name? Read 1 Corinthians 1 : 10-13, in your Bible.

The Truth About The Fall Of Man

By James W. Ferguson, Sr.

Man's fall and the origin of sin is a very graphic and tragic event. Walter Scott, in his book The Gospel Restored, chapter 1, page 7, says concerning the fall of man :

"the fall of man and his recovery by Jesus Christ our Lord, form a great drama of which God is the Author, the chief personage is the Messiah, and His mighty and subtle antagonist is an archangel in arms. The parties are demons and angels; the theatre is the whole universe, the stage, the world and its government the subject in debate. The plot lies in bringing good out of evil; happiness out of misery, almighty power from famine weakness, light out of darkness, glory from the grave."

Concerning the fall and the origin of evil, there have been many hurtful and injurious theological theories. The fall of man is a very vital part of history and has been attacked by infidels of all ages. The true facts are given by Moses in the Bible. Man should know these truths.

Upon close observation, it is evident that Adam and Eve were created by an Infinite God. Evolution cannot stand in light of the creation story. They were created holy, happy and furnished with the necessities of life. They fell by DISOBEDIENCE. How soon this fall came about, from the point of creation, is not known. The creation story is a fact and should be read. (Gen. 1 : 26-31; 2 : 4-24) Adam and Eve were led to disobedience by the seducing power and influence of the devil in the form of a serpent. This tragic event is detailed in Gen. 3 : 1-7. The act, bare sin itself, is uncovered and judged by God. (Gen. 3 : 8-24) This event should be known to all Bible believers. This is real.

The principal agent in the tragic story should be full exposed. Jesus teaches in John 8 : 44 that Satan is both the first liar and the first murderer. He is the first liar because he told to Eve the first lie that was ever uttered on earth. (Gen. 3 : 1-7) Satan is the first of murderers. In this one victory that he gained over our first parents, he murdered our whole race. (1 Cor. 15 : 21)

In this one act, all died. (1 Cor. 15 : 22). The agent in the fall was the first of liars and the first of murderers. The same is said of Satan. Satan, himself, was this agent. This syllogism follows :

Major premise : The agent that caused Adam and Eve to fall was the first liar and the first murderer.

Minor premise : Satan is the first murderer and the first liar.
(John 8 : 44).

Conclusion : Satan is the agent of the fall.

The revelation writer calls Satan the old serpent. Rev. 12 : 5 ; 20 : 2.

The stream of humanity was contaminated at its fountain-head and is sin cursed and in need of help. Man cannot, in this world, ever rise of himself above that contamination without Divine help. Man with all his hereditary imbecility is not under an invincible necessity to sin. But we must not dismiss the reality of Satan and temptation for both are very real. Webster defines temptation as, "an incitement of natural desires to go beyond the bounds set ; induced to do evil." 1 John 2 : 6 states this wordly desire is not from Father God, but of the world. Man is not tempted by God for God tempts no man to sin. However, each man is tempted when he is drawn away by his own lust and enticed. When this lust has conceived, it brings forth both sin and death. (James 1 : 13-15-Romans 6 : 23) The 'lust of the flesh ;' 'the lust of the eyes ;' 'the vainglory of life,' mentioned in 1 John 2 : 6 is the 'fall story' of Gen. 3 : 6. When the woman saw that the tree was good for food, (lust of the flesh) and that it was pleasant to the eyes, (lust of the eyes) and a tree to be desired to make one wise, (vain glory of life) she took of the fruit thereof, and did eat, and gave unto her husband with her ; and he did eat. Sin entered by this disobedience—the rest is history.

Following the fall of Adam, God laid down certain conditions which were to govern the life of man until the end of the age ; the serpent, the instrument in the temptation, was cursed ; a Redeemer was promised for man, (Gen. 3 : 15) and it is through this avenue of grace that God redeems and reclaims fallen man.

Sin is real! The devil is real! Man can be saved from the devil. The truth about the fall of man should be taught and told to all. There are enough hurtful and harmful stories about the devil, sin and death. Let the truth be known.

A Prayer To The Wrong God

By Jack Exum

Worry is a prayer to the wrong god. It is a strange twist of the mind. It is a bloodbrother to fear and is diametrically opposite of faith. Its negative qualities are condemned with these positive words, "Be careful for nothing ; "(Do not worry about anything—"New Testament in Modern English) but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ, Jesus" (Phil. 4 : 6-7).

Here is a passage that braces and embraces—assures and reassures. It is filled with joy and encouragement and urges the believer to be unalarmed about life in general or world events in particular. A world without faith is jumpy and develops a thin skin and a cold heart. The Christian is to have an altogether different outlook.

In this scripture, Paul does not urge upon us a flippant attitude toward life. "Into each life some rain must fall" and every Christian will have his burdens to carry. Planning life ahead is not condemned. To the contrary, we are taught to "Count the cost" before beginning the task. Fore-thought is not condemned. It is fear-thought that leads to fatal-thought.

The worried heart soon becomes a prison for many guests—all unwanted. The fearful, distressed, grieved, fretful, frustrated—all seem to lodge in the same hotel. Peter says, "Casting all of your care upon him for he careth for you" (1 Pet. 5 : 7).

A man with a heavy pack on his back was given a ride. As they went along, the driver noticed that he was still carrying the load on his shoulders. "Why don't you put your burden on the wagon bed," he asked. "O' thank you Sir," was the simple reply. "I didn't know you wanted to carry us both." He who has

promised us rest, will take every burden that we are willing to give us.

WORRY IS A PRAYER TO THE WRONG GOD.

Christian Ethics

By John Waddey

Ethics is the part of Christianity that teaches us how we ought to behave. Paul wrote to Timothy that he might know "How men ought to behave themselves" as Christians. (1 Tim. 3 : 15). The study of Christian ethics teaches us how to conform our human wills to the will of the Lord Jesus. The noted Scottish scholar, William Barclay, has a very helpful book on this subject entitled *Ethics in a Permissive Society*. Barclay notes many different facets of the Christian ethical system. We will notice nine of them.

1. Christians have a community ethic.

The Christian is always contemplated as a member of society, never as a recluse withdrawn from the world. He has responsibilities that grow out of his membership in the church. Paul writes, "Now ye are the body of Christ, and severally members thereof." (1 Cor. 12 : 27). To meet with God's approval I must fulfill my duties and responsibilities to my fellow Christians. Also, the follower of Jesus is a member of society in general. As such he must honour his God-given duties to society. The Corinthian brethren were reminded that they could not escape association with sinners of the world. (1 Cor. 5 : 9-10). Under those circumstances, the saint is to live a blameless and harmless life before his neighbours and let the light of Christ shine through him. (Phil. 2 : 15-16). He must teach all men the good news about Jesus and actively seek to win them to the Saviour's cause. (Mk. 16 : 15-16). Furthermore he must love all men in the world and seek to do them good at every opportunity. (Gal. 6 : 10).

As a member of the community the Christian is taught to "be subject to every ordinance of men for the Lord's sake, whether to

the king, as supreme, or unto governors...for so is the will of God." (1 Pet. 2 : 15 : 16). The introverted brother who shuns his fellow man for perpetual spiritual solitude and contemplation fails to meet his obligations to his fellow citizens of planet earth.

2. The Christian ethic demands that we be **different**. Though we live in the world we must be different from the world. (John 17 : 14-16). The very term "saints" so often applied to Christians means "holy, separated unto God." Collectively the saints make up the church, the *ekklesia*, which simply means "the called out body of people." Although we share this planet with the children of darkness, we do not partake of their evil deeds. Paul reminds the Ephesian bretheren, "...that ye no longer walk as the Gentiles also walk, in the vanity of their mind." (Eph. 4 : 17). The Christian that is afraid to be different from his worldly contemporaries is of no value to the Master. Nor can we be secretive about our differences. We must let the unique light of Christianity be seen by all. Richard Glover writes, "There is no such thing as secret discipleship, for either the secrecy kills the discipleship or the discipleship kills the secrecy..."

3. Our ethic is one of **body, soul and spirit**, that is, it involves the whole of man's being. (1 Thess. 5 : 23). God rejects both ascetism (which condemns the body and its desires as all bad) and hedonism (which gratifies every desire of the body). God made the human body and it is good. (Gen. 1 : 31). He gave his own Son a physical body like ours. The Holy Spirit dwells in the body of the Christian. (1 Cor. 6 : 19-20). God demands that our bodies be used in His holy service. (Rom. 12 : 1-3). When Paul talks about sinful flesh, he speaks not of the body literally, rather he describes human nature apart from God. (See Gal. 5 : 19-20). Thus while some religious or philosophies indulge the body and deny the spirit, and others abuse the body and extol the spirit, we Christians serve God with all our body, soul, and spirit, despising neither.

4. The Christian standard goes **beyond the world and time**. It teaches us that we will be responsible for our deeds both new and in eternity. The truth of the gospel hinges upon the resurrection of Christ and ultimately of our bodies as well. (1 Cor. 15 : 3-4,

John 5 : 28-29). The life beyond the grave offers two choices, a blissful eternity with God, or an eternity of punishment with Satan. (Matt. 25 : 46). The gospel promises us a coming judgment where we will give an account to God for all the deeds done in this life. (11 Cor. 5 : 10). Thus the Christian makes the choices of today in the light of eternity. The fleeting pleasures of the hour give way to the enduring rewards of eternity.

5. **Imitation** is an essential ingredient of our ethical system. We are exhorted to imitate God as his beloved children, (Eph. 5 : 1). We are to walk in the footsteps of Jesus. (1 Pet. 2 : 21). We learn by imitating the great disciples of the past and present as they follow Jesus. (1 Cor. 11 : 1 ; Heb. 6 : 12). Christian leaders are to offer their godly example for the congregation to follow. (Heb. 13 : 7). In fact, all Christians are to be good examples of their religion. Thus can wives win their unbelieving husbands (1 Pet. 3 : 1). All are charged to "Be thou an example." (1 Tim. 4 : 12).

6. The Christian code demands that we be at peace with fellow Christians and all men. The apostle condemns jealousy and strife among Christians as carnal and childish. (1 Cor. 3 : 1-4). We are obligated to give diligence to maintain the unity of the spirit in the bond of peace. (Eph. 4 : 1-3). As much as in us lieth, we are to be at peace with all men even the heathen of the world. (Rom. 12 : 18). If our enemy is hungry we must feed him and by so doing him good, make him ashamed enough to agree to peace. (Rom. 12 : 20-21). Even when we are harassed by sinners we Christians should look to the government, God's appointed minister of wrath, to punish the evil doer. We are not to personally avenge ourselves. (Rom. 12 : 9-19). Jesus' ethic was truly new and revolutionary when he said, "Blessed are the peacemakers for they shall be called sons of God." (Matt. 5 : 9).

7. Christian ethics calls for **humility**. Jesus said, "Ye know that 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 : 25-28). Christ's apostles taught this concept

to all their converts. For example, Paul urges the Philippians, "Do(ing) nothing through faction or through vainglory, but in lowliness of mind each counting others better than himself : not looking each of you also to his own things, but each of you also to the things of others." (Phil. 2 : 3-4). Peter wrote, "All of you gird yourselves with humility, to serve one another for God resisteth the proud, but giveth grace to the humble." (1 Pet. 5 : 5). This was a shocking, revolting concept for the proud Greek mind. They considered humility as undesirable weakness. Yet the demand of Christ won out and all now see its virtue, even if they do not practice it.

8. Christ's ethical teaching calls for **agape** love for all men. We must learn to love our neighbour as ourself. (Matt. 22 : 39). This is not romantic love, nor is it an easy going, emotional or sentimental thing. It is not subject to impulse or passion. **Agape** love is active goodwill that cannot be quenched. This love will govern our attitudes and actions toward our enemies. It will make us always act in their best interest and seek their good, even when they do us wrong. (Matt. 5 : 44). This Christian love will make us tolerant in dealing with others. (Rom. 14 : 1; 15 : 1-2). We will always labour to speak the truth in love. (Eph. 4 : 15). Some disciples handle truth as a bludgeon against their foes. This Christ forbids. This new way of **unselfish** love has done more to civilize and refine the manners of mankind than any other gift of God.

9. **Family responsibility** is central in the Christian ethic. Most of the heathen religions were malecentered. Women and children were of value chiefly as the property of the man. Man had limited responsibilities to his family. But Christ painted an entirely new practice of domestic life. Wives were to love their husbands and be in subjection to them as if fitting in the Lord. (Col. 1 : 18). Husbands were to love their wives as Christ loved the church, being willing even to die for them. (Eph. 5 : 25). Children were to be properly trained and nourished in God's way. (Eph. 6 : 4). They were to be obedient to their parents. (Eph. 6 : 1). Aged parents and grandparents were to be given haven in their children's homes. To fail in these family duties was to be worse than an infidel. (1 Tim. 5 : 4, 8).

Of course there are yet other areas we have not touched upon, yet these nine areas give us a reasonable view of what is surely the grandest system of human conduct ever set forth for men to live by. May all of God's children remember as they sojourn in this earth, to "abstain from fleshly lusts which war against the soul. And may our behaviour always be "seemly" among the Gentiles; that, wherein they speak against you as evil doers, they may by your good works, which they behold, glorify God in the day of visitation. (1 Pet. 2 : 11-12).

HAVE YOU WONDERED ABOUT PREDESTINATION?

By W.N. Jackson

Have you wondered about the word "predestination?" Have you wondered if all things about your life were already determined by Heaven, and that you really have nothing to do with them? You have, no doubt, heard religious messages using the words "predestination, foreordination and election," and the treatment given left the impression that you were just "out of it". You need to know that there has been much abuse of these words, and the abuses have fostered religious error. We hope, in this treatment, to present the truth of the Bible on the subject of predestination. Study with us.

THE WORDS ARE BIBLICAL

The words under discussion are indeed Biblical. Foreknowledge and predestination are mentioned in Romans 8 : 29, 30; predestination again is mentioned in Ephesians 1 : 5, 11, and the fact of election is mentioned numerous times in the New Testament, as in 1 Peter 1 : 2 and Colossians 3 : 12. As in so many other instances, however, men use these words, determine in their own minds the doctrine involved, and then cite the verses as "proof" that their stated doctrine is correct. God has revealed his will to us in

words (1 Cor. 2 : 13), but man must handle the words correctly in order to know and obey the truth of God (2 Tim. 2 : 15).

WHAT DO THE WORDS MEAN?

"Predestination" means "to determine, decree, ordain beforehand." To "foreknow" and "foreordain" is to "know, perceive, understand beforehand." "Elect, election" means "to select, to pick out." Most of us have somewhat of the correct idea of these words by simply looking at them. The error the religious world makes in regard to these words is based on an assumption man makes on his own.

THE ASSUMPTION MAN MAKES

Man has ever been prone to pounce upon these words and then assume that God has predetermined every single detail of man's personal life, and more—that God has so ordered every event as to determine beforehand the eternal destiny of the individual. This was a basis of Calvinism, which taught an arbitrary selection by God, person-by-person, and that man's will, desire, behaviour and response had nothing to do with man's eternal destiny.

This brings into conflict two things (1) Man's assumption that God has ordained all matters without man's will being involved, and (2) the doctrine of man's free-moral agency as plainly taught in the Bible. Either God predetermined and selected every individual for salvation or damnation before the world came into existence, or else God has made predeterminations which have taken into account the free-will of man. We will be able to show from the Bible that the latter is true.

MAN HAS FREEDOM OF WILL

From the beginning, the Bible has stressed the free-moral agency of man. Even in the Garden, as God gave freedom and prohibition to man (Gen. 2 : 16, 17), it was made clear that man had the choice to make as to his response to God. The Great Commission of Christ sends the gospel to every creature, with the option given to man to believe and obey, or to reject (Mark 16 :

15, 16). Though God tells us that some are going to everlasting punishment (Matthew 25 : 46), He makes it clear that Jesus paid the atoning price for the whole world (1 John 2 : 2) ; man, therefore is free to decide. The Bible virtually ends with the appeal, "...Whosoever will, let him take the water of life freely" (Rev. 22 : 17). In the light of the freedom of man's will as taught in the Bible, we can understand the passages having to do with predestination, and we can see all of these areas of Bible truth in perfect harmony.

WHAT DO THE PASSAGES SAY?

Romans 2 : 28 refers to the fact that children of God are called by God to His purpose. We learn in 2 Thess. 2 : 14 that God calls us by the gospel of His Son. Verse 29 of Romans 8 explains what was behind that calling : God foreknew, and predestinated, and to what end? That we might be like His Son! Verse 30 tells us that to accomplish this God then called us—of course, by the gospel. In obeying the gospel, one is baptized into Christ and thus puts on Christ (Gal. 3 : 27) ; Christ is in him (Col. 1 : 27) ; He, in life, is to be like Christ. God predetermined this, and made it possible by the gospel. Note that not one word is said about God making selection, predetermining and foreknowing **individually** ; rather, God has predetermined the plan and left it up to the individual to himself decide whether he'll answer the call or not ; man himself determines whether he will be conformed to the image of Christ. God makes it possible, and man can make it a reality. Here is the heart of the matter : God predetermined the classes of men (good, evil, obedient, disobedient, those in eternal bliss and those in eternal torment) and man himself is to determine the class he will be found in.

Ephesians 1 : 3 and following verses teach the same thing. Paul, in verse 3, acknowledges the spiritual blessings children of God have in Christ. Beginning in verse 4, he explains how these blessings came to be realized. He mentions that we were chosen in him (in Christ) before the foundation of the world, having predestinated us unto the adoption of children by Jesus Christ. Please note that this selection and predetermination is not said to be personal and individual. Paul continues on to explain how

one thus becomes a child of God: by obtaining redemption through the Lord's blood, verse 7. He then again refers to the things available in Christ, and says that such benefits are ours who heard the word of truth, the Gospel of Salvation (v. 13). Again the point is made that men are predestinated in this manner: God predetermined that all who obey the gospel would be saved. God foreordained this, even before the world was. He thus elected men, but all of it leaving man up to exercising his own will in the matter.

IT MUST BE THIS WAY

Inasmuch as the Bible everywhere teaches the free-moral-agency of man, then the terms "predestination, foreordination and election" must work in conjunction with this free-will, and not contrary to it. Men who pounced on these words in ages gone by, and concocted doctrines contrary to man's free-will, removed all condition on man's part. They not only made man's salvation, damnation an arbitrary thing on God's part, but rendered God himself guilty of every wrong, every transgression, every failure. That fact was a natural outcome of their own man-made doctrine, since man had no part to play in redemption.

The workings of man in creating this doctrine also brought into the world all manner of direct operations of God's spirit, all sorts of miraculous and supernatural occurrences whereby God would inform his elect that they had been chosen for redemption. Other men, to whom no such "supernatural experience" happened, were let to wallow in distress, heartbreak and disappointment over the fact that God had denied salvation to them, and all of this before they ever came into the world—before they ever had a chance.

Which course is scriptural? Surely we can see that man has free-moral agency, and is presented the awesome responsibility of determining the response he makes unto God, and thus himself determines whether he is of the elect, or whether he remains away from the benefits God has available in His Son.

God, then, did indeed fashion the system. From eternity He determined that His Son would author the system of salvation, and that it would be available to man through the gospel. God foreknew that men would obey or reject that gospel. God predetermined that the obedient would receive salvation, and the disobedient would be dismissed from God's mercies forever. In all of it, God left it up to man to determine the course of action he would take. God predestinated man by class, not individually. Indeed, Peter was so correct when he said, "The Lord . . . is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3 : 9). But who is it who determines whether the individual will repent or not?

Unspoken Words

Betty Burton Choate

"I love you"—such beautifully simple words, such comfortable words to live with, such strong words that speak of security and refuge. Yet so many people in this world have never learned the happiness of saying those words.

I had a brother who was as dear to me and as precious as a brother can be, yet when he was killed very suddenly in car wreck I was haunted by the question: "How long has it been since I told him just how much I love him?" That thought multiplied the loneliness and heartache that are always a part of death. One night I dreamed, very vividly, of being with Ted again and in my longing to relieve myself of those words that were heavy in my heart, I began to say: "I want to tell you something, Ted," but he looked at me with his quick familiar laugh and asked: "What? That you love me? I knew that already!" I had not really doubted that he understood but, oh, how the words needed to be said.

I learned then what a burden it is to carry those words silently in my heart, and I began to practice saying them instead. Now, it is hard for me to part ways with those I love or to end a telephone conversation with a loved one without the conclusion: "I love you." And it has been gratifying to teach others that those words will not stick in their throats either.

How much better it is to say those words so that those relationships between parents and children, between brothers and sisters, between husband and wife, between family members in Christ, between friends, can mature in the security of expressed love—how much better than to keep the words inside until death comes and locks them there unsaid, as a heavy weight from which there can never be relief.

“Words of Life”

The Bible has a great deal to say about friends, being friendly, etc. One verse that comes to mind is Proverbs 18:24a, which states, “A man that hath friends must show himself friendly.” Last week we concluded a city wide Campaign for Christ which included door to door canvassing by forty to fifty workers for several days. Most of the workers who participated in this campaign were from the Church of Christ in Lindsey, Oklahoma. During their stay here in Winona they expressed over and over how friendly the townspeople were. The Bible says if a person is going to have friends he must show himself friendly.

Many times people who are otherwise friendly become belligerent when the subject of religion is brought up. Such was not the case in the city of Winona. We thank God for friendly and receptive hearts. We would also like to take this opportunity to thank you for the good ole’ southern hospitality that you extended to our Oklahoma friends. It made a great impression upon them.

Our sincere desire is to share the truth concerning Christ, salvation, His church, etc. Jesus said in John 8:32, “Ye shall know the truth and the truth shall make you free.” Paul said in Galatians 4:16, “Am I become your enemy by telling you the truth?”

Thank you again for the friendliness shown toward the campaigners. We invite you to worship with us whenever possible.

The Uniqueness Of The Bible

The English word "Bible" comes from the Greek words biblos and Biblion which means "the book." It is not called "Biblos" because of its large canon of sixty-six books, but because it is superior and preeminent over all books. In Psalms 40:7 and Hebrews 10:7 it is called The Book. The uniqueness of the Bible is seen in so many different ways. A few of them are :

1. *The Bible is unique in its power* : "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews 4:12).
2. *The Bible is unique as a standard of judgment* : "He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day" (John 12:48, Cf. Romans 2:16).
3. *The Bible is unique in its ability to give light* : "Thy word is a lamp unto my feet, and a light unto my path" (Psalms 119 : 105).
4. *The Bible is unique because it instills faith* : "So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).
5. *The Bible is unique in its ability to defeat Satan* : "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day...girt about with truth...And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6:11-17).
6. *The Bible is unique in that it exposes error* : "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine" (2 Timothy 4:2),

7. *The Bible is unique in its accuracy* : While it is true that the Bible is not a book of science or geography, it does, however, make statements in these fields. These statements are always true and accurate. For example the fact that the "north" above our earth is "empty" was stated by Job many, many years before man discovered it (Cf. Job 26:7).
8. *The Bible is unique in its ability to inspire* : "O how I love thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me" (Psalms 119:97, 98).
9. *The Bible is unique in its simplicity* : Most scholars agree that the Bible is written in a very simple way that can be easily understood. It is written in simple sentences and paragraphs. It makes use of easily understood illustrations. God wants everyone to understand His Word.
10. *The Bible is unique in its ability to make one wise* : "The entrance of thy words giveth light, it giveth understanding to the simple" (Psalms 119:130).
11. *The Bible is unique because it equips for good works* : 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 Timothy 3:16, 17).
12. *The Bible is unique in its unchangeableness* : This is true because it is true : "Sanctify them through thy truth : thy word is truth" (John 17:17).
13. *The Bible is unique in its indestructibleness* : Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35).
14. *The Bible is unique because it contains the gospel story which is the power of God unto salvation* : "For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation; to

the Jew first, and also to the Greek (Romans 1:16). This is why men must "preach the word."

15. *The Bible is unique because it guides our speech* : "If any man speak, let him speak as the oracles of God..." (I Peter 4:11).

THE BIBLE—BOOK OF BOOKS

THERE IT STANDS

(A tribute to the indestructibleness of God's Word)

Century follows century—There it stands.

Empires rise and fall and are forgotten —There it stands.

Dynasty succeeds dynasty—There it stands.

Kings are crowned and uncrowned—There it stands.

Emperors decree its extermination—There it stands.

Atheists rail against it—There it stands.

Agnostics smile cynically—There it stands.

Profane prayerless punsters caricature it—There it stands.

Unbelief abandons it—There it stands.

Higher critics deny its claim to inspiration—There it stands.

The flames are kindled about it—There it stands.

The tooth of time gnaws but makes no dent—There it stands.

Infidels predict its abandonment—There it stands.

Modernism tries to explain it away—There it stands.

—A. Z. Conrad

The wise man, in the long ago, said, "...of making many books there is no end..." (Ecclesiastes 12:12). If this was true in his day when "books" were slowly produced by hand on papyrus, and later on parchments of skin, how much more is it true in our day. It is estimated that the publishing industry in the United States alone may produce more than 20,000 new titles in a year. This does not include reference books, text books, tracts, catalogs and promotional booklets. Yet, in the mid-midst of the thousands of books on sale, there is one book that is always among the best sellers; in fact, it is generally recognized as the all-time best seller. This book is the Bible—the book of books. It is loved and respected by millions of people all over the world.

SOME INTERESTING FACTS

1. There are 66 books in the Bible : 39 in the Old Testament and 27 in the New Testament.
2. Approximately 40 men, over a period of 1600 years, wrote the Bible. They came from various backgrounds yet, their writings are all harmonious.
3. The book of Psalms is the longest in the King James Version. It has 150 chapters.
4. The shortest book is Third John, with 294 words in 14 verses.
5. Portions of the Bible have been translated into 1,399 languages.
6. Esther 8:9 is the longest verse in the Bible. John 11:35, in the English Bible, is the shortest verse.
7. The Bible contains 1,189 chapters. 31, 102 verses, 773,746 words, and 3,566,480 letters.
8. A casual reader may read the complete Bible in 90 to 100 hours.
9. The Bible is the first book printed on the movable type press. This occurred in 1455 on Gutenberg's press.
10. Cardinal Hugo divided the Bible into chapters in 1250. Robert Stevens divided it into verses in 1551.
11. The New Testament contains 1,050 commands and 1,022 questions.

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Rejoicing In Tribulation

By LEWIS MAIDEN

"And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them." (Acts 16 : 25.)

Paul was on his second missionary journey, Silas accompanied him. They were living and guided by the Holy Spirit. Lydia had been converted, the first fruits of divination out of a damsel, his first miracle in Europe. This last act so incensed the damsel's masters because it cut off their source of gain, that they organized a mob and brought the men before the magistrates, and put them in prison in stocks. When the religion of the lord Jesus causes men to lose profit, they are inclined to become enraged. Little did the men of Philippi realize what powerful antagonists they contended with, when contending with Paul and Silas. There are no bands strong enough to resist God's power.

It is a trick of Satan always to make Christians as odious as possible to the public. Often they are represented as dangerous to the security of the country, destroyers of constitutions and government. The real truth is that Christians are the most desirable citizens in any community.

Philippi was provided with a strongly built prison. The jailer thrust them into the inner prison where escape was impossible "and made their feet fast in the stocks." This was an instrument of torture as well as of confinement. The stocks were constructed of heavy pieces of timber ; the holes for the feet were widely separated and thus made it extremely painful to the prisoners. This recalls the suffering of Joseph. (Psalms 105 : 17-18).

"Paul and Silas prayed and sang praises unto God." At the hour of midnight, their backs were bleeding, the prison in deepest darkness, they lifted their voices in praise to God. They realized that it is better to suffer for Jesus' sake than for any other cause. When persecution overtakes the servants of God, they should resort to prayer and praise. Their thanksgiving consisted in expression of gratitude to God that they were worthy to suffer for Jesus.

(Matt. 5 : 11 ; 1 Pet. 4 : 15-16.) The speediest way out of trouble and sorrow is to begin to pray and sing praise to God.

Prisons are almost always associated with disgrace, but Christian men of honour have sometimes been put in prison. This incident shows that joy and contentment are possible in the most adverse situations. Paul writes and speaks much of joy in his own personal experiences, yet no one was more persecuted. A prison may be the house of God and the very door of opportunity to us. It depends on our spiritual condition. (Gen. 28 : 16-17).

On being delivered to the Bedford jailer, the courageous John Bunyan said, "So, being again delivered up to the jailer's hands, I was home to prison." He had been twelve years in that prison ; while there he wrote Pilgrims Progress. This spiritual book has cheered its millions of readers. When Samuel Rutherford was imprisoned at Aberdeen he wrote, "The Lord is with me. I care not what man can do. I burden no man. I want nothing. No king is better provided for than I am. Sweet, sweet and easy is the cross of my Lord. Thus in haste I make for my palace at Aberdeen". A child of God can serve the master in any situation.

Wicked men may beat the children of God, may imprison them, slander them, but they can no more stop the truth of God's message than they can arrest the sun and planets in their course. Truth is mighty and eternal and will succeed. Paul and Silas had one purpose : to preach the gospel.

In Acts 4 : 31 the house of prayer was shaken in token that their prayers were heard. At Philippi the prison was shaken by an earthquake in immediate response to the prayers of Paul and Silas. The hand of the Lord was in these earthquakes to show his resentment of the indignities heaped upon his servants, to warn those who base their faith on the material things of earth, to teach his people that though the earth is moved, they need not fear. (Psalm 46 : 2.) Nothing can separate the Christian from the love of God.

The awakening of the jailer out of his sleep signified the arousing of his conscience out of the sleep of sin. The gospel call is "awake, thou that sleepest," (Eph. 5 : 14) The Lord saves

through the gospel, People still respond to the gospel message. It just needs to be preached. The open prison doors were a swift reminder that the powerful Roman government was not equal to the power of God. It is said that after this incident the Roman lawyers in delivering criminals to jailers always made due allowance for escape by miracles. This was the third time that the power of God overrode the Roman soldiers. This was in the deliverance of Jesus (Matt. 28 : 2-4) and the deliverance of Peter (Acts 12 : 4-9).

Later in his life, Paul wrote, "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3 : 12.) This principle was often tested by Paul, and Philippi was the most significant case of it.

When persecution overtakes the servants of God, they should resort to prayer and praise as opportunities come. The gospel must be preached. In this case the jailer and his family were converted as a result of gospel preaching by men of God rejoicing in tribulation.

MONEY

Money will buy a bed, but not a good night's sleep—money will buy books, but not brains—It will buy amusement, but not happiness—It will buy finery, but not beauty—It will buy food, but not a home—Money will buy medicine, but not healing—Money will buy preaching, but not the truth—It will buy a new church building, but not salvation for the soul.

—Copied

The New Covenant

Pervie Nichols

The prophet Jeremiah, looking down the aisle of time, with a telescope of prophecy, by inspiration, saw the day when the Christ should come, and when a new covenant should be given. And when that was given, the old covenant must of necessity pass away. So, with the death of Christ the first covenant was abolished. Heb. 9 : 12-16 ; Col. 2 : 14-16. Through Christ a new covenant has been established ; a new testament has been made.

DIFFERENCES IN OLD AND NEW TESTAMENTS

The first covenant and the new covenant differ in many respects :

1. The old covenant was given on stone. (Ex. 32 : 16) The new covenant was to be written or engraven on the hearts of people. Jer. 31 : 31-34 ; Hen. 8 : 6-13.
2. The old covenant was given to the Jews only. (Deut. 4 : 8-9 ; Eph. 2 : 12.) The new covenant is given to all people. (Matt. 28 : 19)
3. The first was imperfect in that it did not offer Spiritual blessings for all. (Heb. 8 : 7.) The second, or new covenant, is perfect, that is, the law of Christ in its fullness, is perfect. (1 Cor. 13 ; 10.)
4. The blessings of the old covenant were material and temporal but the blessings of the new covenant are spiritual and eternal (Heb. 8 : 6.)
5. The old covenant was negative. Most if not all of the Ten Commandments were in the negative form. The introduction to old covenant was "Thou shall not." (Ex. 20: 1) The new covenant is for the most part positive, as seen from the Sermon on the Mount. (Matt. 5, 6, 7.).
6. The first covenant was called (among other things) "the Law of Moses." The new covenant has been called the "law of Christ." (Gal. 6 : 2.).

This new Testament or covenant, the new law, the new and better promises, and the new blessings are not based upon the old covenant. The new covenant is not the old covenant revised. Neither is it the old covenant with some modifications. Christ The Lord did not come to this earth just to revise or revamp the old covenant, nor to add to it. He came to fulfill that law and take it out of the way, and to then give his own law, his own covenant.

THE NEW COVENANT IS NEW

The Will and Testament of Christ, His New Covenant is true to its name ; it is truly new in all of its aspects. Since Jesus did not emphasize the law of Moses as a permanent arrangement, but advocates a new system, His teaching while in the flesh was designated as "new teaching." (Mk. 1 : 27.) In the Sermon on the Mount He contrasts his teachings with the traditions and interpretations of the rabbis, and "taught them as one having authority and not as their scribes." (Matt. 7 : 29.) There never had been such teachings as Jesus gave, no teaching comparable to it. He came to reveal the Father's will, as expressed in the new covenant.

Christians are new creatures in Christ. (2 Cor. 5 : 17.) When one comes into fellowship with Christ old things are passed away, and all things become new. The church is composed of converts from all nations. Being converted by the gospel of Christ, Jews and Gentiles are constituted into 'one new man.'" (Eph. 2 : 15.)

The New Covenant presents a "new and living way" (Heb. 10 : 20), and new converts are called new babes in Christ. (1 Pet. 2 : 2.) In this new covenant we have a "new passover." (1 Cor. 5 : 7.) We offer up new sacrifices (1 Pet. 2 : 5) and give new praise offerings unto God. (Heb. 13:15.) Subjects of this new covenant have a new name, (Isa 62 : 2.) In fulfillment of this prophecy, the disciples were called "Christians first at Antioch" (Acts 11:26.)

Therefore, it can be observed that everything in the new covenant is new. The Lord speaks to mankind today through His New Covenant or New Testament, which he has had recorded for our instructions. This Will and Testament will remain in force till the end of time.

WISHBONES—JAWBONES—BACKBONES

The body is made up largely of bones—about 200 of them, classified according to shape. The church is also made up of bones, classified according to use. There are three kinds.

(Contd. on next page.)

YOUR ATTENTION PLEASE !

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ALL ARE ENCOURAGED TO LISTEN

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First, "Wishbones." You know this kind. They wish for greater things in the church. They wish for larger attendance. They wish for more souls to be saved. Wishbones ? They're languid. They're listless. The only things they deny themselves are work effort to make their wishes come true. Rockingchair Christians Drawing-room Christians!

Then there are "Jawbones." Nothing slow or listless about this kind. They work up and down at great speed. They criticize. They gossip. They pick flaws. They tell how it should be done. In their wake, follows dissension, discouragement and disease. Verily, it taketh a Samson to handle this class and turn them to some good use.

But the third class is the one we like to think of—they are the "Backbones." There is work to be done; the backbones do it. There are meetings to attend, the backbones are there. Oh, backbones. If we were poets, we would write about thee! If we were singers we would chant thy praises! If we were artists we'd paint thy lovely likeness! But, merely being ordinary humans, we can only love thee!

—The Reminder

TO:

FROM:

The Bible Teacher

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