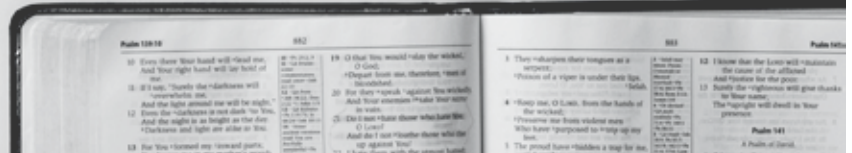


Words of Truth

Voices from the Past



Featured Authors

Charlie W. Kilpatrick- Wayne is a scholar and writer on all matters relating to the Restoration Movement. He is a professor of Church & Restoration History at Heritage Christian University in Florence, AL. He is also a contributing editor to the *Alabama Restoration Journal*.

Robert Taylor, Jr.- Bro. Taylor was the longtime minister for the Lord's church in Ripley, TN. He wrote the featured article on Dec. 26, 1975 as a tribute to the late Gus Nichols in *Words of Truth*. Bro. Taylor passed from this life on March 28, 2023 at the age of 91.

Mark Posey- Mark is a regular contributor to *Words of Truth*. He customarily handles our Q & A page. This month he provided an article about one of the founding editors of WOT, his father Glenn Posey. He and Pauli serve the Winfield church of Christ.

Scott Harp- Scott is an avid researcher, especially in the area of Restoration History. He has written several articles for brotherhood papers, and in 2019 released a biography on the life of Gus Nichols, entitled, *The Sage of Jasper*. He and his wife Jenny currently serve the Crittenden Drive church of Christ in Russellville, KY.

John Young- John is a professor in the Turner School of Theology at Amridge. He teaches a variety of classes on church history and the Restoration Movement. He is married to Candace. They have one son, Nathan.

J.H. Dunn: The North Alabama Missionary

Charlie W. Kilpatrick, Florence, AL

J. H. Dunn was born near Harrodsburg, Kentucky, on September 21, 1796. He grew up in Mercer and Washington counties. At the age of twenty, he aligned himself with the Methodists. Soon after becoming a Methodist, a circuit rider named Harrison began to agitate the Methodist on the subject of immersion. Harrison violently opposed immersion, but other Methodists became more scriptural in their thinking. Dunn began to study the issue and was convinced that baptism was immersion. He rode over to Ward's Stand in Washington County, where a group known as Christians were meeting, determined to be immersed. Joel H. Hayden immersed him. After his baptism, he moved to Liberty in Casey County. He became involved in the work at Liberty. He preached his first sermon on Friday night before the fifth Sunday of September 1829. He moved to Tennessee's Western District in 1834. By November 1835, he was an agent for *The Christian Messenger* at Purdy, Tennessee. He bought land about eight miles east of Purdy and remained there for nearly ten years.

While living in Tennessee, he helped John R. Howard, C.H. Gist, and S.B. Aden publish the *Bible Advocate*. In 1842, Brother Dunn started the Clear Creek congregation in McNairy County, Tennessee. He worked in this area until 1844. The village where he settled became known as Adamsville, and Dunn became its first Post Master.

In the spring of 1844, he moved to Russellville, Alabama. Here he brought a house and remained for nearly four years. Brother Dunn preached in Franklin and Lauderdale counties while living at Russellville. He watched the Russellville church grow to the stage where it could appoint elders and deacons. During the last few months he spent at Russellville, he tried to establish *Words* in the surrounding countryside.

In December 1847, his work was finished at Russellville, and he moved to Moulton, Alabama. He remained here only one year, then moved to Limestone County, where he spent the last thirty years of his life. He became State Evangelist of North Alabama in 1851. He was instrumental in trying to organize the North Alabama Cooperation Meetings, but the meetings failed due to the skepticism of the north Alabama brethren. During the 1850s, he worked in the Lauderdale churches on a monthly basis. It was he who helped keep the spark alive in the Stoney Point Work. Even though he was getting to be a very old man, he kept going on preaching trips. One such trip took him to Mississippi and west Tennessee in 1859, where he found the work in these places Acold and almost lifeless." In 1860, he made a similar trip, but with better results. In his advanced age, he kept right on preaching across northwest Alabama. On September 1, 1872, he preached at Shoals Bluff, where he was described as being poor in this world's goods but rich in the truth.

In 1877, near the age of 81, the brethren sent him money as financial aid for a very old Veteran of the Cross. While preaching at Big Creek, near Athens, Alabama, on June 10, 1877, he fell prostrate in the pulpit and, after lingering for five days, he died on June 14, 1877. He lacked only a few months, being 81 years of age. North Alabama owes very much to Brother Dunn; it was he who kept the churches alive during the Civil War and helped nurse their wounds when it was over. May we never forget him!

He Walked Upon the Mountains (Abridged)

Robert Taylor, Jr., Ripley, TN

Marvelous events in the Bible are frequently associated with majestic mountains. Noah's ark came to rest upon the mountains of Ararat (Gen. 8:4). The Decalogue was given on Mt. Sinai (Exod. 20). The mighty Moses breathed his final breath upon the peak of Pisgah (Deut. 34). Elijah met the proponents of Baalism upon the rugged beauties of Mt. Carmel (1 Kgs. 18). The Might Prophet from Nazareth proclaimed the great sermon of Matthew 5-7 upon the majestic mount possibly near the Sea of Galilee. Upon a high mountain, our Lord was transfigured before Peter, James, and John (Matt. 17:5). The Hill of Golgotha or the Mount of Calvary was the place of the crucifixion (Matt. 15:22; Luke 23:33). Mountains, therefore, have an interesting and intimate connection with Bible events and personalities.

It was no overstatement of fact to portray the late and lamented Gus Nichols as a majestic man who thrillingly treaded the mountains of spiritual greatness of real eminence. Just as mountains rise in splendor and majesty above the valleys, so the lives of a select few rise in splendor and majesty above the valleys where the multitudes congregate and live. We chose eight mountains that contained the presence of the noble Nichols, as he lived here for more than eighty-three years.

The Mountain of Powerful Preaching

Brother Nichols was a man of manifold talents. He could do and did so many things well. He will be remembered for the books he authored, the hundreds of articles he penned, the person and church-related troubles he solved, the great family he led into vast areas of Christian faithfulness, and the numerous ones he befriended. But primarily and pre-eminently, he was a preacher. He was a Bible preacher with sermons saturated with Scripture. It is doubtful if any of his peers preached more sermons from 1917-1975 than he did.

The Mountain of Steadfast Study

A devoted and dedicated life of steadfast study of the Sacred Scriptures paved the way for the great pulpiteer that Bro. Nichols became. For about sixty years, he studied about five hours per day. In the Bible, he found an inexhaustible ocean filled with the precious water of abundant life. From the time the spiritual dye was cast, he never knew a day but what he panted after that lifegiving water. The truth was, to him, the pearl of great price.

The Mountain of Sainly Service

A number of men go through life as servants, but theirs is a service of a secular nature. Bro. Nichols was a beautiful and benevolent man who served God, his family, and his fellow man. The service he rendered so freely and sacrificially was performed as a saint of the most high God—he and Sis. Nichols spent a lifetime helping others. They fed

the hungry, clothed the naked, took in the unfortunate, trained the young, consoled the sad, and encouraged the despondent.

The Mountain of Courageous Controversy

“Soldiers of Christ, Arise!” found an eloquent exhibition and positive personification in the courageous life of the noble Nichols. He was a militant warrior for right and truth. Like a massive mountain, the winds of error could not sway him from his posture of sobriety, righteousness, and godliness. Victory, not self, was the only honorable reward he coveted in these verbal conflicts with the proponents of error.

The Mountain of Family Faithfulness

Brother Nichols did some of his greatest work in the fervency of the family framework. The many in the family who preach, the women who are married to preachers, and the devotion to Christ that permeates the Nichols family are some of the most refreshing portraits of current homelife in an era of broken marriages, homes, and lives. A great and godly family rises up as a thrilling testimonial to the peaks of success they reached in this worthwhile endeavor.

The Mountain of Prolific Penmanship

Bro. Nichols wielded a mighty pen. This is seen in the books he capably authored and publications he edited for *The Gospel Advocate* and *Words of Truth*. His articles, like his stately sermons, were book, chapter, and verse productions. Scriptural logic flowed freely and gracefully as his pen touched the great themes of the Bible.

The Mountain of Heavenly Hope

Bro. Nichols was a man with a mission. He was a stranger and pilgrim on earth. This world was not the real home he sought. It was simply the realm of a temporary sojourn, the place for his preparation for eternity. He was a man with heaven on his mind. His sermons on heaven would bring freely flowing tears to his eyes and the avid hearers' eyes.

The Mountain of Scriptural Similitudes

A similitude is a likeness or a comparison. Bro. Nichols loved the Bible so deeply and lived so closely with its great characters that he became like them in his life. Like Abel, he being dead, still speaks. Like Enoch and Noah, he walked with God. Like Abraham, he taught his family to keep the commandments of the Lord. Like Paul, he preached the whole counsel of God. Like the Bible, he loved, lived, preached, and defended the force of his life was for the good and opposition of the wrong.

Conclusion

We cannot and would not bring him back though we miss him so much. If we obey the faith, then separation from him and other Christian loved ones is short. Let us take the torch of truth he bequeathed us and never let it touch the ground until we, too, pass from its earthly scenes.

Glenn A. Posey: My Dad the Preacher

Mark Posey, Winfield, AL

I was sitting at the kitchen table recently having breakfast on a beautiful Fall morning. The News was on in the background, and I began to listen. The story was about a gruesome murder in a West Coast city. A son had brutally murdered his parents, and the details were horrifying. The report was about mental, emotional, and sexual abuse. My heart sank, and I knew my only action was to drop to my knees and thank Almighty God for blessing me with faithful Christian parents.

I didn't grow up in a perfect home; I grew up in a purchased home – the Blood of Jesus purchased my family and me. Leading our home was my father, Glenn A. Posey, the preacher. He was kind, firm, loving, demanding, faithful, and genuine. He exemplified Christ-like character in and out of the pulpit. He practiced what he preached and had by his side a spiritual rock, my mom, Iris Halcomb Posey. The two put God first and always said, "We're members of the Body Christ no matter where we live, what we do, or with whom we associate." My sister and I saw what it meant to be a Christian by watching our parents.

Dad began his work as a preacher with Gus Nichols and the Sixth Avenue Church of Christ in Jasper, AL. He said, "It was a cold, windy, rainy Monday night in March 1962. I met with the elders to discuss the possibility of working with the church and Brother Nichols. There were thirteen elders, one of whom was Brother Nichols. They were kind and gentle men but firm as the book itself. Three hours of questioning finally ended the meeting, and I went home not expecting things to go in my favor, but a few days passed, and brother Nichols called, inviting my family and me to come and work with them." Dad described that one of his duties would be to assist Brother Nichols in beginning a religious periodical called Words of Truth. Brother Nichols would edit the articles, and Dad would contact congregations and do the "leg work." The first issue came out on Friday, December 6, 1963. It included articles by W.C. Quillen, Gus Nichols, Franklin Camp, Glenn A. Posey, Earl Barnett, and Harold D. Walton. It also contained news about Alabama Christian College. Dad served as the Circulation Manager.

Dad traveled to hundreds of congregations around Jasper, AL enrolling them to receive bundles of the paper distributed to all the members. Each issue costs five cents, and he worked tirelessly to ensure the paper's success and impact. It's been 60 years since the first issue, and it continues to serve as a valuable tool for Churches of Christ worldwide. I have been privileged to write the "Question-and-Answer" section of the paper for the last

twelve years. I'm carrying on what my dad, the preacher, helped start six decades ago.

Dad's time working with Sixth Avenue and Brother Nichols was life-changing. He said, "I know brother Gus Nichols as well, if not better than any other man on the earth. Because of that, he influenced my life like no other man has." Dad often spoke of ways Brother Nichols influenced him. Listed below are things I have heard all of my life about the relationship between Gus Nichols and my dad:

- He taught me to love my work as a preacher.
- He told me to love the Church of Christ.
- He always said, "Love lost souls."
- He showed me how to love my family.
- He stressed, "Preach the gospel and ONLY the Gospel."

In a world plagued with divorce, child abuse, abortion, abandonment, and gruesome brutality, being a faithful Christian parent is a tremendous challenge. As I strive to be the kind of parent and grandparent that pleases God, I pledge to begin and end each day with prayer, Bible study, and appreciation for God's amazing grace in Jesus Christ.

My dad passed away from this life on August 23, 2018. His example as a Gospel Preacher gave me the joy, honor, and privilege to dedicate my life to the most significant cause on earth, The Cause of Christ.

Dad, thank you for your Godly training that led me to become a faithful Christian and preacher of the gospel of Jesus Christ. You will never know how much I love and respect you. Thank God for faithful Christian parents!

Who was Nicholas Brodie Hardeman?

Scott Harp, Russellville, KY

In the March 26, 1959, issue of the Gospel Advocate, Guy N. Woods wrote, “The Hardeman Tabernacle Sermons, all things considered, is the finest series of sermons ever published in the English language. As long as the world stands, they will never be surpassed for their amazing simplicity of style, striking clarity of diction, and widest possible inclusion of basic and fundamental truth.”

The volumes were from five different gospel meetings, held over twenty years between March 28, 1922, and November 8, 1942, all but one of which were held in the Ryman Auditorium in Nashville, Tennessee. With every seat filled and hundreds turned away at the door each noon and evening, the gospel was preached by one of the greats, if not the greatest, preachers of his time, N. B. Hardeman.

The fourth child of Dr. John Bellefont and Nancy Jane Smith Hardeman, Nicholas Brodie Hardeman, was born May 18, 1874. The west Tennessee community of Milledgeville, was where Brodie grew until his sixteenth year. Being of the Methodist faith, in the summer of 1890, a young Alabama preacher named J. A. Minton came into the area, preaching the simple gospel of Christ. When Dr. and Mrs. Hardeman attended the meetings, they, along with Brodie’s brother and two sisters, were convinced of the truth and were baptized into Christ.

In the fall of that year, young Brodie enrolled in West Tennessee Christian College in nearby Henderson. As a young student, he came under the influence of similar Bible teaching as that of his parents and siblings. Finally, he was immersed at the hands of R. P. Meeks, the head of the Bible Department. Meeks was the brother-in-law of T. B. Larimore and an elder in the Henderson Christian Church.

Brodie graduated with his B.A. degree in 1895. It was the year A. G. Freed merged his Teacher’s college in Essary Springs with the Henderson school, becoming its president. The young graduate stayed for another year of review under Freed’s influence.

N. B. Hardeman began his career as a gospel preacher on April 18, 1897, when he preached his first sermon in Enville, near his McNairy County home. Within a few years, his knowledge and talent catapulted him to become one of the most vibrant voices on the polemic platform in America.

At the end of 1897, W.T.C.C. received a new name, Georgie Robertson Christian College. With it, Hardeman was added to the faculty as a part-time instructor while he pursued a master’s degree. It was during this period that he began a life-long friendship with a fellow student by the

name of Joanne Tabler. “Miss Joe” was every bit the leader on campus as Brodie. Her talents and education led her to be a long-time solid influence in the school. On a Sunday night, April 21, 1901, after the evening services at the Henderson church, Joanne walked down the church aisle and was married to Brodie Hardeman. A. G. Freed performed the ceremony.

Having been added to the faculty full-time upon receiving his M.A. degree in 1899, N. B. Hardeman took a greater responsibility in the school and the church. The congregation in Henderson was so tied to the school that whatever problems arose in the church ultimately affected the success of the college. Difficulties were on the rise. In the spring of 1903, a division occurred in the church over instrumental music and missionary societies. The church had used the instrument in worship for some years, and the building sat right in the middle of the campus (the location of the present-day Gano Cafeteria). When A. G. Freed, N. B. Hardeman, A. M. St. John, and several others left to plant a new congregation after the ancient order, some teachers and administrators stayed with the “instrumental” group. To add to the unrest, the school’s board of trustees deeded the college to the Tennessee State Missionary Society the following summer.

These events led to N. B. Hardeman’s departure from the school in 1905. Freed also resigned and left for Texas. Hardeman began teaching high school in Henderson and soon became the Chester County Education Superintendent. When G.R.C.C. finally closed its doors in 1907, he contacted Freed, asking him to return to West Tennessee to help him restart the college. With a new administration building, the National Teachers Normal and Business College opened its doors on September 10, 1908, with N. B. Hardeman as Vice-President and A. G. Freed at the helm. The two jointly held ownership of the school. Eleven years later, the school was purchased by a board of trustees, and the college was renamed Freed-Hardeman College.

(Continued on pg. 8)

Dong Suk Kee: Planter, Preacher, & Paragon

John Young, Tuscaloosa, AL

With its antireligious totalitarian government and state-mandated ideology of Juche, or self-reliance, the Democratic People's Republic of Korea may not seem like a particularly fruitful field for evangelism today. But a century ago, the northern part of the Korean peninsula was a real success story for the Restoration, or Stone-Campbell, Movement. In fact, during the 1930s, what is now North Korea was a hotbed of growth for Churches of Christ, largely owing to Dong Suk Kee's efforts (1881-1971).

Suk Kee was born into a rural middle-class family which made its living through farming. During his teens, he moved to Seoul in search of other work. Although he held a minor governmental appointment for a time, he was fired after refusing to pay continued bribes to keep the position, a setback that also placed his parents in dire financial straits. Accordingly, in 1903, Suk Kee traveled to Hawaii as part of an immigrant worker program to labor on a sugar plantation. In Hawaii, he became affiliated with the Northern Methodist Church, into which he was baptized and would remain for nearly two and a half decades. After completing a degree in theology at Northwestern University, Suk Kee returned to Korea—which was, by this time, under Japanese colonial rule—to serve as a pastor.

Aside from his work with the Northern Methodists, Dong Suk Kee's political activities—specifically, his association with the pro-Korean-independence March 1st movement—drew the ire of the authorities, leading to his arrest and detainment in 1921. Seeking a more hospitable environment for his ministry, Suk Kee moved to Manchuria and labored there for about another five years. In 1928, having returned to the United States to continue his studies, and for reasons that are not entirely clear, he enrolled at Cincinnati Bible Seminary in Ohio. The school's ties to the independent Christian Churches made it an odd choice for the Methodist pastor, but it exposed him to restoration principles and set the stage for his eventual conversion to the Churches of Christ. (Christians in Montgomery, Alabama, including T.B. Thompson and F.A. Decker, played crucial roles in that process.)

Suk Kee returned to Korea in late 1930. Upon his arrival, he converted his family and many friends, and quickly established the first congregation of the Churches of Christ in Korea. Within the next decade, he would plant six more Churches of Christ, all in what is now North Korea. Suk Kee also taught and converted Kang Myung Suk, a fellow former Methodist pastor who likewise played a significant role in evangelizing Korea. Between the two men's efforts, over a dozen congregations had been established by the end of the

1930s, making it a tremendously successful decade by any accounting.

However, with the division of Korea at the 38th parallel following the Second World War, the increasingly harsh persecution of Christians in the Communist north, and the eventual outbreak of the Korean War, these congregations did not survive. Today, only a handful of churches of any sort operate openly in the DPRK, and these are generally seen as showpieces of the regime rather than as genuine religious gatherings of the North Korean people. Noted North Korean scholar Andrei Lankov writes in *The Real North Korea* that “Children and grandchildren of former landlords, Christian and Buddhist priests, private entrepreneurs, and clerks in the Japanese colonial administration... are classified as part of the ‘hostile’ strata” of Korea's songbun caste system, which means that they remain barred from the upper echelons of North Korean life even decades later.

Too, it is important to remember that the spread of the Stone-Campbell Movement in the northern reaches of Korea was not a one-person show. In addition to the efforts mentioned above of Kang Myung Suk, a separate program established by Disciples missionary William D. Cunningham in Yotsuya, Japan, helped train several ministers who preached in Korea in the decades before and during Suk Kee's labors. Likewise, J.M. McCaleb of the Churches of Christ temporarily left his efforts in Japan in 1931 to work directly with Suk Kee. Much more recently, a small underground group of believers affiliated with the International Churches of Christ was meeting together as of the early 2000s, at least according to membership statistics relayed in C. Foster Stanback's *Into All Nations: A History of the International Churches of Christ*. Could there be others?

In any event, the story of Dong Suk Kee is an important one for members of Churches of Christ to remember today. Throughout his ministry, Suk Kee demonstrated a desire to learn, a willingness to change course when necessary, and a capacity for personal work and church planting in the face of opposition. Even though the northern congregations he established likely did not survive the ravages of war, Suk Kee refused to give up, taking his talents to South Korea and the United States, from where he made significant contributions as a minister and chaplain and helped prepare the next generation of missionaries from Churches of Christ.

Follow the Pattern of Sound Words

Justin Guin, Editor

“Speak where the Bible speaks and be silent where the Bible is silent.” For those of us in the churches of Christ, this proverbial statement is something we’ve heard repeated many times from pulpits and in written form. It is a guiding principle aiding the church in maintaining fidelity to the Scriptures. We need only God’s word to instruct the church in all matters of faith and practice. After all, Peter reminds us that we have everything that pertains to life and godliness in the prophetic word (2 Pet. 1:3, 19). In the church today, some decry “patternism” as outdated for the modern world. However, is this true? Is the idea of restoring New Testament Christianity relevant to the twenty-first century? In my opinion, this is asking the wrong question. Instead, we should ask, “Is patternism biblical?” If it is biblical, then it is relevant for all ages.

Near the end of the aged apostle’s life, Paul wrote to his “son in the faith” to exhort and encourage him. The first chapter is filled with models of faith, maxims to obey, and memories that spur him on in faithfulness. In 2 Timothy 1:13, Paul wrote, “Follow the pattern of sound words that you have heard from me, in the faith and love that are in Christ Jesus” (ESV). This passage combines all three- model, maxim, and memory- to strengthen Timothy’s faith. Notice a few thoughts from this text demonstrating the eternal value of following God’s pattern for a Christian.

First, Timothy was to **follow** the pattern of sound words. The word “follow” is translated from the word *echō*, which means “to have or holdfast regarding matters of transcendent importance” (Danker, 420). Simply put, a New Testament Christian must hold fast to sound doctrine, which is of the utmost importance. Holding fast is more than having a “mental grasp” of a biblical subject. “Holding fast” submits to and obeys God’s commandments. The Hebrews writer urges us to “hold fast to your confession without wavering” (Heb. 10:23). Satan does his best to toss us “too and fro” with every wind of doctrine (Eph. 4:14). Such schemes are meant to deceive and drive us away from the Lord. Following the pattern of sound words requires us to be steadfast and immovable (1 Cor. 15:58). In the following chapter, the Hebrews writer provides a list of examples of faithful saints who illustrate this principle of faithfulness. For the twenty-first century church to grow and thrive, we must hold fast to the teaching of the New Testament. Follow God’s pattern.

Second, Timothy was to follow the **pattern** of sound words. This word refers to a prototype that provides a basis for behavioral comparison (Danker, 1042). In other words, sound words provide the standard by which you are to live your life. It may be asked, “Are Christians better than others?” In short, the answer is, “Well, they should be!” God laid out the pattern for us to follow through the Scriptures by example and instruction. God expects his people to follow the pattern both congregationally and individually. Christ provides the model to follow, and as we imitate him, we invite others to follow us (1 Pet. 2:21; 1 Cor. 11:1; et al.). This task is accomplished as we strive to be a “pillar and buttress” for the truth (1 Tim. 3:15). Truth must encompass every aspect of our lives. We must uphold God’s biblical pattern in our lives and the church.

Third, Timothy was to follow the pattern of **sound words**. Dr. Ralph Gilmore walked into our class and asked a room full of graduate Bible students, “Why did God give us doctrine?” We sat there dumbfounded. No one had asked us to explain the purpose of doctrine. Sure, we could have listed dozens of biblical platitudes the church must follow, but we learned in that moment that knowing *why* is just as important as knowing *what*. The word “sound” refers to something that is healthy and makes one well (Louw & Nida, 1:267). Contrast this with the false instruction of two false teachers whose words and influence spread like gangrene upsetting people’s faith (2 Tim. 2:17). It is clear that sound doctrine is meant for our spiritual well-being. Right doctrine leads to right living. These words are “in Christ Jesus.” They produce “faith and love” because Christ is the focal point. A faithful Christian lives and teaches that which accords with sound doctrine (Titus 2:1).

Second Timothy 1:13 is among many passages we could have chosen for this study to demonstrate the validity and benefit of following God’s pattern for the church. We must understand that patternism requires more than following God’s plan in organizational and worship matters. Sound doctrine is meant to permeate every aspect of our lives, producing a healthy faith and an anchor to hold fast. May God help us all to heed the Holy Spirit’s instruction to follow the pattern of sound words.

PREACHING MATTERS.

The Preacher's Wife

There is no such Biblical phrase or office, Obviously there are no Biblical qualifications, but there are few individuals in God's Family of whom there are more expectations. So important is this role that the most frequent specific requirement TJI gets when a church is looking for a new preacher is: "Married." While Jesus was not married and we barely know of a first century preacher's wife, local churches often put tremendous pressure on the person filling this role. We salute you.

- Jeff & Dale Jenkins

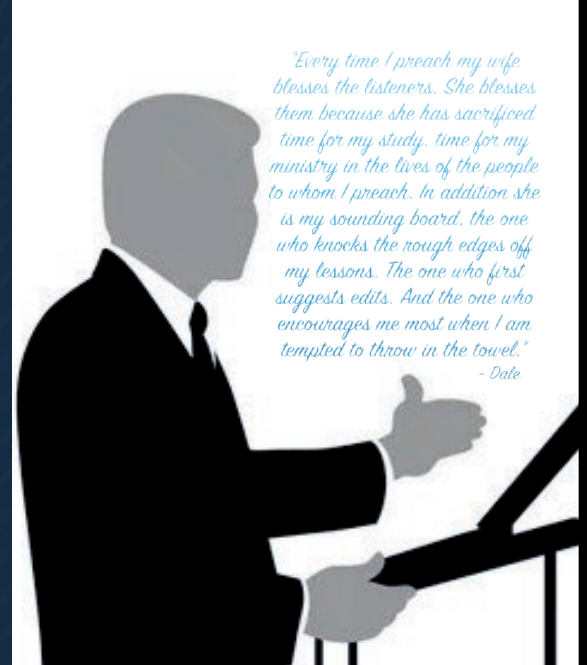
Scripture Thought

"You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered." (1 Peter 3:7)

While it is true that the Word of God doesn't give any specific words about the role and work of the Preacher's Wife or even, specifically, the relationship between a preacher and his wife, the Holy Spirit's admonitions and commands are no less applicable to preacher's and our wives as they are to any other married couple.

It is easy for those of us who claim to be God's messengers to the world, to get so caught up in what we are telling others that we forget that the message is for us as well.

(Continued next column)



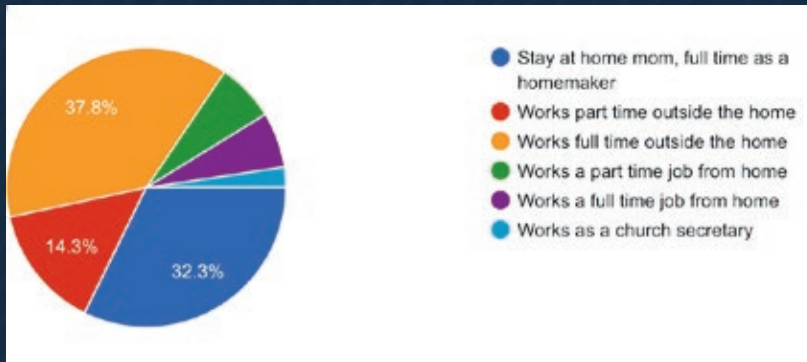
"Every time I preach my wife blesses the listeners. She blesses them because she has sacrificed time for my study, time for my ministry in the lives of the people to whom I preach. In addition she is my sounding board, the one who knocks the rough edges off my lessons. The one who first suggests edits. And the one who encourages me most when I am tempted to throw in the towel."

- Dale

Continued...

In this powerful passage, the Holy Spirit gives four commands for married men (which includes preachers who are married), pertaining to how we must treat our wives. (1) Live with your wife. Preacher's, desperately need to guard our schedules, our time, and our lives in a way that will allow us to "dwell" with, or spend the appropriate amount of time with our wives. (2) We must seek to understand our wives. The word our brother uses here has to do with knowledge, understanding, and even moral wisdom. Again, each of these require time and effort. (3) We must show honor to our wives and we must understand that they are not just our wives, they are fellow heirs of God's marvelous grace. Our wives rightly deserve to be treated in the same way we would want to be treated. They should be honored in our lives and hearts. (4) Rather than hindering their prayers, we should encourage and strengthen their prayer life in every way possible. Spiritual leadership means we want them to grow in their faith, just as we want to grow in our faith!

Brothers, sometimes the best sermon is not what we say, it is what we do, how we live, how we treat our wives in the presence of others. We don't just need preachers who "tell it like it is," we need more "show & tell" preachers!



Biggest Stresses in the Ministers Wife's Life

We hope you'll encourage your minister's wife. She has unique pressures. We surveyed hundreds of preacher's wives and here are the biggest common stresses they feel

1. Making real friends in the congregation/feeling like you have no friends
2. Financial Stresses
3. The stress of unrealistic expectations I put on myself
4. Members unrealistic expectations
5. Needing to be friendly as an introvert
6. My husband has so much on his plate that he rarely has time for his own family



The Words of Truth

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CONTINUED FROM PG. 4

In the ensuing years, the name of N. B. Hardeman became known as a beloved voice for truth among his brethren and a bane among the denominations. Holding his first debate in 1899 with Baptist, I. N. Pinick, he had between thirty and forty public discussions in his lifetime. One of his most well-known debates was with the Christian church preacher, Ira M. Boswell. It was held in Nashville's Ryman Auditorium beginning on the last day of May 1923. Over 6000 attended each session of the five-night discussion. It is believed to be one of the most significant debates on instrumental music in the history of the Restoration Movement. The debate is still in print.

The same year, Hardeman resigned from his post at the school and traveled far and wide preaching and debating. Between the 1920s and 1940s, no man was in more demand for gospel meetings than N. B. Hardeman. Thousands attended his meetings, and all sat amazed as he broke the bread of life.

N. B. Hardeman maintained his home in Henderson while traveling but returned to the school in 1925 when he was named co-president of Freed-Hardeman College with H. L. Calhoun. The following year, he held this position alone and did so until retiring in 1950.

In 1940, his wife Joanne passed away. In July of the following year, brother Hardeman remarried, this time to Annie Brown Ward, the widow of one of his first cousins. For the last fifteen years of his life, N. B. Hardeman continued to preach on lectureships and gospel meetings around the brotherhood. During that time, he was based in Memphis, Tennessee. At ninety-one years of age, on November 5, 1965, he suffered a stroke, and within three hours, he passed away. His body was laid to rest next to that of "Miss Jo" in the Henderson City Cemetery. His memory remains alive in the hearts of all who knew him and in the university that still bears his name.

The words of *Truth*

The Words of Truth

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