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C. R. NICHOL

A Preacher of Righteousness

Maude Jones Underwood

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1952

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PREFACE

This book grew slowly from a background of many years acquaintance with Charles Ready Nichol, and has emerged day by day, bit by bit, as man's changing modes of existence and manners of expressions have lent aid to the theory that religion should change to meet the present day demands.

Jesus Christ, His Word, His church remain unchanged, yesterday, today—yea forever.

The rich and scholarly life of an upright character of supreme faith in God is told as an ensample to them that should thereafter believe on the Christ unto eternal life." A Preacher Of Righteousness" whose theme for more than half a century has been "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."

Grateful acknowledgment is due and is hereby given to: G. W. Ashley, J. K. Bentley, Homer Bryant, C. H. Carr, Mrs. Gallic Mae Coons, R. R. Coons, Dr. J. F. Cox, M. O. Daley, Floyd Decker, G. A. Dunn, Carl A. Gardner, Judge J. O. Garrett, Jacob Lee Hines, W. G. Klingman, M. L. Little, G. E. McCaleb, Dr. John C. Mitchell, Mrs. C. L. Moore, D. W. Nichol, Mr. and Mrs. H. B. Nichol, Mrs. C. E. Paty, R. R. Price, Mrs. E. A. Priddy, Dr. C. H. Roberson, H. F. Sharp, Warren E. Starnes, Leslie G. Thomas, C. D. Walker, Mr. and Mrs. Floyd Thompson, Dr. Hugh M. Tiner, Cled E. Wallace, Dr. W. B. West, Jr., Inys Whiteside, Mrs. N. W. Willett, O. L. Winborn, C. E. Wooldridge, and B. G. Yount. To these persons who have so graciously assisted and encouraged me in this publication, I wish to express my deep sense of indebtedness and thanks.

Faithfully,

Maude Jones Underwood,

Washington, D. C.

September 1, 1952.

INTRODUCTION

Charles Ready Nichol, the subject of this book, needs no introduction. Anything one might say in praise of him, or his work, would be almost like the fifth wheel of a coach.

Through his righteousness his fame has spread abroad in all the land. His excellence has been proclaimed not only by his brethren but by his critics around the world.

The ultimate goal of the writer has been to fulfill the personal promise and high privilege accorded her, to tell how one great in counsel and mighty in works holds the heart strings of God's people whom he so humbly serves.

It is hoped the true portrayal of his life will encourage and inspire others to give their best endeavors in serving Jehovah.

THE AUTHOR

CHAPTER I

BIRTHPLACE, PARENTAGE, BOYHOOD

"And Jesus advanced in wisdom and stature, and in favor with God and men." Luke 2:52. These words recorded nearly 2000 years ago so fitly describe Charles Ready Nichol, the subject of our study.

Charles was born in Rutherford County, Tennessee, in the little hamlet of Readyville, twelve miles from Murfreesboro, March 26, 1876. Having parents of cultural influence gave him the distinction of being born into fortune. Little is known of his paternal ancestors. His father was of Irish-English descent and was orphaned early in life. He was carried from North Carolina to Tennessee and reared by a man named Pee. A brother, Joe Nichol lived in Kentucky and an aunt lived in Readyville, Tennessee.

Through his maternal descent comes a distinguished lineage. He is the great grandson of Colonel Charles Ready, an attorney, for whom Readyville was named. Colonel Ready went from Maryland to Tennessee in 1804 and built a beautiful home, "The Corners," Slave labor was used to mold the bricks and erect the building. It was a noble house three stories high and of Colonial design. Many distinguished and prominent visitors were entertained there, including among whom were Presidents Andrew Jackson, Martin Van Buren and James K. Polk.

The first wedding in the home took place in 1829 and was that of Mary Ready to James Holmes. It was an event of dignified splendor. To this union was born Mary Palmer Holmes, a direct descendant of Oliver Wendell Holmes. Mary's father shipped from Ireland May 14, 1819 and landed in the United States July 3, 1819. Beginning with his leave-taking from Ireland, he wrote a day by day report of the voyage. His diary was continued for two full years after reaching America. It is written in ink, a quill being used for

the pen. The writing is fine, well-formed letters, and shows clearly that he was skilled in the use of the pen. There are no errors in spelling and the entire appearance denotes scholarship.

Mary Palmer Holmes was married to Captain Jonathan Wherry Nichol, December 20, 1866. Charles Ready Nichol is the fourth child and eldest son of eleven children born to this union. Grandmother Holmes died the day Charles was born; and grandfather, perhaps, died soon afterwards as he has no memory of having seen him.

Charles' father, Captain Nichol, served in the war between the States. Having gathered the men under him from the community in which he lived, Rutherford County, his company was Company G, Fourth Tennessee Regiment, Cavalry Division and was a part of General Bedford Forrest's regiment. Four times he was seriously wounded. At Shiloh he was carried from the battlefield with the dead, but was soon back in action. His last war injury was at Bentonville, South Carolina, during the closing weeks of the war. A severe thigh wound left him lame, and an enemy bullet remained in his right shoulder until death.

A daughter, Hart, (Mrs. C. L. Moore) says: "One of the outstanding memories of our childhood is the visits in our home by men of his company. These old soldiers always came by for a meal, or to spend the night with father, when they came to Murfreesboro. Hours would be spent talking over "old times," narrow escapes from the "Yanks," tales of prison life, sorrow and suffering. However, there was such joy in seeing each other that the visits always ended on a happy note. The children welcomed these visitors and listened in wide-eyed astonishment to the tales as tears rolled down their wrinkled cheeks; or as they were convulsed with laughter, at the memory of some trick played on the "Yankees." . In a book by George B. Guild, "A Brief Narrative of the Fourth Tennessee Cavalry Regiment" he has this to say of Captain Nichol: "He was a thorough disciplinarian,

obedient to every order, and was kind and attentive to the necessities of his men who held him in high regard and respect."

Charles' mother, as a young girl, distinguished herself during the "War Between the States" as a Southerner of the deepest dye. She often talked herself through the Northern lines to carry secret messages to the Southern army. Her full name was Mary Palmer Holmes, but because of her war activities she was nick-named "Molly Rebel." This name she wore throughout the remainder of her life. After her marriage to Captain Nichol she had no ambition other than to be a helpful loving wife and mother, who devoted herself to the rearing of her six girls and five boys.

Captain Nichol was an influential and well-to-do merchant, a major figure indeed. He was a man of wealthy intellect and power, possessing a superior knowledge of the English language. Childish sentences and slang were unknown in the Nichol household. In all family conversations and discussions correct speech was paramount. Through training and obedience the children learned early in life to fear the rod and sob softly, thus the objectionable noise and continuous correction so often associated with large families, were escaped.

Mother Nichol was a character of deep religious conviction. From infancy Charles was taught the simple faith which dwelt within her. This is evidenced in his first memory of church services. Each Lord's Day, Evangelist J. E. Scobey preached. He was a great teacher. A man with flowing white hair and commanding appearance, the only preacher Charles knew. Being much impressed by a recent death in the community, while enroute to the meeting-house he inquired, "Mother what will we do for a preacher when Brother Scobey dies?" She made answer, "Son, the church of our Lord will never die. There will ever be faithful men to carry on the Lord's work."

The Nichol home was the stopping place for visiting preachers who came to the church for special occasions, or

revival meetings. Others who often visited in the home and whom Charles later learned to know are: E. A. Elam, Joe Harding, F. B. Srygley, E. G. Sewell, J. C. McQuiddy and T. B. Larimore. These sainted men must have had a telling influence upon his life, as he advanced in years.

At a tender age he displayed an exceptional intellect, a forceful personality and characteristics of being an individualist and a leader. There are many stories connected with his childhood. The following are given for your diversion.

When a very young child, Charles did not like to be restricted to certain play limits. There was an ever present urge to "run away from home,"—that was—to steal away to play with other children, without asking permission. This often caused his mother great uneasiness as to his whereabouts. The family parrot was usually on the front porch and would give the alarm. When he started toward the front gate or over the fence, Polly would scream, "Charlie's gone—Charlie's gone! Charlie, Charlie,—Charlie!" and keep squawking until some one showed up. If Charlie could dodge around the corner of the block, before hearing mother's voice he was safe. If caught short of the corner he stopped and retraced his steps.

Young children of his day wore a slip for a sleeping garment. It was made to button full length down the back. Usually Charles fastened only one place, directly back of the neck. One morning he awakened late, with an impelling desire to go to his father's store. Slipping out of bed he proceeded to his place of business dressed? Yes, in his night slip! Numbers of people spoke to him as he passed along the way, some five blocks from the residence. Entering the store he was met by father armed with a small board in his hand. Without inquiry he directed that he go home. He also assisted him every few steps along the way, with the board. Amused bystanders were encouraging, "Run Charlie, run!" Father being rather agile kept close contact, with evidence of the board being both heard and felt.

A sister Lucy, (Mrs. C. E. Paty) who is now 84 years of age says: "I cannot remember much about C. R.'s boyhood. This one thing stands out vividly in my mind. He was an extremely quiet child, rather reticent. When some three or four years of age he would sit on the porch, alone, apparently looking into space, while the other children would play. Suddenly, he would come into the yard where we children were playing and say, "It is time for meeting to begin!" Silently we would all sit upon the ground at his request a song would be sung, and he would preach a sermon in words far beyond his years. At the close of his sermon he extended the invitation and some one would go forward. Usually, I was the one, for there had to be a baptizing. His ceremony was always, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

"Amen, Brother Ben, Crack a louse and kill a hen,

Amen, Brother Ben, Amen. The meeting is over."

Where Charles learned the closing part of his prayer is unknown to Mrs. Paty. She adds: "Charles left home when young and made his way alone. We are all proud of him."

At the age of four he had a little Sweetheart who lived in the same block. Her name was Molly Henderson. He would get all dressed up and call on Molly. On this occasion somehow, feeling he was not properly dressed pinned a huge sunflower on his chest and made his call, inviting Molly to go for a walk with him. Hand in hand, around the block they strolled several times. Charles fairly "strutting," feeling he was so dressed up with his sunflower decoration. Through the years he still feels the need of a flower to complete his attire. However, he prefers one of more delicate size and odor and always wears in his lapel.

The rose is the favorite flower.

From brother Holmes we learn: "The first incident I recall happened when Sells Floto Circus came to town. Charles, who is two years my senior, was allowed to go, and returned with a large red balloon on a string. Naturally, I

was very jealous that I did not have one. While in the back yard playing suddenly the balloon got away from him and floated off through the air. Charles chased after it through a muddy cotton patch. Several hundred yards away, he retrieved it and returned, muddy half way to his knees. Mother instructed him to get a basin of water and wash the mud from his "new shoes." This he did, anchoring the balloon string securely under the wash basin. When need arose for fresh water to continue the scrubbing process, he picked up the basin, and the balloon took to the air and was gone for good."

Useful lessons were learned from experience, things positive. A schedule filled with "Do" left little room for "Don't."

One day mother Nichol was sitting by a window working at her sewing machine. A large wasp was on the window pane. Charles picked up the scissors and cut it in two. Picking up the business end with the scissors he asked Holmes to stick his finger to it. Mother said, "Stick your own finger to it." Doing so, he was stung severely. Tearfully dropping the scissors, he asked, "Why did you not tell me it would sting?" Mother's reply, "You learned, didn't you?"

When a mere lad father gave him a bicycle. One of the high wheel type, which was the style at that time. His first effort to ride was on the street .directly in front of the home. With father at the helm all went well. The second afternoon Charles entreated, "Father I can ride." With a slight push from father the bicycle was off. Some thirty feet away a rock near the size of a brick lay in the street. Father said: "Watch out for the rock, Son." Charles with eyes glued on the rock pedaled on, hit the rock piling up wheel and rider. The third afternoon he had removed the rock. Ready for training father directed that the rock be replaced. He then instructed: "Son, look where you wish to go." Nearing the rock, eyes bugged his father called, "Look where you wish to go!" Looking to the opposite side of the street he missed the rock by some three feet. Think on positive things. As a

man thinketh in his heart so is he. Phil. 4:1-8. Overcome evil with good—by doing good.

Charles like Timothy was instructed early in the Christian faith. This unfeigned faith kindled from a mere spark in youth to an enlightening blaze which has steered his course through the years. He was understandingly taught the will of the Lord and in addition man's ways and rebellions were made known. Some impressionable things mother taught him were that God and Christ are not only patient, forgiving, loving and merciful, but they are also severe judges who condemn all sin, and that eternal salvation comes only through obedience to Christ. These truths he forcefully teaches today.

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CHAPTER II

ELEMENTARY SCHOOL DAYS

At the age of seven Charles entered public school, a very timid boy, but proud. He studied hard from the first day, and was a favorite with all his teachers. The school day began with health inspection at home. Nails, hands, face, neck and ears must be clean, with his shock of hair combed and shoes polished. Mother examined heels of shoes as well as fore part. She said, "If one polished only the toes of his shoes it indicated that he was a hypocrite."

Reading from the Bible, a prayer, Memory Work and group singing constituted daily chapel exercises. Other than religious songs were taught. One of the first he remembers is:

"Listen to the water mill
All the livelong day,
To the creaking of the wheel
As it wears the hours away."

This bit of memory work has been a helpful reminder through life:

"'Tis a lesson you should heed
Try, try again;
If at first you don't succeed,
Try, try again;
Then your courage will appear,
For if you will persevere,
You will conquer, never fear—
Try, try again!"

Following devotional exercises came instruction in the "Three R's." Other methods of teaching were unknown. With rapid promotions came (work of greater importance) correct pronunciation, diacritical markings, parts of speech, parse and diagram sentences and memory work in geography and history. States and Capitals and their locations were memorized in geography. Lincoln's immortal Gettysburg Address and the Preamble of the Constitution were musts in history.

His first reaction in school was to please his teacher and

parents. Then came the ambition to stand "head" in his class. This quickly accomplished, the desire was then to be known as the "Smart boy" in town. In due time these fantasies all passed and he was filled with a desire to learn—learn that he might understand, might master the key to the storehouse of knowledge. His father's instructions were: "Improve your God-given talents and be able to talk intelligently with any man you meet, no matter how cultured, or v.'hat the subject of conversation." How capably he met the challenge can be attested to by men in every walk of life, who know him.

CHAPTER III

COUNTRY LIFE VERSUS CITY LIFE

Captain Nichol owned one of the most up-to-date stores in town. Twice yearly he went to New York to purchase merchandise for the store. Through the years a great surplus of unsold goods had accumulated. The stores' basement was brimming over. A decision was made to move to the country, open a store and sell the "old stock."

Then came the move to a country town some twenty miles from the railroad. Doubtless it was a fortunate move for Charles. He began to learn much of which he had never dreamed. Here he became a student of nature. Soon he knew the names of the animals, birds, flowers, weeds and trees in that section of the country.

During the first winter there, a snow of several inches covered the ground. Measles were in the family. Charles had reached the convalescent stage and accompanied a neighbor rabbit hunting. Within a few hours he returned bringing three or four rabbits. "Aunt Louisa," the old Negro housekeeper, prepared them for cooking. The large pot was brought into the sitting room and placed on the log fire in the huge fireplace.

All seated in the family circle, Charles picked up the poker and poked the fire logs, upsetting the boiling pot. Some of the water finding its way into one of his boots burning his leg and foot badly. When anyone inquired, "What is wrong with your foot?" he would say, "The rabbit kicked the pot over."

A group of boys were visiting the Nichol boys. Young Holmes ran into the store for some chestnuts. Father consented. With pockets bulging and hands full he hurried to the back of the store to join the other boys.

A game popular with them was called "Pop O'Liper II." It worked like this. If one chose what another had, he

would say: "Pop O'Liper II," knocking it from the opponents hands. If successful half the holdings went to the knocker. Charles dared with, "Pop O'Liper II," knocking the chestnuts from Holmes' hands. This raised his temper, (which Holmes admits was easily done). In a fit of anger he seized a wet corncob let her fly hitting Charles on the cheek leaving an ugly wound. Fatherly discipline was rigidly administered leaving Holmes for awhile more comfortable when standing.

Among Charles' pleasant memories are strolls with mother through her flower garden. He loved flowers and gave much assistance in caring for them. One day in pulling some weeds from underneath a rose bush, a thorn wounded his hand. When he complained, she placed her arm about him, drew him close, plucked a rose, held it to him with "See the beautiful colors, how perfectly they are blended, so wonderful no man can duplicate them. See how the petals are formed and smell the delicate and pleasing fragrance. True, there are thorns on the bush; but you are not to look for the thorns, look for the beauty. In life do not allow yourself to become a man who constantly looks for faults in others, those whom you meet. Try always to see something good in them. Allowing yourself to hunt faults you will ever find something displeasing to you and you will become a very unhappy, undesirable man in the world. Try always to see something good in everyone you meet."

He likes roses and can perhaps see more in the rose than most people. For years he has been a member of "The American Rose Society." One of his crosses is that he is away from home too much to care for his roses. Last winter's cold killed many of his choice plants. He says, "Not till I am too old to be running off to meetings will I again have a garden of roses. No one home to care for them. They like human companionship."

CHAPTER IV

HIGH SCHOOL DAYS

Much praise is given Charles' first high school teacher. A young lady of outstanding capabilities, who knew well how to train for character. She presented thought producing information which created high ideals and spurred to action, and encouraged much reading, although no outside reading assignments were required.

Some novels Charles read were enjoyed. Others to him were a waste of time. Cheap literature found no place in his reading list—while well written stones gave food for his constantly increasing mental hunger. Dickens' novels were read. Often he grew weary of over-description, rambling phrases and delayed climax. When he learned that Dickens was a teacher, more time was given to reading his work. From him he gained a broader literary education. Reading good books was food for his vocabulary and in a measure compensated for things learned in travel, and meeting those of culture.

In his history class was a boy whom some thought queer. When studying the "Civil War" the teacher assigned "Queer-child" the last topic of the lesson, namely "The End-Peace." The following day when asked, "What is your topic?" He replied, "The end piece." This same boy in Physics class when asked to describe and state the use of a "Battering Ram" said, "I don't know. My father has a flock of sheep and a lot of rams, but I don't think there are any "Battering rams" among them."

For class recitation Charles never read a history lesson but once. He read carefully using a map and full description of places studied. Problems in Mathematics were usually solved before a mark was put on his slate. When he completed the studies of algebra and trigonometry he could work any problem in Math.

At the close of school each day books were carried home. Parents assisted with home work, after supper, if need arose. Like other children, the assistance received from teachers and the association with students cannot be discounted but it is definitely known that a priceless storehouse of learning, business ability and push was gained in the home of his parents. It was here that for even a slight error in English no forgiveness could be had until a correction was made. Thus from infancy confidence and self-reliance were taught daily.

In the country school he joined the "Debating Society" and soon was one of the champions. Some subjects debated were: "Which Is More Dangerous, Fire or Water?" "The Little Red School-House Burned Up or Down," "Which Is More Attractive, Art or Nature?"

There was great rivalry between his school and one five miles away. An established custom was the Annual Match Game in "Town Ball." Charles' teacher was interested in the students gaining knowledge and proposed to the nearby school that there be an "Academic Field Day." It was arranged and subjects named in which they were to vie for championships. Geometry was first subject on the program,

It was Charles' first year in plane and solid geometry. Class called and he was on the defensive. His first test: "Prove that the square described on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the other two sides" (Pons asinorum). Quickly the figure was on the board and the problem solved. This brought great pride and satisfaction to his parents, his school and his teacher.

Then came the barrage of questions. For thirty minutes they came. Every word spoken had to be proven and within the time limit. Then came spelling, reading unfamiliar material, analysis of sentences, circulation of the blood, and names of the bones of the body. Yes, parents were there from both schools. Students were dressed in their "Sunday Best." It was a worth while day and how they did strive. Intellectual

contests were the order of the day. The physical was not neglected, but the hero and heroine were the intelligent students, rather than those of Physical power. It was brains, not brawn.

He still admires the intellectual. Recently when addressing a student assembly he asked, "Who will tell me the pugilistic champion of the world today?" A chorus of voices responded. "Name the medicine used in treating Diabetes," one lone voice was heard, and she could not name the physicians who gave us the medicine. Seriously he muses, "Have we misplaced values?"

Following "Field Day" he was sent to New York to represent his high school in "The Debating Society Convention," (being held there). In response to the President's Address of Welcome he made a ten minutes speech, speaking from the pulpit of the Presbyterian clergyman, Thomas DeWitt Talmage. His activities were not confined to the class-room alone.

He did not overlook the physical side of life and could give an account of worth in ball, boxing, fishing, shooting, swimming and broad jumping. In all sports his opponents were aware of his presence. He played baseball and was counted a pitcher who could make his way to big league games, but he had greater ambitions. He chose to pitch in the game of life where he could reach the masses—a definite plan of action, to help mankind.

In a matched ball game his high school was defeated. Immediately following this loss came the most crushing blow of his sports career. The losing team was challenged to play the girls baseball team. To the utter astonishment of all, they again lost overwhelmingly. The merciless razzing which followed made the situation doubly embarrassing. This was greater than the school could bear. Boldly they challenged for an hundred yard foot race, with Charles to represent the losers. Challenge accepted track measured and the race was on! "Neck in neck" they ran the first quarter. Quickly the young lady turned and running backwards, motioned to the

would-be hero and called, "Come on, Buddy, come on." Reaching the fifty yard mark she swiftly faced about and with accelerated motion sped like an arrow passed her opponent with waving hand and in a somewhat arrogant voice said, "So long, Buddy, see you later," winning the race by full three lengths. Spectators cheered wildly. The losing team swelling the shouts of approval.

The story seems a bit colored, that a lad holding a record for 100 yards in 10 seconds could be beaten so badly by a fleet-footed lassie. The incident is given you as related, in spite of protests from the subject that when pitted against a lady he was too chivalrous to speed away. This reaction portrays a true picture of his life, a disposition to preserve established family customs.

Being the first boy in his father's family he was much associated with three older sisters, who had a great influence over his life. His parents' admonition was, "Be as respectful to your own sisters as you are to other girls. Treat them as you would have other boys treat them." When passing his sisters on the street he never failed to lift his hat. If walking together, they came to a stop, off came his hat, head uncovered he stood while talking. If seated when a lady entered the room he arose offered his chair, or walked to the vacant chair where she was to be seated, placing the chair for her. If a lady left the room he arose in acknowledging her words of leaving.

Through the years these little niceties have become a part of him. In crowded conveyance or any aggregation of people he refused to sit and see a lady standing; nor will he now ride in an automobile front seat with driver, with a lady riding in back. He occupies the rear seat. It is an established custom to send "bread and butter" notes to all who entertain him during a series of meetings or on other social occasions.

Ironically he learned early that he was a complete misfit with many young men. He refused to join them in drinking or rowdy behavior; nor did he ever use profane language. One

evening, while out with a group he refused to join them in things which he knew was wrong and was called a "Sissy." This caused a near riot. It was then he decided to make a different selection of his company. He formed associates among those who attended religious services and began a more serious study of the Bible. He was blessed with a good memory and soon became familiar with the teachings of the Bible and its history.

There was in the vicinity a mature man, whom he met. This man was an Atheist, who scoffed at the Bible. Charles asked him many questions about what he believed. He also secured books written by infidels and read volume after volume, author after author. Some friends who learned of this, were alarmed at what he was doing. His mother was not. She said, "He has a sound mind. He studies to learn. The Bible is true and he will never allow false things to become the dominant factor in his life. He has been reared to know what is right in all phases of life, at least in principle. If left to his own devices he will come out alright." He did.

Later he became a Christian, and there possessed him a yearning desire to tell the people about the Bible. He attended a debate between Evangelist E. A. Elam, Christian and a Mr. Oglesby, a Missionary Baptist. To him it was a schooling, he earnestly longed to teach the Bible regardless of what man said.

He began making talks in religious gatherings and was soon approached by a group in which was a man whom he highly respected.

The man said, "We have decided that you wish to become a minister. If you will go to a (certain) college where the Bible is taught and become a preacher we will pay all expenses until you have completed school."

Charles declined the offer, saying, "It is my intention to become a preacher of the gospel. However, something might change my determination, my life's course. I would not have you invest money in me and my efforts be expended different-

ly from what you had expected. Thank you, I will make my own way. I prefer it that way."

He worked his way through college and is glad that he did. There are too many preachers who continually expect people to give them, and then feel obligated to the donors. If a young man or lady is determined to secure an education they can reach the goal.

He says, "Not one young man who has borrowed money from me to attend school has failed to repay to the last penny. Surely, they feel better than had they been dependent on 'gifts' to stay in school."

CHAPTER V

TEACHING—PREACHING

When fourteen years of age he taught a three-months school. The enrollment was eighteen and the amount paid was \$18 per month and board. At the age of fifteen he taught Mathematics in Cannon County Teachers Institute and was granted a one-year Teachers Certificate.

It was during this Institute that he preached his first sermon. If it be lawful to call it a sermon. A schoolmate was attending and proposed that he preach one night to the teachers, some 150 in number. He agreed. The first sermon subject was: "Despise Not the Day of Small Things." He says: "True I misapplied the text, but it was significant in that it was an effort, a beginning."

When a small child he had memorized the names of the books of the Bible. Through the years of his work this has stood him in good stead in quickly finding any book in the Bible. It has been said of him that he could reproduce the New Testament in its entirety were the book destroyed.

"This," he unassumingly states, "is not wholly true. I can scarcely read the first chapter of Matthew."

He likes to have a copy of the Bible in his hand when preaching, though he pays little attention to where it is opened, when reading a reference. He has never used notes in preaching. When a young preacher he quoted many verses in each sermon.

He says, "I have grown. I have learned that a few passages presented in such way the audience will know what is taught gives better results than many verses none of which are digested."

He taught school one year in the country, a school located between Readyville and Woodbury. The enrollment was twenty-four, and the salary was \$24 per month and board. No special boarding place was had but he stayed at different

homes each week. The parents always welcomed him. On one occasion his host was trying to lay the foundation for a building which he wished to erect. With only a tape line he was uncertain of making a square corner. Charles watched for a few minutes then asked what he was doing. On learning his difficulties he took the tapeline, staked off the building, putting into use the truths he had learned from geometry.

CHAPTER VI

COLLEGE DAYS—LEARNING A TRADE

A young life crowded with happy experiences is changing to a future which now seems more complex. Important decisions must be made. A life of new responsibilities will be undertaken, a college, a career, and how to defray expenses are given top rating.

His father wished him to follow in his footsteps and take over his mercantile establishment. The experience gained working after school and during vacations was a valuable asset.

Charles favored a vocation which demanded a broader field of study. Law, with its representatives who were true and, honorable to the profession, had much appeal. (He later studied law and soon learned that some men sought to defeat the Justice it was supposed to give). During extreme emergencies he had assisted in major surgery. His aptitude, composure and steady hand invited hope that he would make some branch of medicine his choice. The "shrouded secretiveness" here he thought unnecessary.

On and on, through the catalog of professions and colleges his father labored, hoping that he might direct him into the study and work which would result in the greatest good to mankind.

One choice was pre-eminent with Charles. There was not a doubt in his mind. The conviction of his heart was to work in the Master's Vineyard. Preach the Word was his mission to fulfill.

The "Metropolis of Learning" in the South at this time was Nashville, Tennessee, "The Athens of the South." Nashville Bible School was in its beginning. David Lipscomb and James A. Harding were its founders. The paramount aim of these sainted men was to establish an institution of learning,

with two divisions, Bible and Academic. The study and teaching of the Bible to come first.

The words of the founders best tell the purpose of the college: "The supreme purpose of the school shall be to teach the Bible as the revealed will of God to man as the only and sufficient rule of faith and practice, and to train those who attend in a pure Bible Christianity, excluding from the faith all opinions and philosophies of men, and from the work and worship of the church of God all human inventions and devices."

Since preparation for the Ministry was Charles' ultimate goal, Nashville Bible School, which afforded facilities for this higher grade of learning was his choice. Mr. Webster's Advice to youth, "Be sure you are right, then go ahead," was executed here, as well as through life. When he is faced with the necessity of making a decision he makes it, burns his bridges behind him and offers no alibi for his action. He never dissipates in self pity, nor does he mete any measure except with God's Word. With him there is no divided loyalty. The abundance of lasting contentment which he receives from God's truths is never concealed. Surely no one has been able to so proficiently make the most of all that comes and the least of all that goes, as has he.

Before Charles left for College, the Nichol household was buzzing with activities. Often lights burned from night until the wee small hours of next day. Mother busy labeling, checking, packing. Each item must be ready that there be no last minute rush. Silently she works, a lump in her throat and a prayer in her heart for her young son's safety. She visualizes the separation, followed by long dreary days and cold nights. Perhaps sickness, or other ills, might befall him. Suddenly a ray of light beams, thoughts of home coming, during vacations and after school closes. Secretly she prays, that time will pass quickly. Much to the contrary, days passed with leaden feet. Nights grew long and cold. A changed household, a new day, a different life had begun.

Regular routine was not again resumed in the home. Fate had decreed differently.

Charles entered college with as rich prospects as any student could possibly aspire, youth, lighthearted, handsome and a keen and eager intellect, ever anxious to learn.

Enrollment completed, he was assigned to room with A. D. Rogers, a "dyed-in-the-wool" Texan. Hear their first conversation: "Where are you from?"

"I am from Tennessee, Sir," was the courteous reply.

"I had hoped to have a Texan for my room-mate," sighed Rogers.

"Are you from Texas?"

"Yes."

"I had hoped to room with a Tennessean," said Charles. And the battle of "Tennessee and Texas" ensued. "Lights Out" signal often failed to bring a surrender. Soon the boys learned they had much in common, and the "Battle of the States" grew less important. They became confidential friends.

There is no doubt that Charles led a busy life. His schedule was full, working one-half day and attending classes one-half day. He worked in the Gospel Advocate office where he learned first to be a typesetter, then a proof reader. Later he worked on some of the large daily papers. Soon he was known to the entire group as "Young Nick."

President Lipscomb's handwriting was most difficult to read. The difficulty had an appeal for the young typesetter. Quickly he made a reputation for being the one on the force who could read the handwriting of "Uncle Dave" (as he was affectionately called by the student body). When a document initialed D. L. was found it was given him to set. On one occasion an article had gone the rounds even "Nick" could not translate.

As a last resort he reluctantly carried it to "Uncle Dave" who looked it over and asked, "Who wrote this?"

The initials told the tale.

"Yes," said he, "I remember, give it to me." Holding the manuscript in his hand and eyeing "Nick" closely, he said, "Could you not read it?"

"No, Sir," confessed "Nick."

Choking with chuckles, Uncle Dave slowly said, "It occurs to me that young preachers ought to know how to read. It might come in handy some time." Then reading the manuscript rather hurriedly he handed it back to "Nick" saying, "Set it up as is!"

Nick did!

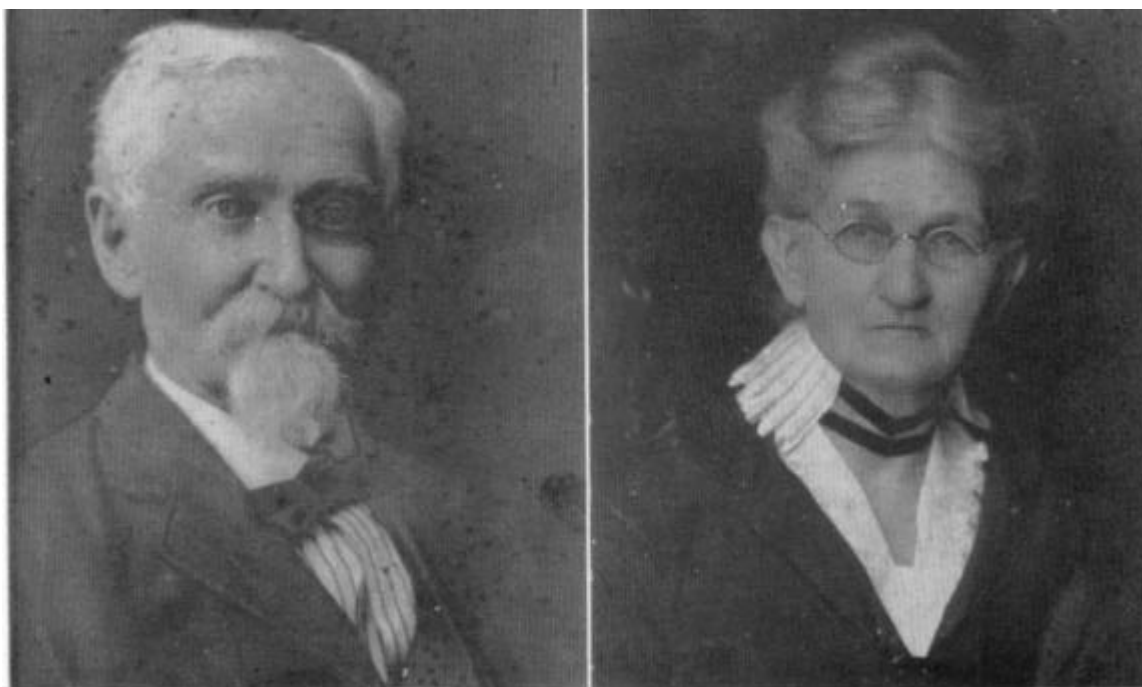
For months following, there is little worthy of recording save work and the usual routine all freshmen must learn. The boys were well established. With faculty and students they were hale-fellows well met.

One night after study hour "Nick" announced he was going for a little stroll. Rogers was to give their familial "Whistle Call" should he be wanted. Just where? or why? he "strolled" are questions to which answers differ widely. There is agreement that he strolled. Attempting to return to his room via the shortest route a scene of confusion followed. Since "Nick" admitted guilt it is just that he explain 'the whole situation.

He entered the kitchen from the campus, and on into the dining hall. Hearing footsteps behind, and not wishing to be found prowling in the darkened rooms, he quickly cast about for a hiding place. Down the corridor beyond the main passage way was a dim light. The door from the dining hall into the main hall was open. Quietly he ran for the open door hoping to reach it before the lights came on. But alas! Some careless dining hall Superintendent had moved a table piled high with dishes, across the avenue and left it so placed. This was not discovered by the runner and a head-on collision was the result. Imagine, if you can, the destructive noise. Half a cartload of dishes, crashing from an overturned table on to the bare floor, in the stillness of night, and without a moment's warning.



Baby Nichol



Rare portraits of Captain and Mrs. J. W. Nichol, the father and mother of C. R. Nichol.

It seems that instead of seeking out the culprit as is usually the custom, "Nick" who has ever made truth his daily companion, without benefit of trial, admitted guilt and assumed full responsibility for damages done. Accordingly, full restitution was made.

But this, mind you, is only the first installment, of the nerve-shattering upheaval. A near calamity followed. In quick succession a terrific crash was heard, one which was more destructive than the first. The entire balustrade reaching from the floor to the first landing had fallen.

Frightened students scurried from their rooms. What had happened? Some thought the roof of the building had caved in. Others thought the boiler in the heating system had exploded, while others thought it was an earthquake.

With order somewhat restored a more rigid investigation was begun. The dining room was cluttered with broken dishes and a table damaged beyond repair. In the hall lay a broken and splintered balustrade. What caused it to fall? This was the question which required an immediate answer. Some one, perhaps not too wise, suggested that the same thing could have caused both crashes. That sounded reasonable to those not "in the know."

Soon accusing eyes were focused on "Nick." The situation was growing somewhat embarrassing when matters swung to the other extreme. Rogers came forward and said that the accusation was without foundation. He declared with emphasis that "Nick" was in the room with him when the second crash came.

The evidence fully exonerated (him) "Nick" and a brief explanation was given. "The stairway had long been in need of repair, only age and dilapidation could have caused the balustrade to fall." This apparently satisfied all concerned, and a normal schedule was again in force. There might arise one question in the minds of the readers: How long had "Nick" been in his room when the balustrade fell?

The next act is an entirely different scene but the same

noble principles are shown. A classmate imposed confidence in "Nick" whose confidence is given unreservedly and is to be respected. The youth was absent from his room one night. Upon his return "Nick" let him in, and was later called by those in authority to tell where the boy had been. Refusing to do so he was threatened with expulsion from college.

His reply: "He imposed in me his confidence. You have no right to force me to tell. I refuse to betray a confidence. You can expel me. If you do I will leave and cause you no trouble; but I will not betray a confidence. The boy has done nothing immoral." The controversy ended here. "Nick" remained in college.

With graduation date nigh at hand, the young men are working over time. Each busy preparing his thesis. The number graduating is not available, but "Nick" and Rogers were among those successful. "Nick" selected, for his Thesis, the seventeenth chapter of John and proposed to give it in Greek from Memory. Every spare moment was given to rehearsing. On this particular afternoon the two had withdrawn themselves, to the quiet of a nearby wooded section for study. Bordering this section was a housing development for the "Criminally insane" from which several inmates had escaped that day. News of the escape had spread like "wild fire" causing much uneasiness in the college and adjoining country side.

In the midst of "Nick's" recitation he was depicting the Saviour's pleadings for oneness of his followers:

" . . . And I come to thee, Holy Father keep them in thy name which thou hast given me, that they may be one, even as we are."

The rendition in Greek in pleading tones made utterances which few have heard, and fewer could understand.

At this instance a negro boy of some fifteen summers, knowing the boys were rehearsing but wishing to heighten the

excitement, ran from the woods, screaming wildly: "Lawsy me, Lawsy me! Gall de law! Call de law! Dem crazy mens are killing dem young preachers. I heard 'em begging not to be killed." With this he feigned illness and fell as if exhausted, on the campus. All eyes were turned to the wooded section, and the campus quickly vacated.

"Nick" and Rogers hearing the commotion and fearing the lunatics might be near, came running like fire horses from the woods across the campus and on past the negro lad. Suddenly he sat up and in a fit of laughter exclaimed: "Dem young geentlemens sho can run dey are running from dierselfs."

College days ended, recognitions achieved, partings must come. With "Nick" and Rogers, after so close a friendship the separation is sad. The two men are noticeable contrasts. They had studied the same Bible with the same goal in view to be ministers in the Master's Vineyard.

"Filthy lucre" often causes strange operations on the mind. With ambitious energetic "Nick" the smiles and opportunities for an easy life were spurned and ignored. He knew the work of a gospel preacher, or an evangelist, would not be a bed of roses. He, too, was aware that the greatest and fullest things came not of worldly possessions; but of things which dwell within. With courage he met the challenge, choose you whom you will serve. "Choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season, accounting the reproach of Christ greater riches than the world can give for he looked unto the recompense of reward." He remained faithful to the Word which he had so capably learned under that grand "Old Soldier of the Cross," David Lipscomb.

Rogers displayed a tendency to drift with the crowd, "Man Proposes; but God disposes." Through crafty schemes and great cleverness "Beelzebub," the prince of demons, an-

tagonizes man. Physical needs, power and dominion are dominant factors in the lives of many who yield to the adversary before third degree temptation is reached. Rogers cast his lot with the Christian Church. Why?

Did Nashville Bible School fail in its teaching? Surely not! Then why his choice? The flesh is weak. Truth is mighty and of great consequence. Man is a free moral agent whose intelligence is often grossly askew. One must not blame the college, or another for his own sins or actions.

CHAPTER VII

BEGINS MINISTERIAL WORK

From Nashville Bible School "Nick" went to Texas to visit a classmate, Eugene Houston. Reaching Corsicana, he found that a life of opportunities lay before him. He had placed himself where a great work was needed to be done. A field white unto harvest lay before him.

He lived in the home of Dr. B. F. Houston and secured work with a newspaper establishment. Immediately upon his arrival he began working for the church.

It is widely known that he was instrumental in establishing many of the early congregations in Texas. A few members were found in Corsicana who were not meeting for worship. He began working to assemble them and other scattered groups, instructing them in spiritual things. Soon they were meeting in Corsicana each Lord's Day. The meeting place being a hall over a grocery store. A spirit of cooperation and unity was prevalent among the brethren.

Evangelist W. P. Richardson, Uncle Billy to all his acquaintances, was a loyal preacher, a man of age, experience, and wisdom to whom he could go for counsel. Though some distance intervened between them he often sought his help. Together they worked and conducted several meetings. He was logical and direct in his presentation of a subject. They discussed sermons after they were preached as well as before. He was one of the strongest preachers and writers ever in Texas, and was of priceless help to young "Nick" who was just out of his teens.

He with Joe S. Warlick (ten years his senior), spent many hours in his home during winter months, studying and training as gospel preachers. As they developed "Uncle Billy" decided they would make excellent debaters. He was familiar with the arguments and Scriptures the opponents used and would take the opposing side, while the boys would answer

the arguments. Under his tutelage and encouragement young "Nick" soon could meet the issues like saying his A B C's. While at "Uncle Billy's" a call came for him to meet Dr. Payne, a Primitive Baptist minister in debate. He wished "Nick" to go in his stead. "Nick" was reluctant and hesitant; but "Uncle Billy" insisted, telling him that there would be ample time to study before the debate would be held and he would prepare him well for the controversy during the three months waiting period. Expressing explicit confidence in "Nick" he put him on guard saying: "One of these days you. Joe and others will have to fill my place for I am getting old, I want to leave behind me capable men who will follow up and faithfully defend our Master."

They earnestly set about the task which was before them. "Nick" could recite from memory half or more of the New Testament, naming book, chapter and verse and could handle many doctrinal points. So with much needed material at hand he was well on his way to proclaim the "Glad Tidings" in sermon and debate.

In emulating the life of Christ he so fittingly forged the chains which bound him in the historical nook reserved for preachers of righteousness. Teaching the Word of God in its purity and fullness, beauty and simplicity, had much appeal. Soon he was invited to preach in adjoining communities. Whenever a group could be assembled he was in their midst teaching and preaching Jesus. Far and wide the Word was told. Evangelist Joe Harding was scheduled for a meeting in Corsicana some weeks in the future. During the interim, time was spent preparing for the meeting.

The first church in Corsicana began with young Nichol as preacher. "Small congregation, small preacher," he meekly states. Here he shrank not from declaring the whole counsel of God. The keynote of his teaching has ever been Preach the Word. Whenever he spoke he comforted the people. With capable teaching and some prominent business men as members, the church was in favor with all in the community. He

faithfully taught them to speak the same things, to be perfectly joined together in the same mind and judgment. I Cor. 1:10, and to do all things to the glory of God. Rom. 4:20.

The Word of God was his authority and The New Testament church was his plea. Human doctrines, creeds, party names, or confessions of faith were given no place in his teaching. The Bible alone was his faith and practice. Untiringly he taught that the New Testament is the guide to eternal life; that after Christ's death, burial and resurrection he gave the Great Commission recorded in Matt. 28:19. "Go ye therefore and teach all nations," that the church was established on the day of Pentecost, Acts 2:1 -4; that Peter's confession, "Thou art the Christ the Son of the living God," Matt. 16:16 is the truth upon which the church was built; and that this same confession leads penitent believers unto baptism, in the name of the Father and of the Son and of the Holy Spirit. When man fully complies with this command the Lord adds him to his church. Acts 2:47.

He also taught them that government of the New Testament church is congregational. No group or body having authority or rule beyond the limits of its own congregation. Each group was to work independently of another. Each local congregation was an active unit within itself, and elders and deacons constitute the church officers, the duty of elders to look after the spiritual needs of the flock; while the deacons served in work to which they were called, as did other members, under the elders. Acts 20:17-35, 1 Tim. 3:2-7, Tit. 1:6-9, I Pet. 5:2-4, Acts 6:3, I Tim. 3:8-13.

He accordingly taught that Christ instituted the Lord's supper as his Memorial to be observed upon the first day of the week by Christians, as a manifestation of their faith in, love for and loyalty to him. In acceptable worship the items to be observed by all: "break bread, pray for and with each other, study God's Word, lift up voices in songs of praise, and give as purposed in the heart as he may prosper. 2 Cor.

9-5, I Cor. 16:2." Teaching Sound Doctrine has ever been "his forte."

From Corsicana he decided to return to Tennessee, but stopped in Tyler, Texas, where Evangelist Joe Harding was conducting a series of meetings. While there he was invited to come to Mount Pleasant and hold a meeting. A Methodist meeting house was borrowed. The meeting was continued for two weeks. There was not a congregation of the church of Christ in the place.

Leaving Mount Pleasant he went westward and was in meetings in Golden and Mineola, Texas; thence to Johnson County near Cleburne where he spent the winter.

He bought a pony and rode horseback to all his appointments. He paid \$25 for the pony and used a borrowed saddle. Through the winter months he was paid approximately \$20 per month. He paid board for himself and his horse.

He had no fear of muscular work. In the fall he picked cotton and worked some in the fields in the spring.

The year following was spent conducting meetings. Oftentimes he preached places where there were no members. The meeting place usually being the community school house. He swept the floors, kindled the fires, if needed, and lighted the lamps with oil he had purchased. He directed the singing, a song book which was a part of his luggage being used. Old familiar hymns were the ones selected. Sometimes the singing was little more than a solo and possibly less tune than singers. He assisted in many meetings; but the greater numbers were in rural communities where money was "dear." Often he was paid as much as \$5.00 and care for his pony for preaching Saturday night, Sunday and Sunday night. Soon he had more calls for meetings than he could fill.

Beginning then and continuing through his preaching years, more than half a century, he has never refused an invitation to proclaim the "Glad Tidings." His rule: "When asked to assist in a meeting, he notifies the people when he can come, never asking if there is a congregation in the

place, or any questions relating to finances. If the date suggested is acceptable, he goes." No place has been too small. He has never waited for a church to "sponsor" him. The bread and butter side of life has ever been secondary. Because of this sacrificing principle in his life it is doubtful if there is a man in the entire brotherhood who has done as much mission and semi-mission work as has C. R. Nichol. In all his preaching he has never said to a congregation that he would work through a meeting or through months for a given amount, ever believing if he would do his duty his brethren would do their part to support him. Usually they have. Twice in his years, of preaching he has told the elders of a congregation that the support they offered was not adequate. One group said: "How much shall we pay you?" His reply, "Ask the business men in the congregation." The remuneration was doubled!

Repeatedly he has gone places knowing there was not a congregation, and preached ten days, with not one penny for his labors. One place he picked cotton daily and preached nights, another he assisted in carpentry work, building a barn, and at still another he drove a wheat binder all day and preached at night. During these earlier years of work, if he were paid as much as \$25 for a ten days meeting he thought it a fine support.

When traveling he stopped at the cheapest hotels available, paying twenty-five cents per night for a bed. Many days his lunch was a bowl of soup. Often when a guest in the home of his brethren he has slept in a bed with two children. With grateful attitude he says: "I had the satisfaction of knowing I was preaching the gospel, that I was doing good. "What shall it profit a man if he gain the whole world and lose his own soul?" Even though often the income was in pennies the reward has been human souls.

True, he has been called to labor with the strongest, largest and richest churches in the brotherhood. To be used in each and both such places is an honor and a commendation.

Those who cannot labor except among the weak and poor, must be weak themselves. Those who will not labor among both need genuine religion.

With the passing of time the country had become conscious of his preaching. Reports spread far and favorably. The leaven was working. Through the light of the gospel Christ was being glorified. In a great section of the country where Christians were few in numbers, weak in leadership and ill-treated by the denominations, who sought to destroy the simple teaching of the Scriptures, he had brought new hope. He was sowing the seed of the Kingdom and earning a place in the annals of church history. His fearless teaching led to many heated discussions. Soon many were challenging for debates with him.

CHAPTER VIII

INITIAL EFFORTS AT DEBATING

In the vicinity of Blooming Grove, there was a seasoned champion of error who long had made life miserable for the defenseless Christians, by continually challenging them to debate. He had prattled too freely; falsely accusing them of teaching heresies. How to stop this "Goliath of Gath" was yet an unanswered question.

Some in the congregation had learned of the capabilities of young "Nick," and he was invited to defend the Cause. Invitation accepted and the following Sunday afternoon was the date for discussion. This was to be "Nick's" first attempt at public controversy, save class arguments and school debates. In spite of such handicap he was first at the scene of action bringing with him his entire library, a ten cent copy of the New Testament!

His opponent brought a suitcase filled with books which were given a kind of public introduction by stacking them high on the stand where they could easily be seen, by all present.

From the beginning absolute freedom from sin was stressed. With thunderous emphasis he would assert: "I do not sin, cannot sin, have no desire to sin." With this he announced that his opponent could ask any question that he wished any time during the controversy.

No sooner than said "Young Nick" arose and politely inquired: "Did you ever do any thing wrong? Did you ever do any thing the Lord asked you not to do?"

"Yes-er-yes, but that was the action of the flesh. The Spirit does not sin, it cannot sin!"

He admitted that his body sinned often, every day and perhaps some days many times during the day; but his spirit never!

Here "Young Nick" quoted I Cor. 6:18, and I Jno. 1:10,

which the affirmative speaker said were reflections on his personal character, and which he said he resented.

"Young Nick" kept pressing the passages. The elder gentleman having small capacity for abstract thought could find no way of escape or redress. With each moment he became outwardly unhappy, frustrated and stupefied.

Anything can happen during a lively discussion and this time it did!

The sinless gentleman's spotless soul was no longer still tempered. He grabbed his walking cane and threw it at "Young Nick" shouting: "If I had it back I would wear it out on you, you young sprout you!"

Snickers burst into laughter. The unused library was quickly packed and the audience assured that no one so premature would be allowed to become a thorn in his flesh. With this he grabbed his hat and suitcase and beat a hasty retreat. Thus ended "Young Nick's" first debate.

The fears, dissipations and suspicions of his brethren were quieted. From that day forward they knew error and opposing views could be aired and abated by a youth well grounded in the Faith.

CHAPTER IX

PAYNE-NICHOL DEBATE

Nichol was a young man of near 22 years, but the three months tutoring under "Uncle Billy," had adequately prepared him for the work which was now his to accomplish; to debate with and expose the false teaching of Dr. Payne, a practicing physician, and Primitive Baptist Minister.

Present for the debate were many ministers of mature age who were recognized as great teachers and writers, W. P. Richardson, Joe S. Warlick, H. F. Oliver and others.

Doctor Payne said: "It is certainly an array of talent Mr. Nichol has here to assist him, and I am having to debate with the entire 'Sanhedrin*' of the opponent's church. I will surely have a hard fight."

Nichol replied: "Doctor Payne, you are badly mistaken, these older men, brethren, are here to learn from me, to sit at my feet, and learn wisdom."

The group of preachers were delighted with young Nichol's ready reply.

Then he continued: "Dr. Payne you are more than twice my age; you have engaged in numbers of debates, and you surely think that you have the truth. But contrary to truth you teach that Jehovah foreordained all things whatsoever comes to pass. My defeating you in this debate, will be, according to your doctrine, only what God foreordained before the world began. Take your defeat gracefully, knowing it was ordained and predestined that I was selected by Jehovah to defeat you, and blot the false doctrine you teach out of the hearts of the thinking people present. Do not think hard of me for doing what was foreordained that I must do; nor engage in over-much self sympathy, for God ordained that you be defeated in this debate."

It goes without saying that he was defeated and much chagrined that a mere youth should be the victor.

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CHAPTER X
LOCATES IN CLIFTON—MARRIAGE

In the fall he accepted an invitation to work with the congregation in Clifton, Texas. He remained two years with the church there and then went into full time Evangelistic work. He has conducted numerous meetings with the Clifton congregation and continues to assist with the work when he is home.

In Clifton he boarded in the home of the late George B. Helm. His daughter, Harriet was not getting the full schedule in school which she desired. Young "Nick" proposed to teach her. For more than one year she was his pupil. Some years later she became his wife.

The marriage brought him great happiness. The beautiful young wife was a real helpmate whose primary interest in life was her husband and his work. She skillfully cared for him and was ever a constant and loving companion. She was a devout Christian having obeyed the gospel at the age of thirteen years. They were two people filled with the same desire, to do the greatest good for man. Theirs was an alliance of congeniality of dispositions and the accordance of true hearts.

For her, her intellect, he had a whole-hearted admiration. Her charming personality, initiative and deep interest in the affairs of life endeared her to him. Often he has remarked, "I consider Mrs. Nichol the best read woman I have ever known."

She never sought the bright-lights, being of a rather retiring disposition, a graduate of the College of Industrial Arts (Now Texas State College for Women), and taught Home Economics in Rule, and Hubbard, Texas, and was Home Demonstration Agent in Corsicana, Texas. She assisted in making his notes for debates and was to him a most helpful critic.

While living in Seminole, Oklahoma, she did much civic work and was identified with the P. E. O., Self Culture, and Iris Unit of The Flower Club. Her hobby was growing Iris. She wrote some for religious papers. Often the local editor would call her to write up some special event in the town. She wrote poetry for self amusement.

To this union was born one child, a daughter, Ready. Though his life was filled with important affairs, work which kept him from home a great deal of his time, he was ever a close companion to his daughter, taking a deep interest in all her activities and was over-zealous in her accomplishments. When she completed high school in Clifton she was too young to enter college as a boarding student. A large home was purchased in Denton where Mrs. Nichol could be with her daughter. She provided homes for a number of young women students. They remained in Denton four years. Mother and daughter attending college together which was practically unheard of at the time. Each received a B. S. degree from Denton College. Ready is now Mrs. E. A. Priddy, who resides with her husband, a railway agent, at Valley Mills, Texas. She is editor of her home town paper, "The Valley Mills Tribune."

Since there was only one child born into his home, he felt that he should have part in the care and education of others. There are many preachers living today whom he has assisted in school and college that they might be prepared to acceptably preach the gospel.

Charles' invincible impressions are not too easily surmounted. It has been told that an elder sister of his once said to Mrs. Nichol, "Charles was so spoiled by three older sisters you are the only woman who could live with him." If this be true she must have been an adept and managed him beautifully. His daughter says: "They were one of the happiest couples I have ever known, always interested in the same things and always had such wonderful times together." After more than 50 years of married life her sister, Mrs. N.



House where C. R. Nichol was born and lived till he was four years old, Readyville, Tennessee.



Boyhood Home of C. R. Nichol

Residence of Captain and Mrs. J. W. Nichol,
Murfreesboro, Tennessee



Young Nick at age 15.
College student and
printer, with a printer's
uniform.



C. R. Nichol in his early
twenties.



C. R. Nichol at the age of
thirty-two.

W. Willett says: "They were always a very happy and devoted couple."

Through the years of being alone Mrs. Nichol was uncomplaining. The one and only statement from her, which could possibly be construed as a complaint was written to him one Christmas when he was away in a meeting. She wrote: "The weather is ideal. Ready is out playing with some children. I am seated on the front steps of the residence, seeing people passing by, husbands and wives. Several couples strolling and enjoying the companionship of each other. We were out for dinner; but now I feel lonely. You away, Ready out at play and I am alone. I trust that you do great good in the meeting." This was his last Christmas from home during her life.

After a brief illness Sister Nichol died March 31, 1948, with her passing he bowed himself beneath his burden and has continued to courageously press on. Though his eyes often contain the fountain of tears which refresh the fever of his soul, by obedient yielding, he has turned his unavoidable loss into gentleness and patient joy; for well he knows that to sorrow is vain, and that death for a Christian is but an acquittal from the bonds of affliction and frees the spirit into the "Kingdom of Heaven."

In his early preaching life he was classed in work with men who were from ten to twenty-five years older than he. Not one of these outstanding men is living today. His ranking with these mature men gave thought that he was more advanced in years than was true. To add to the evidence his hair was silvery at 21 and practically snowwhite at 32. In this early work he was forced to meet many issues and suffer many privations that others his age have not endured for the church of our Lord.

It was in these pioneer days in the sections of the country where he labored that opposition to the Truth was mean. Public squares, meeting halls, and churches across the country resounded with the most bitter and heated orating in

church history. The primary purpose of these vitriolic Marathons was to crush and destroy the New Testament church. Especially was this true of the determined groups following the division of the church which culminated in August 1886 at the State Meeting in Austin, Texas. The Christian church had its organized beginning at that time. Soon it grew into an arch enemy of the church of Christ, capturing virtually all of the congregations and educated preachers in the State. Some writer, in reporting the situation at the time, said that every church of consequence in Texas, except the church in Dallas and the church in Sherman, went with the Christian church. In the rural sections on rocks, bleeding at every pore, and with but few preachers, it looked as if the denominations with the aid of the Christian church would find complete destruction an easy matter. Consequently, they pressed the conflict from every side. The outlook for the church was at low ebb. Repeated challenges for debates were showered upon the weak congregations.

The churches of Christ could fight only a defensive war. The fact that the church lived, thrived and won through these perilous times is best understood in Matt. 16:18. "I will build my church and the gates of Hell shall not prevail against it." Defenders of sectarianism were imported from other states to sound the death knell.

Faithful Christians pooled their meager resources, called for and obtained sorely needed help. They stood together, they fought together, and together they won! However, Victory was short-lived. Their teachers soon returned to their homes leaving them with but little, save a new born determination not to surrender.

The Christian church by means fair or foul had taken possession of the best houses, especially those located in towns, forcing out all those who would not go along with "the majority." Thus forced out of doors the faithful used the country school houses which in practically all instances were inadequate to meet the needs. They built brush arbors for summer

time use, and held protracted meetings when they could find a preacher who had finished his crop or could give his time for the effort. It was a gloomy picture indeed. The combined strength of the new line up of denominations, aided and abetted by the hostile jealousy of the sectarians united in battle array to destroy the little country school house congregations via the debate method. In this they failed miserably!

It was in these turbulent controversies with the foes of the church that (the youth) C. R. Nichol, acquired fame as a debater. But of much greater consequence than this, through these monumental battles, he brought about a spiritual regeneration, in the hearts of faithful men who have valiantly carried on in spite of straightened and distressing circumstances.

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CHAPTER XI

THE BIG FOUR DEBATES

During these stormy days of exciting religious suspense there were four debates held which are of great importance and are recorded because of their priceless results. They proved to be the tide-turning battles for the church of Christ in Texas.

1. The Oatman-McGary Debate was held first. Dr. W. A. Oatman came from the North and settled near Weberville, Texas. He was a fine influential citizen. A physician and a preacher. Religiously he called himself a Christadelphian. He set about to convert his neighbors and soon was making inroads in the church of Christ membership. The new doctrine quickly spread to other communities. The Cause of Christ was suffering. Something must be done! This new religion was sweeping the country. Somebody must expose it!

A. McGary, founder of the Firm Foundation, volunteered his services and the debate was held. There were two propositions discussed: (1) "The Future Kingdom and Restoration of the Jews to the Promised Land." And (2) "The Birth of the Spirit."

As to results, Christadelphianism was stopped dead in its tracks. Dr. Oatman never again attempted to defend it in public discussion. After many years of sleeping, again, something is being heard of this fallible conception of the state of the dead.

The three other debates are the work of C. R. Nichol and will be discussed more fully.

This debate was held in Bardwell, Texas. Mr. Du Pont came from Kentucky. He possessed a pleasing personality, and favorably impressed an audience. He was a "Johnny-come-lately" to that section of Texas, and was received as a

Goliath of the Convention Baptists, and the Landmark Baptists welcomed him as a man who could defeat "Campbellites." The "Landmark Baptists" held fort in West Texas and the "Board Baptists" were in East Texas. Thus making Central Texas a kind of "No-Man's land," and making the controversy in a sense sectional.

J. N. Hall was leader of the "Landmark Baptists" and Du Pont was the strong man for the Convention group. There was wide disagreement between the two groups. The "Convention Baptists" held to the old Baptist theory, that the establishment of the church happened "this side" of Jordan, and "the other side" of Jerusalem. Somewhere between the two places, but of the place, or time they were not certain. The "Landmark Baptists" claimed they could name the place and date. It being on the mountain where Christ "Named his Apostles." The only Agreement between them is both are wrong.

The "Board Baptists" teach that "for remission of sins," Acts 2:38, means and should read: "Because of remission of sins;" the "Landmark Baptists" teach: "For, in order to, the remission of sins" is the correct reading of the passage. That one is baptized in the name of Jesus, "anointed for the remission of sins" and not the baptism for the remission of sins. Once more the only agreement between them is: Both are wrong. Each division was so sure of being right that it was willing to engage in controversy with the other, or the church of Christ. Memories of the acrimonious feelings of other debates had not subsided and periods of calm were short.

In this section of the country the Baptist knew Nichol better than did the members of the church of Christ. For days on end preceding the debate, Baptists began holding-meetings for miles around. At each meeting special emphasis was given to reports that the church of Christ had used very poor judgment in selecting their representative. The main topic of conversation being that Nichol was just a boy,

and would not come if he learned beforehand whom his opponent would be. Day after day, night after night this line of propaganda was released. These grim reminders were beginning to have a disturbing effect among the members of the church.

Brother J. P. Nail reached the community Saturday afternoon before the debate was to begin on Monday. No sooner than his identity became known he was faced with many questions. First in rank was: "How old is Brother Nichol?" This was often repeated.

"He did not know," but admitted that he looked rather boyish.

Ten o'clock Monday morning and as some one expressed it, "Not a Nichol in sight." A great audience had gathered. For twenty minutes they milled confusedly about. Baptists were cock-sure that he would not come.

On the South side of the building in the sunshine a little group of men are talking, "What shall we do?" Anxious moments are passing. "There is no one we can substitute. What will become of us?"

Suddenly Brother Nail saw within the distance a cloud of dust. As it came within clearer visibility it was a double rig.

"That's he!"

By the time the driver said, "Whoa," Brother Nail, helping remove the luggage, said, "Charlie, you must shoot your biggest gun. The brethren are already whipped."

"Take charge and make whatever arrangements are necessary and I'll do the rest," said "Nick."

Entering the house all eyes were centered upon the lad about whom so much had been said during the week.

"I must confess," said Brother Nail, "that his appearance was not too encouraging." Driving twelve miles facing a cold biting wind, with hat pulled well down on his head and hair sticking out from underneath, his face was pinched and blue from the cold wind.

The brethren looked and turned away. Disappointment was on every face.

Baptists were unrestrained in their pleasure. "The discussion would be a pushover." His every appearance was that of a weakling.

With not a peer at the audience, he advanced with a steady gaze eyes fixed on Du Pont, and in clear distinct voice said, "Nichol is my name, Suh."

Du Pont said, "Sorry you were delayed, if you will, we will hurriedly make such arrangements as are necessary, and begin the discussion."

"Brother Nail, my moderator, will attend to that." said "Nick."

"But," said Mr. DuPont, "it is necessary that we attend to that."

"Brother Nail will attend to the necessities," said "Nick" in a voice that spelled finality.

"Very well," said DuPont.

Pitching his hat in the corner, "Nick" sat down, overcoat hanging from his shoulders, with never a glance at the audience.

DuPont, who could always shed more heat than light in formal debate, began with the customary opening remark, and the debate was under way.

Within a short period "Nick" allowed his hair to fall over his face, making him look as if he were asleep.

Throughout the audience Baptists were nudging each other and with facial contortions of disapproval were pointing at "Nick." Some openly remarked about the sleeping boy.

The brethren were discouraged. With chin in hand and elbow on knee they were victims of open derision. Occasionally one could be seen peeping first at "Nick" then at DuPont, and with a smothered groan he would resume his former posture.

Baptists sitting straight and well out on the edge of their

seats. Christians crouched down as if trying to hide. It was easy to note the contrast of those attending. An impressive distinction—intensely interested Baptists in the driver's seat. Christians wearing the clogs of humility.

Brother Nail avows he has not overdrawn the picture, that had he tried he would have found it near impossible.

Mr. DuPont with over-weening confidence looked with confused embarrassment that one so child like and inferior intellectually should be matched against him in so great a contest.

The hour long speech by DuPont was entirely too long for the Baptists and too short for the Saints. Near the end of DuPont's speech in which caution was thrown to the wind, and they felt victory was "bagged," "Nick slipped his watch from his pocket, and replaced it. A few moments later he again consulted it, this time holding it in his hand.

In a split second, yes, and then—the bomb ignited! "Nick" was standing straight, his overcoat sliding from his shoulders.

Standing by DuPont's side, with a voice ringing clear and challenging said: "Mr. DuPont, your time is up."

The audience was startled. Being a youth and unknown presents difficulties even to one who excels. Brushing DuPont's books aside he began speaking alert and positive, without aid of notes he ripped into DuPont's speech like a cyclone, beginning with the last statement made, and continuing through in reverse to the beginning, contrasting arguments vehemently. Never imposing his views or opinions. His speed quickened as he rushed from one argument to the other, his every technique denoting academic pedantic habits.

The modest young preacher had produced a quickening transformation which was readily discernible throughout the audience. Baptist glee was gone. Awe was gripping them. Few were the finger peepers. Sitting erect and moving forward in their seats were his audience. Still not satisfied many were standing, and cheering.

On and on he spoke dealing death and destruction to his opponents' arguments, in a never to be forgotten way. With the "Sword of the Spirit" DuPont's famous speech had been cut to a tattered rag.

The din and clamor had subsided, DuPont was cowed, whipped, and vanquished beyond recovery.

From here on the expected situation was reversed. The "much advertised young weakling" was x-ed out and his sensitive brethren were put at ease. DuPont, the mighty, had fallen! This was his last debate. His own followers deserted him. Throughout the State the influence of this debate was felt.

The desire of the denominations to continue the fight waned for awhile but due to over confidence or excessive egotism more challenges were made and the religious controversies were continued.

3. Nichol-Bradley Debate.

A. S. Bradley came from Arkansas to Texas, it was reported, chiefly because he sought a wider field in which to work. If that were his true reason he must have been delighted. He was gratefully welcomed by the struggling group of Christians. Well he knew how to expose Sectarianism and that most certainly was what these determined Christians needed.

But alas! how time changes things, and often works out a reversal of actions. No sooner had he ingratiated himself into the hearts of his brethren until he began preaching what to them was a false doctrine. Just what it was they did not know. They were certain that it was not the seed of the church; but the weed of its misrepresentative. Hence they called it "Bradleyism."

Had one preached the same doctrine a few years earlier "Christadelphianism" he could have called it, or had it been preached a few years later, it could have been labeled "PreMillennialism." To these Christians it was "Bradleyism" and

it lived and died wearing that name. Faithful brethren and teachers became suspicious of this new doctrine and began questioning it as "Simon Pure." This led to frequent discussions and dissensions which often engendered bitterness.

Bradley knowing the weakness in numbers and training among the leaders of the church, preached his "dogma" with increasing boldness, while the denominational hordes sat on the sidelines and watched the suffering Saints suffer.

There was no excitement in East Texas where this new doctrine was not known. In West Texas the controversy was acutely active, with Bradley denying the existence of Christ's Kingdom and teaching that man is wholly mortal and unconscious from death till the resurrection.

While busily engaged in meetings and debates a young man was keeping current on newspaper and other reports of great victories being won by this "New Dealer" in religion. Soon he was challenged for debate on the major issues of this "New Doctrine."

Bradley, "Rejoiced at the prospects of the opportunity," as he expressed it, "Of getting hold of this young Tennessee Snob." The "Young Snob" was none other than C. R. Nichol.

The debate was to be held at Rule, Texas, April 20, 21, 22, 1906. The propositions to be debated were:

1. The Scriptures teach that the Kingdom of Christ was established on the first Pentecost after the resurrection of Christ.

C. R. Nichol, Affirmative

A. S. Bradley, Negative

2. The Scriptures teach that man is wholly mortal and unconscious from death till the resurrection.

A. S. Bradley, Affirmative

C. R. Nichol, Negative

Much advertising had been done and with the first day of the controversy, preachers, laymen, women and children from far and near were in attendance. Scarcely a devout person in West Texas was absent.

Some who attended, declare that the real debate was held with "Nick's" first speech.

One minister who had been working might and main to uproot the false doctrine says, "When "Nick's" first speech ended "Bradleyism" was an ignis fatuus, "Will-O-the-wisp," waiting for the corpse-bearers to carry it to the graveyard."

That his statement is not over-extravagant is best proven by Bradley's childish actions. He refused to carry out his Agreement to correct the transcript or allow any other to make even one correction.

Upon Bradley's repeated refusal, "Nick" declined to make any alterations. The book was published just as the stenographer, W. W. Golden, a Court Reporter of the Third Judicial District of Texas, furnished the manuscript.

Dr. C. H. Roberson, Head of Department of Bible and Biblical Languages, Abilene Christian College, says "Many times have I recommended to students the published debate, as a full and complete refutation of this heresy."

The book is now in its fourth edition, and is available from Nichol Publishing Co., Clifton, Texas. Price \$3.00 per copy.

4. Nichol-Hall Debate.

Because of the widely recognized ability of the two men as debaters, unusual importance was given this controversy, which resulted from a series of meetings conducted by "Nick," at Jonah, Texas. During the meeting, by request, a "Question Box" was set up and questions invited. Since the inquiries as a whole dealt with differences between the Baptist church and the church of Christ, the source was easily detected. The first thirty minutes of the evening's service were devoted to answering questions. Vast crowds came from far and near, and interest grew daily. Twenty-seven people were baptized. Many Baptists were among the group.

There were loud rumblings of discontent and the Baptist Minister, Mr. Hardin, publicly challenged "Nick" to meet J. N. Hall of Fulton, Kentucky, in debate. Eagerly the challenge was accepted. The place of meeting was a large taber-

nacle 80 x 80 feet. There were two services daily, morning and afternoon for four days, with some preacher approved by the contesting parties preaching at night. Church creeds, differences, denominationalism, etc., were overshadowed by the desire to learn, as well as to live neighborly. This was demonstrated outwardly.

A long table had been made ready in the shade of the trees. Each day an abundance of delectable foods were served to all who would eat. A feeling of cooperation and fellowship prevailed. Visitors were greatly impressed by such manifestation of friendly interest. The Baptist minister, Mr. Hardin, refused to eat with the community group. His actions became so rude, Mr. Hall asked that his conduct be overlooked, saying that he was one of the Lord's unfortunates.

Mr. Hall was in his prime. A pleasant and rapid speaker, whose power was not in what he said, but in the way he said it. Texas Baptists would proudly boast, "It must be so, because Brother Hall said it was so." He had debated many times with ministers of the church of Christ, and the Baptists had no thought of his failing to defend their doctrine.

Nichol, whose generalship was well nigh perfect, was at his zenith. His reputation as an extremely rapid speaker had long preceded him. At this time he could fluently speak 200 words per minute.

Evangelist J. K. Bentley says: "I have counted 20 book pages of a 30 minute speech by Brother Nichol vs. 13 to 15 pages of his strongest opponents. Knowing this, it is readily seen how much material he could "pile up" which could not possibly be answered, even if his opponent had something to say. He had held more debates at this time than Hall, though he was more than 20 years younger.

Before the debate began the preachers of the church of Christ were assembled at his request. He told them: "I feel honored by your presence. It is encouraging to me. I know, and you know, that this is the biggest job of my life. Hall is regarded the strongest man in the field of polemics, in the

Missionary Baptist Church. I feel more keenly than you may know the responsibility resting upon me. This is much more than a local affair. You wish the Truth to win and to that end I promise my every effort. Brother Richardson has been with me through the preparation for this debate. He knows the study I have made and will be my helper throughout the debate. If you wish to aid me, give your notes to him. He knows the charted course and will give me material in form that I can use. While notes made at random might tend to hinder rather than help me."

Some, who secretly yearned to meet Hall, for personal reasons, (hoping to extol their names) were none too pleased with statements made.

Some one suggested, "It is nothing short of a polite invitation to keep our mouths shut."

A. McGary, then publisher of the Firm Foundation, heard the comment and said by way of rebuke, "If you boys were placed in Nichol's shoes 30 minutes I suspect there would be a noticeable lessening of criticism in circulation."

Evangelist M. O. Daley says: "It was estimated that 5,000 attended daily. Many times the standees were three deep around the wall.

"Nick" opened the discussion on the general proposition, "The Establishing of the church" and was in the affirmative the first two days. The first speech of each, on a new proposition was not to exceed one hour. Nichol gave the terms of his proposition, faced Mr. Hall and said, "My speech, Sir, will be the terms of my proposition." For an hour he spoke, with accuracy and assurance. Faster and faster he talked. With super-human swiftness quoting Scriptures concerning Christ's coming and the establishment of his kingdom on earth. With increasing speed and boldness he continued quoting and explaining these Scriptures and subjects: The Kingdom in Preparation, The Kingdom at hand, Matt. 3:2, 4:17, 10:7. Luke 10:9. When set up. Matt. 16:18-10. Luke 9: 27, 12:32, 19:11, Mk. 11:8-10. Joseph waiting for the King-

dom, Matt. 27:57, Mk. 15:43, Acts 1:6. Come With Power, Mk. 9:1, Lk. 24:46-49, Acts 1:8, 2:14. Beginning in the name of Christ, Lk. 24:46-47-49, Acts 2:1-4, 38, 11:15. Last days, Isa. 2:2, Matt. 10:5-6, Col. 2:14, Eph. 2:14-15, and finally word from Jerusalem, Isa. 2:3, II Sam. 5:6-10, Lk. 24:49, and Acts 2. With the foregoing passages and explanations there could be no doubt in the minds of the intellectually honest, when the church was established, when the kingdom was set up.

Continuing to defend the Truth with simplicity of words he beautifully described the exaltation of Christ: "Dominion, Glory, Kingdom, All People, Nations and languages should serve him. An everlasting dominion not to pass away, or be destroyed. Dan. 7:14, Lk. 19:11-22, Acts 1:9. Angels in heaven, authorities and power are his subjects, I Pet. 3:22, Phil. 2:8-10. Made head over all things to the church, which is His body, Eph. 1:20-23, A Prince and Saviour to give repentance to Israel, and remission of sins to all the world, Acts, 5:30-31." The Gospel had been preached. Its power was felt. The effects were visible. The swarm and rabble had vanished. The audience sat in reverence.

Mr. Hall, knowing the arguments were unanswerable, made no reference to the speech; but to advance his own ends and wishing to goad his opponent, trying to deceive with empty words he spent his allotted time in ridicule, telling anecdotes and general fun making. He was the father of story tellers and soon by his easy flow had the audience in an uproar. "Amens" were audible, throughout the crowd. Every indication being for the moment, that he was a giant wearing the palm of a signal victory.

Nichol says, "Had the debate closed that afternoon the majority of the people present would perhaps have considered him the worst defeated man who ever stood before an audience."

The following morning when greeted by Nichol, he complained that he was tired.

Nichol replied, "Yes, you acted the clown yesterday afternoon. You extended yourself beyond your strength. Likely your conscience hurt you through the night for your misrepresentations and failure to comply with the rules of honorable controversy, by at least making an effort to answer my arguments. But, Sir, your entertainment and merrymaking are ended. You Will not again be able to get a laugh from this audience. You have missed the mark. You have not shown yourself to be the general I thought you were in debate. But, Sir, you cannot coax the truth into renouncing itself."

At the beginning of the debate Mr. Hall had introduced Thayer's Greek-English Lexicon, stating that it was the best in existence and asking Mr. Nichol to shake hands endorsing the definitions given therein.

Nichol picked up his copy of Thayer's Greek-English Lexicon placed it on top of Hall's and shook hands with him. Later in the debate he quoted Acts 2:38. The phrase "for the remission of sins" is correctly rendered: "In order to the remission of sins."

The following day Mr. Hall asked for the page where the statement was found, saying, "I looked for it some time last night, I do not believe my book contains such rendering."

Nichol picked up Hall's book and pointed out the place. This was embarrassing and disturbing for Mr. Hall, whose time it was now to speak in the affirmative.

Quoting Gal. 5:4, I Tim. 4:1, I Cor. 10:12, II Pet. 1:5-11, the Scriptures which he said Christians use to teach that a child of God can Apostatize, he then discussed John, Chapter 15—"The Vine and the Branches." Boastingly he stated, "I will take my stand here and let Mr. Nichol and his brethren wear themselves out shooting straws against these unanswerable arguments of their ridiculous contention that Christians can so act that they will be lost. Now keep this in mind, those branches mentioned in John 15, as non-fruit



C. R. Nichol

Instructor, George Pepperdine College, 1944. Lectureship.



Mrs. E. A. (Ready Nichol) Priddy
Only daughter of Evangelist and Mrs. C. R. Nichol.

bearers, are water sprouts and never bear fruit."

A large number of Methodist ministers were daily in attendance at this debate. One of the number asked Nichol "In your reply to Mr. Hall's speech will you discuss the possibility of apostasy? Nichol replied, "Yes, this afternoon." In eager anticipation of what was to be said, eighteen Methodist ministers were present for the afternoon session. En masse they occupied front seats in the tabernacle.

Time for afternoon service—Nichol was absent. Singing —Prayer—and still he was missing. Where is he? What has happened to him? Presently he and Evangelist W. A. Shultz were seen walking leisurely toward the tabernacle. Around Nichol's neck and hanging slightly below his knees was a grape vine, this touched off a round of whisperings and curious interest.

Mr. Hall who also had been watching with apprehension as to his future, said, "Why, hello, Mr. Nichol, going to raising grapes?"

"No, Suh," shot back Nichol, "I'm going to raze a Baptist Preacher. Standing in front of the pulpit, facing a sea of people, rows upon rows of faces, eager and expectant, was a picturesque figure of dynamic energy. Looking at the grape vine he began talking as if to himself. On the vine were the dead remnants of the frost-killed blossoms. Holding the branch in open view to all, yet seemingly oblivious of his audience he would quote, "Every branch in me that beareth not fruit my Father taketh it away." Again and again, this was repeated in a conversational manner to the vine, until every branch had been taken away. His subtle method of teaching this lesson still remains new in the hearts of the hearers. The audience was spell-bound, mute. Mr. Hall grew restless, and paled with the minutes. Acute agony wrapt his countenance. The sledge hammer climax came when Nichol hanged the barren vine around Mr. Hall's neck with: "I hang the issue on you, and challenge you to find ONE passage of Scripture permitting you to remove it." Surely, an audi-

ence was never more taken by an argument. Nichol, a living Bible classic, cautiously tipped backwards, remounted the rostrum and continued the discussion, speaking with accelerated motion, all the while showing to good advantage the opponent's failure to meet the arguments, crying out in cutting sarcasm: "Proof! proof! It's proof we want not your assertions. What do the Scriptures say?"

Bewilderment shrouded Mr. Hall's face. He was indubitably a step-child of destiny. He had greatly underestimated his opponent. His efforts at reply were visibly weak. Again he tried to induce the audience to laughter via his fun-making and story-telling.

Nichol interrupted with, "Mr. Hall, that yarn has been heard often, it is stale. This crowd will not again laugh," His joke was killed! Later a second effort, Nichol sprang to his feet asking, "Why doesn't some one laugh?" His attempt at fun-making ended in complete failure.

There is no hurt which cuts so deeply as the apostasy of one's leader. It was evident their idol not only had feet of clay but a heart of dust. He was surprised and dejected, outwardly discomfited, bothered and ill at ease.

Nichol in his closing speech was calm and positive, his demeanor unshakable. In his courage and piety, with reverence and sincerity of consecration to his task, with the Word of God he had won his greatest triumph.

Surely an audience could not have been more grateful. When his speech ended, hundreds of people clustered about him, clasping his hand beseeching Almighty God's goodness to give him long life filled with the richest of blessings.

Here surrounded by a myriad of people, in a panorama of glittering delight is C. R. Nichol, a young man of living personality and enduring influence, who without spot or injury to his conscience had defeated the "Giant" of the Missionary Baptist church.

Three months following the close of this debate Nichol was called back to Jonah, Texas, for a series of meetings.

More than sixty people were baptized many of them were from the Baptist church.

Do debates properly conducted do good?

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CHAPTER XII

EDITORIAL—ANTLERS NEWS—RECORD

The many debates in which he has engaged have in no wise deterred his work in the evangelist field. Among his audiences have been some of the most learned men of the century who have been inspired by his eloquence.

His evangelistic work has extended throughout the United States and many Provinces in the Dominion of Canada. His teaching is praise-worthy and thorough. An editorial by J. H. Reigner, Editor, "Antlers News Record," Antlers, Oklahoma, June 25, 1909, is a declaration of these attainments,

A GREAT PREACHER

Charles R. Nichol of Clifton, Texas who has been delivering a series of sermons in the Christian church for the past two weeks is unquestionably in a class by himself. He is a tragedian, lecturer, lawyer, editor, preacher and college professor. He is all of these and the man who thinks that he is a carpet-knight, rashly put forth to flash a maiden sword in any one of these professions wants to let "well enough alone" and not tackle him. He is as rhetorical as George R. Wendling, as philosophical as Phillips Brooks, as logical as Henry George, as eloquent as the Kentucky orator of yore and as convincing as the old-fashioned Southern debater before the war. He is yet in the prime of life and the student that he is, will prepare him for a wider field where he is sure to become as well known in America as he is in our glorious southland.

He is a distinct individual figure, a personal force in the religious thought of the day and a preacher who is as broad as humanity. His sermon on Tuesday night last must have been a revelation to the many mothers present who have children sleeping in the "city of the silent" and made their hearts leap with joy as they anxiously listened to him in exploding

the absurd and fallacious theory of infant damnation.

The secret of his power is his spiritual energy and his broad human sympathy. He raises religious thought to an exalted plane. It is this combination of gifts, the intellectual and personal endowments, disciplined by high culture, and inspired by a fervid and aspiring religious spirit that makes him the potent personality he is. His disposition is manly, sunny, hopeful and full of sympathy. His intellectual force and the apparent freedom of his lofty religious thought, attracts the attention of people to whom the systematic theology has appealed in vain and it is sure to supplant in some degree the dominant Unitarianism of the day.

But his influence will not die when he leaves Antlers for the reason that it is the vital, quickening, elevating influence of an earnest Christian faith, stirring men to higher and nobler thoughts of love and life and duty. With his intellectual and personal endowments that make him everywhere conspicuous, he consecrates them wholly to the sacred ministry to which he has been called, to the service of his fellow man and to the Glory of God, and taught by example as by precept the worth and manly beauty of a Christian faith and life.

CHAPTER XIII

WRITING—COLLEGE PRESIDENT

The elders of the churches at Robert Lee, Texas, McAlister, Oklahoma, and Austin, Texas, called him to testify in civil court as an "expert witness" on the subject of teachings and practices of the church of Christ. This testimony is a valuable contribution to church literature and should be in every church library.

Work, continually, seems manna for his body. Through research, study and travel he continued to acquire recognition. Special courses were pursued in Southwestern Kentucky College and Central Texas College from which he holds a B. S. Degree, but this did not mean the end of study for C. R. Nichol.

One winter was spent in Abilene Christian College where he taught a special course for ministers. In 1916 he became President of Thorp Springs Christian College agreeing to spend two years there and try to bring the scholastic standing to State recognition. He assembled such faculty, added necessary equipment and departments, Art, Library and Science, that the school was given Junior College recognition by the College Association of Texas. The lives of many young men and women were influenced for good through his fair and sympathetic work with them.

One of his students, Evangelist J. K. Bentley, says that laziness and slovenliness bore a foul taint with which Brother Nichol had no patience, and repugnant to his sense of honor were those who tried to impose upon others. Doubtless his love and admiration for Brother Nichol influenced him greatly in making Thorp Springs his College, The following memories of events which took place there are related by him.

In December, 1917, the Senior boys took a number of Freshmen out of bed at midnight and threw them into the icy waters of nearby Klebit Creek.

Brother Nichol was in Dallas the night this took place, but was back in Thorp Springs next morning for 10 o'clock assembly.

Feeling was tense. Every one had learned of the happening and all were eager to know what would be done. When he walked before the student body a solemn stillness could be felt. He stood gazing in silence, those cold steel blue eyes piercing through the aggressors. His hair, even then, was snow white. Looking straight at the "ring leader" for a short eternity, he asked "What was the act performed last night?"

"Ducking," replied the boy trying hard to inject a sense of humor.

The question was repeated like a voice of thunder.

"Hazing!" came the meek reply,

"That's correct," said Brother Nichol. "Each student who had a part in that will be assessed 50 demerits and no student can graduate from this institution with more than 25 demerits. If, however, at the close of the second year these students have conducted themselves above reproach, 25 of the 50 demerits will be blotted out."

Another incident which shows the firmness and effectiveness of his disciplinary methods follows: At a Sunday evening service he was preaching to an estimated audience of 450 hearers, which included some 250 students. A young man's loud whispering was attracting attention and causing considerable annoyance. This was continued for an indefinite time.

Finally, Brother Nichol stopped talking, gazed directly at the offender, without batting an eye, all the while slowly patting a foot on the rostrum, for some seconds he continued to gaze. All were wondering when and in what manner the storm would break.

At last his voice rang out in cutting rebuke, "I don't want to say anything; but if I do you won't forget it till the judgment!" Surely memories of this scene will ever remain

in the minds of the offenders and spectators.

During the second year of his tenure as President he submitted to the Board of Regents that much the students needed and were entitled to he was unable to give them, because men of outstanding ability in the fields of lectures and letters as well as leading musicians, could not be brought to Thorp Springs because of its unfavorable location. The Board instructed him to look out some place to which the needs could be met. After investigating a number of places, Cleburne, which is some 30 miles from Fort Worth and 50 miles from Dallas, was decided an ideal location. The Board accepted Cleburne's liberal offer and announcement was made that the school would be moved to Cleburne. There was some objection to moving the college. A few weeks later a "Call Meeting" was held and the decision reversed, and a resolution passed to keep the school in Thorp Springs. Brother Nichol declined to follow the injunction of the superiors and resigned from the Presidency. A number of the Board members also resigned. The school continued a short time and was moved to another town and soon closed.

Brother Nichol has never feared the harm or injuries which man can perpetrate, the censures of men mean naught when one fully commits himself to God. Leaving Thorp Springs, he again devoted full time to Evangelistic work and writings.

A review of the files of the Firm Foundation, Gospel Guide and Gospel Advocate discloses that he was an associate worker with each publication. For a number of years he was First Page Editor for The Firm Foundation, Department Editor for the Gospel Guide and in Charge, Texas Department, Gospel Advocate. He is at present staff writer for the Gospel Advocate. Some articles of note in these papers from his incisive pen are a "Review of Christian Science," "Baptist Doctrine," and "Jehovah's Witnesses." Two debates, one with a Methodist minister, "Infant Baptism," the other with a Baptist minister, "The Establishment of the Church,"

were published. The attributes which are prevalent in his writings here are, as elsewhere, talent, devotion and ambition.

Sound Doctrine, Volumes 1, 2, 3, 4, were written from 1921 to 1924. These books are used extensively as text books for graduate classwork in Christian colleges throughout the States, as well as in private study. They deal with fundamental teachings of the Bible. Volume 1 has been translated into the Chinese language. Nichol's Pocket Bible Encyclopedia came off the Press in 1926. Many feel that it is the most valuable book available to Bible students. It has the widest circulation of any booklet published by a member of the church of Christ. More than 900,000 copies have been distributed.

CHAPTER XIV

PILGRIMAGE TO THE HOLY LAND

During the year 1926 a life's dream became a reality. It was his happy experience to journey to the Holy Land, and devote three months to the study of Bible Archaeology. A desire since youth, with Brother Nichol.

France, Italy, Switzerland, Palestine, Lebanon, Syria, Egypt and Trans-Jordan were included in his itinerary. Sailing from New York on the S. S. Leviathan, the most commodious vessel in use at that time, a pilgrimage of pious exploration research and study was begun.

One week's stay in Rome gave opportunity to see much of worth, the Colosseum, used principally for gladiatorial combat, with its 40,000 to 50,000 seating capacity, The Circular form Pantheon, which was begun by Agrippi 57 B. C. and was intended as a "temple of all gods," the most celebrated Roman structures, St. Peters Cathedral, the Cathedral Baptistery and Leaning Tower, the Appian Way and the Forum. Italy, the mother of Latin Nations, the country from whence came Latin civilization, held more than passing interest for him.

A three weeks tour of Egypt included, The Great Sphinx, Temples of Karnak and Edfu, tombs at Beni Hassen, the Pyramids and Art. There are also interesting memories of sculpture, painting and numerous monuments.

The Parthenon, Acropolis, and Temple of Athena in Greece invited special attention. The minor arts, social orders, manners, customs, governments and recreations are vividly recalled. Family life—the position to which woman is relegated more than demands attention. It is extremely displeasing to one from a democratic nation to note the contrasts.

Continuing his journey he came to the country where the faithful "Hebrew Patriarch" Abraham went because of a great famine in Canaan, the country, where his descendant

Joseph was later sold as a slave to Potiphar, Egypt, the country from which the Israelites were led by way of the wilderness by the Red Sea.

From Egypt, a desire which long had overwhelmed him, was to be fulfilled. At last he was to see Palestine, the cradle of two great world religions—Judaism and Christianity— Palestine the Holy Land for Jews and Christians! The country where Hebrew shepherds were gradually transformed to tillers of the soil.

These were history making months, for at his return he wrote an account of his findings. Not the usual descriptions of things seen; but the richness of Bible history connected with the physical geography and history of the countries, cities, towers, tombs, rivers, plains, peoples and their customs. In his book, "Bible Notes on the Holy Land" (published in 1927) the reader travels with him from Palestine—Jehovah's selection as the home of the Jews to Corinth—Corinth as she is today, broken, ruined and buried. Not one city or event of Bible record escaped his quizzical eye.

The story of Jesus lives as one reads of the little grotto in Bethlehem, Judea, where he was born, Nazareth in lower Galilee, the obscure home town of his parents, Mary and Joseph, and where baby Jesus was brought after the death of King Herod. The Jordan river at Bethabara, where John baptized Jesus and he was proclaimed the Messiah, the Wilderness where he fasted and was tempted by Satan; selected his twelve apostles; promulgated his doctrine; performed miracles; drove the "huckstering" mobs from the house of prayer; the transfiguration foreshadowing his sufferings; the seventy selected and sent by twos to places he would later visit.

The summary of Jerusalem events given here are told in detail along with changes commensurate with the present age.

Jerusalem the scene of more Bible events than any world city, where Jesus at the feast of the tabernacle announced his

betrayal, designating Judas Iscariot as traitor; instituted the Lord's Supper; his agony and prayer in Gethsemane's Garden; betrayed with a Judas kiss; his disciples fled; adjudged guilty of blasphemy; death sentence pronounced by the Sanhedrin court; Pontius Pilate believed him innocent, yet condemned him; he was scourged; a scarlet robe and crown of thorns put on him; crucified between two thieves on Calvary at Golgotha in or near Jerusalem; buried in a rock hewn tomb; officially sealed; his resurrection and the empty tomb; his appearances in recognizable human form; and later his ascension. The most eager pursuers of Bible history will find these narratives readable and information packed.

There are more than one hundred pictures of scenes discussed. The countless incidents serve to heighten the interest and create within the reader a stronger faith and increased assurance that the Bible is true. The book is widely used as a library reference, and as a supplemental text in geography at Freed-Hardeman College.

Some years prior to this pilgrimage, there came to Brother Nichol's home town, a young Syrian, (Halile Salebee) whom he introduced to his friends and instructed him in the study of English. He became a Christian and later returned to his native country. When Brother Nichol was in Syria he was a guest in his home. He was at that time "Minister of Arts" in Syria. In Brother Nichol's home hangs a picture painted by this famous artist. "Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1.

The lectures given by Brother Nichol, on the Holy Land have been enjoyed by appreciative and interested audiences throughout the States. They are the outgrowth of much study and research and deal with biblical subjects and church history, and are in the range of Christian Evidence as supported by the Bible. Early in life he made intensive studies in the field of Christian Evidences, and when yet a young man was called to debate with infidels. He was master of the field; being thoroughly familiar with infidel arguments; logi-

cal, quick and withering in repartee, he was never caught off guard.

Year by year, worthwhile writings have been recorded from his pen. From 1928 to 1934 the following named books were published, "Nichol-Hensler Debate," "Nichol-Ballard Debate," "Review of Baptist Doctrine," "Study in Methodist Discipline," "Why We Exist," and "Thief on the Cross." The latter named four have been widely used in public and home studies.

CHAPTER XV

WORK IN SEMINOLE

The winter of 1934 no meetings were scheduled and plans were made to devote the time to study and writings. The church in Seminole, Oklahoma, learned of his decision and asked that he come to them for the time and assist in the work there. If he would preach Sundays, Sunday and Wednesday nights, the remainder of time would be his for study. He went there for three months and remained ten years. When called to Kentucky for a debate, he fell into serious illness before reaching his destination.

From Fulton, Kentucky, he was rushed to Memphis, Tennessee and hospitalized. After major surgery it was needful that blood transfusions be given. Evangelist G. C. Brewer and F. O. Howell rallied to this emergency supplying the vital fluid. For a while his recovery seemed doubtful and word had gone forth that he would not again be able to do evangelistic work. After some weeks hospitalization his physician ordered that he cease work and remain home where he could have proper care. The elders from the Seminole Congregation asked him to remain with them and preach when physically able.

Soon he was back to health and was actively engaged not only in his work as a minister of the gospel, but in the civic life of the community. He became a proficient worker in this new field of endeavor and soon was appointed President of the City Park Board, and the Cemetery Association (a city owned cemetery). He was the leader in building two play parks for small children, and the Rotary Rose Garden, one of the beauty spots in the business section of the city. Hundreds of homes in Seminole and adjoining sections were landscaped by him. No man in all Seminole section was better known than he. Often he was called to other places to talk on flowers, flower culture and judge flower shows.

Dr. John G. Mitchell, Superintendent of City Schools has this to say regarding Brother Nichol.

"I wrote all the ministers in town similar letters and the reply received was from Dr. Nichol. His interest in the Junior College and general public was appreciated. His work was performed with signal ability and success. During my forty years as an executive of this state, I have never had as much efficient help from any minister of the gospel.

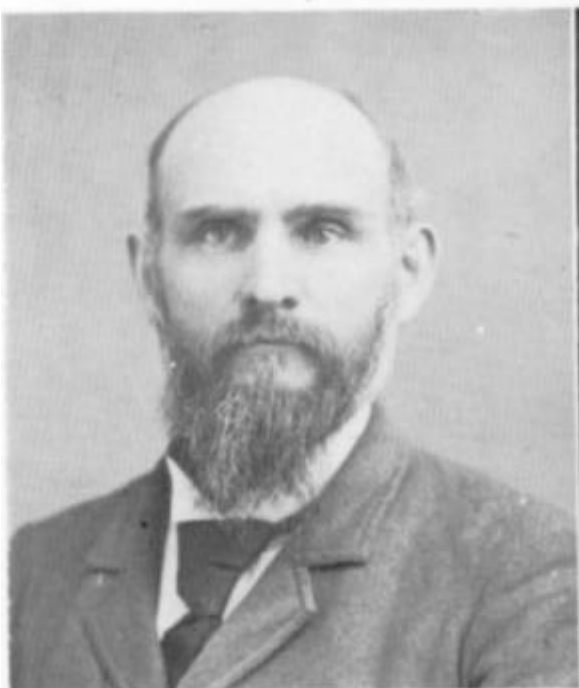
Outside of his church work, he gave his entire time to constructive work for upbuilding citizenship. He was an outstanding member of the Rotary Club and Chamber of Commerce."

After naming numerous civic projects in which he was interested he concluded with, "I have never known a minister to do so much constructive work for the public in any town as did Dr. Nichol for Seminole. I want to congratulate him for his attitude toward every constructive good that came up in the community. I presume not many members of his congregation regretted his leaving more than I."

He made more speeches in the city and county schools, preached more Baccalaureate sermons than combined numbers of other preachers in Seminole. In any public speech, no matter what the occasion, or place, he never failed to get in the statement that he was a minister of the church of Christ, Seminole, Oklahoma.

The church grew, had favor with all the people, the years he worked with them, and it continues to grow. The elders are men of vision, well awake to the needs of the congregation, faithful in seeing that the Truth, only, is preached.

Brother Homer Bryant, one of the elders of the Seminole Congregation, says: "Had I never known Brother Nichol I would have been cheated out of many of the wonderful experiences of life. He is one of the dearest friends I have on earth today. Many happy hours have I spent in his office drinking deeply from his wonderful store house of knowledge and rich experiences.



J. N. Hall



C. R. Nichol



C. R. Nichol, Baptizing near Christian Chapel.

Although he was always busy, he was never too busy to visit with me. I always went away feeling that I was a better man and better qualified to do my duty as a Christian. Much of what I know, and am, I owe to Brother Nichol. May God help me to ever be grateful to him for all he has done for me.

As to his ability as a preacher I feel it absolutely needless for me to say anything. He is recognized throughout the brotherhood as one of the greatest scholars in the church. He has a style of presenting the truth which is all his own. Nothing sensational nor emotional. He has a desire to lead people to Christ and not to himself.

I have always admired Brother Nichol for his outlook upon life. Many, when they reach his age, live in the past. Cease to be active. Not so with him. He continues to live and plan for greater things. He takes much pride in his personal appearance. His clothing is always immaculate. He said, 'I wear the very best I can afford when I come to the house of worship.' One thing which seems to be a very part of his dress, is some kind of a flower always in his lapel. He is a lover of flowers.

People have said to me, 'Brother Nichol is so cold. Seems to think that he is better than other people.' This is however a false impression. Never was there a more humble and tenderhearted character. He says, 'I have a right to be proud. I am a child of the King.'

Recently, I was told this story. Brother Nichol was walking down the street at his usual rapid stride, head high. When met by a brother who said, 'Brother Nichol, you walk as if you owned the universe!' To which he replied, 'My Father does,' and went on his way.

Brother and Sister Nichol made a host of friends while living here. I do not believe it possible to measure the good which they did.

Many lasting impressions were made upon my mind

by the things which I heard Brother Nichol say. Not only in his preaching but in private conversation. I remember he said, 'If when we leave this old world, there is nothing more than a marble slab left, by which to be remembered, our life will have been a complete failure.'

Numerous monuments to his memory are left in Seminole. He was ever trying to make our city a better place in which to live. This he certainly did both from a spiritual and physical standpoint. While here he served as chairman of the Cemetery Board. During this time many sorely needed rules and regulations were put into effect. The cemetery was beautified and today we have one of the most beautiful burial places to be found.

Also two small parks were planned and landscaped by him. Two places for children to play. The other, near our Municipal building on Main Street, a place of beauty in the spring. Every flower that blooms reminds us of Brother Nichol.

For ten short years Brother Nichol served as the beloved minister for the church here. Many souls learned the truth and obeyed it. These were great years in our history. As an elder of the church I can truthfully say that I have never worked with a greater man of God.

His own respect for the eldership and God's way of running the affairs of the church are certainly noticeable. Never was he guilty of trying to boss. My prayer to God is that the world have more like C. R. Nichol."

The Seminole Producer, October 10, 1937, contained an article, "From Me To You," by John Clevidence, which should be of interest to all who make public speeches.

"From time to time there has been talk of holding some kind of an election to pick Seminole's most useful citizen.

Well, so far as I'm concerned the most useful citizen has been picked.

And his name is Mr. C. R. Nichol.

When Mr. Nichol first headed the city beatification

drive, I began to suspect that he was getting pretty useful.

Then he was named to the cemetery board.

So far as I know, the cemetery board had been rocking along for years before Mr. Nichol was named to it. And it didn't get much done. Now it's doing things. Then Mr. Nichol accepted chairmanship of the park board and pitched right in and went to work hard.

And, almost lastly, he sent off a sample of Lake Magnolia water, after everyone else had just talked about doing so, and learned that there is fresh sewage in the pond.

But the thing that convinced me he's the most useful man in town is his fine sense of speech-making.

A few weeks ago he went out to Prairie Valley with a bunch of the civic leaders, putting on a little program. The program ran rather short, so Mr. Nichol spoke, interestingly, for 15 minutes.

Last Thursday night he went out to Strother to talk at a similar meeting. The program was running long. And Mr. Nichol talked for one minute and 20 seconds.

A speaker like that is the best citizen of anybody's community."

From the same paper an editorial dated March 5, 1943, "The Good People," gives a resume of his work in Seminole.

Seminole is losing another one of her top citizens and finest of GOOD PEOPLE families with the removal of Mr. and Mrs. C. R. Nichol to Los Angeles, where Dr. Nichol will pastor the Vermont Avenue Church of Christ of that city and teach Bible in the George Pepperdine college of that city.

Dr. Nichol has been in Seminole ten years and under his direction his congregation has grown constantly. Almost his entire membership at the present time are persons whom he has baptized into his church since his ministry began here. Immediately, upon coming to Seminole the GOOD PEOPLE minister aligned himself with the chamber of commerce and

soon became a member of Rotary. In 1936 when the park board was formed Mr. Nichol was made a member of that board and at the same time became a member of the cemetery board. His handiwork is seen on every hand. He has made a study of flowers, trees, shrubbery and when the new municipal building was erected it was he, in cooperation with the garden and flower clubs of the city, that planted the flowers and planned the shrubbery around the building. He had a hand in the building and setting of shrubbery of Chase park, about the only public summer playground for the kiddies of Seminole. His most outstanding piece of work, however, was his pioneering in the movement to clean out the rubbish and improve the lots between the Municipal building and the Memorial building. As late as 1936 those lots, though almost in the heart of the city, had the appearance of a city dumping ground and it was Dr. Nichol who induced the Rotary club to buy the lots and build Rotary park.

Today under the tender nursing and guiding genius of GOOD PEOPLE Nichol, this spot has become one of beauteous environment with the roses in bloom and the various shrubs and flowers giving out their inviting fragrance during the blossoming season.

At the Rotary club meeting Wednesday there was shown for the first time a bronze plaque designed by Mr. Nichol which portrays the Rotary emblem with the old fashioned sun dial in the center. This emblem, as soon as weather permits, will be raised on one of the stone piers at the east end of Rotary park.

It was planned to have this done before Mr. Nichol removes next week, but it could not be done now. This will stand as a memorial to his work and its permanency in a material way just as the people whom he has touched with his full life and rightful living will ever be monuments of his work in the spiritual realm.

Mr. C. R. Nichol is truly a great man and has performed a great and useful work in his life. This writer reminisced

a few weeks back on our acquaintance with him, though it was more of a passing acquaintance down in Hood county. Texas, where we lived as a boy. We said then that, as a lad, we admired him even though he was carrying the opposite side of religious argument. Truly C. R. Nichol is a great and good man and his removal is a distinct loss to any city or community, but there is consolation in the thought that he is moving into a broader and larger field of activity where his influence for righteous living can be felt by a greater number.

Perhaps it is best for the world that he move on out where, for the remainder of his years he can do even greater good in the work of his choosing."

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CHAPTER XVI

GOD'S WOMAN

During the ten years in Seminole, sandwiched between varied interests another book was added to his growing list. Orally or in writing he never conceals God's Truths. This enables him to remain widely honored and beloved. Prominent in the ministry and writing he was the first to boldly affix his signature to a book which so frankly treats on the subject of woman's role in the home, congregation, business and social world. Doubtless no book written by a member of the church has stimulated so much fruitful discussion as has "God's Woman." The treatise contains a methodical exposition of woman's sphere, not as a "clinging vine," but as a heroine, wife, helper, mother and Queen.

Some women of the Bible are vividly portrayed, Miriam, Moses' sister, who was dispatched to find a nurse for him, her goodness and her failures are told, Ex. 15:20.

Deborah, the prophetess who taught Barak his duty, and insisted that he perform it, assuring him that God would be with him. In teaching and encouraging him, she became his "helper," Judges 4:4-14, 5-7.

Huldah, who taught the high priest and the men who accompanied him, also the king to whom she sent word. Jehovah inspired Huldah to do the teaching. These men sought information at her hands, and she gave it. II Chr. 34.

Anna, a prophetess, who lifted up her voice and published throughout Jerusalem that the Saviour had been born. Ex. 13:2; Lk. 2:36.

Phoebe, was a deaconess in the church at Cenchrea. Rom. 16:1-12, Phil. 4:2-3, I Tim. 5:9-10.

Priscilla, who with her husband entertained Paul in their home for eighteen months, and after his departure contacted a preacher named Apollos, an eloquent, zealous man. Soon it was detected that he knew only the baptism of John the

Baptist, they took him unto themselves and taught him "the way of the Lord more perfectly." (Acts 18:24-26). Priscilla had part in teaching this man, and did so without usurping authority over him, or her husband—though her husband was present.

Is it not true in many homes today the wife is better prepared to teach God's Word than is the husband? Many are doing just that, yet all the while they are in subjection to their husbands.

When the pioneer Paul preached at Philippi women were first to become Christians. He accepted Lydia's invitation to enter her house as a guest. Acts 16. Paul was not unmindful of woman's work there, and after his departure, in a letter to the church of Christ at Philippi he expressed the desire that the women who had labored with him in the gospel be supplied with needed things, (Phil. 4:3.) How these women helped is not known; but it is known that great is the field and unnumbered are the opportunities for woman's work in the Kingdom of God.

Philip had four virgin daughters who prophesied. (Acts 21:9.) Again, there is no record of whom or what these four women, daughters of the evangelist Philip, taught. We do know that Huldah, the prophetess, taught a group of men without usurping authority over them; and women today can teach men, all the while being in subjection to man; thereby having God's stamp of approval on the work they are doing.

Other subjects treated in this book are: Women to Work, The Dress of Women, Custom, Subjection, Subjection in the Home, Some Examples of Subjection, The Deaconess and Teaching.

Every member of the church should acquaint himself with the truths taught in this book. Especially, is it needful that the more earnest heed be given to what the Bible teaches in regard to the qualifications and work of the women, not the theories of man, but Bible truths, Bible interpreta-

tions. Surely those who love the Lord and are anxious to see his cause prosper, and function in a righteous way are eager to learn and do as commanded.

How often have you been humiliated when coming to a baptismal service for some woman, to find that in addition to her being improperly clothed for the rite, she was unattended by any sister of the congregation, in making preparation for the baptism. Yes, numbers would have been glad to have served; but each thought "Sister Blank" would assist. Surely no one feels such should be an elder or deacon's work. Women should be definitely appointed to such work in every congregation. Until congregations awaken to the need of appointing "Sister Phoebe, Sister Priscilla, and Sister Dorcas" to assist where needed there are numberless missions of mercy which will continue to be labeled: "Work which should be done."

"They shall all be taught." Leaders in different activities must be trained. Different kinds of work require different types of training. Paul in I Cor. 12:14-25 confirms such classification. Attainments make different classes. The "Milk-drinkers" and "Meat-eaters" did not cease with the Corinthian congregation.

Some contend that women cannot teach in a church assembly. "Women keep silent in the church, for they are not suffered to teach." I Cor. 14-34; I Tim. 2:12. "Aged Women" are to prepare themselves to "teach the younger women." (Tit. 2:3, 4.) If these "Aged women" cannot teach in the church, they must teach elsewhere, which will necessitate a class, a meeting other than the Lord's Day assembly. Read I Tim. 2:8-14. Women are not to usurp authority over men in teaching or in any other work. The elders of the church should direct all activities of the church. No doubt Jezebel was in defiance of the elders at Thyatira, for which she was severely denounced. Rev. 2.

The lame contention that to the home belongs full responsibility of teaching and training the child until Christian age, is founded upon a faulty interpretation of Paul's

admonition to parents to bring up their children "in the nurture and admonition of the Lord." (Eph. 6:4.) If the church cannot begin its work until personal responsibility begins, then home responsibility must end where church responsibility begins. The terms must be equal. Surely the man believed this dogma when he said: "I would rather my boy go fishing on Sunday than to a Sunday School." There is no barrier between the church and home except the one the inmates of the home erect.

The church must carry on; and to function properly there must be elders and deacons doing the work assigned them. As there was need for woman's help in the early days of the church, so there is now.

The World does not need a "Twentieth Century Church," but there is dire need for the church of the first century, the New Testament church to function in the twentieth century.

Evangelist Floyd Decker in discussing the contents of the book said: "There are some who are not in full agreement with all taught in God's Woman, but agreement is unanimous that C. R. Nichol is God's Man."

CHAPTER XVII

RECOGNITION BY ABILENE CHRISTIAN COLLEGE

While living in Seminole, Oklahoma, the degree of Doctor of Laws was conferred upon Brother Nichol by Abilene Christian College. James F. Cox, President of the College made the conferring speech as follows:

"Mr. Charles Ready Nichol, in recognition of the distinctive service which you have rendered to humanity in your scholarly research in the field of religion, and upon the unanimous recommendation of the board of trustees of the faculty of Abilene Christian College, it is now my great honor and esteemed privilege to confer upon you the honorary degree of **Doctor Of Laws**.

Teaching God's Word to others is the greatest service one can render to his fellows. Some of the results of your labor, study and research, Sir, have been given to humanity in printed form. These have already assisted many people to get a better knowledge of the Bible and it is my opinion that these writings of yours will help many others in future years.

Your efforts in the field of polemics and in the ministry of the Word, orally and in print, have been invaluable to the church, and for this teaching service of years, Abilene Christian College is profoundly grateful.

It is our prayer that you may be spared to us many more years for active service in the Vineyard of our great Master teacher, the Lord Jesus Christ, to the end that his great Command, "Go ye, therefore, and teach all nations," may be more effectively carried out.

The Parchment I hand you now, is properly signed and sealed, by the authorities of Abilene Christian College and entitles you to all the honors, rights and privileges of the honorary degree Doctor of Laws."

Signed, James F. Cox,

President, Abilene Christian College

May 27, 1940.

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CHAPTER XVIII

GEORGE PEPPERDINE COLLEGE INSTRUCTOR SENIOR BIBLE

In 1944 Brother Nichol went from Seminole, Oklahoma, to Los Angeles, California, where he taught Senior Bible classes in George Pepperdine College. During this time he also preached for the Vermont Avenue church of Christ, the congregation where many of the students and faculty attend worship.

The theme of Brother Nichol's teaching in George Pepperdine was the same as that in Harding, Abilene and Thorp Springs Colleges; to prepare men and women for greater usefulness in life, not the term education as commonly referred to by man but mental acquisition which would train in the field of service.

Worldly wisdom does not enable one to know God. A Master of Arts Degree was not the star to which C. R. Nichol would direct his students; but rather he sought to guide them in their intellectual pursuits, to drink deeply at the fountain of divine revelation. Whatever man's vocation, he by the teaching of the Christ hoped to mold character as useful citizens who would be forever faithful in contributing to uplifting of humanity.

Daily he stressed the saving power of the gospel of Christ and that it must be preached; that Christ's church is his spiritual body; that all members of his body are citizens of God's kingdom and as such must honor the king in all walks of life. Much emphasis were given to preparation to meet the infidel, the scoffer, and teachers of false religion.

The bond between Brother Nichol and the students was close. One lady in referring to her work said: "Because I am deeply aware of the greatness of divinity and the smallness of humanity, I realized the blessing of having a man matured in years and wisdom to guide the faltering, blundering steps

of youth. It was ever a refreshing pleasure to see him and Sister Nichol walking down the campus. What dignity it added to Pepperdine to see him reverently seated in chapel. The little red rose in his lapel and his snow white head held high."

Another has this to report: "I received much helpful material that will be advantageous in preaching the gospel. It is impossible to state in words what he meant to me during the short time I was privileged to meet his classes, not only the good from class instruction; but an inspiration to associate with him and receive his words of wisdom." A lasting impression with this man is, that Brother Nichol was ever, sincerely teaching the Bible and not some theory or view to which one may subscribe.

He was much displeased by reason of lack of discipline in the college, and protested, but to no avail. Conditions worsened and he again protested. Then the congregation selected a group of elders and deacons who did not possess the Bible qualifications for the work as prescribed by the Bible. He talked with them, but those selected declared they would serve. One of them said that he knew he did not possess the qualifications. Most of the selected ones were connected with the college, and had been for some months, the ones who were directing the church work. In such, Brother Nichol saw the college running the church, and the total disregard for the teachings of the Bible.

Occasion never makes a man frail but always shows what he is. He strives to be patient with the defects and infirmities of others; but never fails to make himself crystal clear where the Word of God is involved, for is it not true that no man without the Word understandeth or judgeth rightly. Guided by a deep and sincere faith in God through the courage of his heart his resignation was delivered at the church the day the new elders and deacons were appointed, immediately after he had preached a sermon on "Qualifications of Elders and Deacons." He also resigned as a teacher in

the college. He was asked to remain till the close of school in June; but declined to do so. At the insistence of his students he remained until the end of the winter term.

From Pepperdine College he returned to Clifton, Texas and again entered the evangelistic field, in which work he is more than busy, with an occasional debate, special lecture or other important event, there is little time for relaxation or slowing down.

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Group baptized by C. R. Nichol near Amory, Mississippi. A "Mission" Debate after which a 10 days' meeting was held resulting in 53 baptisms and the establishment of the church. For six days' debate and ten days' meeting Brother Nichol was given five dollars.



Present meeting house at Christian Chapel near Amory, Mississippi. There was not a Church of Christ near there when C. R. Nichol debated there October, 1904. More than 1,000 persons have been baptized there since the establishment of the church following the debate with Mr. Thurston, a Seven Day Adventist.

CHAPTER XIX

BOLLISM EXPOSED

Brother Nichol is not immune to exposing error among his own brethren; nor can he forbear to show his anger for those who wrest the Scriptures. His service to Jehovah, in all things, matters of teaching and worship, is in accordance with the "Written Word." With a zealous spirit he speaks boldly and spares none. For more than half a century he has been a faithful "Watchman on the Wall" and a "Guardian of the Gate."

When R. H. Boll began teaching this before used "Ism," Brother Nichol challenged him for debate. This was years ago when both were staff writers at the same time, for Joe S. Warlick's paper, the Gospel Guide, Never has Boll attempted to cross swords with Nichol in defense of the theory he falsely claims to have discovered. Though many are anxious that such meeting take place, and Nichol is ready and willing.

To better acquaint you with "Bollism" a short resume is given.

Boll is not the founder of Bollism. Strictly speaking there is no such "Ism." There is something before the public which is called "Bollism." What is it? The odds in favor of your learning depend upon the time, the year, in which you are interested. In the days of Dr. Oatman call it "Christadelphianism." But that does not answer fully for his disciples were called "Oatmanites." So, if one calls for "Oatmanite" he gets a "Christadelphian." If he calls for a "Christadelphian" he gets a "Bradleyite." If he calls for a "Bradleyite" he gets a "Premillennialist." Here's the explanation. They are all the same "Ism" clothed differently. It was said that Dr. Thomas imported Christadelphianism from England during the days of Alexander Campbell. While in transit he changed its suit, ironed out the wrinkles, so to speak, and reached the States

with a new dressed "Ism." Dr. Oatman bought a new outfit and tried desperately to convince U. S. citizens that it was the same suit it left England with. Then Boll got on the band-wagon, with the "cleaning act" and came out with what he claims a different suit altogether. For awhile some folks believed his claim. He might have fooled others except for C. R. Nichol, who discovered his false deception. He and R. L. Whiteside were the first Texas preachers who accepted the challenge of Premillennialism invasion of Texas. Their fight against this false doctrine brought the anathema of many down on them declaring Brother Boll was too great and good to teach error. (Foy E. Wallace, Jr. did much to uproot "Boll" doctrine. The Wallace-Neal Debate is a superb publication and doubtless will be used in days to come.) Brother C. E. Wooldridge was one of the first men in Texas to lift his voice in opposition to the doctrine of R. H. Boll.

Nichol's scathing two years review of Boll's theories, which was carried in the Gospel Advocate is the "Handwriting on the Wall" sealing the destiny of Bollism. The review would likely be the fullest and best to be had. Many are insisting that it be put into book form. It merits a place in the literature of the church of Christ for the protection of generations yet to come. By all means this should be made available for use since this doctrine is now causing much trouble among the churches.

There is not one solitary blessing to be had through or by Boll's theory, that cannot be had without it. Boll himself will not make any effort to show that the man who accepts the theory in its fullest has the least advantage over the man who spurns, rejects, and defies it on its every turn of the way.

The first edition of his latest work, "The Possibility of Apostasy" came from the press in November 1951. In announcing this publication, The Gospel Advocate carries the following, January 24, 1952:

"THE POSSIBILITY OF APOSTASY"

"This is the title of the latest volume from the trenchant pen of C. R. Nichol. We know of no one better prepared, by long years of study, preaching and debating, to write such a book than Brother Nichol.

The contents of this volume are divided into twenty-four chapters. Each of these is devoted to some particular phase of the subject. The Bible student will find this book most interesting and profitable; the debater will find it to be a veritable arsenal. It is an atom bomb in the ranks of error. It is a monumental contribution to Christian literature."

Evangelist Warren E. Starnes says: "It is an excellent piece of workmanship characteristic of the pen I have followed for years. It is clear, concise, and altogether trustworthy as a complete, positive defense against the negative doctrine of impossibility of apostasy, which doctrine has neither facts nor documents to support its claims.

This work is to be commended to all gospel preachers old and young; also to all Christians everywhere, because of the arguments and admonitions against the trends and tendencies of today. It is an "instrument board" reading from the chartered plane of eternal truth. It is a perfect barometer, which not only indicate the rise of the storm, but points out a safe retreat from its destruction.

Let all preachers, all Christians who would have the clouds of denominationalism, from spiritual wickedness in high places, the clouds of every wind of doctrine which drapes around the shoulders of high-sounding error be removed. There is a barometer which does more than warn of clouds and storms. It shows the way out of the darkness and out of the storm. Such is C. R. Nichol's book, "The Possibility of Apostasy."

G. H. P. Showalter, Editor of the Firm Foundation says:

"The Possibility of Apostasy, by C. R. Nichol is a wonderful book, and invaluable addition to the literature of the churches of Christ. The more carefully it is studied, the more intensely

it is appreciated. C. R. Nichol has done the cause of Christ a great service in his careful and studious preparation of this great work. As a debater, writer and gospel preacher, C. R. Nichol is well qualified to do and has done a work that is invaluable on this subject. My deliberate and matured recommendation is that every gospel preacher in the land should have a copy in his library."

CHAPTER XX

OTHER DEBATES

Brother Nichol says: "I have never taken a position in debate, or advanced one thought in preaching that I do not believe. I have engaged in more than 300 oral debates and never have I quoted one single word from either Thomas Campbell or Alexander Campbell in debates or in my writings. Why should I? Neither of them is authority with me in matters pertaining to religion. Neither of them was recognized as world historian or lexicographer.

In religion the Bible is sole authority with me. I am unable to understand why some of my brethren have placed at the masthead, or in some place connected with the name of the paper they publish, a statement quoted from Thomas Campbell.

Is it not possible to find in the Bible a statement which will convey to the readers, that for which we propose to contend? If 'Yes/ why not use the quotation from the Bible, rather than a quotation from an uninspired man?

I read from the inspired record: 'If any man speak, let him speak as the oracles of God! Thinkest thou that one can improve on such statement. Could one have as a slogan a few words which so completely covers that for which the people of God should stand? Why use the words of an uninspired man?"

It has been said of Brother Nichol by those who have heard him often in debate, "He never fails to present what the Bible teaches." He does not feel he has treated an audience fairly when he shows that the position of the opponent is not true, unless he presents the truth from the Bible. He does know, according to rules of debate, his obligation in the negative, is to show the position of the opponent untrue. But when debating Bible subjects he holds that he must present the truth if he carries out his responsibility to his audience.

His efforts have ever been to teach the truth in the most impressive way possible. No man has ever pointed out where he has misrepresented him in a debate.

DEBATE WITH AN INFIDEL

When Brother Nichol was a young man, twenty-three years, to be exact, he had a rather unique experience. The community adjoining his home town had a number of men who called themselves "Infidels." Like others who lack religious faith, they greatly desired to destroy the faith of their neighbors and friends. To further their desire they brought to the little town of Clifton, Texas, many lecturers who proclaimed their disbelief in the Bible, and sought to show numerous discrepancies in its teaching. One of their greatest proclaimers was a Mr. Remsberg.

The churches in the town grew tired of so much bombast; but like most of us wanted the other fellow to attend to the aggressor. Some years previous, Dr. Berry, a Presbyterian minister, had asked from the audience a number of questions and Mr. Remsberg openly ridiculed him, leaving him a humiliated inquisitor.

Finally a debate was arranged between Mr. Remsberg and C. R. Nichol. 'Twas then the denominations truly were in a state of uneasiness. "What! Let a young man, untried, stand before a man in his prime, one who has been before the public for many years, denouncing the Bible? The cause of Christianity will never recover from such a beating as it will take if such meeting is allowed."

However, young Nichol's people knew him, had faith in him, and his ability. The debate was held in the church of Christ meeting house. At the first session scarcely a person who held views with Mr. Remsberg was absent. They swelled the "Amen Corner" to running over, crowding out the leaders of the congregation. When a belated member arrived he was audibly invited to come join them and see the young lad get a good beating. The second session the "Amen Cor-

ner" had become uncomfortably warm and by the concluding session few if any of Mr. Remsberg's followers, were to be seen in the audience. He was practically deserted though he had tried very hard.

The most lubricous thing of the entire affair came after the debate closed. Those who had so feared a young man taking over the giant task came around saying: "We licked 'em, didn't we, Brother Nichol."—The aftermath has been most enlightening. From that date forward, nigh fifty years, not one single lecture against the Bible and its teaching has been given in Clifton, Texas.

NICHOL-POINDEXTER DEBATES

Members of the Church at Morales, Texas requested that C. R. Nichol be engaged for this debate. Through a Brother McGary the arrangements were made. Reaching the place designated Nichol found only one member of the church; but there were numbers of Baptist and Methodist. He stayed in the home of this member, some eight miles from the meeting place. Community dinners were served at the building each day.

There was much disputing among the Baptist and Methodist relative to their creeds versus the Bible as taught by "Mr. Nichol." At times the discussions reached uncomfortable temperatures and referees were needed to help keep an even keel between the disputants.

During the afternoon session Mr. Poindexter said: "Mk. 16:9-20, is no more Bible than Ayers Almanac."

Mr. Nichol wrote the statement and ask that Poindexter sign it. Then he added: "There has never been a question with scholars, about the inspiration of the verses; that they are the word of God has never been questioned; but now a pretender who does not know what Bible critics were discussing, claims it is not Scripture, when truly the only question is Mid Mark write these words or were they written by some other?' That Sir is the only question involved."

Poindexter's Bible was borrowed, holding it he said: "Do you believe this Book from cover to cover?"

The reply: "I certainly do."

Nichol opened the Book at Mark 16:9-20, "Do you believe these verses to be God's word?"

Poindexter again replied, "I do not!"

Nichol laid the Bible on the table and with his pocket knife cut from verse nine through verse twenty, with not a word spoken. When Poindexter discovered him cutting his Bible he inquired: "What are you doing?"

"I am trying to make the Book so you would be telling the truth when you hold it before this audience and declare that you believe it."

Poindexter complained that Nichol had mutilated his Bible but refused to accept pay and allow Nichol to keep it.

Whether Nichol was justified in cutting the Bible may be questionable, but he drove to the hearts of the people the fact that Poindexter had denied a portion of God's word. For the remainder of the debate Nichol would press on him Scriptures not in harmony with Baptist doctrine and inquire: "Mr. Poindexter is that Scripture or is it like the Almanac?"

Later a debate was held between the two men in Eustace, Texas. Poindexter was on hand when Nichol arrived and had on display an over-size chart, some 60 feet in length. The people were reading from it when Nichol entered the building-Opening the debate Nichol defined his proposition turned and began reviewing the chart, to which Poindexter registered objections, saying that he had not introduced the chart,

"Indeed" said Nichol, "What do you call it, the people were reading, I am reading it and pointing out error, false doctrine which you were saying you would prove, when I entered the building, is that not an introduction?"

Nichol's expose was so effective the chart was not referred to one time during Poindexter's morning speech and

at noon it was taken down and was not displayed again during the debate.

NICHOL-BOGARD DEBATES

The first time Nichol met Ben M. Bogard in debate, was in Millport, Alabama where Nichol had conducted a most successful series of meetings. The public school had dismissed daily and attended the morning services, in a body.

Baptists were not happy with the results and challenged for a debate. Mr. Nichol accepted and a Methodist minister was Chairman Moderator.

Mr. Bogard was so disrespectful and was ruled against so often he demanded that the chairman, Mr. Roy, resign. This he refused to do unless Mr. Nichol also made such request.

When Bogard refused to further debate, with Roy as moderator, Nichol said: "I am pleased with the ruling of the moderator on every count, but since Mr. Bogard refuses to continue with Mr. Roy as Chairman, I ask that the Chairman resign that this debate may continue and the people present may hear the truth."

The debate resumed, Mr. Bogard misread McGarvey in his commentary on Acts. Nichol's time to speak, Bogard's book was borrowed and the passage read correctly. He then castigated Bogard for misreading the passage. Bogard turned away. Nichol placed the book directly before his face and said: "Watch as I read it correctly."

With clenched fist Bogard knocked the book from Nichol's hand. It fell to the floor some ten feet away, his thumb nail cutting Nichol's finger with the stroke.

Nichol immediately wiped the blood from his finger, displayed the bloody handkerchief, again wiped the bleeding finger saying: "Christians are not noted for physical combat, but they are as brave as lions, they can die without flinching. I am rejoiced that my opponent did not strike me in the face. I regret that he is angry, or was it Sir, only a lover's pat? Do you think you can advance Baptist doctrine by displaying

your temper and wounding me physically?"

Mr. Bogard's interpretation of these Scriptures is rather amusing. "If the righteous man turneth away from his righteousness and doeth according to all that the wicked man doeth he shall surely die," but it should be noted it is the things that the man does, becomes wicked and dies because of punishment by legal authorities of the country in which he lives. It is death at the hands of the law. It is a physical death only."

Mr. Nichol replied: "The man becomes so wicked it is legally decided he is not a desirable citizen on earth, he must pay the penalty of death; but he is quite good enough for heaven declare the Baptist. Too mean to live on earth, kill him and God will take him to heaven. A wonderful place it must be according to Baptist teaching."

The second debate between these opponents was in Arkansas. Mr. Bogard opened the debate, and made some charges which reflected on the church and its teachings as well as the conduct of some of its members. Matters which in no way pertained to the subject of debate.

In the speech following, as one would expect, Nichol— after addressing the moderators and audience, turned to Mr. Bogard and said: "The statements you have made about my brethren are wholly untrue. You have stated that which are lies. You know it is untrue; you are guilty of peddling lies. You know such things have no bearing on this debate; but it is an effort on your part to blacken the church in the thinking of people here who do not know my brethren. I demand that you retract the statements you have made or else present proof. I do not propose to pass it unnoticed when you lie on my brethren. The correction must be made, and that now and here."

Mr. Bogard replied: "I have been told these things and do not know if they are true."

Mr. Nichol: "Then you have been repeating a lie, the men who told you are liars if they said such were true. If your

doctrine is true, if one has your brand of religion he can lie but he will go to heaven just the same. He can't be lost. The doctrine is as black as the lies you have peddled here this morning, in the first speech of this debate. My Bible teaches the soul that sinneth it shall die. Ezek. 18:4. Lying being a sin—a child of the devil Jno. 8:44, Acts 5:3."

In the third debate between Nichol and Bogard weather was disagreeable and but few were in attendance. Neither of the debaters had a moderator. Bogard called the house to order and said, "This debate will be like one you have never heard. Mr. Nichol, my opponent, is to be my moderator." Mr. Nichol interrupted with: "Mr. Bogard, will you moderate for me?"

"That is what I would like to do," said Mr. Bogard, and so it was arranged.

During one of the speeches Mr. Bogard referred to Mr. Nichol as a Campbellite, he was immediately called to order by Mr. Nichol; saying "that Mr. Nichol disclaimed being a Campbellite and an apology was due," and was made by Mr. Bogard.

Later in the debate Mr. Nichol said the interpretation Mr. Bogard placed on a passage of Scripture was a willful perversion of the Scripture.

Mr. Bogard objected, saying: "To accuse a man of wilfully perverting the Scripture is saying he is dishonest."

A possessor of quick thought, Mr. Nichol said, "I beg your pardon Sir, you are ignorant of the meaning of the Scripture."

In still another debate, Mr. Bogard said: "It is possible for a child of God to wander away in sin; but he cannot die while in sin, God's mercy will bring him back before he dies." He then made reference to a man who was converted to the Lord, and later became a drunkard; but God would not let him die while living a drunkard's life. He then ask a man in the audience if this were not true of his own father. The man declared that it was.

When Mr. Nichol occupied the speaker's stand he turned to the man, saying: "Did you wish your father to die?" "No," was the reply.

"Do you wish your father were alive and with you at this moment?"

"Yes," was his ready answer.

Then said Nichol, "Why did you not keep your father drunk and away from God, in sin, for God would not let him die in sin, says Mr. Bogard. A sure way to remain on earth, according to Mr. Bogard, is to get his kind of religion, your kind, and the kind your father had, then get mean, sinful and corrupt, and God will not let you die while in this sinful condition."

An amusing incident, yet shows the frankness of some men's convictions. Nichol debated with Bogard in Dodsonville, Texas. Robert, Brother Nichol's brother, who lived in Altus, Oklahoma, attended the last day of debate. The three men left Dodsonville, on the same train following the close of the debate.

Nichol and his brother Robert were seated and talking, when Bogard joined them. In the conversation Mr. Bogard asked Robert: "Is this the first time you have heard your brother in debate?" "Yes," was his reply.

"What do you think of the debate?" Robert hesitated a moment and said that he heard only a part of the controversy, only today; but it appeared to me that you fell far short in defending your doctrine, that in every turn you were completely routed; that brother whipped you." Bogard replied, "He got me down in the first speech, and never allowed me to get up. He whipped me, poured sand in my eyes and gouged with his thumb. I got off on the wrong foot this morning and could never get my bearings again; but it is not always that way. Sometimes I whip your brother until I get sorry for him."

Robert answered, "You may do just that but today was certainly not one of the times."

On one occasion Mr. Bogard was having difficulty trying to arrange propositions for a debate with a member of the church, finally he said: "I am willing for C. R. Nichol to write the proposition for me to affirm. I will affirm the proposition just as he writes it no change in the wording." Nichol wrote the propositions and Bogard affirmed them in debate. Bogard always had a very high regard for Nichol's honesty and had no hesitation in expressing it.

Bogard was scheduled to debate with a Jehovah Witness. He wrote Nichol asking that he send him needed material to be used in the debate. He had not debated with the sect. Nichol had met them in debate a number of times and had also reviewed their doctrine in the Gospel Advocate. Bogard's request was granted.

During one debate between Nichol and Bogard it was necessary that Bogard leave before Nichol's closing speech. Bogard said: "I regret that I cannot hear Mr. Nichol's last speech; but I have no misgivings. He will in no way misrepresent me, or Baptist doctrine. Mr. Nichol is a Christian in spite of some false doctrines he teaches and with all he is a gentleman, with that sense of honor which belongs to every gentleman. He will always do the right thing and I expect to meet him in heaven when our work is done." When speaking of Nichol's ability Mr. Bogard said: "I have never taken Mr. Nichol by surprise in an argument; nor have I ever seen him at a loss as to how to proceed. He is always prepared."

In a debate with a Mr. Clark, Baptist, it was plainly shown that he was not the big news in the performance. Clark was ungracious, unkind and ugly, saying more mean things about the members of the church than any man with whom Brother Nichol ever debated. He gave little thought to the subject to be debated but was an ardent devotee to quoting hear-says.

After spending much time in preliminaries and other useless wanderings he launched out on the shortcomings of the group with whom Mr. Nichol was identified. Among other

things said: "These people, Nichol's brethren, are not good citizens, are not desirable people to have near you by no one are they counted good neighbors. Were you to scrape the bottomless pit of hell with a fine-tooth comb you could not find half as mean as the preachers in the Campbellite church."

Brother Nichol replied: "I am a stranger here, do not know the people in this community, have met only three men who live here. But present for this debate are many people, members of the Baptist church, who live here and know if your statements are true. I do not. My brethren may be as bad as Mr. Clark says they are. I am willing that the Baptist here testify about my brethren. My business here is not to discuss the character of the members of the Baptist church; but to teach them, and all here, the truth, to show all present that the peculiar doctrine of the Baptist church is not true."

Clark had written a tract called "Campbellite Catechism," in which were numerous questions. In one speech he read 78 of the questions and demanded that Mr. Nichol answer them in writing. The questions were numbered consecutively from 1 through 78. Nichol numbered his answers accordingly, and read. Clark was much displeased and demanded that his questions be read in order with the answers.

When refused the ruling of the moderator was requested, Mr. Nichol stepped over to his moderator and said: "Rule that I must read his questions in order with my answers."

Turning to the audience he said: "I have requested my moderator to rule that I read the questions and my answers. In the morning I will demand that Mr. Clark read my entire speech and answer the arguments." Immediately Clark withdrew his demand that his questions be read.

DEBATE WITH SEVEN DAY ADVENTIST

M. T. Barksdale was a farmer who did much preaching and great good. He moved from Alabama to Mississippi, and

learned there was not a church of Christ near Smithville. Immediately upon reaching there he began with the help of his children and sons-in-law to build a meeting house where he and his house could meet for worship, and others could be taught.

From some miles distance a Methodist came for services one Sunday. At the close of meeting he asked Mr. Barksdale to come to his home and preach, telling him that the religious groups there were Methodist, Baptist, and Seven Day Adventists, and that the Adventist were bold in their challenges and others of the religious groups were afraid of them. Mr. Barksdale went to the community and preached for them; announced he would return the next month for services.

The Adventist Minister asked if he might preach at the same service on the same subject: "The Two Covenants." It was agreed; but when the day for services came the Adventists had Mr. Thurston, the President of the Seven Day Adventist work in Mississippi, to preach in place of their local preacher.

Barksdale protested saying: "I am a farmer and teach the Bible as best I can. The man who requested to preach spends full time preaching, I feel that he should do as he promised." The audience agreed with him and the local man preached, after which he challenged Barksdale for a debate, with Mr. Thurston. He declined but agreed to get a man who would debate with him.

He wrote C. R. Nichol giving detailed information saying there was not a member of the church in the entire community, so far as he knew; but he thought it an opportunity to do great good. He would pay \$5.00, and other than that he could not assure of other pay. Brother Nichol went for the debate.

Mr. Thurston was a gentleman throughout the debate, but was weak in debating. Often he became too confused to use his allotted time for his address. On one occasion he

spoke 14 minutes and took a seat. A woman of the Adventist faith asked to use the rest of his time. Coming to the platform, she was unable to find the first passage of Scripture she wished to use and tried to quote it. Her confusion was obvious. Nichol gave her his open Bible telling her the chapter and verse. She talked only a few minutes and took a seat. With that the debate ended.

Before the audience was dismissed Nichol said to Mr. Barksdale: "I am due in Tennessee for a meeting; but I am persuaded that good can be done here. Can we secure a place in which to preach?" A nearby school house was opened to them and a meeting of one week's duration followed, which resulted in 53 baptisms and the establishment of the church at Christian Chapel, near Amory in Itawamby County, Mississippi.

One year later Nichol was called to meet a Mr. Bolin, a Stumblingtoner, near Smithville, Mississippi. Closing the first day's debate Mr. Bolin announced that he would not be there longer that he was going to Tennessee on the following day.

Next morning a Methodist telephoned Nichol that Bolin was to speak near Tupelo, Mississippi, that night and was boasting that he had defeated Nichol in debate and was eager to meet him again. Nichol with a group of men pursued in a two-horse wagon. With closing announcement that he would preach the following night, he discovered Nichol, and inquired "How long have you been present?" "An hour" was the answer. Bolin dismissed the audience. Nichol arose and asked the audience to be seated; he wished to preach the gospel to them. For forty-five minutes he preached unto them Jesus, announced he would again speak the following night after Mr. Bolin spoke. Mr. Bolin replied, "I will not be here." He was not heard again in that community.

A Mr. Cramer was next engaged to defend the faith of the Stumblingtoners at Smithville, and Nichol was called for debate. Mr. Cramer was a man of some ability but the doc-



David Lipscomb and James Harding, founders of Nashville Bible School, now Lipscomb College.



C. R. Nichol

Bible Instructor, Graduate Study, George Pepperdine College, and Minister, Vermont Avenue Church of Christ. Los Angeles. California. 1944.



C. R. Nichol—Golfer

Los Angeles, California, 1944. The day he defeated Lord Byron Nelson, who is a faithful member of the church.

trine he taught was so far removed from the truth he was as a child contending with Nichol. The debate was the death warrant for the Stumblingstoners in Smithville. Only a memory remains with the older people. Other debates which Brother Nichol conducted in Amory were Nichol-Martin, Nichol-Hensler, and Nichol-Bogard.

The Baptists were conducting a tent meeting. Mr. Martin was preaching. Following a sermon on Apostasy, (Impossibility of), his singer boldly said "I challenge any man to meet the issue, it can't be done." Some present did not concur in his thinking, accepted his challenge and called Brother Nichol for the job. Upon Nichol's arrival Martin tried to back down but could not do so and save face.

Still hoping to defend their cause, in 1933 the Baptist church near Christian Chapel called Ben M. Bogard for four days' debate with Brother Nichol. In the closing speech Brother Nichol would refer to his arguments made on Mat. 16:18, "Thou art Peter and upon this rock I will build my church," and then ask the audience, "What is Mr. Bogard's reply?" The Justice of the Peace spoke out saying, "He has not replied." The Justice of Peace was a Baptist.

The Baptist called the Christians "Nicholites" declaring emphatically he was the only man they had who could meet them in debate. Brother Nichol advised they have some other Evangelist. John C. White was called for a meeting. It was a successful meeting with several baptisms. Again they challenged for debate and Evangelist Joe S. Warlick met the aggressor.

Brother Marshall L. Little in telling of this work says: "I believe the debating with the sects in this section is over. I think they have learned it is useless to fight the Truth. Should they decide they are interested in further discussions I would prefer calling C. R. Nichol to any man I know to defend the Truth."

The church now has a meeting house, a splendid building made of brick and concrete blocks, complete with five class-

rooms and baptistry—seating capacity above 400, The work is a direct result of six days' debating and seven days' meeting for which Brother Nichol traveled one thousand miles from home for the monetary remuneration of \$5. Since this debate at Christian Chapel more than 1,000 people have been baptized into Christ.

NICHOL—BERRY DEBATE

Brother Nichol regards Dr. Berry, a Presbyterian minister, as the most scholarly man he ever met in debate. One day of their discussion was worth little to the audience; it consisted almost exclusively of Greek words and their use, other than Scriptures used. The subject discussed was the action of baptism. Dr. Berry admitted immersion is right; that one immersed is baptized Scripturally. Brother Nichol wrote on the Board:

"1. Immersion is right. It is Scriptural baptism—Berry.

"2. That which differs from that which is right cannot be right
for it differs from the right.

"3. Sprinkling or pouring water on a person differs from immersing a person in water and cannot be right, for it differs from that which is right.

"1. I immerse a person in water. The act is baptism. "2. I sprinkle water on a person. The act cannot be baptism for it differs from the act of immersing which is baptism."

Then he said: "There is not a place in the Bible where water, water only, water unmixed with some other element was ever sprinkled or poured on any person by authority of God. Water and oil were mixed, water and ashes were mixed, water and blood were mixed and sprinkled on men by God's authority, but water alone, water unmixed, never!"

After many efforts to set aside the foregoing Dr. Berry said: "Immersion is not right." On being pressed by Brother Nichol's questions, he admitted his church would accept as a member one who had been immersed and count it baptism.

NICHOL-FIELDS DEBATE

This debate was held in Coleman County, Texas. Mr. Fields was a Seven Day Adventist. At the close of the first

day of debate an infidel came to the tent where Brother Nichol was camped, with J. R. Lane, John C. White, and others. After talking for awhile the infidel said: "Brother Nichol, Brother Lane and Brother White have known me for a long time. They know I think you people are right if the Bible is so, but let me tell you, you whipped this man Fields too hard today. You will create sympathy for him if you keep going as you have today. You have him down with sand in his eyes. Let him up, let him walk a little piece, then if you just have to, you can knock him down again. But be careful, the people will sympathize with the underdog if you keep chewing him. All can tell he is not well versed in history or the Bible.

The next day Mr. Fields said, "Mr. Nichol talks like he thought I was green, as green as grass."

Nichol replied, "Mr. Fields, says I talk as though I thought he was green, as green as grass, principally goose-grass."

NICHOL-PARNELL DEBATE

At Sydney, near Comanche, the Nichol-Parnell debate was held. Mr. Parnell was a Seven Day Adventist. He was rather chesty, possessing an air of superiority—one not to be defeated, insisting that the term "The Law" referred to the ten commandments; and we know that he had in mind above all else the "sabbath" observance. Give attention to the following. The Bible says, "Whatsoever things the law saith, it speaketh to them that are under the law." Rom. 3:19. But Paul says more, in speaking to Christians: "We have been delivered from the law." Rom. 7:4. Christians are "not under the law, but under grace." Rom. 6:14. A child of God today is not under the "Old Law" given to the Jews, not under the Law given to the people before God called Abraham; but they are under the Law to Christ, Gal. 6:2, I Cor. 9:21.

NICHOL-BLANTON DEBATE

This debate was held in Texas. Blanton was not well pre-

pared for debate but was long on zeal. Following two nights of well attended debate Nichol conducted a meeting. One evening when speaking to those present he extended his hand to a woman who spit in his hand. He smiled and walked on, making no reference to it.

Some three years later he was again in a meeting there. When he arose to speak a woman walked down the aisle, extended her hand to him, saying: "One time in this building I offered you an insult. I was angry, you had upset the things I believed. I wish now to publicly apologize to you and to all women and to say I am now a member of the church of Christ, having been convinced of the truth in the debate in this building."

NICHOL-NEWMAN DEBATE

Mr. Newman was a Primitive Baptist, who was saying some very ugly things about the church of Christ.

Nichol replying, said: "Mr. Newman, you should not indulge in such ugly statements about the church of Christ, for you have a daughter who is a member of the church of Christ." Mr. Newman's daughter married a man who is a member of the church. Some years after the marriage she became a member of the church of Christ, having been baptized by Brother W. A. Bentley.

Mr. Newman made reply: "Yes, I do have a daughter who is a member of the church of Christ. She had to become a member to live with the man she married. He was so mean to her and continually saying ugly things, that she had to become a member or leave him. But she says, 'She is afraid she has sinned against the Holy Spirit'."

Nichol did not know the man and made reply: "If the man your daughter married is what you say about him he is not fit to live, nor is he fit to die. I think I have less use for such men as you describe him to be than you do."

In a subsequent debate, Mr. Newman was making the same charges against the church. In the interim Nichol had written Brother Bentley what Newman had said about his

daughter's husband; and within a short time had a letter from Brother Bently, who had written the daughter of Newman, telling her what was being said—why she became a member of the church of Christ, etc. The letter she wrote Brother Bentley was in Nicholas pocket.

Again Newman made the statement of how mean his daughter's husband was, and that his daughter had to become a member of the church of Christ" to have peace at home. He then added: "Nichol, you made this statement one time before, and I excused you, for I was persuaded you did not know the facts, but now I have told you, for you to make the same reference as before, I am thinking it's an effort to take an underhanded advantage of me."

In Nichol's next speech he displayed the letter. Read it! The daughter of Mr. Newman said: "No woman has a better husband than I. We are both happy in our home life, as well as in our religious life. I attended the services of the church of Christ with my husband and he took me to the Primitive Baptist place of worship, and never did he say any ugly thing about the Primitive Baptist church. I was convinced by studying my Bible that I was wrong, and became a member of the church of Christ. Anyone who says my husband was mean to me, or fussed at me does not state the truth." Having read the letter Nichol handed it to Mr. Newman, asking: "Mr. Newman, is that the signature of your daughter?"

He replied: "Yes."

"Did she write that letter?"

"It is her handwriting."

This occurred the first day of the debate. Nichol said: "Though she is your daughter, she is my sister in the Lord, and with me an heir of God and joint heir with Christ. It is a pleasure for me to defend her against the false statements of you, her father."

"The next morning Mr. Newman was sick, and the debate was closed by reason of his sickness.

Some years later Brother and Sister Nichol were driving through the town in which Mr. Newman lived. He was recognized by Brother Nichol, who stopped his car and spoke to Mr. Newman. Mr. Newman invited them to his home for lunch. Because of a pressing schedule the invitation was not accepted.

TAYLOR-NICHOL DEBATE

Mr. H. H. Taylor was an outstanding debater in the Missionary Baptist church in Kentucky and Tennessee. Brother W. T. Boaz was called to debate with him a second time, and Mr. Taylor refused, but agreed that Mr. Boaz could select any man he would, and he would debate with him.

Brother Nichol was called to the debate. A second debate was held between Nichol and Taylor. They debated in Belmont, Mississippi. A large number of preachers of the church of Christ were present.

The morning the debate was to begin, Nichol, with Frank Baker, G. A. Dunn, Sr., F. O. Howell, and some others went to a barber shop for some work.

Nichol was being shaved when the barber said: "I have an idea you men are here to attend the debate?"

Brother Dunn, who can ask more questions than any man you have met, made reply. "Yes., we are. Do you know Mr. Taylor and Mr. Nichol?"

"No," was the reply. "I do not know Nichol, but I am sorry for him; no man living can stand before Brother Taylor. He is the greatest man I have ever heard speak. He is a greater orator than William Jennings Bryan, and he knows the Bible like you know you're a. B. C's. I predict Nichol will not stay more than one day."

Dunn inquired: "Do you plan to attend the debate?"

"Yes, I am determined to hear every word, as long as it lasts. I will close my shop in time to get a seat near the front, for the house will not hold the people who will be there each day."

Dunn: "This man Nichol, what do you know about him?"

"I have never seen him, but his brethren say he is a nice man, and a good talker; but it is foolish for any man who believes the doctrine of the church of Christ to try to stand before H. B. Taylor. Mr. Nichol will leave here a wiser man, even though he is defeated, as he surely will be."

Dunn kept the conversation running till the barber had finished shaving Nichol, and then introduced him to the barber.

In Nichol's first speech he said: "Mr. Taylor, I challenge you to name one thing, just one point, peculiar to Missionary Baptist that is true." Thus was thrown into the face of the Baptist this challenge, which as far as can be determined was the first time expressed in such terms. Nichol insisted, begged, cajoled, and challenged Taylor to name only one thing peculiar to Missionary Baptist that is true. Try as hard as he would, Mr. Taylor made no attempt to meet the challenge.

The second morning Dunn said to the group, "Come on boys, let's go down and see the man shave Nichol again." Entering the shop Dunn inquired of the barber: "How did you like the debate yesterday?"

"Well," said the man: "Brother Taylor seems not to be himself; he must have been feeling bad yesterday, but I saw him this morning, and he is feeling fine. I expect he will begin this morning to show what he is on the platform. I tell you he is a great man."

Dunn inquired: "What do you think about Nichol?" (Nichol was by that time in the barber's chair). The barber said: "His mammy did not raise a fool; but we will see a different man in Taylor before this day is passed." The barber did not attend the last session of the debate.

Dunn was moderator for Nichol. A committee waited on Dunn, demanding that he "make Nichol quit challenging Taylor to name one thing peculiar to Baptist that is true."

Dunn said: "I will tell Nichol what you demand, I surely will." He did.

The last words before the close of the debate were: "I challenge Mr. Taylor to name one thing peculiar to Baptists that is true."

Mr. Taylor and his brethren will always remember with bitterness the cost of this debate, for he was completely defeated on every point.

NICHOL-BALLARD DEBATE

C. L. Ballard was a member of the Methodist Episcopal church, South. Nichol met him in six debates. Their first debate was in Dunn, Texas; during the debate there was preaching and a number of people were baptized by Brother Nichol.

In another debate between these two men, Nichol proposed in arranging propositions that he make an affirmation about the weekly observance of the Lord's Supper.

Mr. Ballard replied: "There is no need to discuss that subject. You recall when we were in Lometa, Texas in debate that in the afternoon on Sunday your brethren observed the Lord's Supper, and I was there and had the Lord's Supper. In the Dunn debate there were two Sundays, and each Sunday I was present when your brethren met and communed. Of course it is right, but I do not think it is necessary. I fear that if people observed the supper each Sunday it would become common-place with them, and they would lose sight of what it signifies. I think we should come to the Lord's Supper with deep contrition, reverently, approach the supper with solemn feelings, which possibly we would not do if we observed it each Sunday."

Nichol replied: "May I ask you a rather personal question. How often do you pray?"

Reply: "Three times each day, and most usually many more times, possibly some days I pray fifty times."

Question: "Do you not think we should go to the Father

in prayer with deep contrition, humbly, reverently?"

Answer: "Yes, certainly."

"But you feared that if you had the Lord's Supper each week—one time a week, it would become commonplace. Do you not fear that when you pray at least 21 times each week, and possibly sometimes a hundred times, that praying will become commonplace?" (The Nichol-Ballard debate on Infant Baptism was published).

NICHOL-WHITTAKER DEBATE

In debate with Mr. Whittaker, a Materialist, in which Mr. Whittaker affirmed that "Man is wholly mortal and unconscious from death to the resurrection," Mr. Nichol said in his first negative speech: "If Mr. Whittaker, or any man will find where God, or a man God inspired, said one word about a 'mortal man' I will quit the debate."

Numbers of Mr. Whittaker's disciples grabbed for their Bibles, and Mr. Whittaker turned to his Bible. A number looked to Mr. Nichol with their Bibles open, and finger pointing to a verse.

Mr. Nichol paused, saying: "Mr. Whittaker, if you know where God ever said one word about a 'mortal man' or where a man God inspired ever said one word about a 'mortal man,' will you please read the passage. I see a number of your brethren with their Bibles open, but the matter is open for you. Where is the passage?"

He asked that Mr. Nichol read Job 4:17.

Mr. Nichol replied: "It is not necessary that I open my Bible, the passage reads: 'Shall mortal man be more just than God? Shall a man be more pure than his maker' (Job 4:17)." Mr. Nichol then inquired, "Sir, do you think that is the language of God, or a man God inspired? My dear Sir, that is the language of Eliphaz the Temanite, not the language of God. Eliphaz was not inspired by Jehovah to make any such statement. You should read about the dream of Eliphaz in verses 12-17 in the same chapter. Too, read Job's state-

ment, Job 4:17; 13:4, 'Ye are forgers of lies, ye all are physicians of no value—Will ye speak wickedly for God and talk deceitfully for him?'—" Job's teaching was: "After my skin, even this body, is destroyed, then without my flesh shall I see God." (Job 19:26, Am. Standard Version).

In telling of this debate C. H. Carr, who accompanied Brother Nichol directing the singing in meetings, says: "I would always attend these debates. How I did enjoy them! However, Whittaker was too 'light weight' to be very interesting."

In one debate matters waxed warm, for Nichol had the audience with him. His opponent in desperation trying to make some impression, said: "I will call you counterfeit Nichol," and made reference to Mr. Nichol through the remainder of his speech as "Counterfeit Nichol."

There were reports that the preacher had stolen bacon from a widow in a community not far removed. The audience knew of the accusation but Nichol did not.

C. E. Wooldridge, who was moderating for Nichol said to Nichol: "I have never tried to prompt you but this is one time when I make the venture: Call him Bacon—."

No time for conference with Wooldridge, but knowing his dependability, and sound judgment, Nichol in his speech following said: "The gentleman called me 'pewter Nichol.' Possibly it is a gesture at affection on his part, and if indeed, nicknames are the order he wishes to follow, I will call him 'Bacon—'."

No sooner said than on his feet came the man with whom Nichol was debating, and all over the audience the brethren of the man were on their feet in a whirlwind, crying, "take it back!"

With perfect control Nichol turned to his opponent, saying- "Why did you call me 'pewter Nichol'?"

The reply was given: "Your religion is 'counterfeit'."

Nichol said: "Do you think I called you 'bacon—' because you are so 'pig-headed'?"

CHAPTER XXI

INCIDENTS

A group of preachers asked Nichol, "Since you are a preacher, if you were not preaching for the church of Christ, what would you do?" Reply, "I would go to hell."

* * * *

Brother Nichol and several other men were engaged in conversation when a man joined the group with the intention of telling an insinuating story. He looked in different directions and asked, "Are there any ladies around?" "No," quickly replied Brother Nichol, "but there is a gentleman," and he whisked away as quick as a flash.

* * * *

In a city where Nichol was conducting a series of meetings a gentleman of property, much wealth, died unexpectedly. A group gathered, curious and contradictory, speculation ensued. Foremost with all being, "How much money did he leave?" Nichol coming by, one man remarked, "Brother Nichol, do you know how much money Brother 'Blank' left?" His reply, "Yes, sir! He left every bit of it. Not one penny did he take with him."

* * * *

Nichol has often said, "We preachers like to know the pillars in the church but have little interest cultivating the acquaintance of the sleepers." One morning in the "Amen corner" was a brother sleeping, sleeping while snoring. Brother Nichol aroused him and asked that he hold a pointer. "Lift it high, brother, I wish to make an illustration." The brother lifted it above his head. Nichol turned and continued his sermon. The brother kept awake.

* * * *

When Ready was a small child she would sit on her father's knee and cry when told sad Bible stories; but always

ask for the ones that made her cry. Her aunt, Mrs. N. W. Willett says, "I heard the stories too, but don't remember if I had the same tearful enjoyment,"

* * * *

In the early days of the present century many congregations opposed the use of uninspired literature in the Bible classes.

While conducting a meeting in a rural school house, Brother Nichol picked up an armful of song books, tossed them out the window with: "Away with this man-made uninspired literature. What place has such stuff in the church?"

They saw the inconsistency of opposing lesson helps while approving the use of the other.

* * * *

While in debate with a Baptist at Chaney, Texas, an old lady made faces at Brother Nichol every time he arose to speak.

Several Christians and Baptists noticed it and began to wonder if he had noticed her. It was creating much amusement.

Finally, one day, when he arose, the old lady, as usual, stuck out her lips.

Brother Nichol looked straight in her direction and said, "Sister, you needn't be sticking out your lips at me. I wouldn't kiss you for a million dollars!"

* * * *

While at Pepperdine College, on the campus one day someone said to him, "Brother Nichol, I remember when your hair was coal black."

When the individual had left, Brother Nichol said, "I didn't want to embarrass that person, but my hair was never black."

* * * *

Traveling with J. C. Norman to San Benita, Texas,

arrived at home of Foy E. Wallace, Sr., about 3 a. m., he was given a bed on a screened sleeping porch. The weather was a bit crisp and Nichol had pulled cover closely around his neck.

Tom Edd, youngest child in the Wallace home, came on the sleeping porch after daybreak and seeing Brother Nichol's white head ran to his mother calling, "Mother, Mother, that old white cat is in the bed again."

* * * *

He was baptizing in open water, some 50 feet from shore, had immersed 15 people, as the group started toward dry ground he said: "Sing brethren," and some man began at the chorus of:

"Pull for the shore sailor, pull for the shore; Heed not the rolling wave but bend to the oar; Safe in the lifeboat sailor, cling to self no more; Leave the poor old stranded wreck, and pull for the shore."

* * * *

During the harvest season while assisting the Helm family, a large chicken snake was found coiled underneath a bundle of grain. "Father Helm" having heard of people popping off a snake's head, decided to try his prowess. Seizing it by the tail around and around, over his head, the snake twirled. Suddenly, it slipped from his hands, sailing through the air directly toward the actor. Nichol cried: "Look out Dad!" The snake came down around his neck leaving "Father Helm" a very startled man, and Nichol convulsed with laughter.

* * * *

Conducting a meeting in a place where there was not a congregation, he swept the schoolhouse, lighted the torches, directed the singing, praying, made fire in the stove, etc. One night a man said: "If you wish I will lead the invitation song tonight." This pleased Nichol much. When time came he pealed forth with: "When Jesus no longer I see, sweet sor-

rows, sweet prospects, sweet flowers have lost all their sweetness to me."

* * * *

In debate with Mr. U. W. Jarrell, a Missionary Baptist, Mr. Jarrell made the following statements: (1) John was a Baptist. (2) John baptized Jesus. (3) Therefore Jesus was a Baptist. Nichol replied: (1) Jones was a blacksmith. (2) Jones shod my horse. (3) Therefore my horse is a blacksmith.

* * * *

Once when in Texas and Pacific Station in Fort Worth waiting for a train to go to Abilene for a lecture on "Christ the Son of God," a drunk with flushed face came in and was seated beside him. He attempted conversation. Brother Nichol was rather noncommunicative. Finally he said: "Come let's go to the men's room. I have a bottle of the best whisky you ever tasted." Nichol replied, "Thank you, I never drink whiskey." He stared for a moment and said, "You old white-headed, red-nosed devil, you're too full of whisky now to walk. That's why you will not go with me. Bye."

* * * *

In company with a group of young men, one commented: "Brother Nichol you walk with a quick step. Are you active?"

Reply, "See." He jumped perpendicular, popped his heels together three times before his feet touched the floor.

Not one of the crowd could do that.

He then sat down with feet and legs doubled under him, Eastern style, as do the Mohammedans, locked his hands back of his head and rose to a standing position. Not a young man present could perform this feat.

Today he can still perform these difficult exercises.

* * * *

In New Orleans he was in the French Quarters seeing the articles in an "Antique" store. A sales lady called his attention to a piece of furniture saying, "A very lovely piece."

He looked it over and remarked, "A well executed replica of 'the Queen Ann Period,' but it's not antique."

Calling his attention to an Early American Pattern, he made comment, "Shows good workmanship. Likely it was made last week."

"Are you a dealer in antiques?"

"No, but my wife is quite fond of antiques. She cannot resist collecting them."

The sales lady raised her eyes to his white hair and said,

"I presumed as much."

* * * *

Through the years he has accumulated a large book of charts, notes, and arguments, teaching the truth, as well as replies to false doctrine. These notes he gave in their entirety to many preachers who copied them.

One of the number allowed some others to copy his. Soon a preacher came to Brother Nichol and proposed to sell him a complete copy of the notes and charts he used in debate for \$15. The author's name was not in the book. The charts and notes were mimeographed and bound in book form.

When the preacher was told, "I know everything in this book and more" the man said, "You only think you do. I have collected this material from far and near. It is the work of numbers of outstanding preachers, together with what I could add."

Nichol stepped to a bookcase in his study, pulled down a loose-leaf book in which the original notes were made, handed it to him, went to another case and brought the original charts, and unrolled them. The man arose and left without another word.

* * * *

In a meeting in Sparta, Missouri, a Methodist lady was attending the services, and manifested a great deal of interest. She called Nichol's hostess and asked for an interview with him.

In the course of the conversation she asked him to immerse her and added: "I am convinced that I have never been baptized, but I propose to remain in the Methodist church."

Nichol refused to immerse her, saying: "I do not take in washings." He then explained to her the false doctrine Methodists hold, and that repentance was a condition of baptism, that he would not immerse anyone who proposed to continue practicing things not authorized by the Lord.

Some days later she was immersed, and continued a faithful member of the church.

* * * *

Nichol was preaching in Seminole, Oklahoma. The auditorium would seat some 700 people. One evening the congregation was small, not more than 200 present, and they were seated in the back part of the building—about as far from the pulpit stand as they could get.

Following the song service the director of the singing seated himself on the second pew from the pulpit stand and Nichol began his sermon, speaking with such diminished volume that it was even difficult for the song director to hear what he was saying. Nichol gesticulated no little, but all the while was speaking in an undertone, so that not one but the song director could hear him.

Such was the procedure for some five minutes, with the sermon directed to the song director, in almost whispered words, Nichol seemingly oblivious that another being was in the building.

The audience, almost as one man arose and moved within hearing distance. It was the last time they seated themselves in the rear of the building.

* * * *

One time on returning home from several weeks' absence in meetings, Mrs. Nichol asked him something about the people, his homes, etc. while away.



Home of C. R. Nichol
Clifton, Texas



Mrs. C. R. (Harriet Helen) Nichol



C. R. Nichol

He tossed his diary into her lap saying, "See, the record."

After some minutes reading she found the record of some nice things someone had said about him and his preaching. She called his attention to it and delivered herself as follows: "There is not need for you to keep a record of anything nice people say about you. You will be certain to recall all such, and likely feast on what is said. Henceforth, make no record of such things; but when someone makes an adverse criticism of you personally, of your preaching, mannerisms, idiosyncrasies, etc. be very certain to make a record of such. Then some day when you are feeling very chesty, inflated to the popping point, find and read the adverse criticisms, and likely you will attain normal proportions."

That night he made a record of the criticism, and the advice she gave, and then wrote: "Enemies find fault with you, your friends criticise you."

* * * *

When a young man he was a Saturday night guest in the home of an old man.

Sunday morning breakfast, he said, "Brother Nichol, make a beginning." Not knowing what he meant, with bowed head he expressed thanks. On reaching home some months later he related the incident and asked Mother (whom he says knew everything) what he meant.

She smiled sweetly and said, "You little Simpleton, he wished you to quote a verse of Scripture, and each one in order from left to right would quote a verse, and the last one express thanks. By making a beginning he wished you to quote the first verse."

He says, "I continue to learn after many years. I try to learn something each day—and do."

* * * *

While debating with a Baptist on "Total Depravity" his opponent said: "To say one is totally depraved does not

mean that he cannot become worse. Nichol seems not to know how to compare the word total."

Nichol replied: "Oh yes, I do, Sir! Is this correct: positive, total; comparative, tee-total; and superlative, te-tote-taler?"

He said, "Yes, that is correct. Any widow woman knows that much."

* * * *

Evangelist W. P. Richardson came often to the Nichol home and would spend weeks there. He was a great fisherman and many hours they spent fishing on the Bosque River and lakes in southeast Texas. Their conversations were usually about the Bible, but he would often tell of his successes in fishing.

One evening in the home after he had narrated some of his great catches, Mrs. Nichol inquired: "Brother Richardson, do you ever make a failure, you have never mentioned one?"

His reply: "Who wants to hear about failures, there is no joy in telling of failures."

* * * *

In the early days of the church in Texas and many other States the denominations seemingly found much satisfaction in calling members of the church "Campbellites." In this small town, prejudices ran high. Brother Nichol was engaged in a debate. Mrs. Nichol, with daughter Ready, some five years of age came for a visit with him. Before services a group of children were playing outside the meeting house, when some child sneeringly called Ready a "Campbellite." With reply Ready socked her soundly, hurriedly ran into the building to her father and between sobs said: "Daddy, I knock 'em down outside, you knock 'em down inside."

* * * *

On one occasion the brethren were not attending the meeting as they should. Even the leaders were lax in atten-

dance and interest. After a few nights of indifference, one night when the hour for song service came, Brother Nichol had not arrived. Time for prayer and still he had not come. Two of the leaders were dispatched to see what was wrong. They found him on the front porch of his rooming place resting comfortably with feet on baluster. "Is there anything wrong, Brother Nichol?" they inquired. "Not a thing!" he replied. "It's time for the sermon, we feared you might be ill." "No," he replied, "don't you think I have as much right to stay at home as the members of the church?" The point was well taken.

* * * *

He was called to Madisonville, Texas, to preach a baccalaureate sermon at the close of high school, with the request that he remain over the following Sunday and preach in a short meeting, Mark Ussery was song director with him during that year in his meetings. The meeting continued through two Sundays and there were 102 baptisms. Brother Nichol relates this unusual occurrence: "A man who had been a faithful member of the church had apostatized, and for some months had not attended services." He was restored and said: "For several months I have not been contributing to the work of the church. I will now make up in contribution for the months I have given nothing."

* * * *

A Mr. Hayden of Ardmore, Oklahoma, wrote Brother Nichol telling him to come to Ardmore for a meeting. Date set and when Nichol arrived he was met by Mr. Hayden, dressed in the uniform of a policeman.

Nichol said: "This is the first time I have been met by a policeman on getting off a train."

He was then introduced to a Mr. Musgrave who said: "Brother Nichol, we think it fair to tell you some things. We are both members of the Christian church, and the meeting is to be had in the Christian church. You are to have

complete charge, leaving the organ out of the service throughout.

At the close of two weeks meeting the elders asked him to return next year for a meeting for one month. They offered to procure a large tent, Nichol to select the singer whom they would pay, and pay Nichol \$100 per week plus one dollar extra for each baptism.

Nichol declined; but returned for a meeting in Ardmore the following year. In the meeting two of the elders and six of the deacons left the Christian church. The congregation in Ardmore has grown all the years since.

* * * *

While debating with a Mr. Payne, Primitive Baptist, one day a little child brought Payne a red apple, handing it to him before the entire audience. In his speech Mr. Payne declared that it was ordained before time began that the child should bring him the apple at that very moment and that he would later eat it.

The apple was laid on Payne's table. When speaking often he stepped in front of the table. Nichol seized the opportunity, got the apple and ate it before the audience while Payne spoke. Speech ended Nichol handed him the apple core saying, "Mr. Payne, I ate the apple, now tell us did God fore-ordain that I should eat that apple and you make a statement which was not true, for you said he ordained you were to eat it. Am I to be blamed if I did snatch the apple, seeing, according to your doctrine God predestined I should do so?"

* * * *

Mrs. R. R. Price was the daughter of a Texas rancher who lived near Albany, Texas, in 1907. Brother Nichol was conducting a meeting in Albany. There were those to be baptized. For lack of a baptistry in any of the buildings or other place, to baptize, he with some members of the congregation went to Mrs. Price's father to ask permission to use the cattle watering tank for the baptizing.

Permission was granted and the baptizing took place in spite of the protests of the grandfather, a prejudiced member of a denomination.

To salve his wounds he told the children in the home that the tank was ruined for swimming and wading. That Nichol had washed the devil from those baptized and should they go in they would get the devil on them.

As a result of this incident, Mrs. Price began to study the Bible with a curious mind to learn how baptism washed the devil from the bodies of those people baptized in her father's tank. Later she was baptized by Evangelist Jack McCarty. Soon after her baptism she secretly used "Nichol's Pocket Bible Encyclopedia" to meet her would-be husband's arguments on the teaching of the Bible.

Evangelist R. R. Price was a member of the church but did not know that she was.

Brother Price says, "I have sold thousands of these

Encyclopedias." He further says, "The voice of C. R. Nichol has scarcely died out of our auditorium. He has just concluded a series of meetings with the congregation at this place.

* * * *

Dr. W. A. Jarrell, Baptist, and C. L. Ballard, Methodist, were in debate at Mosheim, Texas. The first day of debate trouble arose and matters became bitter between the two men. The audience was at white heat in taking sides one against the other.

A man who was not affiliated with either group arose and suggested that they see if Brother Nichol could be had to moderate for both men. The suggestion was voiced affirmatively throughout the audience. Each of the men agreed. Both had debated with him and were willing to abide by any decision he might make.

On the morning of his arrival he made a talk—remained

five succeeding days. He did not have to call either man to order.

There arose a dispute over I Pet. 3:21. One man insisted that "Filth" here referred to moral wickedness; the other claimed that it had reference to spiritual wickedness in which the flesh engaged.

His decision was: "You are both wrong. Proceed with your speech."

* * * *

Brother J. J. Humphrey became a member of the church after he was forty years of age, having been reared in a sectarian body. Soon after conversion he was preaching the gospel.

On one occasion he was challenged to engage in a debate. Knowing he was not an outstanding man in debating, he asked to be permitted to select a man to work in his place. This he was denied. He entered the debate, and when he began to press his opponent, he was confronted with a so-called translation of Greek of a word in dispute.

Humphrey made answer: "I do not know one Greek letter from another. I am not even an English scholar, but I can read the English translation which I use."

His opponent became very bold and in each instance where he was having trouble in meeting an argument, he gave what he called Greek, the correct translation of the passage.

Many people hearing the debate thought Humphrey was badly defeated. The man was so elated over his work that he became bold and publicly challenged the brethren to get another man, "If" they thought one could be found to meet him.

It was soon arranged for Brother Nichol to meet him in a six days' debate. The first three days Nichol was in the affirmative. At the close of the third day the brethren asked Brother Nichol to draw him out on the Greek words which had been given prominence in the debate with Humphry.

There was an agreement that each disputant while in the negative could ask the affirmer five written questions, and they were to be answered in the next affirmative speech.

In Nichol's first speech he presented his opponent with five questions, three of them were written in Greek and two were about Greek words.

His opponent did not answer in the following speech. Nichol demanded an answer in keeping with the agreement.

His opponent said he would not answer them. Moderators called on him to answer.

Opponent became angry, saying, "You can't make me answer, and I will not. I will quit the debate before I will answer.

Nichol arose and said: "I will give you ten dollars cash if you will go to the blackboard and write the Greek alphabet from memory.

His opponent quickly arose, grabbed a piece of crayon, walked to the blackboard, and turning to Nichol said: "Do you wish to withdraw your offer?"

Nichol's reply: "I do not withdraw the offer."

The opponent called on Nichol to produce the ten dollars. Fortunately Nichol had ten dollars and pulled it from his wallet.

Then came the demand from the opponent, "put it in some man's hand that will turn it over to me."

"I will gladly do so. Will it suit you for your moderator to hold it?"

"Yes," came the reply, and Nichol handed the ten dollars to the man, saying: "When Mr. writes from memory the Greek alphabet on the board, give him the money."

The moderator said: "I do not know the Greek alphabet." Nichol walked to his opponents table, picked up the Emphatic Deaglot, opened it to the Greek alphabet, handed it to the moderator, and turning took his seat.

His opponent, standing at the board, crayon in hand.

resting on the board as though he were ready to write, instantly, his fingers relaxed, and the crayon fell to the floor breaking in several pieces. The man walked to his chair and seated himself.

Possibly Nichol was severe on the man. He plied him fore and aft, verbally.

The man finally said: "I do not know Greek, I cannot read Greek, I cannot write the Greek alphabet from memory, nor can I read these three questions written in Greek.

Then Nichol said: "Sir, you browbeat my brother, J. J. Humphrey in debate here, making it appear that you were a Greek scholar, while he was honest in saying he did not know one Greek letter. This debate is to continue for three more days, but I pledge you, Sir, I will not again in this debate make reference to the Greek. But I will expose your false doctrine with the English Bible which all the people here have and can read."

* * * *

About 1912 a Baptist preacher named Donaldson came to Swenson, Texas for a meeting. He was an excellent speaker and the Baptists felt a great defender for their cause. He challenged the church for a discussion, saying: I desire to meet the best you have.

When asked, "Will you meet C. R. Nichol?" his reply: "If he is your best."

Evidently, he knew little of the church and less of C. R. Nichol.

The church sent for Brother Nichol and Brother W. A. Bentley, now 81 years old, served as his moderator.

He says: "Brother Nichol's first speech made Donaldson fully aware that he had taken on more than he had bargained for, as he was completely lost as to how to begin his reply.

His brethren rejected him before the debate was over. Brother Bentley put some of the incidents into rhyme which are given by Brother J. K. Bentley.

"E. Donaldson of Oriana
Who thought he was a big banana,
Challenged the world for debate
With the biggest in the State.

"He would blow and he'd puff
And say, I'm the very stuff,
But will not meet your little fry;
He must stand very high.

"C. R. Nichol is the man;
On him I'd like to try my hand;
And if I can stand before the same,
I'll bring some honor to my name!

"Texas State and Swenson town
Was the place of battleground—
Where Donaldson met his awful fate
With C. R. Nichol in oral debate.

"The services opened one hour late
On account of Donnie's fate;
His moderator failed to come,
And then he thought the thing was done.

"The first speech Nichol made
Laid Donaldson in the shade;
But he said, "Brethren, don't you ever sigh,
I'll answer Nichol bye and bye.

"I must stand all alone, if I break my collarbone;
Nichol's the best I've ever seen; he's a regular
 electric talking machine;
He opens his mouth and lets it pour—
I never heard the like before.

"Brethren, I'm in an awful pickle;
I'm tangled up with Charlie Nichol;
He's got me skinned a city block,
And scattered wide our Baptist flock.

"But if you'll only promise to stay,
I'll make this promise here today:
As long as God will give me life,
I'll never meet another Campbellite!"

One time Brother Nichol was in a meeting, and the last day of the revival one of the elders said to him: "Brother Nichol we will write you in a few days, after next Sunday, if we wish you for a meeting next year." Brother Nichol replied: "Has it occurred to you that I may not wish to be with you brethren in another meeting? Do you think I have not wished to be consulted, and that it is wholly in the hands of your brethren, whether I do, or do not return for another meeting in this place? Do you think I am continually hunting a place to assist in a meeting?"

* * * *

Once when visiting in the home of a rancher he proposed to give Brother Nichol a pony. They rode out on the range and looked at horses, unbridled animals, and finally selected one. The rancher protested, saying, "there are numbers of horses in the bunch better, in certain appearance, that will make you a more stylish buggy horse." "Yes," he answered, "I know. But that's the one I wish. That's the fastest buggy prospect I see in the whole group. I wish that animal." Then said he, "Come back in ten days, I will by time have the animal so you can take her home, broke to ride, etc." He was often criticized by reason of the fact that he had the fastest buggy horse in all the country, and delighted to drive her, passing all other buggies on the road. Later he bought another animal, and had a double team.

When automobiles were first available, friends insisted that he never own one, that he was such a speed-demon he would kill himself in less than a week. He began driving autos in 1917 and continues to drive.

* * * *

THIRD PARTY BAPTISM

In a meeting in Hill County, Texas, summer time. Went to Aquilla creek to do some baptizing on Sunday afternoon. On reaching there a large crowd was present, and others were seen coming. He decided to wait till all were present.

Possibly 1,000 people there. A man came, introduced himself saying: "I am a Baptist minister, and have had an appointment for baptismal services here for a month. I think I have the oldest appointment." Nichol agreed. He proceeded to make a talk, extending an invitation, and one presented himself for baptism. He assembled the Baptist church, for which he was preaching, voted the man saved, and a subject for baptism. He was baptized with several others by the Baptist minister. When he dismissed the audience, Nichol called for order, at that juncture a Methodist minister came saying: "I have three who wish to be baptized. I have never immersed anyone. Will you immerse my converts?" Nichol declined. Then he asked that he baptize those he came to baptize, and let him see how it was done. Nichol made a talk on baptism, dwelling on the case of the eunuch, (Acts 8) that there was no vote by the church, no experience of grace. He preached unto him Jesus. The invitation was extended and the man who had presented himself asking for baptism, by the Baptist preacher, and was voted saved and a proper subject for baptism, came forward, confessed Christ and was baptized by Bro. Nichol.

* * * *

Ministers, like other professional people, are targets for all who are eternally over-emphasizing age rather than capabilities. Brother Nicholas premature white hair made him early "chewing" for these "speculative" groups.

During March 1952, while engaged in a series of meetings with the Tenth and Francis Street church, Oklahoma City, Oklahoma, a dinner party was given for him honoring his birthday. More than 150 attended the gala event.

Dinner ended with a huge "Birthday Cake." Prettily embellished complete with name and flowers. After the customary congratulations, song and a speech from him, a lady coaxed him aside and in a low voice requested, "Tell me your age." He whispered, "Can you keep a secret?" She smiled into his face and said, "I surely can, and I will."

Then he whispered in her ear, "I can too," and ducked away.

He continues to tell his "Age-conscious Admirers," "I am 49 plus." He says, "I can tell no difference with the passing of each milestone. I do not feel that one day has been added to my years. I continue to be young in heart, well and active and am in no way fostering a youth program."

The thing of singular importance with Brother Nichol is a work to do, and how well he does it. "After all," he says, "there is no age limit on keeping alert."

CHAPTER XXII

EXCERPTS FROM LETTERS TO EVANGELIST H. F. SHARP, ANSWERING QUESTIONS OF IMPORT

"I am pleased to have the news of your work in Blytheville, and over radio. I trust within a short time there will be the necessity for a new meeting house. In fact the demand for It exists now. I do not intend to be ugly, but the dignity of the cause of Christ demands the best. Think what may be entertained by so many, it must follow that manifestations in a material way often reveals thoughts within. The exterior may not give one a very accurate impression of a cross-section of the inhabitants of the place; yet it does reflect the thoughts as a whole. The bearing, surroundings have their influence on the passerby. The members of the church in your town would not be pleased with your appearance before the audience with trousers 'baggy' and coat looking as though you had slept in it a week, shoes unshined, and hair uncombed. I trust soon a new building will be the plan, and one that will reflect due credit on the Cause."

* * * *

"I am in a meeting in Logan, New Mexico. In this place there are only nine members of the church. It has not been necessary for me to strain my voice to speak and be heard by all who attend the meeting. Yes, it is mission work. Two years ago I was in a meeting some miles from here, and some of the members came to hear me preach. They insisted that I come to them. I named this as the first opening I could be with them for a meeting. More easily could I have gone to another place for a meeting at this time, a place where I would have been supported financially. Were I thinking of finances only, I would locate with some strong congregation, where the minister is paid a good salary and does not have to put up with many of the inconveniences of

the man who is constantly in such work as I am doing. No, No, Brother Sharp, I am not complaining. I am glad I can come to places like this and assist in the work of the Lord. I know you many times do the same, for I have been with you when such was the case."

Further in the letter he advises about paying debts. "Brother Sharp, I know it is not necessary to exhort you to pay your debts, keep them paid. If you have to owe anyone owe me. Pay your bills in your town and do it when they are due."

* * * *

"This week I will be in Memphis to see my physician, then run out to Osceola to see my sisters. Will see you if I have time. Am rushed to get back home, for work is calling me. Am trying to get MS. of Sound Doctrine, Vol. 5 ready for the printer.

The Sound Doctrine series are popular where they use them. More and more they are being appreciated for they deal with fundamentals.

"I have been disgusted with some of the stuff being sold these last few years for classes of women, as well as men. Studying about women of the Bible when they know not the great fundamentals of the Bible. Sermons of such character also, it's no wonder to me that the church is 'drifting'."

* * * *

Reply—"What stand to take re-leading fight against saloons."

"1. You are in Steele by invitation of the elders of the church there. The purpose for which they located you in the city was to preach the gospel, by word and deed. To build the church, and stand four-square against everything which militates against the good of humanity.

You should ask them for a conference, and discuss your attitudes fully and freely. If you are convinced that to enter the fight you contemplate will bring a division in the church, then determine your course, even if it means to sever your

relationship with the congregation, as the minister. Avoid dividing the congregation while serving as minister.

2. I am thinking the congregation as a whole will stand solidly behind you.

3. The Scriptures are outspoken against the purpose for which saloons exist, and you too, have to oppose them, as does every Christian.

4. You will never find a saloon man who will tell you what his business is, mark my word! What is the business of the saloon man? What is the product of what he is doing?

5. Make the fight against the business of the saloon man, and make it clear that you are not making the fight against any man, or a dozen men.

6. Make the fight as a citizen, a Christian citizen, and not as a minister of the church. Swat the thing hip and thigh. Why must saloons close on election day in some States? Why are they not allowed within certain limits of a school-house, or meeting house? But I am not to make a speech.

In the end your work will be a great benefit to the cause of humanity, and the church will be benefitted as a by-product of the work. So that's that. Lead the fight!" Brother Sharp fought and won the vote two to one to close the saloons.

* * * *

"Brother Mahan was with me this day for an hour . . .

I will begin in Cardwell the 12th of August. Crowds are good and I trust good comes from the effort. No additions to the present.

Baptists, I am told, are not coming. You whipped the man and his doctrine too, I am glad."

* * * *

"With this I enclose the letter from Brother Whiteside. It has been little more than a month since I spent a night with him. I will see him again within ten days.

Am glad you sent him a letter. I have a letter from him

telling me of your letter and how he appreciated it. Go see him when you have the opportunity."

"I am truly appreciative for the invitation repeated time and again to live in your house. I would enjoy it as you and your good wife know; but I must be busy. I do not have as many days ahead of me as I had some years ago. I must be busy.

Just had 10,000 copies of Nichol's Pocket Encyclopedia delivered. That number should last us the remainder of this year, but I am not certain they will, sent out 800 yesterday.

I sincerely wish the church was on one of the National Broadcasting Stations, with a contract for years. It would be worth much if a good man was doing the preaching over the air."

Written after Brother Nichol moderated for Brother Sharp in debate with a Baptist.

"I continue to rejoice in the good work you did in the debate, and the results which will surely follow. You will grow as you review the debate from time to time. I suggest that you review the notes several times and recall what you said, and might have added to the replies made.

Your next debate will be much better than the first one. You will with proper study develop into one of the top men in that field. I am glad I was with you. I think more of your ability all the while." (Written from New Madrid, Missouri while in a mission meeting there. He was the first preacher of the church of Christ to preach in a meeting there. H. F. S.)

Reply agreeing to meet D. N. Jackson in debate.

"You did not say one word about the debate with the Baptist. Did you whip him so completely that you were ashamed to even mention it? Some people are put in prison, or fined for the way they treat dumb brutes. Were you gracious to your opponent, or was he mean and you swatted him?

I will be glad to meet Jackson, and will do what I can to see the debate is had."

"It's good to think of being with you. I would enjoy it.

"I do know there is much writing needed. Much of what is now seen in the papers, as well as books is worthless. If I were able I would spend the remainder of my active work (days) in producing some books, but I must work otherwise, most of the time.

May I ask that so soon as you contact that place in Arkansas where we stopped and talked with the few we met, (among whom was the Baptist man who offered his place for me to stay to preach) if there can be definite arrangements made for us to hold the meeting. See what you can learn, and if we can find a place for the meeting."

The meeting was held in Timbo, Arkansas. Brother Sharp directed the singing, Brother Nichol preached. Result: several baptisms and a congregation started. Another meeting is scheduled there in 1952. The generous hearted Baptist was not to be found during the series of meetings.

A church was established in New Madrid, Missouri, with brother Nichol preaching and Brother Sharp directing the song services.

CHAPTER XXIII

QUOTES AND NOTES

Thoughts from note books and excerpts from the bulletin of the church of Christ of which C. R. Nichol was editor, Seminole, Oklahoma, 1934-1944.

"Death can perform for man one thing only; break the narrow shell in which the spirit abides, and allow it to unfold her pinions, and, if a Christian, by a convoy of Angels wing her flight to the Paradise of God."

* * * *

"To stand on the brink of the grave, to pause in the shadow of death—the gateway into the great over-world should not disquiet you; nor should you be disturbed when contemplating your destiny."

* * * *

"Charity is not necessarily the giving of alms. It may be bestowed in a word, look, or mile, sometime a gentle rebuke may be the truest charity."

* * * *

"Do it now, noble resolves; acts of kindness. Right the wrong. Speak the word of cheer. Do it now. We pass this way but once."

* * * *

"How cheerfully would you minister to the human body of Jesus Christ were it possible. The church is his body. What are you doing for it?"

* * * *

"Guard your mind from unjust thoughts, and your tongue from malicious words."

* * * *

"No virtue will exist where envy resides—it is leprosy of the soul."

"Preaching the gospel is presenting demands—living the gospel is showing its fruits."

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"Faith raises our confidence from self and fixes it on him who is too wise to err."

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"You see the sins of others, they are before you.—Your own sins are behind you, try an hour in retrospection."

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"Your character is, and must ever be, the most reliable exposition of your conception of righteousness."

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"An empty bag is full of wind; and an empty head is full of conceit."

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"The Bible is the encyclopedia of glory, the library of heaven to man given. All we know of God, glory, Satan, heaven or hell, time and eternity is revealed in this book."

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"Our faculties are so often bound by falsehood, truth will melt the chains."

* * * *

"Failed in argument, you now attempt assassination of character."

* * * *

"Your superiority may be proof of your inferiority, for you may not do as well as you know."

* * * *

"The New Testament is the sole statute book for the church."

* * * *

"Education is the greatest problem confronting the world as well as the church, as a teacher."

"Sin is spoken of as a disease. Then salvation would mean health. Disease results from violating health laws. To neglect the laws of health is as fatal as wilful violation."

* * * *

"To admit that you were wrong is but to say that you know more today than you knew yesterday."

* * * *

"Do not worry over apprehension or danger of misfortune—it may never come. Do your best and calmly await results."

* * * *

"Workers with God, not simply for him."

* * * *

"Choose friends for what they are, not what they have."

* * *

"Intelligent people in all churches. Yes, but are they there as a result of their intelligence, or in spite of it?"

* * * *

"We will not be approval in the last day if we have lived no more than a negative life."

* * * *

"Jesus was a voluntary Saviour and he calls for voluntary workers. 'Take my yoke,' 'Come unto me.' 'I stand and knock.' 'Open and I come in'."

* * * *

"Hypocrites? Yes, there are many of them. See that you do not increase the number by one."

For years an old negress was servant in the home of my parents. We children were taught to treat her with great respect. "Aunt Louisa" was definitely a personality of worth to all.

Years after I became a man and had long been from

the scenes made sacred by the presence of my parents, I again visited the place. Children all gone. Parents called to the great over-world. I sought and found "Aunt Louisa" living in a dilapidated cabin.

After a greeting such as old "Aunties" can give I inquired: "Aunt Louisa do you live alone?"

"No, Mars Charlie, Jesus lives with me here." Are you alone? Jesus will live with you if you will have it so.

Jesus said, "Whosoever smiteth thee on the right cheek, turn to him the other also." Matt. 5:39.

.Does Jesus in this teach a rule of action? If a man strike to injure me, that I am to invite further injury by presenting the left cheek inviting another blow? Is this what Jesus teaches?

It is necessary to interpret every statement of Jesus by his own action. Christ's own course is his comment. Come with me to the trial of Jesus. See him before Caiaphas. He is not only accused but, "One of the officers standing by struck Jesus with his hand. Jno. 18:22.

Jesus did not turn the other cheek, but protested, saying: "If I have spoken evil, bear witness of the evil; but if well why smitest me?" Jno. 19:23.

Why not interpret the passage, "Turn the other cheek" by the action of Jesus? You recall the amount of the Centurion, the believing soldier, who came to Jesus. There is total absence of any words from the Master diluting him to cease to be a soldier.

Again Jesus said: "Swear not at all." Matt. 5:34. Many devoted Christians have interpreted this to mean, "an oath in a court of justice is forbidden."

Again, hear the words of Jesus. He was put on oath, and made answer under oath when on trial. Matt. 26:63. Is it not evident when he said: "Swear not," he made reference to common oaths used by wicked people in their conversations.

What then, is the teaching of Jesus touching the other cheek; not to resist evil? In the law of Moses retaliation was permitted—eye for eye; tooth for tooth. Such sin is the spirit of revenge that Jesus teaches; better turn the other cheek than to become an instrument of heartless, relentless revenge.

We are commanded to provide for our own household. Thinkest thou this means to provide for them clothes and food only? Certainly not; true you are to provide protection from an enemy.

Have you seen the new, latest translation of the words of Jesus? I do not have reference to the labored efforts of some linguist to express in English terms, the words spoken by Jesus in Greek. I am talking of personal translation—The translation each disciple of Christ makes. That is the translation in our lives, words, our works. Your translation is seen in what you are doing.

Are you satisfied with the reading you give? "Ye are our epistle: known and read of all men." 2 Cor. 3:2.

The law of the land does not send men to prison because it is a pleasure to deprive them of liberty; but for the protection of society are they separated. He who disregards Jehovah's law through life would be a most undesirable character in heaven.

How long will it be before the record you are making will be closed you do not know. When your last act has been performed, your last word spoken, the record cannot be changed. "Where the tree falleth there shall it be." As you are at death, the resurrection will find you.

Civil governments exist by the authority of God. They are necessary to punish those who will not properly regard the rights of others. It may be true some civil officers are corrupt. Their personal sins God condemns, but the office they hold has divine sanction. Rom. 13.

He who disobeys the law of the land makes himself an

undesirable character; fails to keep himself unspotted from the world. His religion is not pure and undefiled when he is breaking the laws of the land. Jas. 1:27.

The family, the church, the civil government exist by God's authority, and by His authority they must be respected —obeyed.

This New Year's Day we begin to explore a portion of time which the foot of man has never walked, nor his heart experienced. We fare forth as pioneers in a new and unchartered field. But for the faith in God, faith in men, and courage we would be afraid of the dark unrevealed future.

Is it not possible for one to live without faith? Faith is inevitable, reasonable, unescapable, necessary. It deals with the past, the present, and the future.

TERSE STATEMENTS MADE IN ABILENE, TEXAS DURING LECTURESHIP

"Reformation" and "Restoration" discussions are robbing pulpit time, and paper space, which should be given to preaching the Word.

The pulpit and religious press are bristling today, with too many perpendicular pronouns.

The words, "I think," were used 33 times, in a 30 minute sermon preached recently by a minister of a large congregation.

Worthy soldiers endure hardness. Bitter cold, need for clothing, food and sleep, have proved the mettle of our men in Korea. Gospel preachers are soldiers. (2 Tim. 2:3.) Are you seeking physical luxuries and exemption from persecution. Have you proved your mettle by contending earnestly for the Word?

Can you when standing on the "Great Divide" say with the pioneer Paul, "I have fought a good fight?" (2 Tim. 4:7-8.)

Contend earnestly for the faith. (Jude 3.)

Woe unto me if I preach not the gospel.

My brother, if you can live with yourself without becoming a preacher, I beg you, do not disgrace the cause by becoming one.

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CHAPTER XXIV

DEDICATED TO CONTRIBUTORS

Following are pages of commemoration, personal tributes, from men and women from diverse vocations, who have known Brother Nichol through many years of religious endeavor.

The fundamental desire of these individuals is to help record for all time, the life and work of Brother Nichol, as he has so capably lived and trained many spirits for eternal life.

Information contained here-in, as well as through-out the book is when feasible, given in the exact words of the contributor. In all instances the contents are in accord.

To you who have inspired with courage and stimulated with assistance; you who are now regarded as associates in a worthy effort, this chapter is gratefully dedicated.

FIRST MEETING AT BETHEL, TEXAS

G. W. Ashley

On Friday afternoon before the first Sunday in August 1895, Brother C. R. Nichol (then a very young man) arrived at my house. He was to begin a meeting on Sunday at Bethel, Texas. Brother H. F. Oliver, who had formerly been engaged to hold the meeting, was unable to keep the appointment and sent Charlie to "pinch-hit" for him.

During my long conversation with Charlie that afternoon, I came to the conclusion that he was a very interesting and competent young preacher.

My brother, W. A. Ashley, who was one of the elders in the church and who, along with the other members, assumed that Brother Oliver was the only preacher, heard that the new preacher had arrived. He hurried over to inspect and investigate.

He immediately called me aside and averred that Brother Nichol was too young and inexperienced to hold a meet-

ing. To this I replied that he might be young and inexperienced, but that he was the most intelligent young man I had ever encountered. I should like to add, here, that during the fifty-two years of acquaintance and association with Charlie, I have not changed my mind.

My family and I went with Charlie to church that night —the meeting place being a brush arbor.

While the congregation was gathering, the three elders, D. P. Scott, C. S. Swanner, and W. A. Ashley were having a consultation out in the surrounding brush. Charles overheard a bit of the discussion, to the effect that he was much too young and incapable to hold a meeting.

The prospects being that the meeting was sure to be a failure. The three concurred to let him preach that night which was Friday, Saturday night, Sunday morning and Sunday night, upon which they would evade the issue by announcing that this was an inconvenient time for a meeting, give him the Sunday's contribution and send him home.

I shall never forget the text of his first sermon in that meeting: "The Bible As It Is, Adapted To Man As He Is." He delivered a wonderful sermon that night, and Saturday night, another. Then on Sunday morning and Sunday night he really "opened up."

He had the three elders sitting on the edge of their seats, open-mouthed with amazement. In my opinion he was unsurpassed in his method of delivering the Gospel.

When in conclusion, he announced that the meeting would close with that sermon, the elders arose almost in unison to protest.

They begged him to continue the meeting. He graciously consented, ad libbing that if they thought the time was convenient, et cetera . . . the meeting would continue through the following Sunday.

I do not recall the number of additions during the meeting, but I do know there were several and the interest was great, and Charles was invited back for a meeting the follow-

ing spring. Some years later he was called for a debate, which was a most successful season for the Cause.

MY TEACHER

J. K. Bentley

I first met Brother Nichol in the fall of 1916 when I entered Thorp Spring Christian College as a freshman. He had become president of the college that summer, which fact had much influence on my choosing Thorp Spring as my college. He remained as president two years and I feel sure these were two of the best years the school had in its eighteen years of existence under the control of loyal brethren.

As a very young Christian I read the Nichol-Bradley debate on materialism or soul-sleeping. This debate held in early 1900 sounded the death knell of Russellism in Texas as concerned the Lord's church. A. S. Bradley had been a Gospel preacher but had been led astray by Russellism.

I used this debate in preparation for a debate with a Russellite in Lubbock, Texas, about 1918, I also carried with me as a "must" Nichol's "Handy Pocket Bible Encyclopedia." This book was and is still a classic in Biblical literature.

Other books of Brother Nichol's that I have used much are his "Study in Methodist Disciple," and the "Sound Doctrine" series (four volumes).

During the thirty-five years that I have known Brother Nichol, I have never heard one reproachful thing about his conversation or life.

I appreciate being named as a friend indebted to him for wise counsel, his defense of New Testament Christianity, his diligent study and clear explanation of many Bible topics.

BROTHER NICHOL

A Family Influence Through Generations

Callic Mae Coons

Brother C. R. Nichol has long influenced my life and the lives of members of my family. Very early the family admira-

tion for him was perpetuated by one of my young cousins being named for this young man who knew his Bible so well. However, the most impressive incident for me—one never to be forgotten—occurred during one of his debates with a Methodist when I was a grade school youngster.

The debate was held in mid-summer in a one-room school house at Dunn, a West Texas village then some 15 miles from a railroad. People had come from miles around and camped for the duration of the debate in order to become better informed in rightly dividing the Word of Truth and better able to give reasons for the hope within them. Both young and old admired Brother Nicholas ability and skill in handling the Bible as well as his opponent. With his youthful face topped by graying hair, backed by an amazing intellect and the refined manner of a Christian gentleman, he was soon regarded a "wonder man" by the children of our community. They filled the front seats and all three edges of the rostrum from which the debaters spoke. They listened intently with open mouths and receptive hears.

One day in the midst of a lively discussion on sprinkling and pouring as modes of baptism, and an analysis of some of the reasons for not sprinkling infants, Brother Nichol referred to the many children at his feet and their possible state of ignorance and innocence. He then crowded his way off the rostrum to his left, lifted me by the hand from the front seat, and virtually dragged me to the speaker's stand, where he reached for the glass of drinking water and started to pour it on my head—gently of course. I, who had been only partly submissive to this point began to struggle vigorously to get loose from him and get off the rostrum. "And just like that," said he, "babies aren't even willing subjects of pouring or sprinkling—usually it is forced upon them."

BROTHER NICHOL

A Priceless Heritage

R. R. Coons

During my boyhood days and for many years thereafter,

my father and mother, especially my mother, read in the columns of the Firm Foundation the reports of the many meetings and debates of Brother C. R. Nichol. My parents purchased the books reporting his debates; they read, reread and discussed these books with great interest, many times with neighbors.

As a conservative gospel preacher, Brother Nichol has done much in publicly defending the church of Christ against error and sectarianism. He has preached the true gospel that Christ gave the world. Through spoken and written word, he has proclaimed effectively the gospel of Christ in its purity and simplicity, without addition or subtraction. No doubt, many souls in our time and in years to come will be saved as a result of his study and effort.

Brother Nichol, I am indeed grateful to you and thank the Lord for your accomplishments in helping to preserve the church for which Christ was crucified, and in leaving for our children and their children a heritage of writings to help promote and establish their faith.

MY ESTIMATION OF C. R. NICHOL

M. O. Daley

It came about this way. In the long, long ago, an educational wave swept over Texas, at least the inhabited portion of it, and it resulted in almost every town of note, deciding over night that it must have a COLLEGE. That was true of "MY" town. It established a college, and for a while it looked as if everybody was threatened with a degree. However, a few managed to escape. Somehow the Florence College heard that colleges were supposed to have "Commencement" exercises at the END—mind you, at the. end, not the beginning—of the school term. A Baccalaureate sermon was the crowning service of the day, and that sermon must be preached by "a college man." The three churches of the town, according to agreed custom, were to furnish the man to preach it in turn. It came "our" time to furnish the man. Brother

Nichol being a college man, was selected for the work. It was "our" first time "at the bat" and we couldn't afford to fall down on the job. The day came, and everyone was on tiptoe, but alas, Brother Nichol failed to come! I went to hear the sermon—I had never heard a Baccalaureate sermon. On arriving at the building, the President of the college, a good friend of mine, met me and informed me that Brother Nichol had failed to reach us, and I would have to preach the sermon. Well, I preached it, and was complimented on the effort. But I vowed that I was off of Nichol "for life." A few weeks later word reached me that Nichol was in a meeting miles away, and on Sunday morning I drove to the place, reaching there a little early.

While hitching my team a young man came by me walking "prissy and fast," without even looking towards me and approached a group of brethren in conversation, when some one said, "there's Brother Daley." Immediately he rushed to me and grasped my hand, saying, "I'm so glad to see. you. I want to explain why I did not reach Florence for that sermon. I am glad I failed to get there." Being fully (?) prepared to give him a bawling-out, his being glad that he didn't get there after agreeing to come, didn't lift him in my estimation. But before I could uncock my wrath, he said, "I heard about your sermon, that it was wonderful and very appropriate" (Paul at Mar's Hill). "I wish," said he, "that at your first leisure you would write out in full that sermon and send it to me."

You know, my chest swelled up and when I began reaching around for the speech I was going to make to him, I just couldn't find it anywhere. I complied with his request. In due time the sermon was in his possession, and out of this our first meeting, grew a friendship and a joint study of many of the major issues affecting the church in its work and worship in the light of New Testament teaching. This friendship has continued for nearly a half century.

In these studies, which often lasted for weeks, they

would take on the appearance of a real debate when, as a matter of fact, we were using this method to arrive at the truth on the question under review. Our aim was one in common, which to me was and is a thing of beauty.

I unhesitatingly say that the man who can defeat C. R. Nichol in an argument is a mighty good "defeater." I know for many times I have found myself on the receiving end of his shafts of Truth which would come unexpectedly. Under pressure and on the spur of the moment he is at his best. His is a wonderful mind, and best of all, it with all of its richness is, with not a single reservation, consecrated upon the altar of service in the defense of the Truth.

"MY NAME IS NOT FOR SALE"

Brother Nichol has been a definite influence for good in my life. I have known him for many years and all I know of him is good. He is a man, a friend and brother to all who stand for the Truth. His friendship to me is one of the greatest compliments I could receive.

For some time my thoughts were to publish a book. I told him of my intention, knowing his accomplishments, I knew his endorsement of any book would mean much to its reception by the brethren. I then asked, "Brother Nichol, how much would you charge me to endorse my book?" He replied without hesitation: "My name is not for sale, Sir."

"My name is not for sale, Sir," shows the inner man C. R. Nichol. If I were going to pay tribute to this man I would do so in the words, "God Give Us Men Like C. R. Nichol."

At a Muskogee preachers' meeting I heard him as he arose backed up the steps of the platform and said: "I want to say—I want to say—I want to say, and I want to say— Well, why won't you say it? You have the floor and that is why you are up here."

All present, including myself, had been using that phrase every time we got up to speak. I do not know about the

others but I learned a worth-while lesson from this. Why the "I want to say," when it is so much more effective to take Brother Nichol's advice and "say."

OLD ACQUAINTANCES

G. A. Dunn

My parents and Brother Nichol's parents were brought up in the same section of the country, and knew each other. Hence from early days I have known him. I also knew his parents and his brothers and sisters.

His father and my father were in the Civil War together, and my grandfather got Captain Nichol, C. R. Nichol's father, to return to camp after the war was ended to bring home my father who had been too badly wounded to return home by himself.

Certainly there has been all these years a tender regard for these relations and individuals.

C. R. Nichol deserves credit for what he has accomplished. He has been industrious—a very hard worker—all his life. I have never seen anything about him that indicated laziness, a thing that ruins many. He has native ability and acquired ability, much of it.

When quite young he began his life for Christ and His church. He has lost but little time in the work. In early life he was classed in work and efforts with those older than he and as a result he was forced to fight many battles that not many his age fought or have fought for the great church of the Lord.

His debates have been many and varied. He has met the ablest men in the debating field. When but a boy he met T. N. Hall who was considered the ablest Baptist debater then living, and I doubt that his equal among the Baptists has come along since that time. I have been with him in debates with the strongest debaters. He not only took care of the "Cause" but the other fellow full well realized it. I have thought and said that I could take C. R. Nichol and whip

any man living that was preaching error. That is a big statement but not too big I think.

As a preacher of the Gospel his work speaks for his ability. He has been successful in teaching both saint and sinner. It cannot be said that he preaches for his own personal benefits. He held many debates where financial considerations could not have possibly been the inducement. Among the poorest he has gone in meetings and in debates. In many places the remuneration could not have been much and it was not much.

He has been called to preach for the largest, richest and strongest churches in the brotherhood. Only the strong and pre-eminently qualified can meet these dual requirements successfully, C. R. Nichol has.

Brother Nichol has done much writing. His many books have been and will continue to be of great help. He is considered an able writer. Those who wish a weakling in a discussion in writing do not seek him as an opponent. As the Bible says, "His work will follow him" when he has gone the way of all the earth.

Financially he has been able to take care of himself and his. But money has not been his object in life—the advancement of the church of Christ in the earth has engaged his time and abilities.

He has never been a compromiser of the Truth. His kind in contending for the truth will be needed more in the future. No one who senses the present conditions and tendencies and also knows the Book can doubt that the church is not getting that strong, uncompromising teaching that must be given to keep it from departing from the Faith.

As we worship in adequate buildings and enjoy the progress of Christianity may we never lose sight of the fact that the blessings we enjoy today are in a great measure fruits of the work, love and faithful devotion of a great man and brother C. R. NICHOL.

BROTHER NICHOL—A MASTER TEACHER**Carl A. Gardner**

To me Brother Nichol has no equal in the fight and attainment of properly discerning the teachings of God's word. His keen and analytical mind for discriminating in the study of Biblical teachings and in issues that brethren are today discussing is a great help to the honest student. He has helped me by his clarity of thought and breadth of study and experience in working out and teaching on many subjects.

Never before has the church needed safe and sound teachers who write and speak without descending to the personal and bickering level as it does today. Brother Nichol is a teacher who can fill this need if the brethren have the appreciation and understanding of the dangers in the church which they should see.

One thing Brother Nichol said some years ago that remains in my thinking: "I am not going to quarrel with my brethren, but will try to teach them the truth in matters in which they are in error." This is a grace some of our good teachers overlook. To descend to bickerings that are personal, defeats the efforts to teach the truth.

As a teacher Brother Nichol is master. Today the young people relish his teachings when he preaches orally because it is different—never stereotyped and stale. He employs the methods of the Master Teacher in that he adapts it to the listeners. His illustrations and life-like applications pierce the hearts of all, because he drives home the principles, interests, and experiences of his audience.

Brother Nichol has a mind for research and for getting at the real meaning of Bible teaching on the subjects under study. With him it is not a matter of a pretty speech or a nice recitation to gain the praises of men. It is purely a matter of "What does the Word of God teach."

His sermons and lessons are from the Bible ideas and truths God would convey to man. He has never found place for a lot of sermon outlines, nor does he depend on commen-

taries except as such contribute to making clear just what the Bible teaches—free from man's opinions, theories, and guesses. His "Pocket Bible Encyclopedia" is not akin to sermon outlines. It simply gives what God teaches, every lesson is verified by God's word. This method is very different from the popular methods of taking a subject and looking to a commentary for filling in. One is the method of a truth-seeking scholar who believes God's word is all sufficient and must be studied to learn only what God teaches. The other is the method of man who looks to human authority more than to the word of God. When students of the Bible learn to make their own Concordances of the Bible and "rightly divide the word of Truth," they will learn much more about what God teaches and will not let writers of commentaries do their thinking for them. Brother Nichol is a master of getting at the origin and meaning of words in order to know just what were the ideas in the mind of God as He had inspired men record his laws and teachings.

All who know Brother Nichol personally as I do, see in him a deep devotion, consecration, and spiritual life that is so essential to a true teacher of the Bible. He is not one who wears piety and virtues on his sleeve, but is always natural regardless of what he does or with whom he associates. With him true reverence is to respect and obey God's word. His love for Truth and for the church has been consistent from the time he began preaching. His teachings on the issues have always been in keeping with the divine injunction, "Speak as the oracles of God speak." There has never been any of the fanfare, spectacular and sensational in his teachings. One guided wholly by Truth will let Truth have free course and without regard to what man thinks. With all this he is gentle, courteous, and loves his fellow creatures dearly.

Brother Nichol is ever ready to sacrifice to help others to learn what God teaches. Speculations, man-made teachings and doctrines he combats with the word of God—the sword of the Spirit. He flatters no one, as Paul taught in I

Thes. chapter 2; nor does he use his friends to advance any selfish interests. He goes, when he can, to places that call him first, and never cancels a meeting with a small band of brethren, to accept one with a congregation that can pay him much. He debates the professional brand of preaching and the trends toward the "pastor plan" which is now prevalent among the churches.

BROTHER NICHOL A SCHOLAR

J. O. Garrett

I met Brother Nichol one time before my association with him in college work as a co-teacher in 1918. He is striking in personality. He has a fine clean body, always well groomed. Rather stately; until you know him at close range you think of him as maybe a bit proud. His mind is keenly brilliant. I would say it with the German word, klug, (shrewd, clever). He thinks and speaks quickly, positively, and finally. He stands very high, almost alone in the field of Biblical controversy. His alertness in grasping and replying to the expressed thoughts of his opponents is almost out of this world. The order and selection of words in his public speeches belong to him as an individual orator. This fine individual ability causes him to be an interesting, enchanting, and adorable personage. His great reverence for the recorded will of Jehovah, his unstaggering faith, his unselfish regard in forgetting himself in the light of God's supremacy make of him one of the men whose profile stands out and above the many great men of his generation. Yes, he is loyal to his friends, but his loyalty to Our Great Father quickly and definitely takes first place in directing his walk. He is absolutely unafraid.

Brother Nichol is a close student of history, philosophy, psychology, comparative literature, comparative religions, and, as I think of him, a superior student of Christianity. His powers of analysis and synthesis are wonderful, a lover of Jehovah, a true inward Christian who is lord and master of his own actions.

Brother Nichol is a man of priceless character, standing alone in the defense of the gospel, a devout man of God.

Among all the men of my acquaintance he is one, of the six or eight, whom I know, intimately, and would willingly and without reservation, point to with pride and call "brother."

I love Brother Nichol for the life he has lived, the good he has done and continues to do, for the hope he inspires in his fellows—a great man is he. Truly, a man of God is C. R. Nichol.

BROTHER C. R. NICHOL AS I KNOW HIM

Jacob Lee Hines

He came into my life as a star from some distant realm; but as the North Star is a guide to the weary traveler, so C. R. Nichol has been just that to me. As a young man, without experience, working in hard places, when in need of spiritual guidance and comfort, this friend, without cost, would come to my rescue.

I have been with C. R. Nichol when he was standing on the mountain peak counting the stars and painting them as well. I have been with him on the hillside, when it looked like the world was on fire and there was no escape. I have been with him in storm, when the lightnings flashed and the thunders roared, and it seemed that the whole creation would be blown away. I have been with him in the shadows, as the angel of death hovered near to kiss him to sleep, and I was there when the angel entered him home and took from him his companion. I have seen him laugh, and I have seen him cry. With me he has stood also, when it seemed that all was crashing about me. The time has been when he would take the hand of mine and place it in the hand of a mutual friend who had been hurt by an unguarded word. He ever tries to be a peacemaker among men.

As a Student: C. R. Nichol is not what one would call a "college man." He is a student of wide range, is versatile,

always, seemingly, well able to join in the discussion of any proposition. He is an educated man of college degrees, has taught in colleges and also has been college president. He is the author of many books and has a number of published debates.

As a Preacher: C. R. Nichol stands among the BEST. With full mastery of his subject, he has an ever-ready Scripture, logical in deductions, sound in conclusions—yet at the same time he causes the eyebrows of elders and preachers . to be lifted when he swings without mercy at some of the traditions which seem to be fastening themselves upon many. He careth not about "belief or practice." The question with him is always, "Is it true?"

He has preached in hard places and has always been willing to suffer with brethren, but suffers not because of them. I have known him to sleep in poor bunks, walk for miles, preach every day uncomplainingly, accepting what few dollars the brethren gave. Often he has refused a measly check from large churches in order to teach them an object lesson. Some failed then to understand, but they did later.

As a Debater: He has met the denominations' greatest. He is ever fair but presses the battle. It is always a joy for me to sit near C. R. Nichol when he is using the sword of the Spirit on an opponent. No One has to guess what Brother Nichol means nor does he resort to tricks, setting snares, dodging and side-stepping. He comes at a man like a courageous warrior and fights as a confident soldier of the cross. I consider C. R. Nichol one of the greatest debaters among the disciples of Christ today.

As a Joker: He never indulges in dirty jokes, but clean jokes about his brethren are enjoyed.

Mannerisms: One can never guess what C. R. Nichol will do. He always does his best plucking at the heart of a beautiful rose, twinkling his eyes, with a half smile and grin throw out a foot so as to be ready to cut to pieces false

doctrine, which he does to the delight of the brethren and the discomfort of the denominationalists.

I love C. R. Nichol for what he is to the church of God, for what he is, and what he has been to me. We have "seven thousand men who have not bowed the knee" to INSTITUTIONALISM and the trend of APOSTASY of the present time. G. R. Nichol is an outstanding one of them.

NICHOL'S IDIOSYNCRASIES

W. G. Kingman

Beginning March 1, until the latter part October 1924, it was my privilege to travel with Brother Nichol and conduct the song services for all his revivals. It was during this close association and after this period that I learned much about the every-day-life of C. R. Nichol.

Brother Nichol is the son of Captain J. W. Nichol, Murfreesboro, Tennessee, of Civil War fame. He grew up in accordance with the ideals of what was known as "blue-blooded, Southern Aristocracy." In other words he is a "full-blooded Southerner."

Few men in the brotherhood have had the quick, keen intellect and sparkling sense of humor that he possesses. He literally memorized the Bible. Never, not even once, have I seen him trapped in any passage of Scripture, in the Old or New Testament. So soon as his ear catches enough of a given reading of Scripture for him to get the sense of the opening words, he then can quote the passage faster than most people can read it from the Bible. Several times I have seen him tested and not once did he fail.

In Fayetteville, Tennessee, about 1922, he and I were in a meeting together. One morning's service a sister in the church reprimanded him saying, "You never read from the Bible in public." He always quoted his Scriptures. Next day the lady brought a copy of the Bible to the service and urged that he use it in reading the Scripture. Time came to read his sermon lesson, he remarked, "My brethren

are the most peculiar people I know, they expect a preacher to furnish his own Bible." With this remark he opened the book up-side-down, holding it towards the audience and "rattled off" his Scriptural reading in his usual manner— from memory.

During this same meeting a fiery, red-headed young man of high school age came late to service one night and sat near the back row of seats, far up in the balcony. This young chap was accompanying a daughter of one of the officers of the church. He kept up a continuous "chatter-chatter" with his girl friend. Brother Nichol stopped speaking and for several painful moments stood stock still, staring directly up at this couple. Twice he did this. While he was staring the boy was silent, but as soon as he renewed speaking the chat began again. The third time, Nichol took a piece of chalk, with which he had been illustrating his sermons on the blackboard, and with perfect stance hurled it over the heads of the audience of some 500 people directly at this young man. The chalk barely cleared that red head and dropped with a loud thump into the empty seat directly behind the couple. This silenced the young man and electrified the audience. Nichol proceeded without any more interruption.

Our first meeting during 1924 was at Paul's Valley, Oklahoma. The church there was very small and met in a frame cottage on the extreme southeast corner of the town, on the "wrong side" of the railroad tracks. If fifty people attended any service the house was full.

I began inquiring about using the City Hall which was referred to in those days as the "Opera House." It had seating capacity for some 800 people. I found out that the church could secure the use of this hall for the rest of our meeting without cost, except paying for lights. Nichol told them publicly, "Brethren, we'll have to do one of two things; either we get a larger place to hold this meeting, or you'll have to get a smaller preacher and singer.

When told that we could get the use of the City Hall, which was located in the heart of the business district, he said, "Billy, tell these sleepy brethren that if they don't get busy and move this meeting into that hall, I'll close the meeting tomorrow night."

The brethren got busy. The next night, Saturday, the meeting was moved into the hall. At this Saturday service the numbers in attendance were doubled and the work was well under way. It was at this service when Nichol had just begun preaching and in his opening remarks said, "There is not a church in Christendom today, except the church of Christ, but what has some form of man-made doctrine in its creed."

In the audience was a large, tall, bewhiskered man who arose from his seat and said, "I deny that statement, Sir."

This was music to Nichol's ears. He immediately stepped from the large stage and stood on top of the closed upright piano in the orchestra pit, fire popping from his eyes, and said, "I don't care if you do, Sir. What is your name? Who are you? What do you do?"

The man replied, "I'm a Missionary Baptist preacher."

With this Nichol continued, "I repeat my statement, and I'll give you all the time to reply you desire. I repeat with emphasis, Sir, there is not a church in Christendom today, except the church of Christ, that does not have some form of man-made doctrine in its creed. What's the name of this local Baptist Association?"

The man was then in the act of resuming his seat when he said, "You seem to be so smart and know so much, you should know the name of this Association."

Nichol replied, "I don't bother my brain trying to remember the names of the many local Baptist Associations. Brethren, what is the name of this one around here?"

One of the brethren spoke up and said, "It is the Washita Valley Association."

Then Nichol said, "If anyone will look at the opening pages of the minutes of the last meeting of the "Washita Valley Baptist Association," you will find that it reads, 'It is customary among Baptists for the churches, according to their convenience, to form District Associations.' Do you wish to deny that statement, Sir? You may have all the time you want."

The man said not another word, until after the service. At the door Brother Nichol was shaking hands with each one as he left the building. When this man came to Nichol, he said, "I gave you credit for having better sense than to speak as you did tonight."

Brother Nichol's only reply was. "I thank you, Sir."

This incident gave our meeting a tremendous impetus. The following Sunday the hall was filled almost to capacity, and many attended services who had never before heard a church of Christ preacher. Great good was done. We thank God that now, 1952, the church in Paul's Valley, Oklahoma, is a large, strong, wide-awake congregation of more than 200 members. Godfrey is its capable minister. The building is located in one of the select sections of this fine little city. Perhaps our meeting there in 1924 helped make it what it is today.

Later in the year Brother Nichol and I were in a two weeks' meeting with the little church of Marietta, Oklahoma. The late Brother R. Brannon, of Wichita Falls, Texas, financed the meeting. When we arrived the entire little city of about 2,000 inhabitants was lined up in the bitterest political feud I have ever seen. The cause of the fracas was the "Klan vs. Anti-Klan" controversy. The churches were all involved in the controversy. The fight was so "hot" that men fought on the streets over the question of membership in the Ku Klux Klan. The mayor of the town and an elder in one of the churches had a fist-fight right in the main street during our meeting.

Brother Nichol duly rewarded by this situation, an event

which could happen only once, announced a week ahead of time that on "Next Friday night I will answer any and all questions on the Klan and Anti-Klan."

This meeting was being held in a "community tabernacle" in which all the churches of the town took turns conducting their revivals. The tabernacle was "jammed" to capacity on Friday night. Nichol began reading his questions. The first one read was, "Are you a member of the 'Klan' or the 'Anti-Klan'?" To this Nichol replied, "It's none of your business to what I belong. If you want to find out which one I belong to there is a way for you to find out."

From this he began preaching the gospel and held the crowd spellbound for more than an hour. This was the greatest Gospel sermon I ever heard from any man. The subject, "What Must I do to be Saved?" Here, as in Paul's Valley, many came to hear him who had never before attended services at the church of Christ. And, again, we thank God for the rapid growth the church at Marietta, Oklahoma, has made. There is now a fine congregation there with an excellent meeting house located in one of the best sections of the city. Brother Raymond Brannon, one of the sons of the late Brother R. Brannon, is one of the active leaders of this fine church.

C. R. NICHOL AS I KNOW HIM

G. E. McCaleb

C. R. Nichol has lived in Clifton, Texas more than half a century. I worked there as local evangelist for the church from 1926 to 1936. My ten years in Clifton afforded me an opportunity to get acquainted with him. I was associated with him in the work of the church, in community affairs, and in the home. I have been with him on the golf course and trips through the country. We have hunted and fished together. Numbers of times I have gone with him to debates and gospel meetings in which he was engaged. We have attended meetings, debates, and service club meetings together,

often discussing the church, government, home, public schools, state supported colleges, and the schools that are operated by our brethren. In fact, we have discussed about everything that has been of any concern to society, Brother Nichol has always been keenly interested in everything that improves society.

Even though C. R. Nichol is a many-sidled man, I think of him first of all as a faithful gospel preacher. He has given the greater part of his life to the work of an evangelist, conducting meetings in every section of our country and has, any number of times, accepted calls to go beyond the borders of our home land to preach God's Word and to defend the Truth in debate. Only twice since I have known him has he done what is commonly called "local work." For ten years he preached for, and worked with the church in Seminole, Oklahoma. His next local work was in the state of California, city of Los Angeles, when working with George Pepperdine College.

Brother Nichol came to the church at exactly the right time. Enemies of the Truth were busy in an effort to destroy us. They used every means at their command to place the church before the world as "just another sectarian body," one that should be destroyed. Members of the church throughout the country had to defend the Truth against these enemies. The church was challenged. We were called upon to defend publicly our position, our teaching. The brethren discovered that C. R. Nichol, even though a young man, was equipped in every way to defend the Truth. Brother Nichol had the cause of Christ at heart. It was not his wish to debate just for the sake of debating. There was a higher motive. He was a Christian, a man of deep convictions. An attack had been made upon his Lord, and the Lord's cause. Clearly he saw his duty. He set himself to the task of defending the Truth against all enemies, and received calls from all over the country, to debate men of the denominations, and some who were infidels. It goes without saying

that he gave the enemy more than he was expecting. The cause of Christ prospered as a result of each discussion. His deportment has always been that of a gentleman in debate, as on all occasions, all places.

When Brother Nichol was a young man, there was in his home town, Clifton, Texas, an organization of infidels. (I have never been able to learn what they hoped to accomplish.) They challenged the sectarian churches of the community to meet them in public debate. Their challenges were not accepted. Finally, the infidels went too far. They decided to challenge the church of Christ. The brethren turned to Brother Nichol for help, and, they found him ready. Propositions were signed, and soon all other arrangements were completed for the debate. Before the discussion was over, the infidels begged for mercy. From the day the debate closed to this good day the infidel organization in Clifton has been "non-existent."

During my years in Clifton Brother Nichol did the preaching in two meetings, which were well attended by the people of the denominations as well as by the members of the church, inhere was much interest in both meetings. The sermons were thought-provoking. People who were not members of any religious body discussed the meetings daily on the streets of the town. They knew and respected Brother Nichol. He was their neighbor and fellow-townsmen. Men were heard to say, "Mr. Nichol preached a wonderful sermon last evening." Others said, "we didn't agree with all he said, but we enjoyed every word of it." Men of the world, men who had not subscribed to any religion, or faith, attended the services and in their own way expressed interest in them. Brother Nichol believes that every Christian should have a "church home," and that members of the church should discharge their duty to the home congregation, in a financial way, as well as in every other way that it is possible for a Christian to support the church. Clifton is his church home.

The people of Clifton highly regard Brother Nichol as

a citizen, a part of the community, as well as an able gospel preacher. His home is there, he pays taxes, and works with the citizens of the town and country in everything that is good for its people. Clifton is a better community for having had him as its own for so many years.

Of the Nichol publications I need not say anything. They speak for themselves. He is the author of several books, among them I shall mention Nichol's Pocket Bible Encyclopedia. It has for years been widely circulated, and is today one of the greatest helps available to students of the Bible. On and on it will go bringing spiritual light to the hearts of men. Eternity alone will reveal the good that has been done, is being done, and will continue to be done, by this small volume.

Even though I have known Brother Nichol through a long period of years, I am unable to adequately express in words my appreciation for him. I know him as a devout Christian, an able preacher of God's Word, and a gentleman out of the pulpit as well as in it. I cannot understand how any man can do all of the things that this man has done and still live. There is never an idle moment in his life except the little time that he relaxes in sleep. To Brother Nichol time is something to be used for the good of others and the improvement of one's self. To him it is just as sinful to waste time as it is to waste money or any other material thing.

It is my hope and belief that there is reserved for him in the upper and better world full compensation for the life he is living, and his work.

MY BROTHER

D. W. Nichol

The first time I ever saw my brother, C. R. Nichol, that I remember, it was necessary that he be introduced to me. He is the older and I am the younger of the boys. He left home for school before I was old enough to remember him.

Doubtless I am closer to him, by reason of common

interests, than any other of the boys and girls, yet in reality I have been with him comparatively but a few hours during my life.

Brother has ever been a reticent man. This, too, was a pronounced characteristic of father. Brother has always been unassuming; never have I detected a spirit of ostentation. He is adamant in his convictions based upon the teaching of God's Word.

He has never, from the pulpit, the press, or any of his books, referred to the statement of man for proof in his teaching of Bible truths.

Brother has often been thought to be austere, i. e., coldly aloof from the softness of life. In this, possibly there have been instances of injustice done him. In all my associations and acquaintances I think I have never known a man whose heart could be so easily touched, sympathies aroused and genuine tears caused to flow.

He does not regard lightly his call by the Master. This, I think, consumes his time and thoughts, and thus on account of his preoccupation, he is regarded by some as being cold and indifferent.

C. R. NICHOL AS I KNOW HIM

Robert R. Price

The name of C. R. Nichol has been a "household word" in my father's family all of my life. I became acquainted with him in 1912. I was a mere lad at that time. I can think of no man, living or dead, who has had more influence on my life than has C. R. Nichol.

He has been my ideal as a preacher for thirty-five years. I have committed to memory practically everything he has written when it was possible for me to obtain his writings, in papers, in his books, tracts, etc. I have used his debating material to great advantage in my discussions with various exponents of false doctrine.

C. R. Nichol impresses people everywhere as a true

gentleman. In scores of public debates and hundreds of sermons I have heard, I have yet to see him turn his back on an audience. Thousands will recall seeing him walk up the steps to the pulpit with his face to the audience, tipping backward very lightly as if walking on ice. Nichol is what we call a "black board preacher." Often putting a single word on the board that meant absolutely nothing to an audience at the time; but a word which would conclude a powerful sermon forty-five minutes later in the service. Hundreds have remarked how immaculately well attired Brother Nichol always appears in a religious service. He emanates a feeling of devotion, consecration and responsibility to God when he appears in the building.

C. R. Nichol has held hundreds of oral discussions and has preached throughout the States of the Union and in Canada. He is an extemporaneous speaker. As some one has said of Alexander Campbell, he is a man "who can shoot without a rest."

Hundreds of times I have had the pleasure of hearing him in debates, sermons, and discussions, and regard him as the ablest and most original expounder of the Scriptures I have ever heard. He is mighty, a grand and masterful man, worthy of his sacred mission, and the great brotherhood whom he has been instrumental in leading into the light of the Gospel, and worthy of the place which he will one day be given in the history of the church in the twentieth century. In listening to him in debate, or in sermon, you feel you are in the presence of the Great. He speaks as master of assemblies, with entire confidence in subject and power. He carries conviction to the minds of his hearers, and is as familiar with the Bible as with the alphabet. He is self-possessed and at ease in the pulpit, be it preaching or debate. In his preaching there is always a warm, glowing, manly argument, silencing the will, captivating the judgment, and satisfying the reason, If it be true that persuasive speech is oratory, then C. R. Nichol is a great orator. His aim is

ever to set forth what the word of God teaches, and not to prove that it is true. With him the Scriptures are authoritative and final. In preaching he ever makes known the mind of the Spirit. His familiarity with the language of the Bible enables him to employ its glorious expressions and beautiful similes with great effect. Bible themes, Bible thoughts, Bible terms, Bible facts are the material which he uses with consummate skill

So far as I know no one has ever called in question the character of Brother C. R. Nichol. True, his enemies have assailed his views; perhaps no man among us ever had more enemies among teachers of false doctrine. C. R. Nichol has been accused of all kinds of heresies, but his reputation has been without spot. His bitterest enemies have failed to find a flaw in his character for truth, integrity and goodness. His life has been above reproach and suspicion, notwithstanding his fierce battles with leading debaters in almost every cult in our land. He has contended valiantly for the Faith once delivered to the saints, against allies of Satan, errors which appeared to be consecrated by approbation of good men, creeds imbedded in prejudice, falsehoods guarded by interest which the slightest disturbance infuriated. His has been a war against principalities and powers and spiritual wickedness in high places.

The name of C. R. Nichol will go down in history as a tower of strength over the whole United States as a man of purest character and the highest consecration. Few men in the church in the twentieth century have exerted so wide an influence.

Really, I think he has done as much for the church as any living man among us; perhaps as much as ANY MAN has ever done. I have been preaching over thirty years myself, and I feel indebted to him for so many things which I have been able to accomplish.

TEACHERS WHOLE COUNSEL OF GOD**Dr. C. H. Roberson**

My acquaintance with him goes back to the summer of 1907. It was at Rule, Texas, that I heard him in a discussion with a representative proponent of the contentions of the "Soul-sleepers." This group was quite voluble concerning this heretical interpretation of the Bible in West Texas. But this discussion marked the beginning of the downfall of this form of materialism. It seemed to me that his censure was quite decisive.

In the days when religious discussions were quite frequent with the various sects, whenever an opponent could be found who would attempt to defend his teaching, the brethren would say, "Send for Charlie."

He conducted a meeting for a congregation of Christians in a town in Hill County, Texas. A brother in Christ whose wife was not identified with the church said: "I will give \$100 to the preacher who will be able to convince her of the truth and baptize her." The lady was baptized by Brother Nichol. The meeting closed and the preacher was about to depart. Brother Nichol said, "There is one thing not yet completed," and reminded Brother.....of what he had said about \$100. Brother went into his house and returned with the money. Brother Nichol did not use the money for himself but distributed it among the aged preachers to aid them in having the means of meeting needs in their declining years. One in particular was Evangelist Polly.

He is an independent man, choosing to act for himself rather than rely upon what others say. He says: "I have never quoted A. Campbell." By this he means that he wishes not to ride the "coat-tails" of others, but does wish to know for himself, not to glorify men, but rather to exalt and honor the Master, in whose name alone is there salvation (Acts 4:12).

His judgments are based upon the testimony at hand, and are representative of what he believes to be true. His idea of fairness and justice does not rest upon the notion of just "whipping" an opponent but upon the purpose of arriving at just conclusions that are accurately stated. In argumentation he excels, presenting his understanding of the issue in keen incisive language that has the merit of convincing the gainsayer.

He is a diligent student and throughout the years has accumulated a rich fund of worth-while information, and has the acumen to use it when and where need may arise. His widespread activities portray vividly the power of his very active life in extending the "borders" of the kingdom of God.

He is the mentor of many. Many are there that have received from him the information that has enabled them to contend for the faith successfully. Man passes on but his efforts to bring forth worthy fruits will linger long in those who come behind him.

In recognition of his ability and in appreciation of his untiring service in the cause of the Master, the administrators of Abilene Christian College conferred the ranking of Doctor of Laws upon him in 1940. His distinguished attainments merited this award—eminent teacher of the Word of God. Compare Gamaliel, teacher of Saul of Tarsus—"a doctor of the law" (Acts 5:34). See also Romans 13:7. This is often misunderstood, for the primary meaning of the term "doctor" is teacher. As to Gamaliel, a teacher of the law—the Old Covenant, to Brother Nichol, a teacher of both the Old Covenant and the New Covenant—"the whole counsel of God." See Paul's declaration, Acts 20:27.

A MASTER TEACHER

H. F. Sharp

I first met C. R. Nichol in 1935 when he came to Little Rock, Arkansas, to serve as critic at a meeting of preachers.

It was evident he was a greatly respected man in the church of the Lord. Accurate knowledge and pleasant manner were attributes which favorably distinguished him as critic and added much to the meeting.

In 1944 at Nashville, Arkansas he was preaching in a meeting. The church asked me to lead the songs and teach Bible classes three hours daily. It was a great meeting. His manner, dignity, and knowledge greatly impressed the townspeople. The owner of the Crystal Café, where Nichol had been having his morning and evening meals, refused pay from Brother Copeland, saying, "You don't owe me one thing. It is a pleasure to have a man like Mr. Nichol as a guest in my place of business." The manager of the hotel where he roomed also refused pay, saying, it was a great pleasure to have Nichol with him. In Nashville we formed a close bond of Christian love. It was then my decision that everywhere I went I would tell the brethren of Nichol, of his power as a gospel preacher.

The elders in Steele, where I labored, engaged him for a meeting. He told of his trip to the Holy Land to an overflowing audience on Sunday afternoon. Many, non-members of the church, came and expressed deep appreciation for things heard. During this meeting he was an invaluable aid to me. He was invited to preach, in a meeting in Blytheville, Arkansas. During this meeting he spent much time in my home. One cold winter evening while there was ice over the ground and highways, driving back to Blytheville we had an automobile accident as a result of a drunken man leaving his car in the middle of the highway.

On another occasion Mahan and I took him through the beautiful Ozark Mountains to Big Flat. On this trip he agreed to come to the deserted section and preach in a meeting. We found a man in Timbo, Arkansas whose father was a member of the church. His name and address were secured and I was later to get a place to preach. We spent the night in Hardy, Arkansas before taking Nichol to Big

Flat. Here Brother Marian, Nichol and I went swimming in the cool, clear waters of Spring River. Think of a man his age swimming in the cold waters of this river!

My next meeting with Nichol was in Bastrop, Louisiana, where he met James Dew, Missionary Baptist, from Fort Worth, Texas, in debate. We stayed in the hotel together with Brethren Hayden Mahan of Damascus, Oscar Smith, Jr., and Rich Braswell of Texarkana, and Gilbert Copeland of Nashville, Arkansas. This was the first debate I ever heard where the negative speaker came with written speeches and made no attempt to answer the affirmative's arguments. There was no doubt in the minds of those attending that Brother Nichol was complete master of the debate from every viewpoint.

Our next get together was when Nichol was to meet Ben M. Bogard, reputedly the best of the Baptist debaters, at Poughkeepsie, Arkansas. Bogard refused to meet Brother Nichol, saying that his doctor had warned against such work. Great crowd was assembled and had to leave without the debate being had. Before the audience was dispersed Brother Nichol challenged Bogard to a written debate. Bogard promised to have his first speech in by Christmas. Christmas came, no speech from Mr. Bogard. He has since passed on and Brother Nichol never received his first speech. Since that time Brother Nichol has written "The Possibility of Apostasy," the greatest expose of this deceptive doctrine that a child of God cannot fall from grace has ever been written.

Brother Nichol went to Timbo for a meeting in which I directed the singing. During this meeting we spent several nights in the U. S. National Forest at Blanchard Springs. The nights were cold. We cooked our meals and slept on army cots. Nichol almost froze the first night. He seemed to thoroughly enjoy camping even though it was rough.

The church in Blytheville later sent him to New Madrid, Missouri, to preach in a meeting where he did a great work.

On Sunday afternoon he spoke in the Methodist Meeting House on his trip to the Holy Land. The Methodist minister said, "It is the largest crowd ever in the Methodist meeting house." With this meeting the church in New Madrid was established.

Nichol is and long has been a great power for right. He exposes error and puts the enemies of the cross of Christ to flight. His motto seems to be, "Know something about everything." Learn something new every day, is one of his habits. One never fears for the truth when it is in the hands of C. R. Nichol.

ON THE HONOR ROLL

Warren E. Starnes

C. R. Nichol is a child of a noble family. His father, Captain J. W. Nichol, was a "well-to-do merchant" of Murfreesboro, Term., and his mother stood an equal with the great sisterhood of her contemporaries. I have been an admirer of Brother Nichol since 1906. I was in Southwestern Christian College at Denton, Texas. He came to that town with numbers of other preachers on a special mission; they visited the college, I met him on the threshold of the door into Brother A. G. Freed's classroom, and he impressed me without trying. It was just C. R. Nichol; that's all. He stood in high rank then as a popular evangelist, and was soon one of the leading debaters in the country.

Since then we have gradually become warm, ardent friends,—at least this is true of my part of, our correspondence and association. I have heard him lecture, preach, debate and consider him an intellectual Titan.

It is my confession here that while my eyes are in front, I see behind me. Brother Nichol has been such a "fixture" in the minds of his contemporaries through his public addresses, debates, evangelistic campaigns, it may be that we have all just enjoyed him as a "current-ever lasting-accommodation," not thinking any of us should ever be in line to pay him a written tribute such as is now in progress.

Brother Nichol and I have carried a novel correspondence for many years. If one were to see some of the letters I have from him, and my answers thereto,—without any explanation he would think we are at dagger's points,—carrying revolvers for each other. They should sound as if malice aforethought permeated both our minds and hearts.

He has called me everything under the sun which is devilish and hateful, and I have responded in the same vein; yet all the while we are the warmest and best of friends without one single instance of misunderstanding. It has all been for the sake of relaxation and amusement—just innocent fun, that's all.

He has furnished me with good solid reading for many years; and besides the novel correspondence to which he has been party of the one part and I of the other, he has "split my sides," "laid me low," "knocked me into smithierines," "taken my scalp," figuratively speaking—crucified me and then raised me from the dead.

I have always thought of Brother Nichol as being a tireless workman, who worked too long and too late many times, hammering away on his typewriter and musing over difficult passages through the dark hours of the night when others are asleep.

Ever turning new and fresh light onto Scriptures and into things and thinking, which the less studious overlook, and of which they have not yet been made aware, unless they have followed him in "God's Woman," the pages of the Gospel Advocate, Firm Foundation, "Sound Doctrine" or "Nichol's Encyclopedia," etc.

I recall a visit I made to see a sick man near San Angelo, during the time I served that congregation. He was managing a ranch and a dairy for another man, and had to stir early and late. He knew but little about books. He had but little schooling, therefore, to intelligently read the New Testament was difficult for him. He was always at church Sunday morning, but seldom came on Wednesday evening or

Sunday night. He was an interested, attentive listener who said very little. I missed him one Lord's day and drove out to the ranch on Monday afternoon. He had no knowledge that I was aware he was ill or was coming to see him. He had contracted "flu" a few days before and was pretty sick. The weather was cold, bitterly so, for that climate. His room was hot, and to add to the intensity of the heat, he was abed, wrapped in heavy cover, and a thick coat which would have been a burden to me, even out on the road, and complained that he was still chilly and "drawn" with a sickening sweat.

What do you suppose I found him doing? He was propped up, with an old worn Bible on a stool, and "Nichol's Bible Encyclopedia" in his hand. Burning fever, red eyes, suffering with the torture of "flu," etc.

My eyes were moistened at the sight. I had to suppress my emotions. I was moved because I saw so much in my reflections grooving into the scene. Involuntarily I recited to myself the seventh verse of the nineteenth Psalm. "The law of the Lord is perfect converting the soul, sure making wise the simple." Then I meditated: "This man is as 'wise' as any man in Tom Green County, Texas."

There was a man, who neglected to read and study when young, but, he had heard the gospel and had started on the way which is right. He told me that the encyclopedia and his Bible were the only things he read or studied. And he let me in on his "home reading Program."

I think I have done some good by relating this experience in encouraging people to read the Bible. On countless occasions his books, articles and notations on difficult passages have declared to opposers of the Truth, in terms so explicit they could understand, and have been inspired to read the Book and find out it was SO.

C. R. Nichol is a patrician; he partakes of an aristocracy of intellect which dates too far back to find a place in detail; in this piece of tribute to him.

Brother Nichol is aristocratic after the manner of the immortelles of a noble past. He has a gigantic intellect, a hungry mind grasping for truth along many lines of thought; he teaches that all truth is in perfect harmony with itself; that no established fact of science is out of harmony with the Word of God; that the actual, factual truths about God's world, are in harmony with the actual, factual truths of God's Word, and there is no schism between the two. He has no time for speculative propositions of "science falsely so-called," neither has he any use for speculations about the Word of God.

C. R. Nichol joined the ranks, and was under no ecclesiastical bondage on this earth when he sounded, for his first time, the tocsin alarm as a warrior.

There is a man in the congregation here, where the writer of this tribute preaches, who told me the other day that he has remembered Brother Nichol kindly from his boyhood days until now. He said Brother Nichol stayed in the home of his father while he was yet a boy, and that his father thought and said: "Brother Nichol is the greatest, grandest man I ever saw." The man's name is Goff, and their old home was Conroe, Texas. This is not the first time this has come to my ears.

Travel with me to Celeste, Texas, where Brother Nichol has preached many times. Listen in on a conversation of years gone, with Brother Thomas, who was familiarly called "Sat" Thomas; hear him tell of a trip to Oklahoma with Brother Nichol to hear a debate; then when it was over hear him say: "Brother Starnes, C. R. Nichol is the greatest man I ever saw." Connect the above references with the article in the Gospel Advocate, (December 13, 1951), Brother Nichol's topic, three words: "LOVE ONE ANOTHER," then in concluding this short article hear him say: "I LOVE MY BRETHREN."

When did Brother Nichol begin to love his brethren? Did he begin late in December of 1951, just before this year

began? Not so! The evidences reach back for a long time. If any should doubt, set up a desk, arrange auditing sheets and begin an auditor's task. Abstract the pages of the Gospel Advocate and Firm Foundation, run through his numerous books, survey his debate with Bradley to find the noblest assemblage of major and minor premises ever placed together in one discussion; fail not to look through his "Pocket Encyclopedia (the Ency-clo-pe-dius Bri-tan-i-cus of this country); when seeing the rainbow of logic, wit, wisdom, erudition and sound reasoning based upon the most excellent array of major and minor premises ever assembled, you must of necessity enlarge your audit sheet to include the foreign language translation; let that rainbow hover a span of more than half a century, all the time keeping in mind this patrician has also stirred the hearts of more than fifteen thousand people, from the plebeian who was as a "simple man" made "wise unto his salvation;" to the thousands of the intellectuals, teachers, lawyers, doctors, mothers in the humblest walks of life, in the finest homes, farmers, tillers of the soil, on up to the keenest artisans of the most technical of age the world has seen thus far; then go with me to a ranch in West Texas to visit a man, lying abed, sick with a fever, reading the only books he could read with profit or satisfaction, namely: "The New Testament and Nichol's Pocket Encyclopedia;" then read again the four words closing that article in Gospel Advocate, December 13, 1951, then write your verdict on the reverse side, sign your approval on this bouquet to your friend and my friend, and tell me frankly if anyone who knows this man could esteem him too highly!

What is written, is written, and it stands! This friend and brother of mine and yours, this Patrician who has reached thousands with his eloquent appeals toward faith and God, has written the story of his life on all who have answered the sound of his voice with: "The good confession;" this man of noble birth who is not alone writing his history or biography daily with the wisdom of God which cometh down from

above, and blazes with ineffable light akin to the tongues "like as of fire" on the Pentecost.

There in the ranks of the grandest army ever to adorn human nature, or bless the world, because the "weapons of this warfare are not carnal but mighty to the pulling down of strongholds," he has stood, and is still standing. And when the Honor Roll is called; when the deeds of those whose works are still following them are recorded because of the works which are following in others who are faithful, when the record is made complete, whether written in the annals of time by the hands of men, or chronicled in heaven's chancery by the hands of angels, the name of C. R. Nichol will be found in one of the highest niches of the BROTHERHOOD'S UNIVERSAL SANCTUARY.

TELL HIM NOW

"HE CANNOT READ HIS TOMBSTONE WHEN

HE'S DEAD"

If with pleasure you are viewing any work a man is doing,
 If you like him or if you love him,, tell him now;
 Don't withhold your approbation till the parson makes oration
 As he lies with snowy lilies o'er his brow;
 For no matter how you shout it, he won't really care about it;
 He can't know how many tear drops you have shed.
 If you think some praise is due him, now's the time to slip it to him;
 For he cannot read his tombstone when he's dead!
 More than fame and more than money is the comment kind and sunny,
 And the hearty, warm approval of a friend.
 For it gives to life a savor, and it makes you stronger, braver,
 And, it gives you heart and spirit to the end;
 If he earns your praise—bestow it; if you like him let him know it;
 Let the words of true encouragement be said;
 Do not wait till life is over, and he's underneath the clover,
 For he cannot read his tombstone when he's dead!

—*Selected* C. R. NICHOL

AN APPRECIATION

By Leslie G. Thomas

Young men who are just beginning to preach, as a rule,

idolize, rather than envy, older preachers of the gospel. If this is not true now, it was in other days. Those young men enjoyed getting together and discussing the outstanding traits of character which, in their estimation, made men great; and it was their special delight to elaborate upon those individual endowments which raised their "idols" far above other great preachers.

The reputation of C. R. Nichol traveled far and wide. His name has always been numbered among the great preachers; and everywhere, even in the far-flung areas of the country, those young preachers were eager to tell or to hear some new thing about him.

Brother Nichol is a great debater, and those young men never grew weary of relating how he could "handle" even the greatest of opponents with comparative ease, without the aid of a single note taken during the discussion. There was no subject with which he was not familiar; and his very eyes were so keen that one could feel his presence, even when not aware that this great preacher was near him. Such was the estimate of those young preachers who so greatly admired him.

DREAMS COME TRUE

It has been nearly forty years since I first met Brother Nichol. The first meeting took place on the platform of a railway station, where two well known railroads crossed each other. We were introduced by a mutual friend. Brother Nichol was on his way to a meeting, and I was on my way to a weekend appointment.

Although I had not seen him before, I felt that I knew him. I had for years studied and admired his work, and had been one of those young preachers who had all but idolized him. I had heard of his studious habits, and was not surprised to see him carrying a typewriter, a standard upright machine, which he was carrying by means of a leather strap which was fastened around it. That typewriter and his keen eyes impressed me most on that day.

Not long after that first meeting Brother Nichol was elected to the presidency of the Thorp Springs Christian College, Thorp Springs, Texas; and although the school was several hundred miles from my home, I knew that was where I wanted to go to college.

I communicated with Brother Nichol and told him of my desire; I also told him that I had no money with which to pay my way, and no one to furnish me with the needed money. Brother Nichol wrote me to come on. I was in Thorp Springs for the opening day of school under his administration, and remained until his last day there—two full school years.

Through the generosity of some one whose identity I never knew my needs were supplied. That anonymous friend had confidence in Brother Nichol, and Brother Nichol had confidence in me; and although the financial struggle was hard during the years ahead, I repaid the money.

If Brother Nichol had never done anything else for me, I could never be ungrateful to him because of this kindness; and although we have not always seen eye to eye on all questions, and have frequently been on opposite sides of some of the great issues of the day, his generous attitude toward me made an impression on me for good which no accumulation of future experiences could ever remove.

Brother Nichol's day as president of Thorp Springs Christian College were exceedingly busy ones. He assembled a corps of able teachers and administrators which made possible a well-ordered and highly-efficient school program. This arrangement also made it possible for Brother Nichol to spend much of his time in the field, preaching the gospel and working in the interest of the school. I have some pleasant memories of trips made with him to and from preaching appointments.

DAYS IN THE "WOODSHED"

The school at Thorp Springs maintained only two dormi-

tories for students—one for young women and one for young men. Boarding students who did not have rooms in the dormitories found accommodations in the homes of the community. Brother Nichol did not move his family to Thorp Springs. While on the campus he usually roomed in the "Woodshed," that being the local name for the building used for the boys dormitory. Those in both dormitories took their meals in the dining room for students and teachers, located in the girls dormitory.

During much of the time which Brother Nichol spent on the campus he "roomed" with me. If Sister Nichol was with him they usually stayed in the guest room in the girls dormitory. I always looked forward to his stay in the "Woodshed;" and there were some interesting, if not altogether dignified, happenings which took place during those days.

During the second year of Brother Nichol's administration, D. C. Williams and I were assigned a room on the second floor of the "Woodshed." The most desirable room in the building and the one easiest to enter (either by door or window) was on the first floor, and was occupied by U. R. Beeson and T. H. Etheridge. Neither pair of the roommates were in the same classes, but Etheridge and I were. The result was that he and I spent a good part of our time during "study hours" in each other's room, to the general annoyance of our respective roommates. One of the roommates suggested that Etheridge and I occupy one of the rooms all the time, and the other two would take the other room. This arrangement was perfected and Etheridge and I were, much to our liking, given the first floor room. It was in this room that Brother Nichol spent much of his time with me. Often he would be on the campus while Brother Etheridge was away on preaching appointments. One rather cold night when all three of us had to sleep in the same bed, Etheridge had to sleep in the middle. He had to leave between midnight and daylight, in order to reach the place where he was to preach that week-end; and he woke us up as he laughed while think-

ing how funny it would be to take all the covers off of us and leave us to shiver in the cold.

The "Woodshed" was a rented building with a fence around it. The gate was directly in front of the building, with a walk-way leading to it; but it seemed more convenient for many of the boys to walk diagonally across the lawn, and then either climb over the fence or jump over it. That kind of treatment did not improve the before-needed repair and soon the entire appearance became somewhat of an eyesore.

Some of the boys decided to ask for permission to remove the fence. The time selected for the tear-down was just after the mid-week meeting which was held in the school auditorium. The committee called on Brother Nichol in his office and asked for his permission to remove the fence. His reply was that since the property did not belong to the school he could not, of course, grant permission to tear the fence down; but quickly added that if the fence should be torn down, he would not see it! The time to complete the task did not take long.

THE PLAN TO MOVE THE SCHOOL

Brother Nichol soon saw that he could not build the kind of school he had in mind in Thorp Springs, chiefly because of the town's location. When an offer was made by Cleburne, Texas, the board of trustees decided to transfer the school to that city.

One night about midnight Brother Nichol returned to the campus and came directly to our room, where Etheridge and I were sleeping. He, as we all frequently did, came in through the window. (The windows which opened on the front porch were long and reached almost to the floor, which made it very easy to step through the raised window into the room. In order to come into the room through the door from the front porch, it was necessary to enter a hall and then pass through the door into the room). As Brother Nichol stepped

in through the window we were awakened, and told that it was certain that the school would be moved. Those were not the words which he used, but that was the idea conveyed,

It was easy for Brother Etheridge and me to take a hint, and, after a suggestion was made that it might be in order to celebrate, he and I promptly went to the school building; and at the still hours of midnight rang the huge bell which was mounted on the top of the stately administration building. Thereafter, for several weeks, it was not safe for either of us, or Brother Nichol, to be out in town alone.

After the decision was made to move the school, some opposition developed. The opposition was led by some local board members, and by one or two members of the faculty. They, of course, had the support of most of the local citizens, who for the most part, loved the school and did not want to see it leave the old location; but it remained true that, regardless of sentiment, a first-class school could not be built there.

The opposition succeeded in blocking the move, and Brother Nichol resigned soon after that; but time has vindicated his wisdom in wanting to move the school to another and better location. After a few years it was moved to Terrell, Texas, but soon went the way of all the earth.

BROTHER AND SISTER NICHOL

Brother Nichol did not move his family to Thorp Springs; but Sister Nichol was frequently on the campus, and their daughter came occasionally. I came to know Sister Nichol quite well. She never failed to speak words of encouragement to me. Doubtless this was true of many others as the opportunity presented itself to her. She was gracious, a gentlewoman, and, above all, a Christian.

Brother Nichol was kind; but was positive in his dealings with the students, faculty and patrons. His sincere desire was to raise every one with whom he dealt to a higher and nobler standard of living. It was necessary for him. during

his tenure as President of the school, to send a number of students home for good—and on one occasion he administered fifty demerits each to thirty young men who had "thrown and been thrown" into the creek one cold December night during a "hazing" party.

The first issue of The Spring-Board, the college annual, came from the press during Brother Nichol's term of office; and it was dedicated to him. I well recall the day when he stood on the platform and acknowledged his gratitude for that consideration; and as he did so, tears from his eyes flowed freely. He is a man, but he has a heart which can be touched.

Measured by a just standard, Brother Nichol is a great man whose life has been full. He lives today in the lives of his students, his books and the countless number of people whom he has influenced for good. May the Lord give him many more years of fruitful service here on earth, and an eternal home in the city of God just over yonder!

WHAT C. R. NICHOL IS TO ME

C. D. Walker

Other than being a Christian, to know Brother C. R. Nichol, is the outstanding privilege and honor of my life. He is one of the greatest inspirations in my life. My association with him has made me want to live a better and fuller life and to try to be more Christ-like. He typifies and exemplifies all the attributes that a true Christian should possess. His superior knowledge of the Bible never leaves him in doubt as to the equitable thing to say or do on all occasions. His unusual ability and keen understanding of people permits him to know more of the character and qualities in a few minutes of personal conversation than the average person could know of the same individual if he were to associate intimately or interview this person.

Brother Nichol's capacity to correctly analyze people and his pre-eminent wisdom and logical interpretation of the Bible gives him great advantage in saving the souls of men.

He has poise and bearing in the presence of all men and especially in the household of the Master. Even though he is able to quote from memory the entire Bible and has devoted a life time to intensive study of the Scriptures he has not lost sight of the importance of being humble and human. These traits make it possible for him to persuade men to become followers of Jehovah and "fishers of men." Brother Nichol has not lost sight of the momentous value of friends and creating better ways to interest those, of the business world, in the need for Christianity in their everyday life. His power to place himself in the other fellow's shoes has brought scores of penitent believers to Christ who would otherwise not have known the gospel.

The exuberant goodness and joy reflected in the face of C. R. Nichol and his "Get thee behind me, Satan" attitude might impress some that he was proud and arrogant; but his life is full of humility, meekness, love, and self-sacrifice. He is indeed a worker in the Master's vineyard. No person need ever apologize for his deportment or one of his sermons. The most learned, the most pious, or the highest ruler in our land would be impressed with his clear well organized gospel sermons. He makes Christ an ever living force for good and the Saviour of us all. The theme of Brother Nichol's 55 years of preaching has been "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."

THE NAME OF C R. NICHOL

Floyd Thompson

Brother C. R. Nichol,—Charlie Nichol. The name had stood for something fundamental in the church since I have been old enough to remember names. But my first personal contact with Brother Nichol came in 1934 or '35, soon after our marriage. We were living in Shawnee, Oklahoma at the time, our home town. I had become interested in preaching,

and many had encouraged me; but as yet I was not fully consecrated to the work.

About this time, Brother Nichol moved to Seminole, Oklahoma, to work with the church there. He taught a weekly class at Seminole, and a weekly class at Shawnee, where we lived. It was our privilege to attend both of these classes. From the beginning, one of the first things I recall was his encouragement to me, to continue with my resolution to preach.

Brother Nichol has an analytical mind, logical, precise. I like his method of teaching. He made the statement many times in his classes that "pre-digested" food would do us no good. His method of teaching was to present an idea, ask a question, hold forth a view, then, let his pupils dig out the answer for themselves. Without this form of teaching my ability to think independently might never have been developed. In class, his pupils always had the privilege of asking any Bible question on the entire Bible. He has a "curiosity" that doesn't allow him to rest until he has unearthed the answer. If he didn't know at the moment, he always promised he would find out; and he did, although it was seldom that his great knowledge failed him to give an "on-the-spot" answer.

With his logical, analytical mind there is another quality that is strictly "Nichol." And that is "Independence," an outstanding quality of his character. He never asks favors. In his bearing, or manner, one would never get the impression that he would welcome such. This characteristic has often been misunderstood, and mistakenly thought arrogance.

His humility in spirit and feeling is genuine and befitting the scholarly man that he is. Many have heard him when standing proud and erect on the platform, neat in appearance, his white hair shining like a halo around his head, as he has spoken out saying: "I am a child of a king." I'm better than the man who drinks, steals, robs, or lies; for I find no pleasure in doing such sins. There is no carpet too thick for

me to walk upon; no clothes too good for me to wear; for I am the child of a King." Worldly possessions are not the standards by which he measures character nor one who exemplifies Christ in his daily life. He has a ready mind to help those in need. Gold and calculating in dealing with problems; he is personally emotional, easily touched with the sorrows of those who walk with him, loyal and understanding of those in need of his sympathy and assistance.

In 1944, after our moving to California, we wished to purchase a home. Brother and Sister Nichol were in California and made several visits to us, registering a genuine interest in the home. It was through their financial aid unsecured, that we were able to make the purchase. It was an offer from the goodness of their hearts.

Brother Nichol conducted the funeral service of my wife's father, his understanding and sympathy will ever be remembered gratefully by the family.

Flowers are a source of enjoyment and interest for Brother Nichol. He spent much time in our flower garden, naming every shrub and plant on the plot. Those who know him associate him with a flower, usually a red rose in his lapel when preaching. At his home in Clifton, Texas there are an abundance of beautiful flowers and shrubs.

Brother Nichol has more peculiarities than any man I have known. He walks backwards or sideways, up the steps of any platform; never turning his back on his audience. When pulpits are not in evidence I have seen him bend over bending from waist, with knees rigid, place his watch at his feet there to remain through his sermon. If flowers are near he invariably takes one, sometimes preaching an entire sermon with it in his hand. Often when illustrating a point, he tears the flower to shreds. When depicting the stoning of Stephen, he breaks crayon into small bits and throws them one by one with force, adding interest to the subject taught. With being intellectually capable, he is an actor, who holds the attention and confidence of his audience.

Brother Nichol was blessed in his marriage. Sister Nichol was a loving companion, a wife and helper, who shared his life's work in the gospel. In addition she was sympathetic and understanding in his problems and was completely at ease with his mannerisms and eccentricities. Through the light of her smile she radiated healing counsel and brought cheer to his heart. She was the joy of his life and he was ever grateful to have her accompany him in his work.

It was pleasing to me to be instrumental in securing him to preach the baccalaureate sermon at Pepperdine College in 1942. After this he was called the next year to teach a seminar course and the following year was employed as an instructor in the college.

During one lectureship course, wife and I, had the pleasure of staying in their home. We have also visited them in Clifton. Surely no one could be more hospitable than were they.

As to teaching or preaching, his ability is unexcelled. Brother Nichol's help in teaching me how to think, study and evaluate, has been priceless. From him, I learned the value of using the same Bible, so the text would always appear in the same place. He gave me many of his charts, debate charts and the notebook of his life's work. These materials have been of inestimable value through the years.

In his preaching, he quotes no man for any purpose. The Word of God is his authority. He is in favor with good and outstanding men. They always have a word of commendation for him. His work on the Kingdom and the Nature of Man (Nichol-Bradley debate) is the best on this subject to be found. His pocket Encyclopedia, and "Sound Doctrine" have stood through the years, and are yet much used.

Some subjects I especially remember, on which I have heard him preach are: "The Bride of Christ," "The Popular Church," "The Thief on the Cross," "The Covenants," "The Creation of Man," "The Sabbath," "Church Finan-

ces," and of course his fine lecture on his travels in "The Holy Land."

Brother Nichol has been a guest in our home on many occasions, both in meeting work, and for short stays between meetings. I have never known anyone who was more congenial, more amiable and gracious in the home; or more appreciative of anything done for him. Truly, to my wife and me he represents the finest in Christian character. We are blessed in knowing him personally.

INCIDENTS RELATING TO C. R. NICHOL

Hugh M. Tiner,

President Pepperdine College

Brother C. R. Nichol spent two years on the Campus of George Pepperdine College as a special lecturer in the Religion Department. During this time he also served as minister of the Vermont Avenue church of Christ, the congregation where many of our students and faculty attend, since the building is adjacent to the college campus.

Brother Nichol was dearly loved by all on the campus and at the church. His good humor and refreshing wit were in evidence at all times. He became a significant part of our college community, since he and Mrs. Nichol lived in the Mens' Dormitory, ate many of their meals in the Dining Hall, and participated in many of the student activities.

Here are a few incidents which took place while he -was here which might prove to be interesting:

1. Brother "Nick," as he was affectionately known on our campus, was insistent that all those who attended church services should come as close to the front as possible. At one particular evening service there were several vacant seats in the front, but the audience had seated itself to the rear of the auditorium. Brother Nichol spoke for several minutes in a whisper. He could not be heard. The audience got the point. If they were to hear his lesson, they must move to the front of the auditorium. The point was well taken.

2. Brother Nichol loves his golf. He is an exceptional golfer considering all factors. As a matter of fact he rather consistently defeated the President of Pepperdine College with whom he played. One incident which undoubtedly stands out in Brother Nicholas mind is the time he defeated Byron Nelson, former National Golf Champion, who is a faithful member of the church of Christ. Well, he didn't exactly defeat him, but he did on one hole. It was a par 3 hole. Brother Nichol made a birdie 2 and Byron took a par 3. We all had a lot of fun kidding Byron about letting Brother "Nick" defeat him.

3. An interesting golf story which involved Brother Nichol appeared a year or so ago in the 20th Century Christian.

4. Brother Nichol, while teaching at George Pepperdine College, took great delight in his preacher boys upon whom he had a great influence. Many of them are successful ministers and evangelists today. His influence was great in that he recounted from time to time his own experiences, which were invaluable to the boys. He could not stand the young fellow though who seemed to know it all. To such Brother Nichol frequently said, "You'll know more when you learn more."

5. Brother Nichol will be long remembered for a series of lectures on "The New Testament Church" which he gave at one of the Lectureship Programs at Pepperdine College. Many said it was the best series they had ever heard. It is greatly regretted that they were not taken down and put into book form.

6. Here is a story which comes out of Oklahoma. There was a denominational preacher in an evangelistic campaign. He was quite boastful of his knowledge of Greek. He was attempting to show that baptism was not immersion from the Greek. Brother Nichol called his hand and told him he was ignorant of Greek. Brother Nichol offered him \$50 if he could write the Greek alphabet. The preacher, it turned out, couldn't write a single letter in Greek. Needless to

say his "Greek arguments" went for naught.

"BROTHER NICHOL AS I HAVE KNOWN HIM"

Cled E. Wallace

My first memories of Brother Nichol go back more than fifty years. I was a small boy and it was near the beginning of a friendship between him and my father which continued without interruption or intermission until my father's death in 1949. For many years when they exchanged letters they signed "Jonathan" and "David." A pact existed between them that whoever died first, the other would deliver the oration at his funeral. Brother Nichol performed that sad service for my father in Longview, Texas, November 22, 1949, with feeling and eloquence no one who heard it will forget.

We lived in old Anderson County, Texas, out in the country about half way between Palestine and Athens. It was so far in the country, we had to walk toward town to pick up "kindlin'." Churches were few and weak. Opposition was strong and mean. There was no closed season anywhere on "Campbellites." Into this section Brother Nichol came and he and my father teamed up like "naturals." He was young, tall, slender, brilliant and cocky. Both he and my father were utterly fearless. They were backed up by rugged, individualistic worthies like Uncle Frank Cantrell and "old Uncle," Chess Murphy, leaders in their communities, who made "Campbellite" baiting a hazardous business. Preaching in all sorts of places, except fine buildings with carpeted floors, called for debates. When my father did the debating Brother Nichol moderated for him; when Brother Nichol debated, my father was the moderator. People attended in large numbers, coming in buggies, wagons, on horseback and on foot. Nobody, including the speakers, was squeamish about rules and niceties and quarters were neither asked nor given. The truth did not suffer when this team was batting for it.

Dramatic and amusing things happened in the debates

of those days. People came for excitement as well as edification and they got plenty of both. Prejudices ran high. The first time Brother Nichol met my father was on the eve of a debate between father and a Methodist preacher by the name of Pledger. Brother Nichol had been in a meeting at Malakoff, Texas, and a man named Tolbert drove him to our home in Anderson County. He did not drive him in an automobile. There was not even one in the whole state and if there had been, one could not have negotiated the roads of that section. Pledger affirmed the first proposition of the debate which was on infant baptism, father denied and Nichol was his moderator. Brother Nichol said: "Foy, the logical consequence of Methodist doctrine is damnation to all unbaptized infants. Charge him with the consequences." Father replied: "Charlie, we are debating under Hedge's Rules of Logic which forbid a charging of consequences." Brother Nichol replied: "You charge consequences and mash down on it." Nobody could beat father at mashing down when he got his masher to working. Pledger twisted and squirmed and finally arose and read the rule about consequences. While he was talking Brother Nichol was writing. Pledger insisted that father withdraw the statement and offer an apology for violating the rule. Father said quietly, "My moderator will take care of my part of this." Brother Nichol arose and read what he had written: "Unbaptized infants will be damned, is the consequence of Methodist doctrine." He demanded that Pledger sign the statement. He took the piece of paper, read it and said heatedly, "That is not the consequence of our doctrine." "Is that not what Brother Wallace charged?" demanded Nichol. "Yes," said Pledger. "If that is not the consequence of your doctrine, then you were out of order in disturbing his speech and we demand an apology from you." Nichol pressed him as Nichol could. Pledger apologized publicly and said he was out of order. Brother Nichol said abruptly, "Go ahead, Foy," sat down

and the mashing continued. Methodism suffered in that debate.

Father was always opposed to the use of tobacco. He was not a fanatic, did not make it a test either of fellowship or friendship, but he just did not like it. Brother Nichol used it. He smoked cigars. Father tried to persuade him to quit it. One day when they separated for what was to be a few days, father extracted a promise from him that he would use no more tobacco until they met again. A promise from Nichol is a promise. He is the soul of honor in that respect. Father dodged him for weeks. Nichol was anxious to see him but somehow couldn't catch up with him. One day they met suddenly and unexpectedly. Their eyes met. Nichol whirled abruptly, went into a store, bought a cigar, lit up, came and shook hands with his elusive friend. Father gave it up as a bad job and accepted him cigar and all. I visited him in a Memphis hospital where he underwent a serious abdominal operation. The doctor came into his room one day and found him smoking a cigar. He said, "Brother Nichol, do you smoke much?" Brother Nichol said, "Yes, I smoke much." The doctor advised him to cut his smoking to not more than three cigars each day. He said, "If I can't smoke all I want to, I won't smoke at all," and he never lit another one. It was characteristic of the man.

Some amusing stories have been circulated about Brother Nichol's smoking. One brother rather rudely berated him as he was emitting clouds of smoke. He finally reached a climax by exclaiming, "Why, even a hog won't touch the nasty stuff." Brother Nichol removed his cigar from between his teeth, looked clear through his tormentor and said, "Neither will you suh, you're more like a hog than I am, suh." The smokers all get a kick out of that one. Then there's the one at the close of a session when he was debating with a Holiness preacher. Brother Nichol walked out of the meeting place and lit a cigar. The Holiness preacher hopped him and said, "You are no gentleman." Brother Nichol snapped his fingers at

a pot licker hound near by. The hound approached expressing his pleasure with the end hounds use under such circumstances. Brother Nichol offered him a cigar. The hound smelled, dropped his tail and departed. "Your kind of a gentleman, suh," Brother Nichol remarked.

THE RED MOON DEBATE WITH THE MORMONS

As I recall, my father moved from Anderson County to Joshua, Texas, about 1900. I was eight years of age. We were living in Joshua when father had a letter from Brother Nichol, telling him that he would be through Joshua on a certain train enroute to Oklahoma for a debate, and asking that he meet the train. A large number of "The Re-Organized Church of Jesus Christ of Latter Day Saints" (what a whale of a name for a church) had settled in and around Red Moon, Oklahoma, Roger Mills County, and had become very active in teaching their doctrine. There was no church of Christ in the community. One member of the church, a woman, whose husband was a convert to Mormonism, lived about two miles down the road from the store and Post Office. The proprietor of the store was a Presbyterian and had written Brother Nichol at the suggestion of some of his brethren to whom he had appealed for help. The "Re-organized Saint" who was demanding attention was an elder, apostle or something by the name of Hirom O. Smith. Propositions were arranged for a ten nights' debate to be held in the school house.

Brother Nichol was prepared and on his way. When the train pulled up to the station at Joshua, father was on the platform. Brother Nichol has always employed unique ways in having his way about things and often by indirection. I have always felt that he got a lot of amusement and secret satisfaction out of it. He greeted father at the station and said, "Foy, get on and go with me to the next station, I want to talk with you a few moments." He climbed on the train and Brother Nichol insisted that he go on as far as Fort

Worth. He did and by the time they arrived at Fort Worth, Brother Nichol had him sold on the idea of going all the way. He protested that he had no clothes except what he had on. Nichol assured him that he had plenty to supply him. Precise tailoring was not important in those days. But father did not have enough money to pay his fare. Nichol did and they were on their way. I have never learned how mother found out where her wandering husband was, as he did not have time to turn back and bid farewell to those who were in his house, but she had lived with him long enough to expect anything and everything and it usually happened.

These gospel adventurers, still in their twenties, duly arrived at Granite, Oklahoma, where they were met by a Brother Tuttle. J. B. Nelson and J. W. Dunn were with him. They spent the night in Brother Tuttle's home and the next day the five of them took off for Cheyenne City in a hack, up and down hills over rough roads. Reaching there the second night, ten miles from Red Moon. When they finally arrived at Red Moon and contacted the store-keeper who had written for the debate, they learned from him about the one woman who was a member of the church, whose husband was a convert to Mormon doctrine but had not yet been baptized by them. It was noon and the store-keeper went to lunch without inviting them. They piled into the hack and drove out to the home of the lone sister. She greeted them graciously and prepared dinner for them, but her husband was not too happy over it. While they were at the table, the man of the house answered a knock at the door and announced the arrival of one of the "Saints." After lunch a lively controversy arose, in which Brother Nichol is positive that father did at least half of the talking, and I believe it. The "Saint" became incensed and called father a "Campbellite." He referred to the gentleman as a Mormon. He resented this and the man of the house chimed in with an ultimatum, strongly worded, to the effect that they could not stay in his house and call his neighbor a Mormon.

Brother Nichol did not wait for father to react. He said to the man, "You have been a member of the church of Christ, but I understand that you are now an apostate; but your wife is still faithful. You allow this Mormon to refer to us as Campbellites and open not your mouth, but when Brother Wallace calls this man a Mormon you get hot under the collar." The man said, "If you wish to stay in my house, you will have to call them Saints." With that, father popped out of his chair, reached for his overcoat, put it on, donned his hat, handed Brother Nichol his coat, and out they went, the five of them. The woman expressed regrets, declaring that she was a Christian and had no use for Mormons. She attended the debate, spoke to them each night and expressed regret that she could not have them in her home.

It was the middle of the afternoon, when they left the home of the sister and her unhospitable husband. They drove to the store, bought some canned goods and crackers (there was no bread) and went to the school house. They kept the fires burning and had their evening meal. It was cold outside. The house was small and crowded for the first session of the debate, many people stood. When the session closed no one invited them home to spend the night. They drove back to Chyenne City, found a place to sleep and parked the hack and team in a livery stable. This happened for the first five nights of the debate, Brother Nichol got tired of it. The sixth night was coming up when the Mormon would take the affirmative.

Brother Nichol said to father and the others, "I am going to have a place to stay tomorrow night. I am tired of this driving each night after work over this road." "How you going to get it?" He replied, "The Methodists, Baptists and other people, out here, want this bunch of Joe Smith's disciples whipped. I have been giving all my time teaching the people about the church the Lord built and how to become a Christian. Tomorrow night I am going to lengthen out my trace chains, move my backhand up, set my plow digging,

and the way I will fly into Mormon doctrine will make these natives out here know what is happening to Mormonism, and there will be homes opened for us." That is what happened. They had homes from then on in abundance. Brother Nichol and father stayed in one place; Tuttle, Nelson and Dunn in another.

The sixth night of the debate "Saint" Smith opened up with his affirmative. At the close of Brother Nichol's negative, the Mormons were as hot as a pepper mill, and the rest of the people, Methodists, Baptists, and just ordinary friendly sinners, were up in the air, rejoicing. A man grabbed Brother Nichol's case of books and exclaimed, "You and Brother Wallace are going to my house, these other men are going to his house," pointing to a man, and they did. When Brother Nichol and father were ready for bed that night, their host came in with bedding and made him a bed on the floor, near the bed he had already told them they were to occupy. This was not necessary for there were other beds in the house. He explained briefly, "I came from Missouri years ago and I know something of the trouble these people caused up there. I am going to sleep right here because I want to." When he was finally ready for bed, he placed a 30-30 rifle by his side. A shot gun was standing by the head of the bed where Brother Nichol and father slept. That night some one called Brother Nichol's name from the gate in front of the house. In reply to a question, he stated that he had a message for Brother Nichol. The host told him to bring it in or "get away from here" in a hurry. He was on horseback and the pounding of horse's hoofs indicated that he was departing at full speed.

The next morning an undersized man came in. He was dark of skin and somewhat narrow between the eyes. No introduction was given. When they went out of the house, and they were there all day, this stranger was right on their heels. He shadowed them. He had two six-shooters in his belt. And he probably had plenty on his mind.

Just before the session opened that night, a Mormon "Saint" was walking the floor in the school house with his hand tied up in a white cloth. Brother Nichol made it a point to meet him in the aisle and ask him what the trouble was. He had a bone-felon on his index finger and it was hurting so badly he could not keep still. In his speech that night Brother Nichol insisted that the Mormon preacher cure the man's finger. He said that he could cure it, but that the man did not want him to cure it. Brother Nichol made some remarks, the nature of which can be easily imagined, and asked the man if he wanted his finger cured. He said that he did not. "Tell me, Sir, what do you have on your finger?" "A poultice of fat meat" "Why?—To draw the pus to a head?" He informed Brother Nichol impudently that "I am a Saint and it is none of your business." Brother Nichol shot back to the delight of much of the audience. "If you are, that's not all you are. Go home and read Acts 5." The debate waxed hot that night but all was fairly quiet.

Tempers and temperatures rose high the following nights as Brother Nichol exposed "Old Joe" as "a fraud of the first water, ignorant, mean with a bunch of wives, and was mobbed because of his corruption." Mormons swarmed to the platform, numbers arose all over the audience, who were not Mormons. Nichol stepped down off the edge of the platform right into the aisle, father right by his side. "Charlie, don't give an inch." The little dark-skinned man who was narrow between the eyes arose and said, "Men, set down." They did. There were no more threats.

At the close of the debate, father said to Brother Nichol, "Let's preach a few nights." Brother Nichol announced that there would be preaching the next night by Brother Wallace. "Come and hear the gospel preached." They came and there were sixteen confessions at the close of the sermon. The next night Brother Nichol preached and there were fourteen confessions.

The next year Brother Nichol went back for another

debate with the Mormons. "The Gentiles" were organized and there was no disturbance throughout that debate. A number were baptized in the meeting that followed.

Some months before the first debate, a Brother Peters in Lott, Texas, gave Brother Nichol \$40 at the close of a meeting and said, "Use this in mission work somewhere." Following the debate at Red Moon, Brother Nichol wrote him about the debate and asked if it would be satisfactory for him to use the money in paying the expenses of the debate. He replied that it would. So he had enough money to pay both his and father's expenses. The two debates called for sixteen days of debating.

It isn't easy for many of the spoiled and pampered brethren of this generation to understand, much less appreciate, the conflicts, sacrifices and triumphs of half a century ago, which paved the way for the "ease in Zion" that many enjoy today without knowing why. This is not fiction, it is history. I have heard father tell about these things many times and Brother Nichol has verified them. Those who saw these men in action in those days, did not behold men clothed in soft raiment, nor did they see reeds shaken with the wind. They saw greatness. Only the spirit and power of such men can preserve the purity and integrity of the church.

THE GRAYSON COUNTY DEBATES

Along about 1908 or 1909, my father moved to Sherman, Texas, from Paris, Texas, to preach for the Walnut Street church. H. M. Cagle was a promising debater among the Baptists and was fast becoming prominent. He lived in Gray-son County and had debated with such men as E. H. Rogers and a Brother Reynolds, elderly and able men, who always took care of the truth in an efficient manner, Mr. Cagle was a man of fine physique and personality. He had a good voice and was above the average in ability. He was young, bold and fearless, an effective speaker and popular among the Baptists. At the close of one of his debates, he predicted that "the Campbellites" would never meet him again. Father was in the audience. He arose and challenged Mr. Cagle for six

debates in Grayson County, offered to hold all the debates himself, or furnish Mr. Cagle a different man for each debate, as he desired it. Mr. Cagle accepted the challenge. They met several times and it was always a battle royal for both were strong men and attendance was large. In one of them Mr. Cagle referred several times to "this young church started by Alexander Campbell less than one hundred years ago." Father suggested to him, that if he would drop such remarks and stick to the proposition, he would hold another debate with him and affirm that "the movement started by Alexander Campbell and his co-workers antedated the birth of the Missionary Baptist church." Mr. Cagle agreed and the future date was set.

It was nothing new by this time for father and Brother Nichol to go into a huddle to mix up "poison." This debate was to be purely historical and history was not Mr. Cagle's strong point. He had been rather reckless in accepting such a proposition obviously thinking the debate would never materialize. However, he was not the backing down type. He thought he could at the last moment change it to the general church proposition or something of the kind. He had made very little historical preparation when time came for debate. "David" and "Jonathan" were prepared, ready for a killing, and insisted on the proposition as scheduled. The debate lasted one day, two sessions. Brother Nichol sat at a table on the platform. The table was covered with books, properly paged and marked. When father needed one, it was handed to him, opened at the right place. It was a sort of a "gang-up" that under the circumstances Mr. Cagle did not relish. He cut the debate off short with excuses which were not one hundred per cent face-saving. Brother Nichol is under the impression, as I am, that this was his last debate. Not long after he came to an untimely death. He was strong and likable, was fortified with Polk Williams' scrap books, a Baptist veteran of a generation before who had met about all the pioneer debaters, including Joe S. Warlick. Had he lived,

he would doubtless have been heard from as a top-notch Baptist debater for many years.

ON VARIOUS THINGS

If all this seems to be as much about my father as about Brother Nichol, it could not be otherwise. They were very, very close for more than fifty years. If there is too much of me in it, Brother Nichol took a lively interest in me from boyhood and has been a living inspiration to me all my preaching life of more than forty years. He and I have exchanged letters and visits for more than thirty-five years. I recall that along in the twenties, when I lived in Temple, Texas, father was doing the preaching in a meeting with the 7th and Ave. G church. We were eating lunch in my home, when father suddenly remarked, "Wonder if Charlie Nichol is at home?" I said, "Call him and see." He went to the telephone and put in a call for Brother Nichol at his home in Clifton, about fifty miles up the country. The call went through and my father took a page out of Nichol's book. He said, "Hello, Charlie, we want you and Hattie to come down and spend the night with us. I'm here in a meeting and we'll be up after you." He hung up without waiting for a reply. We drove up and got "Charlie" and "Hattie" and they came along without a struggle. My father preached a good sermon that night on John 3.—Christ, Nicodemus and the New Birth. He wandered around a good deal and didn't stick too close to his subject, but it was a good sermon. Brother Nichol remarked to him on the way home, "Toy, that was a good sermon, but I want you to know that I know, you didn't preach it from the text you tuk." Such kidding between them was common and both relished it.

Brother Nichol liked hunting and fishing and was finally bit hard by the golf bug. He, as I did, often carried his clubs around with him, even to meetings. He even played with Byron Nelson. I do not think that Byron envied his form, but at that he often shot surprisingly low scores. Once when wife and I visited him and Sister Nichol in Clifton, they went

about what they liked, which had to do with antiques and the like, he and I played golf all day. We played fifty-four holes. At the close of the day, I was dragging along behind him worn to a frazzle. I said, "Are you tired?" He said, "Why, no, are you?" I said "Well, I reckon I can afford to tell as big a lie as you can." He might have been tired but he still walked smart-alecky like.

About twenty-five years ago, father was living in San Benito, Texas, in the Rio Grande Valley. He invited Brother Nichol and me to come down for a deer hunt. We went up the Valley and out to a ranch beyond Mission, Texas, and pitched camp. There was not a dull moment from the time we left home until we got back. Conservation sparkled. On the way up father was telling me and Brother Nichol about a preacher who wanted to move to the Valley and wanted father to help him get located. He was always glad to help preachers but this particular case did not appeal to him. He said, "Cled I like Brother so and so and would like to help him got most any place, except close to me. Why, I'd as soon have a carbuncle on my neck, as to have him down here." That set off gales of laughter.

The hunt was not too successful. Brother Nichol and I came in one day late. The others had already eaten. Father put on a mysterious air, put a finger over his lips and said, "Now, boys, we've got meat but mum's the word. Just eat and keep your mouth shut." We, naturally assumed that somebody had killed something "for the pot" not intended for the inspection of a game warden. We meekly followed instructions. When the feast was over father gleefully informed us that we had partaken of a javelina.

We slept in a tent. Brother Nicholas bed was made down, unfortunately over a hollow place in the ground. A big rain came up during the night and a sudden "YEEOW" broke the stillness. When a flash light was turned on it revealed Brother Nichol in a long night shirt, sitting in a puddle

of water. His white hair was all dishevelled and he looked like a banshee.

Likes and dislikes run strong in Brother Nichol; but he is not given to gossip. He is not elaborative regarding the faults of those he does not trust; but taking them to pieces in their absence is not in his line. When it becomes necessary for the sake of right and truth, he can make himself crystal clear.

His poise and brilliance show up to the best advantage in a crisis and under pressure. He can come up with the right answer in difficult situations and is a master at squelching arrogance when the need arises. Without conscious effort, and without words, he attracts attention in any gathering.

His humility and love for the truth is demonstrated by the fact that he goes, and has always gone, to places where he was needed and wanted, regardless of the social or financial status of those calling for his services.

A good many years ago, he held a meeting in a small Texas town. He was assigned a room in the home of a substantial family. It happened that this was a "spare" room, reserved for guests, and not often used. The lady of the house did not inspect it too carefully. The first night was a sleepless one for Brother Nichol. He was up early and went down to the kitchen where the good lady was preparing breakfast. She greeted him with a cheery "good morning" and said sweetly, "Brother Nichol did you rest well?" He replied instantly, "Naw, Sister, I didn't sleep any. The bed bugs chewed on me all night long." She was horrified and embarrassed. He said, "Now, now, I know all about how that is. Heat some water and I'll help you scald them out." Together they worked and laughed and talked. Nobody ever had a more delightful or thoughtful guest in a home. It is my conviction that personality and character are appreciated in heaven. When he walks in I think the angels will look him over—and like him. I know my father will meet him at the gate and show him around."

BROTHER C. R. NICHOL AS I KNOW HIM**W. B. West, Jr.****Head Bible Department, Harding College**

As a young preacher I used Nichol's Pocket Bible Encyclopedia and his and Brother Whiteside's four volumes of Sound Doctrine. These were very helpful to me and were my first introduction to the work of Brother Nichol. Through the years many reports of his character, ability, and accomplishments were related which encouraged me greatly.

It was the spring of 1943 when I first met Brother C. R. Nichol. Brother Floyd Thompson, a mutual friend of ours, introduced him to me in California. Later he was engaged to be the principal speaker on the first annual Lectureship at George Pepperdine College in Los Angeles in 1944. He did a magnificent job in meeting his engagement. He was employed shortly after this to be lecturer in Christian Doctrine in George Pepperdine College where I was head of the Department of Religion and to preach for the Vermont Ave. church (adjacent to the Pepperdine campus). He came to the college and the church in the autumn of 1944. I knew him at the college and of the acquaintance there I desire principally to write.

Mrs. West and I first knew Brother Nichol as a guest and then as a neighbor when he and Sister Nichol lived across the hall from us in the men's dormitory at Pepperdine College. He was courteous, thoughtful, helpful, and kind as a guest and neighbor. Sister Nichol shared his good qualities and we spent many enjoyable hours together—hours which will never be forgotten. Among the many enjoyable features, were the interesting experiences in preaching and debating which we insisted on Brother Nichol relating. He has a good sense of humor and is an excellent judge of character. The many evenings together either in our or their apartment live vividly and pleasantly in our memories.

Although he was older and more experienced, he was

cooperative as a co-worker and teacher. He was wise in counsel and a source of great encouragement. He was an inspiration to the young people, especially the preachers, who were fortunate enough to study under him. He was a man of strong convictions and of great love for right in our work together. It was a benediction to have been intimately associated with him. He severed connections with Pepperdine College after about two years.

Brother C. R. Nichol has done great good in the church of our Lord. He has given distinguished service to the church for more than fifty years as an evangelist, a polemist, an author, and a minister in local church work. He is a man of God who loves the church. He has given his life in its service and seemingly has many more years to give from the clarity and vigor with which he spoke at the 1952 Lectureship at Abilene Christian College.

May the evening hours of his life continue to be spent as he would have them in the active and joyous service of the Master and when the sunset of life has come, may the glow of his spirit and life shine in the hearts of that great host of people who have been influenced by him.

A LOYAL FRIEND

Inys Whiteside

Brother Nichol was a close friend of my father's for many, many years.

They were associated in the writing of the first review of R. H. Boll's premillennial heresy. They were also associated in compiling the material that went into the four volumes of "Sound Doctrine." Some of this writing was done with papa in Brother Nichol's home and some with Brother Nichol in papa's and mama's home.

I have been privileged to hear Brother Nichol speak or preach but few times.

The greater part of time when he has been in our home I have been engaged in teaching or other work.

Because of his love for papa (R. L. Whiteside) and his interest in the cause of the Truth, he took upon himself the publication and distribution of "A Commentary on Paul's Letter to the Romans," by R. L. Whiteside.

I know, as everyone who knows him does, that he is ever courteous and kind, honest and honorable, a loyal friend and faithful Christian.

GREATNESS THROUGH HUMBLENESS

O. L. Winborn

No man ever carried himself more proudly than C. R. Nichol. No man ever reflected more fully in his every attitude pride in the fact that he was a child of God, a Christian only. Some who have not been close to him have thought that he was a little aloof, a trifle too distant, too self confident.

That he possesses abundant self confidence is evident. That he is proud of his heritage as a child of God none denies. Often he quotes the words of the Holy Spirit who declares that Jesus Christ, "Hath made us kings and priests unto God and his Father—." As one of an elect race, a royal priest-hood, he walks proudly among men, armed with the word of God, with complete faith in its efficacy and power to put to flight all the forces of evil and destroy the citadels of error.

Nevertheless no man is more humble. He never shuns a task. He has no patience with the pride and arrogance manifested by some professed followers of Christ. Through the years his time has always been in demand. Yet he has answered calls to small and remote places as well as to strong and prominent congregations.

Many years ago when the writer first knew him we came to know and appreciate his humble sincerity. We lived at that time near Pinon, New Mexico, in the foothills of the Sacramento mountains. Housing was scarce, living conditions in the region were yet primitive. Few modern conveniences were available.

Having gathered together a few Christians after a meeting or two in the school house and other church buildings, we felt strong enough to build a meeting house of our own. It was of rough mountain lumber, adequate but far from beautiful. Before the work was complete and while we were yet working on the seats, Brother Nichol arrived for his first meeting there. He took hold, worked with his hands as hard as any of us and helped make ready for the meeting. Later he returned to Pinon for a second meeting.

Sister Nichol accompanied him the first time. We were living at the time in a small teacherage near the school where Sister Winborn taught.

The region was a land of cedar, juniper and pinon trees. Every one used wood from these trees for fuel. Many times during his stay Brother Nichol would be found bringing up cedar or juniper logs and swinging the axe cutting wood.

Anyone who has lived in a mountainous area knows that residents there have to contend with skunks. They delight in denning up under the houses. We were no exception. One had taken up abode under our house. We dared not kill him under the house but sought opportunity to destroy him away from the house. Brother Nichol was on the watch. One night it snowed, it was bitter cold, bright moonlight. Far in the night we heard Brother Nichol slip out. He had spied the skunk. Barefooted, clothed only in his night clothes, armed with a 22 rifle, he set out to kill the skunk. In this I think he was unsuccessful, but we will never forget the picture he made as he moved swiftly and silently through the snow that cold moonlight night.

There are no running streams in the Pinon area. At that time there were no deep wells with storage tanks. All stock were watered from earthen "tanks" which were filled with water coming down the canyons when the rains came. Baptisms were performed in these tanks.

On the last night of the meeting a young mother came

forward. After the service we went to the nearest tank for the baptizing. We vividly recall Brother Nichol as he stood atop a small rock, his shoes off ready for the baptizing, making a short talk, appealing to others to obey the Lord. Then breaking the thin ice at the edge of the water, he went out into the icy water and baptized her into Christ. Not very long afterward she passed away, a faithful child of God.

Never was C. R. Nichol too proud to walk and talk with the humble, to shoulder the burdens of the weak, to work with his hands at any honorable task, his humbleness and sincerity indicative of his greatness.

TO EVERY MAN A REASON

Brother Nichol is quick to detect insincerity. He has remarkable ability to evaluate character. Always there are those attending his meetings who ask him questions, some publicly, some privately. Some are foolish, some selfish, some sincere and worthwhile. He is never too busy to note and answer a sensible Bible question. He wastes no time in analysis of his reasons for his answers. They are brief, to the point and authoritative.

Of necessity he has erected around himself a kind of protective wall. He never permits the crowds to harass or weary him with foolish questions or vain arguments. Privately, once he is sure of the honesty of the inquirer and his ability to "take" teaching, he will go out of his way to lead, direct and encourage. He lays his protective barrier down, he talks freely. He is not given to confidences yet to those closest to him he sometimes reveals some of his inner thoughts.

ECONOMY OF WORDS

Brother Nichol depicts God in his true light as a God of system, order, perfection and economy. He portrays in beautiful imagery the wonders of nature and the wisdom of God in nature displayed, the marvels of economy everywhere evident in the natural world.

He possesses unequaled ability in his use of words. He

makes in their use the fine distinction so often overlooked. Without fanfare or display he uses words as sharp, effective, cutting tools. In preaching he strives to make his ideas stand out clearly. Occasionally he includes so much in so few words his hearers are not able to follow his quick condensed logic, but those who listen attentively gain much from every speech.

The same clear-cut concise form is evident in his writings. He possesses rare ability to express himself in simple terms, giving no space to useless words, yet leaving always in the mind of the reader an impression of depth and wisdom behind the simple words used to convey his thoughts.

In debate he uses only such material as is necessary. He holds in reserve always ammunition to be used if needed. He sizes up his opponent accurately. His arguments are clear and powerful. He understands the value of stage presence. He never permits his opponent to win the victory by stealing the show. His auditors are every minute aware of his presence. He radiates confidence. He is a master logician.

Though some may resent his teachings, yet when the sermons of other men have long been forgotten, even those who have bitterly opposed his teaching will recall what he taught.

AN OVER-ALL EVALUATION

If I were to attempt to set forth in one sentence the secret of his greatness I would say that it lies in that rarest of all attributes, a well balanced mind. He has never permitted his mind to grow stagnant. He is busy today exploring new fields, new thoughts. He has always read widely. He knows the Bible as few men have ever known it, yet he never confined his study to the Bible alone.

His keen discernment, his ability to discriminate, his understanding of language, give to him power to look at any passage, any problem, with proper perspective. He has never hesitated to assert his beliefs. He has struck hard at many of the pet theories and hobbies held by some in the church.

His love for the church is very real, very deep. His faith in the Bible as the word of God is unlimited. He preaches the Word. While he expresses himself on any problem confronting the church, he has never permitted himself to become embroiled in the vain and petty wrangling engaged in by some. His word carries weight. All in the church respect and heed his advice. He is careful of his endorsements and slow to condemn. He is extremely conservative. He never speculates or goes beyond that which is written.

In the field of polemics, in our opinion, he has no peer. This detracts nothing from other great reasoners among us. It is his chosen field, in it he is a master. Many today who decry debates are indebted to him and other stalwart soldiers of the cross who have through the years stood on the firing lines, fighting the forces of error, defending the truth. Had it not been for them, we lesser men would have found it virtually impossible to stand effectively for the truth of God today, in the field of honorable controversy the vital principles of truth have been subjected to the ablest as well as the most unscrupulous attack and investigation. We, today, know that they will stand the test. The truth has in Brother Nichol a defender of rarest strength and ability. Through his hundreds of debates he has given to the church a priceless heritage.

A PERSONAL TRIBUTE

I have been associated with Brother Nichol in several meetings and have heard him in a number of his debates. I have read virtually all of his writings of permanent nature, and all his articles I have had opportunity to read. I have never accepted what he said or wrote simply because he said or wrote it. In the light of careful investigation and study of his work, I think I can rightly evaluate it.

I have never known him to make a false argument, to resort to sophistry, or to reach an illogical conclusion. He is intellectually honest. He possesses absolute mental integrity. He is a Christian gentleman.

Through the years, he has been to me, and I am sure to many others, a rock of Gibraltar, a source of strength and inspiration at times and in ways of which he knew nothing.

If, as I grow older, I can acquire something of his wisdom, attain something of his graciousness, manifest something of his integrity, my life will be the sweeter and fuller because of them.

CONSECRATED TO SERVICE

C. E. Wooldridge

a. Early Life

Charles Ready Nichol is the eldest son of Captain and Mrs. J. W. Nichol. His father served in the Confederate Army. His mother as Miss Mary Palmer Holmes, was active in scout work during the "Civil War."

He was educated in the schools of Tennessee. Being proficient in mathematics, at the age of fourteen he did work with a group of surveyors, running the line for a railroad. Charles handled the instruments and made calculations of elevations, etc. for several days when the chief engineer was called away.

From early boyhood his interest was great in the studies of chemistry physics and biology. Psychology has always held charms for him. Though he steers to avoid technical terms, discerning listeners will often detect a leaning toward scientific thoughts in his presentation of Bible lessons.

When but a little child he listened attentively to conversations of older members of the family, and visitors. Often he spent hours listening, while the other children were at play. However, he was by no means averse to games. While in school he was the best "pitcher" in baseball, the fastest runner, and excelled in high and broad jumping. In wrestling, boxing and the use of the foils he eclipsed his associates. He loved hunting and was a good shot with shotgun and rifle and was also a good fisherman.

Being the fourth child in the family, the first boy, he thinks that his sisters, with the wise counsel of his mother, had great influence in forming the ideals that have dominated his life. In his boyhood and youth he was full of practical jokes and never let pass an opportunity to play pranks on his sisters or others with whom he was associated.

While in school he never seemed to have "studied his lessons." His method was to read a lesson one time, close the book and not again look at the lesson. That rule he has followed all his life. In memory work he would read once slowly, and not look at the book again. If the work were long he would copy it, close the book and destroy the copy. He was baptized at the age of seventeen and immediately began an active work with the church. He says he has never tried to memorize a passage of Scripture. Many of us who know Brother Nichol best feel that he could reproduce the New Testament and the larger portion of the Old, if the Bible were destroyed.

In early life he learned the printer's trade, working first in a job office. Later he worked as a type setter; then as proof reader for Evening Journal and The Daily Times; worked for awhile in the composing room, on the Nashville Banner; set type in the Gospel Advocate office; and worked for a time on The Confederate Veteran and The Tennessee Farmer. He made a trip of four months through the north, visiting, several of the larger cities and setting type for large daily papers.

Once during a debate in West Texas he, Joe S. Warlick and another man, were occupying the same room. When ready to retire one corrected the other on a Scripture quotation. For more than one hour a "Scripture Bee" was in session. Brother Nichol and Brother Warlick sitting on the bedside quoting Scripture. When one detected the smallest error he quickly began quoting and continued chapter after chapter till the other caught a misquote. The third party said that this was the most intense and interesting contest he ever heard.

b. A GREAT READER AND BIBLE STUDENT

At the age of sixteen he had read Darwin, Huxley, Spencer and many other infidel works and in Nashville and Chattanooga, Tennessee he heard every infidel lecture he could attend. There was in his heart a longing to know all possible, to be able to discuss intelligently any subject. He has ever been a great reader, reading rapidly he often covers a page at little more than a glance,

His versatility adds greatly to his power to draw hearers from the ranks who are not immediately interested in the gospel and he never fails to interest them in the Truth. No man in his home town enjoys a more universal and substantial popularity, than does he.

c. RESPECT FOR OLDER PREACHERS

As a young preacher and debater he was associated much with the lamented W. P. Richardson, whom he regards as the greatest Bible teacher known, and as having given him more assistance in Bible study than any other man. He says: "By my mother I was taught to respect older men; by Brother Richardson I was taught to respect older preachers." "I loved him. He criticized my efforts at preaching and pointed out any wrong conclusions. He talked much with me about debates, insisting that no position ever be advanced until I was certain of its truth and confidently believed it; to remember that the object in view was not to gain a personal victory but to present and maintain the truth. He taught me that when brethren called me for a debate they were intrusting me to present and maintain the truth with its light and power to expose every false doctrine; and for these reasons I should never seek a personal victory but a victory for the truth."

In complying with this counsel, he has made it a rule when preparing for debate, that any argument he had not heard or used himself, to submit it to some experienced brother for criticism or approval before he advanced it pub-

licly. Evangelists M. O. Daley and R. L. Whiteside served him often with great value in this capacity.

d. RESULTS OF MANY DEBATES—CONSCIENTIOUS WORK

In his early twenties he debated with J. N. Hall, then recognized as the strongest debater in the Missionary Baptist church. Three months following the debate he baptized 68 people, many of them from the Baptist church. This was at Jonah, Texas.

In 1901, November, at Bardwell, Texas, he debated with F. L. Dupont at that time the leading Baptist debater in Texas, Within 18 months more than 75 people were baptized at Bardwell and the church has since that date been one of the strongest country churches in Central Texas.

Many years ago he was called to debate with an Adventist in Mississippi. There was no church and but few scattered brethren in that section. The gospel had never been preached there. The man who wrote him to make the trip from Texas for the debate gave him five dollars. Charlie went, as he has often gone under similar circumstances. At the close of that debate he baptized 53 people and established a congregation. Immediately they built a house for worship. More than 1000 persons have been baptized there since that debate. The congregation continues to prosper. This debate opened a virgin field for the gospel of Christ.

A debate with a representative of The Reorganized church of Jesus Christ of Latter Day Saints, by many known as Mormons, was followed with four sermons and 40 persons were baptized by Brother Nichol. These reports are given as an indication of the results that have followed his work as a debater and the results that can be expected when debates are properly conducted by competent men,

His debate with Bradley, Materialist, of Texas, is by many considered to be his strongest work in that line. This estimate is probably due to the fact that the debate was

published in book form, its value can be better appreciated. His speeches in this debate are the strongest refutation of the position of Materialists on the non-existence of the kingdom, and the total mortality of man, that have been published.

In two written discussions, one with Mr. Hensler, Baptist; and one with Mr. Ballard, Methodist, Brother Nichol showed himself master of the subjects discussed, and proficient with the pen, in debate. In debate he is brave, fearless and direct. He throws before his opponent the gospel which he preaches in sermons. Any argument he makes in preaching he is unafraid to have tested in debate, never fearing his ability to make it stand up under opposing fire. He is quick and accurate in thought and word, speaking rapidly, especially in debate and is merciless in the prosecution of a false position. Seldom does he resort to ridicule and never until he has shown by both logic and Scripture that the object of ridicule is untrue. However, when he does turn to ridicule he shows himself a master with the weapon. He is above all conscientious in his work regardless of what it be. He regards Mr. Berry, Presbyterian, as the most scholarly man; and J. N. Hall the most artful debater.

e. PRE-EMINENTLY AN EVANGELIST

Brother Nichol is pre-eminently an evangelist and considers that as his major work, while debates fill only a minor place. In his preaching one would not think he has engaged in more than 300 debates, for he does not debate in his preaching. He has been called for work from coast to coast and from Canada to the Gulf of Mexico. He has baptized more than 15,000 people. In this work he has established many congregations in new fields. Many men whom he has baptized are now preaching the gospel. He is often called to compose church troubles and as a whole has been successful in such efforts. He is never concerned with what others have said. Never has he quoted A. Campbell, nor does he overestimate the pioneer preachers.

Brother Nichol is independent in his thinking and is unlike any other speaker in his mannerisms and presentation of a subject. His preaching has in it more logic than pathos; for he depends wholly upon his appeal to the intelligence of his hearers. He is of a tender and sympathetic nature but constantly avoids the emotional, possibly some-what subduing it, by leaning too heavily upon the intellect and reason. He always impresses his hearers with his extreme earnestness, and love of the truth.

f. TEACHER AND WRITER

Brother Nichol served as President of Thorp Springs College for two full years. During his term with the school it had its largest enrollment and paid its teachers their salaries in full.

Associated with Brother R. L. Whiteside he has written and published volumes 1, 2, 3, and 4 of Sound Doctrine. One of the most convenient, valuable and widely used booklets published by the disciples of Christ is "Nichol's Pocket Bible Encyclopedia." "Bible Notes on the Holy Land" is one of the best available for study. Other writings of his are: the first page of the Firm Foundation, the Gospel Advocate department known as Denominational Dogmas; for a time he wrote the Advanced Quarterly for Sunday Schools, published by the Firm Foundation company. He has through his years been an exceedingly busy man, and still is.

g. A BEAUTIFUL FRIENDSHIP FOR FIFTY YEARS

I have known Brother Nichol since November 1901. Heard him several times give sermons at Hillsboro, Texas. I had located at Menlow, 15 miles away and had heard of his work, ability and personality. I was very disappointed in his preaching and did not form a very favorable opinion of him personally.

Shortly after I attended a debate—Nichol-Dupont, at Bardwell, Ellis County, I have ever since held him in highest esteem as a Christian man, debater and preacher. During

that debate a friendship began which has been treasured and has grown for more than 50 years. The year following the debate Charlie said the words that united wife and me as husband and wife. One of our four sons is named for him.

He turned many meetings to me for more than 20 years and called me to serve as moderator in several debates. He was responsible for my being called to the work at Fayetteville, Tenn, in 1913. This was the beginning of seven years of very pleasant and profitable work and association for me. The last 19 months of it was spent at his old home in Murfreesboro, Tenn. I met his parents, brothers and sisters while I lived in Tennessee and conducted funeral services of his father and one of his sisters.

In one of his early debates, in Hill County, Texas, he quoted just part of a passage, whereupon his opponent asked for a ruling, compelling him to read the whole passage (verse). In the next speech Charles asked a ruling to require his opponent to read the whole chapter, a long one, after he had read only one verse.

I once teasingly said to Charles that one of his opposers in debate was worrying him. He disgustedly replied: "Yes, just as it worries a bear to climb a bean pole."

He and R. L. Whiteside collaborated in composing several books. They alternately used the typewriter, while the other writer took turns in dictating the text. First one and then the other giving the word, phrase, clause, sentence or paragraph. It would be an interesting problem for a school of "Modernist" textual critics to separate and classify the individual parts, of the two authors. I have often moderated for him in debates, always with great interest in the ease with which I could anticipate him and know just what to do when any interruption came from the opposition.

A young couple who were sitting in the back seat of Auditorium and disturbing the congregation—not heeding Charlie's request for order, Charles walked to the back, stood in front of the pair with his back to the backs of the

audience and finished his sermon. On another occasion some youngsters in the balcony ignored his requests for order. The ring leader was compelled to dodge a flying piece of crayon, but gave good order after that. He's a fine man and worker in the church now.

h. UNUSUAL CIRCUMSTANCES

Never has Brother Nichol failed to teach the Word. Even when death is the occasion, he finds no excuse to misrepresent any one. Charles warned an infidel neighbor, in his home town (Clifton) that the time would come when he would want him to pray for him; but that he would not do it. On another occasion he was called to a home in Tennessee and asked to pray for a very wicked old man who was near death—an old acquaintance of Charles' father. The old fellow said to Charles, "pray, and pray like Hell!" Charles refused to pray. Many were shocked and criticized him severely. Of the children who were present—of the old man—a number obeyed the gospel during the meeting which Charles was conducting. He was called home to conduct the funeral of a wicked old man who had a good family and business connections but whose children were indifferent to the gospel. Charles in no uncertain terms declared plainly that such men are lost. Even Sister Nichol felt he had made a mistake that it might drive the family from the church. In a few months some of the children who had been out of duty for years came back and were restored to duty with the congregation.

A young man once asked Charles for a recommendation. He wrote: "This young man is a Christian." The young man was disappointed and hurt at such a letter, but presented it to the prospective employer. He was given the position and "made good." Later when he was given a promotion his employer told him Charles' letter was the one which he accepted and gave him the place.

i. PROUD BUT HUMBLE

His friends marvel at his being able to go on and on con-

tinually with pressure of long hard work. He is not a strong man; but he knows the laws of health, diet and physical exercises, these with some participation in outdoor sports, keeps him physically fit. When practicable he goes for a hike, a hunt, a stroll in the woods; or over the mountains, a round of golf or other wholesome exercise or sport. Sister Nichol once said that the only thing he is "stingy" with is time. He takes great pride in the flower garden of his home and gets much of his exercise when at home working in his garden. He is handy with tools and does mechanical work quickly and well.

Brother Nichol is a keen observer, and has plenty of curiosity, he often says: "I think no woman ever had more curiosity than I possess." He has a keen sense of humor but says that he does most of his laughing "on the inside," is quick in temper over which he has control. He sleeps about six hours out of 24 and never "naps" during the day.

C. R. Nichol impresses many people, at first meeting, as being proud, almost arrogant. After spending a few days with him in a meeting one rather sober, thoughtful young preacher decided he did not care for him at all. A few weeks later they were together again with a group of preachers. Knowing the feeling of the younger preacher, Brother Nichol, after polishing his own shoes one morning polished those of the brother who had thought of him as not having the humility becoming a really devout servant of the lowly Nazarene. Well, that certainly put the young man in his place for good. I am sure of this, for I was the young man! This was the beginning of a friendship of years of priceless value to two men and the work they love and to which they are giving their lives serving unstintingly. I have long since learned that his pride is that of "the child of a King" and with all he is humble as the King's servant should be. Perhaps he has helped more young preachers than has any other man. Certainly he has helped more preachers in preparation for debate than any man among us. Often he has outlined the entire line of argu-

merits, typed and sent them to young preachers ready for use. His charts are constantly being used by others. The help he has given has cost him in materials and many hours of hard work at the typewriter. When brethren have proposed to pay him for such service he has always said:

"No, let me assist you all I can in the work of the Lord, all I am and all I have is consecrated to his service."

I count Brother Nichol my best and most valued friend. No man knows him better than I and no man loves him more.

C. R. NICHOL—AN APPRECIATIVE SKETCH

B. G. Yount

Brother C. R. Nichol was almost a legendary figure when I first heard of him. I entered Harding College Academy in 1935, and by the following year had joined the ranks of the "preacher boys" who were keeping Sunday appointments with the Arkansas churches within a practicable traveling distance from the college. Wherever I went I heard of the preaching powers and debating ability of Brother Nichol. He was often mentioned together with Joe S. Warlick, J. D. Tant, Joe Blue, and other men of eminence among the churches; but my earliest impression was that Brother Nichol's reputation had outdistanced all others. Some told of the reluctance of the Baptist debater, Ben M. Bogard, to meet Brother Nichol on the polemic platform, and Mr. Bogard was quoted as having remarked that Nichol used such astute and original arguments that he not only could not meet them squarely, but he did not have to as Nichol's own people could not see their significance nor realize their potency. People liked also to tell of Brother Nichol's preaching accomplishments and their experiences with him in gospel meetings. Some would aver in profound confidence that should the Bible ever be completely lost during Brother Nichol's lifetime he could with perfect accuracy rewrite the Sacred Volume in its entirety; adding on occasion, that at least he and the negro

preacher, Bowser, would be equal to the task. When I first heard Brother Nichol preach, I observed with avid interest his ability to read scores of connected verses from various sections of both the Old and New Testaments, though his Bible was always upside down as he held it opened before himself. In the years since, I have observed that people always marvel at his Scripture reading ability, though he may "read" from a song book, or with no volume of any kind in hand.

I can recall another report of his meeting techniques, this one being localized in Lynn, Arkansas, a small rural community in the northeast section of that state. Here Brother Nichol had on one occasion conducted an "experience" meeting. When he announced that on that particular occasion they would all engage in an "experience meeting" it was to the embarrassment of some brethren, who immediately thought of denominational experience meetings they had witnessed. But Brother Nichol "read" from Acts 14:27: "And when they were come (to Antioch), and had gathered the church together, they rehearsed all things that God had done with them;" and then observed that that was an "experience meeting" at Antioch. So they would have the same kind of meeting in Lynn that night. He called on a brother to give his "experience," telling of his conversion and his Christian life. Finally, after several had testified, one "alien" arose to tell some fantastic tale of mysterious sounds and psychic appearances. Then Brother Nichol ordered the man to take his seat, abruptly breaking off his "story." The sermon with which Brother Nichol thereupon concluded the service pointed out that, though the circumstances of conversion may differ in individual instances, yet its genuineness can always be tested by the marks of those conversions recorded in the book of Acts.

I first saw and heard Brother Nichol preach in 1938 at Harding College. At the chapel services he would at times

have the students in a hilarious mood. One of his jokes Mrs. Yount and I remember vividly, though we never tell it "out of school!" During the day he also taught a class of preacher students in denominational doctrines, which well established Bogard's estimate of profundity with most of us. He would lead us into deeper water than we could wade; but our awe for his knowledge and dialectical skill pervaded each class session. Two of his evening sermons were especially impressive to me, one on "Restitution" and the other on "Job." I have never heard a sermon on Job that would match Brother Nichol's sermon.

It was during this occasion that I first knew of Brother Nichol's interest in flowers and shrubs. He was the marvel of the campus because of his ability to identify shrubs that no one else could name. He used his knowledge of botany in apt illustrations in his discourses too. Soon after he left the campus announcement was made that a large shipment of roses, donated to the college by a Texas nursery, would soon arrive, and that a large rose garden would be located in the center of the front section of the campus. It was through Brother Nichol's good offices that the donation was made by Brother Tackett of Troupe, Texas.

These first-hand observations of Brother Nichol enhanced, in my mind, the repute in which he was held by brethren of my acquaintance. I, like others of the preaching students at Harding College, regarded him with a feeling of awe and marvel. The breadth of his learning, the keenness of his mind, and his pulpit ability seemed to me to set him apart as great men are always set apart from others. His distinctiveness of appearance and manner added to my respect and admiration.

It would never have occurred to me at Harding College in 1938 that I should have a closer acquaintance with Brother Nichol. But this proved to be my good fortune, beginning in 1943. In September of that year I entered George Pepper-dine College in Los Angeles to finish my college course. One

of the important factors in my decision to attend Pepperdine was the teaching position held there by Brother Nichol. I had opportunity not only to attend his classes, but to enjoy an increasingly close personal association with him. I frequently visited him in his office, and being invited by him to do so, liked to browse in his library. We hunted books together in the used book stores of Los Angeles on numerous occasions, and though I obtained good books through this companionship with him, I treasure the information concerning old books and especially the observations concerning the pioneer writers and preachers which he would make during these times together. On one occasion, when he could not go along, I found a bound volume of a Baptist paper a hundred years or more old. When I took it to him for his examination I could not fail to notice that he had a high interest in the volume. So I gave it to him and was pleased to have him accept it. Immediately he stepped to a far corner of his library, and taking down a first edition copy of the Campbell-Rice Debate, he wrote a personal note inside the cover, signed his name, and handed it to me—much to my astonishment and joy. There was a personal history connected with the volume which he then told me. I am proud to have that book today beyond any intrinsic value it may have.

When Brother Foy E. Wallace, Jr., was called to Los Angeles to debate "The Shepherd of the Air," a Mr. Matthews, on the Anglo-Israel doctrine, Brother Nichol and I attended some of the sessions together. Just before the debate the Central Church of Christ had a fellowship dinner in honor of Brother Wallace. Floyd Thompson and I attended with Brother Nichol,

I have heard him say that in practically all his debates he had won the respect and friendship of his opponents and many of their followers, influencing some of the latter to become Christians, though he had never yielded ground on the position he defended. I have never heard anyone even intimate that Brother Nichol has ever failed to uphold the truth

or that he has compromised it in any way. All who know him know that he not only would not, but could not. Nevertheless, he has been true, too, to a high ideal of gentlemanly conduct.

In the summer of 1944 Mrs. Yount and I and our son Jerry had to vacate the two rooms on the campus in which we had been "batching" that first year at Pepperdine. At that time living quarters were almost impossible to find by couples with children—at least within a reasonable rent range. We were granted temporary privilege of living in a room in the boys' dormitory, but then we were faced with the problem of preparing meals. We had taken only a few meals out at a near by café, when Brother and Sister Nichol heard of our plight. They came immediately to our aid, insisting with no intention of being refused, that we use their kitchen. They were then making preparations for a trip to the mid-west where Brother Nichol had several meeting engagements. We were relieved beyond measure by their thoughtfulness in that emergency and shall never forget the gracious generosity of Brother and Sister Nichol.

But when the fall term finally came, we still had not been able to locate living quarters. Finally, in resignation, we stored my books and our linens and personal effects, and left the campus for a meeting engagement with the church in Salinas, California, expecting that upon our return, unless we should have the good fortune at last to locate a place to live, I should have to withdraw from school. When we returned to the campus after the meeting, Brother and Sister Riley Marquis, who lived nearby, offered us the temporary use of a room with them. This was a welcome reprieve which succored a lingering hope. We could never have remained at the school that year had it not been for such considerate people as the Marquises—and aged Brother J. M. McCaleb, who said every time he saw me: "I'm praying for you, Brother Yount!" Soon an opportunity came to us to rent an unfurnished apartment in Torrance, which was about ten or

twelve miles from the campus. But then we were baffled by the problem of purchasing furnishings. When I mentioned our plight to Brother Nichol he and Sister Nichol immediately informed us that they would lend us the entire sum of money we needed—and it was in our possession without delay. When we repaid the principal in a little more than a year, we asked Brother Nichol for a statement of the interest due. His reply was: "Brother Yount, I don't want any interest. I never expected to take any from the first." I know that Brother and Sister Nichol befriended at least one other young couple in a similar way while we were at Pepperdine. We have never seen a kinder, more generous woman than Sister Nichol was; nor have we ever experienced more glad and warm assistance than we received from Brother Nichol. Whatever his faults may be, we have no doubt about the ruling qualities of his life.

Brother Nichol taught classes in Christian Doctrine and the religious history and the geography of the Holy Land in which I was enrolled, and from which I received much that I shall always appreciate. But interesting and profitable as his class sessions were, they were not nearly so interesting and helpful as knowing the man himself.

I next saw Brother Nichol at Salinas, California, in 1950. We were living and preaching there then, and Brother Nichol was called by the church for a meeting. During his stay he spoke much of Brother Foy E. Wallace, Sr., who by then had passed on; of Brother R. L. Whiteside, soon to pass on; of Brother David Lipscomb and his experiences in the Gospel Advocate office, where he worked while attending the old Nashville Bible School; of Cled and Foy E. Wallace, Jr.; of G. C. Brewer, and many others. What memories and experiences he could recount! And they were all exceedingly interesting. He had humorous, wistful experiences to relate in his animated manner; and among the most entertaining, and sometimes quite instructive, were his recollections of the doughty J. D. Tant. But as characteristic of the man as any-

thing I have ever heard is the story of the church which wrote a brief letter, asking: "Do you know Brother.... .?" Brother Nichol wrote on the bottom of the page: "Yes, I know Brother.. ..". Soon another letter came, this one brief too: "What do you know about Brother... .?" To which Brother Nichol again added a note: "I know all about Brother.....__ . ." That was the last he heard from them!

I have gained much of real spiritual worth from all my associations with Brother Nichol, and shall always owe him a large spiritual debt. Knowing him as he is I also treasure his books. I value his series with Brother Whiteside on Sound Doctrine, and I regard "God's Woman" as a writing whose worth is not appreciated by his own generation as it will be appreciated in the years to come. When I left home to attend Harding Academy as a High School junior, I took with me a copy of Nichol's Pocket Bible Encyclopedia. It was a gift from an uncle. As Brother Nichol remarked when he saw it not long ago, it is "a disreputable looking" booklet, as it is frayed and loosened from much usage; but it is a possession I hope to keep through the years as a symbol of a man who has meant much to my life. Something of our respect for him and the esteem we feel for him can perhaps be inferred from the fact that one of our four boys is named "Charles." Brother Nichol sent Charles a large photograph of himself, bearing his signature. I hope that picture will be a legacy of which Charles will always be proud. He will be hearing much as he grows older of his illustrious namesake, not only from his parents, but from many others also.

CHAPTER XXV
QUOTES FROM BROTHER NICHOL ON
CHURCH ISSUES
Carl A. Gardner

That his only motive is to edify is evident to all who know him. He has through the years refused to quarrel with his brethren. He would teach them the truth, but would not descend to the plane of bickering and personal insinuations. Hence, his teachings are free from ugly thrusts and personal contentions. His method is to contend earnestly for the Faith and to give to every one that asketh a reason for the Hope—with meekness and fear.

ANSWERING CALLS FOR MEETINGS

"Just now I am in Logan, New Mexico, where we have nine members, and more than two of them are widows. One sister began the work here several years ago. I came from Lubbock to this place. In Lubbock we have four congregations, and one of them is now building a meeting house which it is estimated will cost nearly a million dollars. Some contrast between the work there and out here, and this is not Germany, Africa, Japan, or China. The brethren that go to the foreign fields are 'sponsored'—with assurance of ample support before they go. I came here and go to other congregations where I am not assured one cent of support.

My rule has been through my preaching life that when I am asked to assist a congregation in a meeting, or other work that I do, to tell them when I have an open date. If the date I name is agreeable with them, I make my plans and go, without even asking about the strength of the congregation, or what will be the support ... I could spend all my time in meetings and go only to places where I could feel assured of good support. I remember, though I have to live with myself, and answer to Jehovah. I will never commercialize the gospel. I fear some do."

CHURCH GROWTH—GLOWING REPORTS, ETC.

"There is a great difference in the congregation growing, and the CHURCH growing. The crowd does not make the church. I see reports about the increase in 'Sunday School' attendance, and the contributions. Little is said about the church attendance, RESPONSES—the word has become distasteful to me, for it is so padded that no one knows, in many instances what is meant by the term 'RESPONSES' in the reports made. Not long ago a report was made of the RESPONSES in a meeting. I knew the congregation—had been there in meetings—and those RESPONDING were elders, deacons, mothers in Israel, in years of faithful service. Some one, or two, or more, brethren who have been at outs confess publicly. The preacher grabs the stand and sheds a few weeps, and says: 'We ALL make mistakes, and should do better. Now let everyone who is determined to live nearer the Lord, knowing thy have not done as much as they could, come with these brethren and confess they wish to do more, and correct any mistake they have made.' So then the procession starts, and the 'RESPONSES' mount and mount. It looks like something great has taken place."

BICKERING AMONG BRETHREN THROUGH PAPERS

"I am 'requested' with some things in the papers. There are many editors who no longer assert themselves—have no distinct plea, I dislike to see bickerings and personalities in papers. I wonder when the end will come of such stuff. Brethren are getting tired of it, and no longer find pleasure in handing the papers to outsiders.

I try to teach my brethren the truth, but shall not quarrel with them. I shall point out error without bickerings. **Those who fear the Lord will respect God's truth.** There's nothing you can do with those who are not willing to search the Scriptures.

How much we do need more writings that teach the

Bible and are not given to what appears to be an effort to gain a personal victory, or to discredit some other paper or person."

THE CHURCH AND THE COLLEGES

Years ago I was associated with Brother Nichol on the faculty when he served as president of Thorp Spring Christian College. One day he received a letter from a congregation in which a nice check was enclosed as a contribution from the church to this college. Brother Nichol returned the check to the church with the explanation that he appreciated their motives and praised them for their zeal in good works for the Lord, as they believed it to be. He wrote the congregation in part as follows:

"It's not the business of the church the Lord established to engage in the work being done in the college as such. We are teaching science and most other branches taught in colleges generally. We do some work, also, in teaching the Bible. We are teaching in most subjects matters that in no way relate to the work Christ sent his disciples to teach. The burden of the work of the preachers of apostolic age was to obey the Lord and preach the Gospel. To that work they gave themselves. Hence, to take the money of the church and devote it to teaching the things of a Christian college was to divert it from the work designed by the Lord—preaching the Gospel and engaging in works of charity,

A brother wrote: 'Where would the church be today if we did not have Christian schools turning out preachers the past 50 years?' Answer: "I recall when there were no Christian colleges. It is my conviction, my faith, that the church of Christ does not depend on any Christian college on earth for its existence and never has. The combined powers of earth and hell cannot destroy the church of Christ. I can but wonder on what the brother has been feeding."

"It is not necessary for me to affirm that I am a friend of the 'Christian college.' Let it be remembered that I have

given my life to the work of the church of Christ, willingly and with a glad heart, with full assurance that it is a divine institution that stands above all man-made Christian colleges on earth; and that her splendid ability shall not be turned into the channels of human institutions, nor shall the funds of the church be turned from the work ordained by the Lord.

Let not churches depend on the Christian colleges for preachers, but may we not pray the Lord of the Harvest to send laborers into the field. Some of the Christian colleges pay a coach to teach the boys how to play football, baseball, etc. I wonder to whom it has ever occurred that such is Christian education.

It's my conviction that the 'Christian college' can become a menace to the Cause of Christ. True, there are more members being gained for the congregations, but is the church growing? Or, is it numbers in the crowd? Some seem obsessed with the idea of numbers. Preaching the distinctive Truth of the New Testament in matters concerning the church seems with many to be a lost goal. The matter of contending for the Faith does not appear to give any concern to many members now. Large congregations, young people, Sunday school, preachers with degrees, a graduate from a Christian college, and parents obey your children—seem to be in the present day program."

CONCERNING DEBATES—THEIR PASSING

"I have gone to a number of places where we did not have a congregation and done work on my own initiative and at my own cost. I recall one place where I went for a debate, and at the close of the debate baptized 53 people. There is now a congregation that place of more than 300 members.

Many in the church today do not so much as know what the Truth is, nor what sectarianism is. Too many are at ease in Zion. Danger attends popularity. The popular usually does not wish debates with false teachers. They do not want the Truth.

In all debates, we should not place the church of Christ in the defensive on a lot of subjects. This they may do when they affirm a negative proposition. Demand that those who teach unscriptural things affirm they are Scriptural, rather than my brethren affirming they are not Scriptural. The Lord's church should stay on the offensive as much as possible, rather than on the defensive. It's the offensive that wins. The church that's ever on the offensive will be challenged by false religious groups for debates. Let there be no mistake in thinking that such debates cannot do good. To contend for the Faith is both a prerogative and an obligation of the faithful."

ELDERS, PREACHERS, LECTURESHIPS, ETC.

"Lectureships and preacher-fellowship dinners may hold the dangers of encouraging some preachers to use them to plan for exchange meetings and exchange of pulpits. Elders are rarely consulted by many preachers about such matters. Association of brethren and fellowship in things Christian may do good. When abused, they may lead to much harm— even to discord and even church troubles. Let such meetings never plan things for elders to support, for in God's plan elders are to take the lead in all planning and directing of the work of the church. Let's not relegate elders to the rear and encourage them to look to preachers to act for them. When we walk in the Light as He is the Light, we have fellowship that God sanctions.

The 'Ministerial Association' is a religious organization. I have known some of my brethren who seem willing to take dictation from such a group if they are rewarded by being allowed to speak on their radio programs—provided they agree not to teach against the false doctrine some of the members of the Associations teach. It may flatter the vanity of some of our preachers to be chosen to speak on such a program. Me, take dictation from a group that hates the church of Christ? Not me! Such, places the church in the

wrong light and weakens young Christians in the faith. They come to think of the church of Christ as one of the many denominations. Then many of the young Christians will begin to approve attending church occasionally with the young members of false religious bodies. Social ties soon grow stronger than religious ties; ambition more than faithfulness; popularity triumphs over righteousness."

VOTING—MAJORITIES—EQUALITY OF YOUNG WITH THE MATURE?

"In the choosing of Matthias as an apostle (Acts 1) some entertain the view that the disciples held an election. They cast lots. The idea of an election is not in casting lots. In an election there is necessarily an expression of choice, while in casting lots there is not, and cannot be ... The idea of the disciples 'electing' one to take the place of Judas is not the lesson. The Lord made the selection and made known his choice.

Voting is not permitted in the church of Christ according to New Testament revelation. When a congregation votes it declares in effect that the judgment of a young Christian of 15 years of age is as valuable as the judgment of a mature Christian man of 70 years of age. The Bible is always right. God knew what is needed regardless of what man may say. The example in Acts 6 shows that the brethren looked out those qualified to meet the specifications of the apostles. The apostles appointed the ones qualified. Doubtless this required that brethren confer among themselves in their looking out brethren who would meet the qualifications."

MISSION WORK OF THE CHURCH

"In the Great Commission the command was given directly to the apostles, but every disciple to the extent of his ability is obligated to carry the gospel to the world. Love for souls should impel us, and love for Christ should constrain us in this work.

The command to GO does not authorize the organization of societies to send forth men to preach. Societies are rival institutions of the church. The apostles began at Jerusalem; then Samaria; then to uttermost parts of the world. Let us not begin and end at home. What are you going to do this year to have the gospel preached to others?

I fear the craze for mission work in foreign fields is sweeping the churches. If properly done it's commendable. So often the missionaries go with the idea of spending a few years and returning home. Only those who devote their lives to a foreign field in preaching the gospel can do great good. Most of them go well supported by 'sponsoring churches.' Let's hope our young preachers do not go into such fields to remain a few years and return with the thought that they are now preachers of prestige who have made a great sacrifice.

Why such a flare for mission work abroad to the neglect of preaching the gospel in places in the United States where people have never had the opportunity of hearing the gospel? The gospel must be preached to the whole world, but let's not neglect it in the United States of America where people have never heard the gospel."

TREND TOWARD PREACHERS, PASTORS AND POLITICAL WAYS

"The New Testament preachers never thought of preaching the gospel as a job or a position that carried financial remuneration. The 'professional' idea was unknown to them. Pure devotion to Christ and the truth were the only motives.

Today we know preachers who are chosen by certain elements in a congregation as preachers because of personal preference rather than fitness for the work. There is a tendency among us for the preacher to become a 'pastor' in the sectarian sense. I recall having read that 'after their own lusts they will heap to themselves teachers having itching ears!' God's plan is that the elders are his shepherds or

pastors. The true preacher of the Gospel will refuse to change the divine plan by doing the work God assigned elders, even if the elders wish to transfer their work to the preacher."

HUMAN INSTITUTIONS, ORPHAN HOMES, ETC.

"There are some unscriptural practices entertained by men who have been connected with Orphan Homes. I am advised that one superintendent said the home he managed is a better place to rear children than the homes where they were born. In the orphan homes, he said, they did more for the children than the homes in which they were born. The man is near-sighted, or else does not believe the Bible. God's order is that parents rear their children. Some man self-inflated by being elevated, as he thinks, to a position of authority, feels he can do a better job than by the plan God ordained.

The orphan home that has in view something BIG— even BIGGER than 'Boys Town,' seems to have the view that their orphan homes are better places to rear children than a private home. You recall that Don Carlos Janes had as a slogan: 'Great things for God.' He was a rank Premillennialist—a false teacher. Some today seem to have a slogan: 'Great things with God left out.' They build human institutions and reject God's plan. They ask the church to help through these human institution.

A brother submitted this situation to Brother Nichol: 'God told the church to preach the gospel. He told the church to take care of the fatherless and the widows that are widows indeed. There is divine authority for both. Some orphan homes claim to be under the oversight of the elders of a local congregation, but, in addition, they have a board of directors, usually composed of members of several congregations. This board may not include any who are elders in the local congregation that the home claims has the oversight. But, suppose the same congregation, that it is claimed has the oversight of the orphan home, launches a mission program to

preach the gospel in distant or near parts. Some brethren active in carrying out the mission program, believe that they should enlist others in other congregations to advise with them and help carry through the mission program sponsored by the local church. They set up a board and include some of the brethren outside their local congregation. This board is to direct the affairs of the proposed mission work. But immediately brethren, including the local preacher, protest that such is not Scriptural—that it is the same character or set-up as denominational missionary societies have adopted. We have been fighting such. Such plan puts us on the spot. We cannot defend our plea that all the church does must be done in and through the church. We contend for the Bible injunction 'to Him be glory in the church' and 'whatsoever you do in word or deed, do all in the name of the Lord'-by His authority.

Now, Brother Nichol, the question is this: Is there any difference in principle between the church giving to an orphan home with a board other than the elders of the local church and this same or any other church giving to a mission program that employs a board of directors other than the elders of a single congregation to take the oversight and direction?

To this question Brother Nichol replied: "There is no difference." He added: "Even a body in a local congregation separate from the elder-ship, which might be selected to be directors in that congregation, over a given work, would be an unscriptural body. The elders must have direct oversight."

ELDERS—SCRIPTURAL QUALIFICATIONS

"Every body of people must have government. In the Divine Government, Christ is King, and there are no privileged classes. Paul warned each member of the church at Rome not to think of himself more highly than he ought to think. (Rom. 12:3). Jesus taught that whosoever will become great among you shall be your minister or servant.

No official dignity attaches to one member of the church above another. The term bishop and elder are frequently used interchangeably. A bishop is an overseer. Paul states in 1 Tim. 3:1, that seeking to be a bishop is desiring a good work. A good translation is: 'If a man seeketh the oversight, he desireth a good work.'

Age and experience are necessary for the work bishops or elders must do. Hence, bishops were selected from the older and more experienced men in the church. Age alone does not qualify.

Each congregation had a plurality of elders, after they had been in existence long enough to develop elders. These were selected from the older, more experienced, better informed and most pious. (Acts 14:23; 20:17; Titus 1:5).

"One qualification is that an elder must have 'faithful children' and rule well his own house, having his children in subjection in all gravity (Titus 1:6). 'Children in subjection;' 'faithful children;' 'children that believe;' 'children that are Christians.' What more need be said?

Children—plural. A man may rule one child well, but when he has **several** children, he knows that each child is an individual, even though each child must abide by the same rule. The children differ in their temperaments, dispositions, etc. The test comes with the man: Can he rule a plurality of children? So, also the church, there are many members to be dealt with. The elders must be able to get along with many different temperaments and dispositions. There is always wisdom in what God says. He said: 'children,' plural. He said: 'believing children.'

The elder must be strong in word—'holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine and to convince the gainsayer.' (Titus 1:9).

Scriptural elders watch in behalf of the souls of the members. For this reason they must be obeyed and submitted

to. Bishops serve as they that shall give account to God. (Heb. 13:17).

Apt to teach. If the elders are not better informed in the Scriptures than the members, they cannot teach them; if an elder cannot advance the church in Bible knowledge, he cannot be an elder. Apt to teach means skillful in teaching; able to interest others in what he is teaching, trying to tell, teach them.

"Selection of elders. Paul told the elders of the church at Ephesus that the Holy Spirit had made them bishops. (Acts 20:28). The Holy Spirit makes elders and the Holy Spirit makes Christians, only when the teaching of the Holy Spirit is followed, obeyed. If an elder possess not the qualifications laid down by the Holy Spirit, and if he be not chosen by the church as the Holy Spirit directs, he is a man-made elder, and a man-made elder is no more Scriptural than a 'man-made Christian. Again know what the Bible teaches. Knowing the qualifications, the congregation looks out the elders. (Acts 6:3). This is not voting. Brethren confer and agree."

It is not the province of a visiting preacher, or a few men who are members of the congregation to make the selection of the elders; nor is it the province of the elders, when the congregation needs some additional elders, to select others to serve with them. The eldership is not a self-perpetuating body. The congregation should select the elders."

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CHAPTER XXVI

DIARY NOTES

At the request of his father, when only a child Charles began keeping a diary. An effort was made each day to write something worth remembering. Following many of the entries short sentences are found. There are also many poems. These writings perhaps more than any others describe his life, his moods, the true man, and portrays the innermost thoughts of his heart.

The first page of each contains a Sacred Warning to those who would intrude. However, the logic recorded, compensates for breaking the "Golden Rule." The excerpts are selected without plan or method from diaries dated 1897 to 1951.

C. R. NICHOL

Clifton, Texas

My Diary, in which I propose to keep a faithful record of my work and experiences. Let those who presume to read what I write herein remember that they are reading that which was not written for them.

"Do unto others as you would have them to do unto you."

DIARY

Jan. 1. I greet you with a light and happy heart, New Year. For in a new relation do I begin my work. Entering a New Year and this is the first day of my married life. Last evening I was married to Miss Hattie Helm. Father of mercy and love, I pray thy richest blessings on us through our future life. May our last days indeed be our best days. Help me that I may win more souls to thy cause during this year and keep us ever in thy loving care!

Jan. 6. This A. M. left for Hillsboro, wife and I. Arrived in Alvarado, 7:30 P. M. Spent the night. Am to debate Johnson—10 days.

Jan. 7. This A. M. left for Hillsboro. Arrived at 10 A. M. Dinner with Bro. Severn. This P. M. we left for Rienzi where I am to begin a debate with W. S. Johnson.

Jan. 8. Debate began this P. M. I am now in the Affirmative and will be for five days.

Jan. 9. Bro. W. T. Hines came down today for the debate.

Jan. 10, 11, 12. Debate continues—closed my Aff. this P. M. Am satisfied with my work of past five days.

Jan. 13, 14, 15, 16, 17. Johnson has been affirming during these five days of debate. During the time he has made many statements such as: "I will lie if you crowd me." "Judas was a Baptist." "There is not naturally an honest man in the world." "It is a slander on the good women of Texas to say the body is Holy." The Baptist say Johnson is not as good in debate as Jarrell. A debate with Jarrell may be arranged.

* * * *

August 29. This afternoon I left Dallas for Cornersville, Tennessee. I have promised to assist in a meeting embracing three Sundays. There is a degree of pleasure to be called to your native state for work, when there are so many able brethren in Tennessee.

So long have I been in Texas, so extensive my labors, and so dear the Christians of Texas have become to me, it seems as though I belong to them. I make an effort to part from my loved ones with a smile, though I fully realize it may be possible with each separation never to meet again. I try to assure myself all will be well. May the protection of our Father attend my loved ones in our separation.

Aug. 30. The day was spent in Memphis, seeing places of interest and friends. Left Memphis at 5:30, reached Decatur, Ala. 11:55 P. M. Left Melba Hotel 4:30 A. M. Reached Cornersville 7:30. Bro. W. B. London at station to meet me. With him was Bro. Jno. T. Glenn. An excellent home with Bro. London. Most agreeable people are he and his wife. A

deal of mail awaiting me at this place.

Sunday, Sept. 1. Began meeting. Most excellent audience. Bro. W. L. Hooten and wife over from Columbia. House overfilled at night service. Outlook for meeting good. Morning theme: Natural and Spiritual Worlds. Night:—We Are Alike—But Different.

Sept. 2. Audiences satisfactory. Afternoon Theme: Jerusalem Church. Night: Thieves in the Church. Dinner with Mr. Fox. C. E. Wooldridge with me this day. One of my best friends.

Sept. 8. Unable to seat audience today morning and night Services. Night found me tired due to unusual amount of company and talking. Miss Carlee Allen over from Fayetteville. I was with Fayetteville congregation for their first meeting five years ago. Many people from Lewisburg tonight.

Sept. 9-16. Meeting continues. Audiences excellent. Many visitors, friends from many places, Wooldridge and McAlister of Fayetteville, Bro. Roberson, W. L. Hooten, Price Billingsley and wife and many others.

Sept. 17. To Murfreesboro to the home of my mother. Found her quite well. In the house with her live sister Nora and her husband, Dr. E. Logan. A delightful evening spent with them.

Sept. 18. The day has been spent with Mother. Some relatives called to see me. Fannie who is a trained nurse, came in from a case she has been on for more than three months.

You are nearer heaven when you listen to the birds sing than when you quarrel with an enemy.

Sept. 19. Left Mother's home for the meeting in Viola, Tennessee, met by Bro. Thos. C. Bonner. Meeting began tonight.

Give thanks to Jehovah for the pleasant things which come to you. Do not allow scoffers to mar your life.

Sept. 20. Most of the day spent writing. If you have an enemy, and what honest soul doesn't have, let your enemy

hate you, if he will. You should not hate him, you know better.

Sept. 22. Sun. Three services today. Trust I have done good.

Pity the soul that can reach forth the hand and form the arc of all his aspirations. Those who want the moon, stars and the sun thrown in.

Sept. 25. A mile from town for lunch today. The house is located so it commands a beautiful view of the valley and mountain. I felt that I could be contented to live there the remainder of my life if I had my loved ones with me.

Sept. 27. This day Mother came to spend a few days with me. What a blessing to have those you love with you, and too, what pleasure it must be to the mother to be with her children. I sent to First Guaranty State Bank, Denton, a check for \$100 with which to buy a fourth Liberty Loan Bond. In this war we are fighting battles for each other. There are battles we must fight alone. You yours; me mine.

Sept. 29. Three services. Large audiences at each service. How hard to discover the grandeur of a soul apart from the accident of position and culture.

Oct. 11. By skillful analysis it is possible to reduce the body to its simple chemical elements. The lime, oxygen, hydrogen, carbon, sugar and other elements can be separated, placed in vials, side by side, with quantitative and qualitative exactions and the commercial value of each accurately determined. Would your commercial value represent your worth to the church and society? If not, why? I am not making inquiry about some one you know. I have you in mind.

Oct. 13. In reading an account of the Lord's Supper, as recorded in the Bible you will find that the Master took bread and blessed it, and gave thanks. A great number who officiate at the Lord's table make it the occasion for general prayers, confessions, supplications. How inappropriate! When next you officiate at the Lord's Table do not engage in general prayers, thereby leading the minds of the people

from the service, but express thanks, as the Master did. If you feel need of prayer, or praying for the congregation do this before or after the supper.

Oct. 14. Bro. R. L. Whiteside and J. C. Estes had dinner with me today. Bro. Whiteside left on early train for Texas. Had a visit with Dr. Sietz this morning. Left for Murfreesboro the home of my Mother this P. M.

Oct. 16. I have spent the day in the home of my Mother, reading, talking and writing. Numerous changes in the town since I was a boy. One is lost in the vast multitudes. In the din of the world's work the voices of those about us make us almost inarticulate. There is one voice, one eye, one power we can never evade—elude. We must never become blinded to the fact that God sees and knows. To him we are amenable. Our walk in life he would direct. Should Jehovah call, are you where you would be willing to answer?

Oct. 24. Meeting called off on account of Flu. Day spent with Mother. Work—except for half hour which was given to the selection of stone to be placed in our family burying ground at this place. On the lot, at present is buried father, and Nell, the youngest member of the family. I presume Mother and Fannie will be buried on the lot. The other members of the family are married and will likely be buried at other places.

Sunday, Nov. 3. This morning I attended church in Murfreesboro. A large per cent of the congregation is women. This is the first meeting house I recall having been in when a child. Here I attended Sunday School. The church was established in 1859. The house has been rebuilt.

The afternoon I went to the cemetery with mother, and stood by the grave of my father, and sister Nell. Beautiful cemetery; but due to scarcity of labor not as well kept this year as usual.

Nov. 10. The vulture is filthy because his food is filthy. Oh! How we are shaken, roused, lifted to the heights where the sun light likes to rest, when some great event strikes us,

when some inspiring word hails all the diviner principles in us, softly slumbering. Then and then only do we throw off the spell of sordid surroundings, and enter the higher world where all nobler souls understand each other, love one another, laugh in common joy and weep in common grief.

Jan. 8. I don't know of any happiness on earth worth having outside of the happiness of knowing that you have done your duty and that you have tried to do good. In my room I have been through the gloomy day, with my books. Some letters dispatched to friends and brethren about work for the year. Audience larger tonight than any service to date.

Jan. 9. Much mail today. Among the many letters is one from my Sweetheart. Do you know her? Pity the man plodding through life alone. Loving my dearest is something to live for. What else could there be? Of work one may feel that he has done his share; of disappointment, one may grow weary; in the long lane that promises no turning, one may sink with fatigue, crawl into a corner and with a sob fall asleep. But, my love, it is life to live for you, to make you happy, to see your eyes aglow and hear your voice melt into tenderness as you tell me the old, old story that only the pure ever learn. Across my perfect faith in you there flits not a cloud of doubt. Mine you will be till we reach the very foot of the hill. You would ride with me to the very gates of death with never a tremor of fear. Ah, my Darling! I have been dreaming. In person, you are home performing the duties there. I am alone. But I will come to you soon.

Jan. 10. Sunday. Resurrection Day. The day for worship in the Assembly of God's people. Mr. Carlyle said: "Cast forth thy act, thy word, into the ever living, ever working universe; it is seed-grain that can never die; unnoticed today, it will be found flourishing like a ban-yan grove after a thousand years." Nothing is wasted. I believe that the work of every true man, every true woman has in it the germ of immortality. It is this faith which has moved me to do the

work in which I have engaged. Success will come to the efforts, the the laborer may not see it on this side. The Prophet dies, but the world lives on—it can never die—ever telling the message, encouraging the efforts of men and women until the end of time. The color bearer falls, but other hands catch up the flag and bear it on.

This has been a most beautiful day. Large audiences have greeted me at the three services. Two confessions. Day closed with fierce wind. Within thirty minutes the temperature dropped some sixty degrees. Cold at bedtime, everything is freezing.

Jan. 11. When I looked forth this morning, snow was to be seen everywhere; and all the day it has been falling. Closely I have stayed in the house—till time for preaching. Audience was small. Have put off till tomorrow some work I should have done today.

"Sometime you mean to mend your ways,
Why don't you do it now?
You hope to win the whole world's praise—
Why don't you do it now?
You always read in Prose or Rhyme
'The Present is the golden time.'
If you are ever going to climb
Why don't you do it now?
Successful men are never late;
You'll fail if you procrastinate;
If you have vowed to conquer fate,
Why don't you do it now?"

Jan. 12. Audience larger than last night. Better than I had expected. It makes us stronger and better men, to ever keep this thought in mind,—“Be certain whatever happens that all things work together for good.” Another thought of great comfort to us is what is good for one must, in the very unity of life be good for all. No, not good for all to do the same thing. But by way of illustration—if it be best that I go to Europe, Asia or Palestine, it is best for all that I make the trip. No real good can accrue to any one who by any course of action or thought detracts from his neighbors pleas-

ure or well-being. We are all members of one great family. Standing as I am in this the newness of the year, it is a lesson I must try to learn, that the year will bring me a harvest exactly in accordance with the seeds I sow. Let one ever remember that it should be my desire and in my power to create circumstances, to realize that as we render unto others it will be rendered unto us. Believing this I must not let one opportunity to do good pass me—to add to the happiness of my fellows must not escape me. Remember smiles are better than tears and frowns. "A soft answer turns away wrath." Kind deeds are coin current, purchasing full value in all that makes life worth living. This afternoon I had the pleasure to baptize the first person in my ministry this year, a young lady. The tank where the act was performed was frozen over, completely; but it did not appear so very cold. To this young lady it is, in truth, the beginning of a new year, a new life for her.

Jan. 14. Day has been beautiful. Audiences increasing with each service. Mr. Shropshire, an attorney of Brady, and quite a warm friend of mine is down on business. I had a pleasant conversation with him this evening. Have finished reading Napoleon and the Queen of Prussia, by Muhlback. Frederick William, King of Prussia, is presented as a faithful husband with many admirable traits of character. Queen Louisa is a woman of striking personality. Pronounced in her likes and dislikes, the stay and hope of her husband, the positive character in the Royal family—is full of love for her husband and her country with courage to do what she believed to be her duty under all conditions where it did not contravene her high conception for right. Had the king possessed such undaunted courage, Napoleon would have met a foe more worthy of his steel. Napoleon is presented here as in other works I have read, blinded to all moral precepts by his ambition. I find not one thing about the man to be desired, save his ability to lead and organize men for the field of carnage.

Jan. 15. Count your blessings. The wise friend of man said, "As a man thinketh in his heart, so is he." How careful we should be as to the thoughts in our hearts and minds— about the kind of seed we sow. "Neither do men gather grapes of thorns, nor fig of thistles." We cannot reap a harvest of happiness, success and health from thought-seeds of grief, failure and illness. Think happy thoughts, always give an encouraging word—both will come back to you when they are needed. There should be no day in all the year in which we do not find something for which to be thankful. Take time three hundred sixty-five mornings each year to think for a moment of the things in life that you have for which to be thankful.

Jan. 16. Mother often said to me, when a boy, "Time passes swifter than a weaver's shuttle." The one who has solved the problem how to make the most of time has found the way to make most of self and life. How shall we save fleeting moments? There is one way—Concentrate. "Procrastination is the thief of time." Concentration may be called the developer of time. Organize your time, plan for every minute of the day. Be not passive, but curious. Know the why and wherefore. Risk being a nuisance by being too curious rather than be unmindful of all that is around you.

Jan. 17. Sunday. The day has passed and with it the close of the meeting at Mercury. One confession and baptism today, making three in the meeting. I am certain more good was accomplished than we can now see. True, they will meet with opposition but that will bring out the mettle, and act as a stimulant for the faithful members. For my work with this little congregation I was paid \$87.25.

Jan. 18. This afternoon at five, I took the train for home via Brownwood and Temple. At the depot in Mercury I met Bro. and Sister Kirk of Brady, whom I baptized when hi a meeting last year. The Quickstalls were over last night insisting that I be with them at Brady for a meeting this summer. At train stop in Lometa I stopped off and met my

brother, David and his wife, Eugene Logan, my nephew, and Bro. M. L. Vaughn, one of our best men and preachers.

Jan. 22. This morning plans were to start to Bynum, Hill Co., to go in buggy and wife with me. When ready to get in the buggy for the start our horse Dignity Dare, became frightened. Result: Buggy quite badly wrecked. We will go on train. Have spent the day reading. Supper with Dr. Carpenter and family.

Jan. 23. We left home at 4 A. M. for Bynum via Cleburne. Reached Bynum at 11:55. Bro, Baxter White met us and had us go to his very comfortable home. I have preached quite a deal at Bynum which is one of the wealthiest congregations in the county. They are able to do much good with the means they should contribute. One week is as long as I can stay with them. He who conquers self is a hero indeed.

Jan. 24. Sunday. Audiences morning and night services quite gratifying. Dinner with Bro. Alex Cabbell, in whose home I have spent many nights, when I preached for these people. Met so many people I knew, all seemingly glad to see me. They seem to appreciate me for my works sake, if for nothing more. I am thankful for all my friends. Our home here will be with Bro. White.

Jan. 26. This morning with wife I drove to Irene. A most pleasant day in the home of Bro. Bob Mason. Some years ago I bought a farm near this place and Bob Mason was our nearest neighbor the year we lived on the farm. He is a fine man. A warm friend of mine. Many friends here. Many of them baptized in the meeting I conducted here, which resulted in the establishment of the church in Irene. They have a good building and insist that I come to them for a meeting. Time for such work I can not now see.

Jan. 27. Drove this P. M. with Bro. White to Hillsboro. Where I met scores of brethren and friends. The church here is in bad condition. A pressing invitation to be with them in a meeting; at this time I cannot.

Jan. 31. Sunday. Cold and very disagreeable. Dinner with Bro. Jink Davidson. Visited Bro. R. Phelps in the afternoon. Audiences good, morning and night. Home with Bro. Curtis. Meeting closed at Bynum, with \$33.00 for week's service.

Feb. 6. I had a few minutes in Cleburne with Bro. Yater. When I was but a boy and a stranger in Texas he assisted me and encouraged me in the work as a young preacher. He remarked, today, he thought when first he knew me that I would make a good preacher, that he had kept up with me ever since then. Leaving Cleburne I passed through Nathan. In Bro. Weatherly's home near Nathan I made my home one winter and spring. I preached at Grandview for some months while there. Met Dr. Yater, his mother and family. While living here I baptized Nannie Yater, the present wife of J. D. Tant. I tried to find the school house where I preached. Fourteen years, addition of R. R. and other changes left me unable to recognize one familiar spot. Early in the afternoon I drove to the home of Bro. J. C. Messer. Here I found Bro. D. A. Mills, one of the old, true and tried preachers of the church of Christ. Bro. Mills was 51 years of age when he entered Bro. Larimore's school at Mars Hill. Now he is more than eighty. He is mentally active, but his body is about worn out. His life has influenced many and by his preaching he has accomplished much good. Sister Mills died about a year ago and soon he will follow. Began meeting tonight. Home with Bro. Maberry.

"You never can tell when you send a word,
Like an arrow shot from a bow
By an archer blind, be it cruel or kind,
Just where it may chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart,
It may carry its pain or its calm.
You never can tell when you do an act
Just what the result will be;
But with every deed you are sowing seed,

Though the harvest you may not see.
 Each kind act is an acorn dropped
 In God's productive soil;
 You may not know, but the tree will grow
 With shelter for those who toil.
 You never can tell what your thoughts will do,
 In bringing you hate or love;
 For thoughts are things, and their airy wings
 Are swifter than carrier doves.
 They follow the law of the universe,
 Each thing must create its kind,
 And they speed over the track to bring you back
 Whatever went out from your mind."

Feb. 8. Drove over to Hillsboro. Quite a deal of mail. A letter from wife tells me she has sold our horses, "Dignity Dare" and "Peter Pan." D. D. is quite a fine young animal but not safe for wife to handle and had to be sold. Keep your head high and your thoughts pure and no day will seem too long.

Feb. 12. Friday. In the afternoon I lectured to the school at Arnott. Most of the parents were present. Among the things I suggested to the students:

"Never put off till the morrow
 The joys you may have today,
 And never neglect to borrow
 Fair pleasures wherever you may.
 Never admit the sorrow
 That knocks at your door today,
 Tell it to wait till tomorrow,
 Tonight it may dwindle away."

Feb. 18. Phone call from Dr. Yater, asking that I come to Cleburne to assist in matters relative to establishing a Christian school in Cleburne. In the course of working out plans some friction arose and I was called to them for advice I am glad I succeeded in getting the matter settled to the satisfaction of all. With Bro. Yater at midnight we went to hotel and submitted plan to Bro. Barrett. He agreed to it. This closed the work for the day.

Feb. 24. Phone from Bro. Frank Baker, Blankett, Texas, asking that I come to attend to an Adventist. Was met at

Comanche by Bro. Lansford. In the afternoon we went to hear the Advent people in their Sabbath school. At night we went to hear the man preach. He refused to meet me in debate. Shortly past midnight I took the train for home, via Ft. Worth.

March 4. Worked in Enterprise office some today. Though it has been some years since I was a printer, still I like the work, and have not forgotten the work to be done. I can still "stick" type at a rapid rate.

March 11. Left home on early train for Dallas where I met Bro. Joe S. Warlick and W. F. Bookman relative to forming a printing company in Dallas. Result: We formed a copartnership to be known as Bookman Printing Co. Bro. Bookman to have management of the business. Each owns one-third interest in the business. Supper with Bro. Warlick, and intended to spend the night but a phone call from Bazette to debate with a Mormon, made it necessary to return home for books and other essentials. Reached home 12:12 A. M.

March 12. I have met a number of Mormons but this will be my first one of the Salt Lake delegation. Must look up some history that separates them from the other schools of this Carnal system. Wife has assisted me quite a deal.

March 13. Left home at 4:22 this morning. Arrived in Corsicana at 9:25. Soon was at the office of Dr. Houston, Then to the home of Mattie Houston, widow of Eugene Houston, who was my very best friend when in Nashville and with whom I came to Texas and was with during the few months I lived in Corsicana. I found them well, but conditions greatly changed since I lived in the home of Dr. Houston. Left Corsicana at 10:50 for Kerrens where I am to debate with the Mormon. Bro. Killingsworth met me, and the night was spent with him.

March 14. Sunday. I am now in debate with the Mormon. Was here when a boy just beginning to preach. Some people who remember the visit and some of the things I said in the three sermons that I preached. Preached this morning

and the debate is to begin tonight. He tells me he is Eld. David G. Robinson, Lyman, Idaho, just a boy of 21 years. He has debated Baptist but not before with the Christian people. I find him wholly ignorant as to what a debate is, quite a nice little man as appearances go. The debate was pleasant tonight. Full house. At home with Bro. Jennings.

March 15. Early in morning I went over to Kerrens to meet Bro. Tackett, from Corsicana. He wished to hear the debate. He knows nothing of Mormonism and it is a schooling for him to learn what they believe. I find Robinson does not improve as the debates grow older. In fact his first speech was the best he has made. A nice little man, but he will never make a debater.

March 17. Last day of debate. At the store were four Mormons. Soon we were in discussion, which lasted until eleven. When they left me they declared, "You are better read in the Scriptures than we are." The people were pleased to see them have to admit their inadequacy to prove the doctrine for which they stood. Largest audience tonight—hard to keep them from cheering me in my speeches. Each time I requested, insisted, they were not to do so. Mr. Robinson said tonight, "The reason we do not practice polygamy now, is some corrupt men got in the church and abused the practice of polygamy." I made the people see they claim not to practice it now, not because they do not believe it, but simply because some men abused the practice of it. He boasted tonight that he descended from polygamy and was proud of it. This has been an easy debate for me. Several told me at the close of debate I had saved them from becoming Mormons.

March 21. Sunday. Meeting began Haskell, Texas. In the home of Dr. A. G. Gebhard, and a pleasant one it is. I trust to do good while here, but it will be a hard pull. The Digressives here are bitter against us and will do all they can to prevent the success of the work. Bro. O. M. Reynolds is with me in the song service and will do his part well. He is a

fine young man, I am certain, from his appearance.

March 24.

"Beloved, when it is all ended,
And I pass through the gates of night
Oh, what if I could never find you,
On the radiant shores of light!

What if my silent love for you
Were never to be forgiven,
And my doom, that seek you forever in vain
Through the star bright fields of heaven.

Over worlds of blooming roses,
With never a hurtful thorn,
As crimson and soft as the clouds that lie
On the breast of the early dawn.

Thru crystal water that bear me
To the banks where the daffodils grow,
And tall white lilies sweep out and away
Like shining oceans of snow.

Crimson and white and golden,
With the wide blue splendor above,
And the hosts of the ransomed shouting
Their peace and joy and love.

And I just a voiceless, bodiless wraith,
A wandering thing of pain,
Through the endless shadowless beautiful day,
Seeking for you in vain.
Through the aeons and aeons of time, O Beloved,
Forever and ever in vain."

March 26. My birthday. Another year has passed and I am still striving to do good in this world. I find the older I get the more difficult for me to be contented when from home and loved ones. When I am too old to be of much service in the work I am in, I will spend the remainder of my days home. I want to do much good while I live, to do a work which will be a blessing to the world. In my far away home in Tennessee I would like to be, to see my father and mother this night. I am the oldest of the boys in the family,

and have ever thought the time would come when I would have my parents with me. They met some heavy reverses, financially, since I can remember. They are growing old and soon will have to give up an active life.

March 31. Wife came to Haskell today. I am much better satisfied. I was getting anxious to have her with me in the work here. I will be with her but little during the remainder of the year.

April 12. This morning I left Haskell for Fargo, Texas. Bro. Reynolds, Bro. Fitzgerald, Bro. Richardson and two other preachers are with me for a debate with C. L. Ballard. Fine audience at tonight's opening. Am pleased with the work I am doing.

April 13. Debate is running six hours per day—three sessions. It is too hard on any man to do this amount of work, but I am so rushed for time it is the best I can do. The people are aware that Ballard is unable to cope with the truth in this debate.

April 14. Audiences large. I am certain I have never before spoken to more appreciative audiences in a debate. The debate is going for the Truth.

April 15. Still the debate is all I could wish in a discussion. There has not been a session of the debate but that I would have been willing that it close and felt certain there was a victory for the Truth.

April 16. Debate closed this afternoon. Brethren came this morning asking that I contend for the Truth as stoutly as I had, but if possible not be so hard on Ballard that every one knew he was whipped, not capable to meet the issue. I have given it to him as hard today as in any time during the debate. I have not one bit of mercy to show a man who opposes the Truth. I am certain I have never closed a debate where I have done more good. Am so glad the brethren are pleased with my work. I am sure the Lord is approving the work I am doing.

Bro. W. A. Bentley of Vernon has been with me all the

time during this discussion.

July 4. When I was a lad the Fourth of July was a day of celebration. Each community, if not each individual within reach of a given section would meet at some central place, baskets well-filled with eats, men, women and children dressed in their best would meet. There was an orator for the day, usually after dinner he made his speech. On most occasions the Preamble of the Constitution was read and then his speech in which he gave a resume of the history of the United States. With rapt attention I listened as he told of the history of our Country, and then the climax:

"Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
We know what masters laid the keel,
What workmen wrought thy ribs of steel,
Who made each mast and sail and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope."

And in an undertone I said: "Sail on, O ship of State."

"O were you ne'er a school-boy and did you never feel the swelling of the heart you can never feel again."

These days are long gone from our country. Who has time now to recount the history of our country. Who cares a "whoop" about what, when or where, a celebration comes to exalt the "Glorious Union?"

There are a few big souls in our midst, men and women who are not self-centered. I am not sure they are as self-assertive as they should be.

Thanksgiving Day, 1950. I have much for which to be thankful and I am. I confess I am not a pioneer. I have never wished to be called upon to endure the privations the first settlers underwent following the landing on that bleak, rock coast of Cape Cod Bay. Surely they were thankful following the days out of sight of land, and the prospect of the freedom for which they yearned. Little more than 100 constituted the first landing and before the close of the first winter the

number was greatly reduced by death. Their houses were inadequate, clothing insufficient, unaccustomed were they to facing inconveniences on them, yet they were thankful in their hearts, and they agreed for a Special Day in which they would give thanks for their lives and the Indian Corn and barley with the game which was abundant. A feast was prepared and a group of Indians were guests for several days. In some ways we have come a far way since the first Thanksgiving feast; and I wonder if in other ways we have not failed to lift our hearts as did the people then—the first to observe Thanksgiving in our land. They lifted their hearts and voices to Jehovah for the protection and manifestation of his grace. How many will stop this day in the mad rush for worldly pleasure and lift their eyes to the Creator, or give a thought to his praise.

"We thank Thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flowers of youth and the fruit of our prime,
And the blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear.
The sob of the tempest, the flow of the tear;
For never in blindness and never in vain,
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

We thank Thee, O Father, for days yet to be;
For hopes that our future will call us to Thee?
Let all our eternity form through thy love,
One Thanksgiving Day in the mansion above!"

Multiplied thousands are rushing to see football games this day. The hero of the occasion on this field will be the man who has an abundance of brawn, is fleet of foot and carries the ball across the goal line. Away with the thought that there are teammates who would "throw the game" if they could for a sum of filthy lucre.

Jan. 3. A rather pleasant day. Working in the yard, and with my mail. It looks as if the cold which came to us at Christmas had wrought havoc with a number of our shrubs. It is said that we have the prettiest house and yard in Clifton. If true now, and I am inclined to believe it is, in a few more years, if all goes well, it will be much improved. The flower garden we are now making north of the north yard will make a wonderful addition to the place. It is now most ready to await the planting season.

Jan. 4. This morning was spent repairing the driveway. Just before noon Cled Wallace and wife drove up. For a number of years I have corresponded with Cled, but this is the first time he has been a guest in my home. He is one of our strongest preachers, the eldest son of my very dear friend Foy E. Wallace, Sr., and a brother of Foy E. Jr. Bro. G. E. McCaleb and his wife joined us for lunch. The evening was pleasantly spent in general conversation.

Jan. 5. This morning early Bro. Wallace and his wife left for Cleburne, Texas where he preaches morning and evening. Returning at 10:30 P. M. I worshiped with the home congregation today.

Jan. 10. Several articles have I written this day for our religious papers.

Jan. 11. Left home for Jasper, Texas, where I am to begin a meeting in the morning. Will be at home with Bro. J. W. Priest and his wife. There are many sacrifices one must make in preaching the gospel. In the evangelistic field one must be much from home and loved ones and often conditions are not ideal where he labors.

Jan. 12. Began meeting this morning. Am preaching in house of Digressives. Mr. Aven is their minister. In their communion service they expressed thanks for each of the elements at the same time and passed them together, playing the piano while passing the emblems. (I had not part with them. Cannot partake of, or in, a corrupted worship). The Christian church is small here. I find only one man in the

town who is true to the teaching of the Book. The work is hard and the masses think me a crank.

"The life that counts is linked with God,
And turns not from the cross—the rod—
But walks with joy where Jesus trod—
This is the life that counts."

Jan. 13. A visit this afternoon with a Brother Hicks, who came here from Ft. Worth, and is now a member of the Digressive Congregation. In places like this a preacher who has no conviction, or can dissemble might have a large hearing, but:

"I have to live with myself and so
I want to be fit for myself to know,
I want to be able as the days go by
Always to look myself straight in the eye.
I don't want to stand with the setting sun
And hate myself for things I've done.
I don't want to keep on the closet shelf
A lot of secrets about myself,
And fool myself as I come and go
Into thinking no one else will know
The kind of person I really am;—
I don't want to dress myself in sham.

I want to go out with my heart erect,
I want to deserve all men's respect;
But here in the struggle of fame and pelf
I want to be able to like myself.
I want to look at myself and know
That I'm not bluff and bluster and empty show.
I never can hide myself from me;
I see what others may never see;
I know what others may never know—
I can never fool myself, and so
Whatever happens, I want to be
Self-respecting and conscious free!"

Jan. 17. Rain all morning turning into sleet in the afternoon. Bro. J. Fairs Nichols from Beaumont came for services tonight. I spent a very pleasant hour with him.

Jan. 19. Sunday. Cold this morning. Small audience. The leader in the Christian church asked me to lecture to the

Sunday school class. Following this he proposed that the entire service be turned over to me. I conducted the Communion services and attempted to show them the sins they were committing by corrupting the worship. Evening service fairly well attended. I closed my efforts in the town tonight. All were gracious in expressing words of appreciation for my work.

"Be what thou seemest, live thy creed,
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the great Master's step be thine;
Fill up each moment with what will last,
Buy up the moments as they go,
The life above when this is past,
Is the ripe fruit of the life below."

Jan. 1. Friday. Another year with its countless opportunities for doing good has passed, and before me is a New Year, in which I shall strive to do more good than I have in any preceding measure of time. For me to think of reviewing the past year with the mistakes I have made is more than I am equal to. I fear should I long engage in retrospection I would become despondent. I shall strive to be stronger by the mistakes I have made, to profit by them. Having failed at any one point we should be able to fortify against a similar mistake in the future. Lord assist me to face the future with a brave heart and a smiling face.

Twelve years ago this morning dawned upon me a married man. In the girl who became my wife, I have found a faithful and devoted companion, ever ready to assist me in my work without a murmur and bear with me the burdens incident to the work without complaint. I shall strive to make this the happiest year of her life to date.

At four o'clock this morning I bade her goodbye and left home, Clifton, for Dallas, Texas, to confer with Bro. Joe S. Warlick relative to starting a weekly religious paper. It is about decided that with the completion of the present Vol. of the Gospel Guide, of which I am one of the Editors, that it be converted into a weekly paper. If such change be made,

my interest in the paper will be only such as I have in the paper as an exponent of the faith of the Christ.

Jan. 2- This morning I spent with Bro. C. E. Wooldridge visiting some of the sick of the South Side Congregation. Among the number Bro. F. L. Eiland one of our best song writers and music composers. Dinner with Bro. Wooldridge who is one of my warm friends.

Jan. 3. Reached Mercury, Texas at 11:10 where I began a meeting in a very commodious hall. The audiences greeting me these three services have been quite flattering for this small place. A number of brethren who have failed to manifest that activity which should at all times characterize Christians, as a result the cause of Christ is far behind what it should be here. I trust to be able to create within them a disposition to work.

"Look not back on past mistakes,
Look ahead;
Bury blunders and bad breaks,
Look ahead;
Let the past in human eyes,
Give its reason how to rise,
But not effort paralyze—
Look ahead!"

Splendid audience tonight. The largest they tell me ever attended services here. Home with Bro. Jones for the night, which is not best considering my health. Sister Jones is above average for intelligence.

Jan. 5. Man, pendulum like, swings from extreme to extreme. This tendency is seen in the individual with his hobby and the masses with their ever varying and unreliable public opinion. We behold this tendency in the rise and fall of religious bodies in their onward march, sweeping across the centuries. I fear that some take extreme positions or become the champion of hobbies for the sole purpose of attracting attention. Such characters are little men.

Jan. 6. This community is called today to mourn the death of one of its oldest and most respected women. The

pale messenger that never tires nor never pities—the messenger that called Sappho from her songs and Letitia Landon from her grief; the messenger that led Byron where he could sleep, the messenger that will lead us all to where the merciless critic cannot stab with words which are more painful than stones, the messenger who piloted Poe to the "Misty Dim Regions of Weir," and to the desolate Byrns brought the sealed orders under which he sailed the Unknown Seas, has called another.

"Leaves have their time to fall,
And flowers to wither at the
North wind's breath,
But thou hast for thine own,
All seasons, O Death!"

Jan. 6. Ella Wheeler Wilcox says, "Laugh and the world laughs with you." These words are true but she misses it when she says, "Weep and you weep alone." The golden chain which links heart to heart, and soul to soul, stretches all the way from the joyous spring of laughter to the brief crowned fountain of tears. When Charles Dickens laughs you laugh. Where tears blot his written page, yours blot the page as you read. Is it not always so?

What a horrible world 'twould be were there no good Samaritans sun-crowned men, to stoop and lift the weakling from the dust, no large souled women to forget all the faults of Marmion and pillow his dying head on her bosom!

Very largely we are influenced by our environments. Environed sordidly, we grow sordid almost unconsciously. It is the radiant flower that paints the butterfly's wings. When some inspiring word hails all the diviner principles in us, softly slumbering, then only do we throw off the sordid surroundings, and enter that higher world where all noble souls understand each other, honor each other, love one another, laugh in common joy, and weep in common grief.

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CHAPTER XXVII

C. R. NICHOL'S LIFE IN THE MINISTRY

The church which Christ established is everlasting and was built by divine power and Authority. It is a true and perfect spiritual society. (Jno. 18:33-36). Despite the fact that Christianity is world-wide, it would be ethically wrong to enforce the practice of Christ's true religion, which he so earnestly prayed that all men would accept.

In his final interview, just before his Ascension, Jesus appeared to the eleven disciples in Galilee, and said unto them: "All power, (authority), hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Mt. 28: 18-20).

His last appearance, just before he was received up into heaven, was to this same group of inspired teachers. To them he gave this solemn message: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." (Mk. 16:16).

The will of Jesus Christ is clear. He wills that all belong to **HIS CHURCH**, to be subject to **HIS AUTHORITY**. This is possible, only, for those who have entered the church through faith, the root and foundation of all justification, at the mandate of a free will.

Brother Nichol has through faith, working by love, which seems to come easily, deeply embodied his own personality, in unitive adoration and reverence, in all things obeying Jehovah's commands and honoring **HIS AUTHORITY** as "The Standard of Excellence."

A happy portrayal of his life in the Master's service is:

SONG—Prayer—Sermon—.

AN EVENING PRAYER

C. R. Nichol's Favorite Hymn

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1939. Homer Rhodeheaver, Owner

No. 146 **An Evening Prayer**
C. M. Battersby
Arr. by C. H. G. Copyright, 1911, by Chas. H. Gabriel
Homer Rhodeheaver, owner Chas. H. Gabriel /

1. If I have wound-ed an - y soul to-day, If I have caused one foot to
2. If I have ut - tered i - dle words or vain, If I have turned a-side from
3. Forgive the sins I have con-fessed to Thee; For-give the se-cret sins I

go a-stray, If I have walked in my own wil-ful way, Dear Lord, for-give!
want or pain, Lest I my-self shall sufier thru the strain, Dear Lord, for-give!
do not see; O guide me, love me, and my Keep-er be, In Je - sus' name.

The image shows a musical score for the hymn 'An Evening Prayer'. It is arranged for voice and piano. The score is in 4/4 time and the key signature has two flats (B-flat and E-flat). The lyrics are written below the vocal line. The score is divided into three systems, each with a vocal line and a piano accompaniment line. The lyrics are: '1. If I have wound-ed an - y soul to-day, If I have caused one foot to / 2. If I have ut - tered i - dle words or vain, If I have turned a-side from / 3. Forgive the sins I have con-fessed to Thee; For-give the se-cret sins I / go a-stray, If I have walked in my own wil-ful way, Dear Lord, for-give! / want or pain, Lest I my-self shall sufier thru the strain, Dear Lord, for-give! / do not see; O guide me, love me, and my Keep-er be, In Je - sus' name.'

PRAYER

Prayer is spiritual communion with God and is almost universal among religious peoples. Its chief value comes not from the numerous variations in its form; its spiritual level; its brevity or its length. If it is acceptable unto God it must be sincere, offered in faith and in the name of Christ.

Mk. 12:40 warns against a pretense—long prayers.

For those who open their hearts unto God and are conscious of the need, "Teach us how to pray," the prayer recorded here by Brother Nichol may prove of worth.

Our Father, we revere thy Holy name; thy love is incomparable; thy knowledge is infinite; thy grace is matchless; we pray thee: forgive us our secret sins, pardon our waywardness, look over our imperfections, and bless us as we have need.

We pray for our rulers, that they rule wisely and judge righteously.

Bless thy church, may she be as a city on a hill; giving light to those groping in darkness.

In the name of Jesus Christ we beseech Thee, to continue hearing our prayers, granting our petitions, and use us to thy glory and the good of our fellows. AMEN.

THE FOUNDATION OF THE CHRISTIAN'S HOPE

C. R. Nichol

"Give an answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ." (I Pet. 3:15, 16).

Give a reason for your hope as a Christian is the exhortation of the foregoing passage. Possibly you have never been asked to give a reason for your hope as a Christian; and if you should be could you give an adequate reason?

In most instances when we are asked to give a reason why we do certain things, and refuse to do other things, an excuse is offered, rather than a reason being given.

There is not a person who will read who can give a reason for not being a Christian. Many excuses may be offered; but not a reason can you give, why you do not accept Christ as your Saviour.

Man is by nature a religious being—he worships some-

thing, or some one. Often not till he has exhausted his last effort will he give voice to his cry unto the Supreme Being for assistance. Man's extreme is with many, God's means.

Cain and Abel were religious. They were told the kind of sacrifice to present. Cain substituted and his offering was rejected; Abel's was by faith and through it he being dead yet speaketh. (Heb. 11:4).

For the sake of differentiating may I call Adam a Gentile, and the descendants of Abraham, Israelites. Noah was a righteous man, finding grace with Jehovah. (Gen. 6). Following the flood Noah's descendants, Gentiles, and among them there was found Abram, a righteous man. (Gen. 11:12). He was called by Jehovah to leave his home, and was led into the land of Canaan. He became the father of the Hebrew race. To Abraham and his descendants was given a system of religion, which is usually called Judaism, or the Jew's religion. It was not mandatory that the Gentiles, or others than Abraham's descendants worship according to this system of religion; though there were provisions made by which a Gentile could become religiously a Hebrew. They were called proselytes.

When Lot, the nephew of Abraham, was captured, Abraham called his men and recaptured Lot, and when he returned Melchizedek, priest of God, went out and met him, and blessed him. (Heb. 7). This man was not a descendant of Abraham—he was not a Hebrew, yet he was a servant of Jehovah. How many there were in the Gentile contingency who worshipped God acceptably we have no way of determining.

When Jesus said: "I will build my church," there were many Hebrews, to whom he had sent his disciples; forbidding that they preach to the Gentiles, or Samaritans. (Matt. 10). In speaking of the Hebrews the Master said: "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." (Jno. 10:16). One new church. Evidently he

had reference to the Gentiles who worshipped him as the "other sheep;" not of the Jewish fold, not members of the "church in the wilderness," (Acts 7:38). But he also contemplated, or had reference to, the Christian Dispensation, in which he would make of the righteous Jews, and of the righteous Gentiles, "one new man"—or church, through obedience to the gospel. (Eph. 2:11-22).

Multitudes of the Jews became Christians—ceased to observe the ceremonies of the Jew's religion; and later Gentiles entered the church by thousands. The Christian religion made great inroads into the old church of the Jews, and opposition became pronounced. Gentiles also became Christians, and the leaders in that system of religion was displeased. Persecution arose among each group. I do not mean that the opposers of Christ used uncomplimentary terms, but overt acts were manifested. Christians were persecuted by overt acts. Thousands of them were literally killed, thrown to wild beasts, burned at the stake, subjected to the most cruel tortures human hatred could devise. They would not deny Christ; they died rather than recant. Their property was destroyed, and every form of indignity was heaped upon them. Death seemed robbed of its terror. With fortitude they endured the persecution with no complaint—it was an honor to die for Christ. The persecutors were unable to account for the hope which lived in the hearts of the disciples of Christ, and were asking for a reason for their hope, the hope which lived in their hearts and was manifested in their lives. It was a living hope. The anchor of the soul, sure and steadfast. Hence it could not be destroyed. The child of God hopes. So he is sure of the desired end.

Let there come into your consciousness a quiet moment, look deep into your heart and tell if you can give a reason for your hope as a child of God.

It may be timely to mention some of the things for which the Christians hope.

Hope is composed of the following elements: Forecast,

Expectation and Desire.

Hope always looks to the future, never averting her gaze. Well do we know that the experiences of yesterday are gone for aye; like the spoken word, and the sped arrow—never to come again in our lives. We are persuaded that the days unborn from the fecund womb of time will bring to us desirable experiences, pleasure that will ravish the soul, and make the heart leap for joy—and we desire them. Too, we expect there to come for us sorrows, pain, sickness, disappointments which leave us well-nigh listless and sick with sorrow. Such things we do not desire, nor do we hope for them. We hope for only the things we desire, and expect; things which forecast holds out as a possibility in our lives. Hope thou in God. (Ps. 42:5.) Happy is the man whose hope is in the Lord. (Ps. 146:5.)

Some years ago in conversation with a man who was a confessed sinner he said: "I hope to go to heaven, when I die." Did he?

Hear God's word: "Paul a servant of God * * * in hope of eternal life," (Tit. 1:1, 2.) "Made heirs according to the hope of eternal life" (Tit. 3:7.) "And this is the promise which he promised us, even the life eternal." (I Jno. 2:25.) Christians hope for eternal life; it is a precious promise which they now enjoy; but the possession of it in fact will be in the world to come. "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (Jno. 5:28, 29.) Can a man who is living in sin, and knows he is, hope for a home with Jehovah in the world to come?

Walking down the street I met a friend whose face was wreathed in smiles, his step was buoyant, and his whole being vibrant with life. A few moments later I met him again: his face was traced by tears, his form sagged, and sorrow was depicted in his every feature. He told me of the great sorrow which had just come into his life. Our lives here are filled

with sunshine and shadows, joys and sorrow, health and sickness. We long for, we hope for, CONDITIONS under which death cannot be predicted, where sorrows come not and disappointments are unknown—for a life of happiness!

I am not certain that Christians have the right attitude towards death. When death invades our homes, or breaks the circle of our intimate friends, do we not usually array ourselves in mourning and go about the place with hushed voices and muffled tread, as though some great calamity had overtaken a loved one? Surely that is not necessarily the case. I am glad people die. It was a blessing for society when that wicked Sidonian princess, Jezebel, died. True she was not "fitten to live, nor fitten to die," but her death removed her from participation, actively, in contacting and influencing others. Her death was a blessing to society. When a righteous man dies, his state following death is far better than it could possibly be if he remained on earth, suffering from some incurable disease, and lingering, suffering day by day. "Happy are the dead that die in the Lord." (Rev. 14:13). "Precious in the sight of Jehovah is the death of his saints." (Ps. 116:15). We are so self-centered that it is difficult for us to think of what is best for some other; we want what WE want, rather than being interested and desirous of what is best for another. You recall the history of David: His son was sick, and he cast himself on the ground and refused to eat, but engaged his prayers. In time the child died, and when he learned of the death of the child, he arose, bathed, changed clothes and ate. The people were astonished; and David told them that the child could not return to him, but he could go to the child. (2 Sam. 12). I fear there are times when we engage in over-much sorrow. Death can perform for the child of God one function only, that of breaking the narrow shell in which it abides and release it from the house of clay in which it abides only temporarily.

God provides all that is within the heart of man to desire laudably. Eyes he gave us that we might appropriate

light, behold the beauty of his created works, the glory of the sunset, the beauty of the dawn, the face of mother and friends; yet man can destroy the purpose of Jehovah in giving us eyes, with one stroke of the penknife; by destroying the organ of sight. Ears he gave us that we might appropriate sound, hear the voice of the bird in song, the encouragement and advice of parents in council, converse with friends, and praise in song the Creator; but you can destroy the sense of rearing easily. We long for associates, companions, and they have been richly provided; we can so act that we are shunned, and left largely alone with our thoughts. We long for the home where all is day, and happiness abides continually with all. Provisions have been made for us to have all we desire that is righteous. We can refuse to accept it!

"Faith is the substance of things hoped for." (Heb. 11:1). The word "substance" in the passage is not what we mean when we speak of the elements which compose a physical body, but is from a term which means it stands under—the combination of "sub," **under**, and "stance" to **stand**. On what does our faith rest? "Faith comes by hearing the word of God." (Ro. 10:17). They "so spake that a great multitude believed." (Acts 14:1). In God's word is the promise of a glorious resurrection, and a home which is prepared for those who love the Lord. We hope for that home, and our faith in God's promises becomes the foundation for our faith, and our hope rests on the promise of God. God's promises are to whom? To the obedient ones, He will render eternal life to those who continue patiently in well-doing, seeking for glory, honor and incorruption. (Ro. 2:5-9). He is the author of eternal salvation to those who obey him. (Heb. 5:8, 9). "Though he were a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." Surely the man who told me he was a sinner, did not hope to be saved, and when asked the meaning of the word hope, he paused a moment then lifting his face to mine, with

tears running down his cheek, he said: "No, I do not hope to be saved the way I am living, for I am not living so I have the promise of God, I am disobedient, rebelling against God, hence I know he will not save me in my disobedience. I cannot believe he will save me the way I am living, and therefore I do not hope to be saved." He was without God and without hope. One cannot hope for that which he does not expect. I have a desire for heaven, and forecast says there is a home beyond, but hope cannot exist in the absence of expectation. He was wrong in saying he "hoped." He meant there was a desire in his heart for that home of the soul.

Christians are the only people who have hope of entering heaven. Some members of the church live in such way, that they do not expect to be saved eternally. They are constantly telling themselves that they will mend their ways, become active in the Christian life—work out their salvation with fear and trembling; but living now away from God, wandering around on the cold bleak mountains of sin, feeding on sneeze-weed, and the devil's condiments they do not expect to be saved, hence do not hope to be saved, and even the desire for salvation is not strong with them—they are without hope.

The moral philosophers of this world are unable to give in their system a reason for the hope of the Christian.

The foundation of our hope is the promise of God through Jesus Christ our Lord, as found in the Bible. Logically I know the problem before me now is to establish the trustworthiness of the word of God. It is my persuasion that my audience composed of those who believe the Bible, hence I spend no time in that discussion. If I thought there were those here who disbelieve the Bible, and that they would give me their ears, I would give at least one sermon discussing the infallibility of God's word.

How barren the life of the man who is without hope. Hope is the dearest daughter of all the gods; always peering into the future, bright, expectant, youthful and beautiful.

Hope is an anchor to the soul, sure and steadfast. An anchor is cast from the brow of the boat to the depth of the sea, where it fastens on the very bed of the ocean, and the strong cable is securely fastened to the ship resting above. If the anchor holds, if the cable breaks not, the tempest may rage, the storm may howl; but the ship rides and does not go to pieces on the breakers. So long as there is hope in your soul, Satan may rage, hell may howl, the frail barque of life may be lashed by the tempest o' sin, and tossed by the waves of iniquity, but if there is hope, you are safe and secure. Blessed is the man whose hope the Lord is. (Jer. 17:7). Be careful, brother, not to make shipwreck of faith (I Tim. 1:19) and drift on the sea of sin, out and away from the port of God's children, without hope.

Do you expect to go to heaven living a rebel against God; refusing to be obedient to his word? Surely not, nor do you hope to be among the ransomed throng if you die in your sins. Mend your ways, come to Christ tonight.

CHAPTER XXVIII

FACTS

THE EPITOME OF ALL GREAT MEN

Brother Nichol has lived at such whirlwind speed and has so fully energized his intellect through varied enterprises that he seems not One; but the epitome of all great men.

Early in youth he obeyed the gospel. At the age of twenty-one he began his public ministry, believing and teaching the infallibility of God's word. Completely giving himself he became an humble servant. This self denial and service gives him the confident assurance, which he so boldly declares with Christian pride and superiority, in being one of an elect race, a royal priesthood; enjoying heirship with God and Christ.

He has never had an accident when baptizing any one and has baptized in creeks, ponds, lakes, rivers, tanks, baptistries, Atlantic Ocean, Pacific Ocean and the Gulf of Mexico. More than 15,000 people have been immersed by him, the largest number in one series of meetings was 102 in Madisonville, Texas. When twenty-one years old he baptized a woman who weighed 405 pounds. The greater number of those obeying the gospel under his teaching for the past fifteen years have been baptized by the local ministers where the meetings were held.

In public oratory he has long been prominently identified, distinguished as a genius and scholar. His vocabulary is unrivaled and his reputation as a wit is solid; being a great jester and a remarkable thinker he changes momentarily from deepest seriousness into the most striking irony.

When addressing an audience his forcefulness and sincerity carries conviction which enhances the interest of his hearers. He more than makes good crowding incident upon incident, leaving them within a few short minutes with food for thought for days ahead.

A prominent member of our National Congress sought an interview with him, having been deeply impressed by his poise and power as a public speaker.

His keen knowledge of nature, animal life, birds, flowers, trees and shrubs gives him a value above the best of logic. Already 1953 engagements are being booked for lectures on the growing, care and culture of plants and flowers.

His sermons speak louder because they grow out of his daily life. So entirely does he immerse himself in his work that when he speaks there is a feeling of closeness to God. The round-about noun and elusive verb find no place in his preaching. Proof of his deep consecration was established early in his preaching life when "Simony" was offered to try to induce him to preach for others. Self respect eclipses esteem of power with the popular groups.

Following Sister Nichol's death, numerous suggestions and proposals were his, for future plans and work. Offers from many were rejected, among whom were some of the wealthiest in the brotherhood, to discontinue evangelistic work and settle down to a more restful life.

His home library is the finest to be found, including practically every phase of thought. Many have been helped along by his wisdom and enthusiasm. Yearly during his short periods home contemporary students of the Bible and others, come to his residence to seek his counsel and to use his literary materials. He is found ready and willing to converse with any one on any subject of worth. His mental illumination excels and his memory is a wonderful asset. He says: "I do not forget."

"Oftentimes he is not there, where he stands or sits, but whither his thoughts do carry him." He is so preoccupied with thoughts of the soul that some feel he has developed an exclusive manner, caring only for a few chosen people. Such ideas are grossly misleading. He is a man filled with love for his fellows; a man whose heart is easily ruptured. During his mature life the tendency to shed tears has been his to

fight against. Worldly scenes of sadness, or an experience of sorrow brings instant tears. The scenes of the cross, in invitations to sinners, when exhorting them to become Christians, he appeals to their sense of right rather than to emotions; for when he turns to the emotional side tears flow freely from his eyes. He says: "I do not wish to move people by hysteria or emotion; but prefer to have them respond from a sense of duty."

Brother Nichol carries on a tremendous correspondence. Scores of letters are received and written weekly. Some he writes to hearten his friends; but the greater number are to edify and help settle vexing questions which arise retarding the Lord's work. Having reached the stage in life where his experiences have become faith and can result in the greatest value to the church, not only in teaching those "without" but in steering aright those "within." The brethren throughout the nation know his steadfastness, respect his ability, rely on his sound teaching and use him unsparingly. A quick review divulges letters from those of contradictory ideas, men of sick minds, letters of deception and letters of illusion; from crack-pots and cranks, some anxious to teach him and others seeking Bible truths. One letter of nine penciled pages explains "Holy Ghost Baptism, Water Baptism and God's Elect the Saved," another tells of the "Origin of the Catholic Church," the "Pagan Babylonian Worship of Nimrod and His Wife" is explained and questioned, and yet another, of seven typed pages, alluringly tells how great the financial gain to be realized by one qualified to erect a temple and conduct "Lectures and Seances for Young People," and finally, an order from a Navy Seaman in the "Far East" whose earnest desire is to acquire intelligent teaching, to learn and do the Lord's will. His ship mate owned a prized Nichol's Pocket Bible Encyclopedia which they had studied together and which he refused to sell, hence the order.

Brother Nichol has no superiors and few equals in his work. He is ever willing to help those needing guidance. It

was only a few days gone that a Minister of the church, who is working on his Master's Degree at the University in Houston, the second largest educational institution in Texas, spent some time in his home seeking help. He was advised when planning to write his thesis on the church to write it on a man in the church, one widely honored and beloved, a highly regarded man of letters as well as deeds. His decision: "C. R. Nichol to be the man." C, R. Nichol, a man whose work beginning more than half a century ago is reflected in the growth and progress, the lasting good, which is evident in the church today.

Outside the church he holds these loyalties, devotion to family circle, country and friends. To his parents he gave the warmest affection, as long as they lived. His life with Sister Nichol was a beautiful companionship unbroken until death. An Air Mail letter is sent to his daughter daily, when from home, informing her of his status. Allegiance to his country is of much importance. Ever believing that personalities are purified and strengthened by carrying the responsibilities of life, and that earthly citizenship is a responsibility which no one can neglect. Association with his friends, brethren, is a source of comfort. "Creation," he says, "is a drug I cannot do without."

Doubtless Brother Nichol knows more ministers and has heard fewer sermons than any preacher in the church. Wherever he goes his brethren are anxious to hear him speak. He neglects no opportunity to touch the souls of men. Recently when on a business engagement East, he met with the Assembly at Falls Church, Virginia, and preached for them.

The introduction by the local minister, Thomas N. Page, is unexampled:

"In a very large measure I believe I can appreciate the thrill and anticipation which characterized the church at Troas when it was learned that the Apostle Paul would tarry seven days in order to "break bread" and preach the following Lord's day. Today we have in our midst one who has

delayed his departure in order that he might worship and preach for us; one who is recognized throughout the brotherhood as the greatest living gospel preacher. It is a signal honor to present Brother C. R. Nichol to the congregation at Falls Church, Virginia."

Brother Page is a gospel preacher well loved by the congregation; but the appreciation shown by him and the hearers gave assurance that all felt it was good to have been there.

Alive and comprehensive. Brother Nichol takes the so-called complexity and mystery out of Bible truths and without involved explanation goes straight to the heart of his subject. Never does he cavil or dispute. Ignorance of the dark and hidden things for which Jehovah will not reprove at the Day of Judgment are of little concern to him.

"He to whom the Eternal Word speaketh is delivered from many an opinion." The medley of worship seen in churches today is distasteful. He never fails to apprise his hearers "Why" such conditions exist. When addressing the Assemblies at Abilene Christian College Lectureship this was forcefully proclaimed. Headline in "The Abilene Reporter News," February 19, 1952, reads: Thousands Hear Veteran Preached in Abilene." Reference is made to Brother Nichol's work of more than fifty years in the pulpit and then the comments: "C. R. Nichol of Clifton spoke in the auditorium on "Doctrinal Preaching" as further discussion of the Lectureship theme "Back to the Old Paths." "Jesus Christ was a dogmatic teacher and preacher," declared Nichol. "He did not preach what I believe, or I think. He knew. The Master never made any ambiguous, qualified statements."

"There is too much talk about the Bible, not enough Bible; too much studying about the Bible, not enough studying the Bible," he continued.

"When I preach I realize that I stand before God, that unsaved souls are before me. They do not want to know what I think or believe, they must know only what Christ taught."

Brother Nichol's adherence to the Word is a powerful indictment of man's misrule of the church and will not pass with this age; but will remain history which the centuries will treasure. His steadfastness leaves no doubt in the opinion of any of his surety of immortality.

C. R. NICHOL

March 26, 1952

Charles Ready Nichol can now lay claim to being in years perhaps the oldest, and in spirit, perhaps, the youngest active minister in the church today.

He has packed a good deal of living into his years. The varied interest in which he ranks Excellence are: Scholar, Teacher, Minister, Orator, Lecturer, Philosopher and World Traveler. His career is scarcely to be matched in diversity and achievement.

Years have not slowed him down appreciably; nor have they lightened his work load, neither have they dimmed his zeal to teach "Sound Doctrine;" but have matured him complete for all eternity, A Monumental "Rock of Ages."

Wherever he goes his admirers are delighted to find him solid flesh, animated by wit and warmth, with eyes aglow like the light of a benediction. Immaculately dressed, snow white hair perfectly combed, cheeks ruddy with the glow of health, he travels the country over to his engagements, having no hesitancy about driving through the black and silvery stretches of the night to reach an appointment on time.

While traveling he binds himself to the companionship of books. Each one read is indexed, marked and properly referenced for future use. This constant reading and study doubtless contributes to the enlightened and stimulating approach he consistently brings to problems of current and religious events. So none surpass him in knowledge and wisdom.

A busy schedule for the remainder of the year lies before him. August 23-29, he will conduct a series of lectures at

the church Lectureship Course, which will be held this year at Blue Ridge, N. C., the National Y. M. C. A. camp grounds, near Ashville, N. C.

The religious world listens with interest, as Brother Nichol speaks with ease of conversation, be it in debate, sermon, or lecture. All agree that he is pre-eminently qualified to impart wisdom.

Brother Nichol looks forward with a desire that his personal physician's predicted "99 years Life Span" will be increased by one, that he may use the additional year to "catch up" on the little chores he would like to accomplish.

With Dr. C. H. Roberson he is co-laboring on a Commentary on the entire New Testament. Sound Doctrine, Volume 5, will be published in 1952 and other books will follow.

His plans for the future are to continue writing and preaching in protracted meetings so long as there is a demand for him as a preacher. If he could choose he would work intensely for a short while, settle down and spend his remaining years writing.

Through binding himself to the text of the Bible, Brother Nichol has achieved that all-too-rare balance between deep humanity and exacting justice, thereby making men everywhere proud to call him "Brother."

Walking humbly with God he has so fully enjoyed earthly blessings and will reap the heavenly reward of a religious life. A spiritual character who will live forever—

C. R. NICHOL, A Preacher of Righteousness.

Father of Truth, of Power and Peace,
Our Altars guard forever;
Oh, guide thy people, so they may
Steadfastly serve together!

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APPENDIX

The following three sermons were preached, and recorded by Brother Nichol, in Tenth and Francis Sts. church of Christ, Oklahoma City, Okla., March 26, 27, 29, 1952.

1. God Loved the World.
2. The Sin Against the Holy Spirit.
3. Thieves in the Church.

With Brother Nichol's permission the sermons are published as part of the book.

Maude Jones Underwood

"GOD SO LOVED THE WORLD"—(John 3:16)

C. R. Nichol

"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."

Possibly the foregoing passage has been quoted more frequently, and used for sermons more than any verse in the Bible. The passage is misunderstood, as will be evidenced as we proceed with the study. It is usually cited as an answer to: "What must I do to become a child of God, or receive the remission of my sins."

That one must have faith to be saved is not a matter of controversy among those who believe the Bible. When the jailor at Philippi asked: "What must I do to be saved," the answer was given: "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house." (Acts 16:30, 31).

The subject of remission of sins, or becoming a child of God, is not referred to in the passage we now study. In the passage reference is to "eternal life," and "perish." The one who believeth is to "receive eternal life," whereas the one who does not believe will "perish." When will the one who believeth receive "eternal life," and the one who does not believe "perish?" "The Lord is not slack concerning his promise, as some count slackness; but is long suffering to us-

ward, not wishing that any should perish, but that all should come to repentance." (2 Pet. 3:9). The unbeliever has not "perished," nor has the believer received "eternal life." When will the believer receive "eternal life," and when will the one who does not believe "perish?"

In the final day when all nations stand before the Lord, and he separates the wicked from the righteous; the wicked on the left hand, and the righteous on the right; the wicked will go away into "everlasting punishment" and the righteous into "life eternal." (Mt. 25:31-46). That will be the time when the wicked "perish," it will be then that they go away into "everlasting destruction," and the righteous will at that time receive "eternal life." (I Thess. 1:7, 8).

The text of our study is not about the condition, of becoming a child of God, or receiving the remission of sins; save only as the whole includes the parts. The passage contemplates the final destiny of all men—the time when the wicked "perish"—"go away into everlasting punishment," and the righteous receive "eternal life." That will be the time when God will "Render to every man according to his works; to them that by patience in well-doing seek for glory and honor and incorruption" he renders "eternal life; but unto them that are factious, and obey not the truth, but obey unrighteousness" he renders "wrath and indignation, tribulation and anguish." (Ro. 2:5-7). Clearly this is the time when the wicked receive the punishment, and the righteous receive "eternal life"—at the "last day."

Christians enjoy being saved now; they are pardoned, their sins forgiven, they are God's children; the wicked are condemned—condemned now. The passage we now study contemplates the final state of men. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Ro. 6:23). The apostle John after he had been preaching the gospel for years, said: "And this is the promise which he promised us, even life eternal." (I Jno. 2:25). Because of the certainty of God's promise to give "eternal life"

to those who continue "patiently in well doing" it is said we have eternal life now—it is ours by promise; and we "hope" for eternal life. Paul says we "hope for eternal life." (Tit. 1:2; 3:7). We do not "hope" for that which is possessed in fact. (Ro. 8:24).

I would not become tedious in an analysis of the text; but you will surely enjoy an excursion into what the verse contains. Note carefully the first clause in the verse:

(1). **"For God so loved the world."** Give emphasis to the all inclusiveness of the statement. **"God so loved the world."** Regardless of the place of one's birth, or his nationality; or how deep in sin one has gone, God loves him! Man is God's creature, the "offspring" of God. (Acts 17:28, 29). You belong to God—hear his word: "All souls are mine," (Ezek. 18:4) you were born in the image and likeness of God; and it is declared that God loves you. Your sins have not separated you from God's love for you. (Rom. 8:39). You become a sinner by refusing to be obedient to the law of God. God loves you because you are his offspring, his creature. God loved you before he gave Christ to die for us. His love for us is the very foundation of a man's salvation. We did not perform good works and by them call forth the love of God. It is beyond my comprehension—God's love for us. We like things and dislike things, we love and hate, and use descriptive words expressing our love and hate. I have no word which I think will adequately express the magnitude of God's love for us. But it is expressed in the giving of his Son, which in his economy robbed heaven of the society of the eternal Word for a generation. He "so" loved the world. May we not call the word "so" the superlative of the superlatives in this passage? In some measure we understand the love of Jehovah for us by its manifestation—the gift of his Son.

The love of God is the foundation of one's elevation. But God's love per se does not save us. He loved us before he gave his Son to die for us. If God's love alone saved men there would have been no reason for the death of Christ, for his

love ante-dated the giving of his Son.

Another clause in the verse:

"He gave his only begotten Son." Christ among men was divine, and human. Jehovah was his father, and Mary was his mother. Divine as related to his father, and human as related to Mary. He was God in the flesh manifested. (Jno. 1). He touched the Divine and the Human. We know something "by faith" and some things by experience. Because of the Son being Divine he knew the weakness of the flesh; but having been tempted in all points like as we, he also knew by experience the trials of man. He knew the bitterness of being treated as a criminal, despised, spurned, reviled and subjected to the insults; insults offered by those who opposed him. He tasted death for every man. The bitterness of death he experienced. Through all the trials he did no sin. Into the realm of death he descended, and came forth in triumph, bringing to light immortality. Among all the people of earth there was not one who could die for you; for their own sins they were condemned to death, condemned because they would not obey the law of Jehovah which was given to govern man—God's law.

Some have become so blinded by a false theory that they teach that Christ came to die for a definite number, the number having been determined by Jehovah before man was created, before the world was: that Jehovah determined to save a definite number, which could not be increased nor diminished, and only that number could possibly be saved; that others, called by the teachers of the theory, the "non-elect," were passed by, with no provisions made for any, save the "elect."

It stands thus:

1. Christ came to save the "elect only"—those chosen before the world was created. (Calvinism).
2. Christ came to seek and to save the lost (Lk. 19:10).
3. If Christ came to save the "elect" only, since he came to "seek and save" the lost, it must follow that the "elect"

were the only ones lost.

According to the theory it follows that the non-elect were never lost and do not need to be saved, but will go to heaven!

If Calvinism is true (and it is not) there is no need for one to become exercised about his salvation.

In truth: God loved the world. (Jno. 3:16). Christ died for all: "He is a propitiation for our sins; and not for ours only, but also for the whole world." (I Jno. 2:2). Jesus "tasted" death "for every man." (Heb. 2:9). Christ Jesus "gave himself a ransom for all." (I Tim. 2:5, 6).

1. God loved the world.
2. God gave his only begotten Son.

3. That whosoever believeth in him.

What is included in No. 3, or what is demanded by "believeth in him?"

What does the man do who "believeth" in the Lord?

God's work in providing a way for man to be saved, is completed. The work of Christ in making salvation possible has been accomplished. It remains for each man to do his part in appropriating the salvation provided—the remission of sins in this life and eternal life in the world to come. It is man's act to believe in Christ.

Were you to ask each man you meet: "Do you believe in Christ," the majority of them would declare, "I do." Even many rank sinners, who rebel against Jehovah and his Christ will affirm they believe in Christ, when in fact they do not. Let no one make the mistake in declaring he believes in Christ, when in fact he only believes FACTS about Christ. Each one you consult will likely declare he believes there is such a being as Satan, but surely no one believes in Satan. You believe the facts recorded about Jezebel, and Ahab, but you do not believe in either of them. Your physician prescribes certain medicine for your sick child. You do not know what it is, yet you follow the direction and administer the medicine according to directions; because you desire the sick child to

get well, and have faith in the physician. When you do not follow the directions it is due to the fact that you do not believe the physician **KNOWS** the trouble, nor the remedy for the sick one. When you substitute something for what the physician prescribed, it is due to disbelief in the physician.

One may believe the law of our land is just and equitable, and then fail to obey the law; so also one may believe the facts of the gospel and then refuse to be obedient to the commands of the gospel.

Jehovah appeared unto Moses at the burning bush. (Ex. 3:2). The experiences of Moses in Egypt when the plagues were brought on the people of the land; his added experience at the Red Sea (Ex. 6-14), it seems, would have been sufficient to make Moses know that obedience to Jehovah was necessary. When the Israelites were in the wilderness, as they journeyed through the desert of Zin they cried for water; and Jehovah directed Moses to assemble the people, and "speak" to the rock before the people. When the people were assembled, Moses "smote" the rock with the rod which he carried with him, and Jehovah said unto Moses and Aaron, "Ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them." (Num. 20:12). Moses, instead of doing what Jehovah commanded ("Speak ye unto the rock"), "smote the rock." He did not do what Jehovah commanded. To substitute, or refuse to do what God commands is by him declared to be due to the fact that one does not believe in him. Certainly Moses and Aaron believed in the existence of Jehovah. Their failure to do as commanded was evidence that they did not believe in Jehovah! They did not doubt the fact of Jehovah's existence, but refusing to do what God commanded was evidence they did not trust him—did not believe in him. One can never show his faith in God by doing something not commanded, by substituting something other than that commanded! "I will show you my faith by my works." (Jas. 2:24).

You will not overlook the fact that in the text we now study the word repent is not found. Hear the reading:

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.

It is not to be concluded though that one can receive the remission of sins without repenting. "Repent ye, and be baptized in the name of Jesus Christ unto the remission of your sins." (Acts 2:38). "Repent ye, therefore, and turn again, that your sins may be blotted out." (Acts 3:19); "To the Gentiles also hath God granted repentance unto life." (Acts 11:18). Though the term "repent" is not in the verse under review, we know it is in the verse in its concrete, for "life" is conditioned on repentance. The one who believes in Christ does repent, though one may believe facts about Christ and not repent.

I am not forgetful that among religious teachers some insist that one repents before he believes in the Lord. "Repent ye therefore, and turn." (Acts 3:19). The "turn" comes after the repentance. One does not repent of sins against Jehovah unless he believes that Jehovah is, and that he has sinned against him; and more, unless he believes God will forgive his sins. "Godly sorrow worketh repentance" (2 Cor. 7:10). The sorrow comes before the repentance. The repenting comes before one "turns" unto the Lord. Our Lord declared unto the people that they should "repent and turn unto God." (Acts 26:20). **Turning** comes after believing, (Acts 11:21) "turning" comes after **repentance**. (Acts 26:20). But neither repentance, nor **turning**, is mentioned in the passage we now study! We know though that they are both included in the demands of the passages for they are necessary to eternal life. Our love for God and praying are not specifically mentioned in the passage, but they are included —the one who believes in the Lord loves him and prays; and from this we know they are included in the passage, and are included in the term "believeth on him."

Baptism is not mentioned in the passage; but the man who believeth in the Lord will be baptized. "What doth hinder me to be baptized?" (Acts 8:37). To be baptized one must be a "believer." "He that believeth and is baptized shall be saved." (Mk. 16:15, 16). "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins." (Acts 2:38). "That they also may obtain the salvation which is in Christ Jesus." (2 Tim. 2:10). Salvation is in Christ; but one is "baptized into Christ." (Rom. 6:3). It follows then that to be baptized is a condition of salvation, and of walking in a new life; and is included in the passage, for the man who believeth will be baptized!

In obeying the Lord one must "walk by faith." (2 Cor. 5:7). Walking "by faith" is placed in contrast to "walking by sight," and excludes everything contemplated in the term "by sight," and embraces everything in the term, "by faith." Being baptized must be an act of "faith," and is certainly included in the text we now study.

The Methodist church teaches:

"We are justified by faith only." (Methodist Discipline).

"By works a man is justified, and not by faith only." (Jas. 2:24).

Faith, to avail must work: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." (Gal. 5:6).

1. God loved the world.
2. He gave his Son.
3. That whosoever believeth in him should not perish, but, have eternal life.

The man who "believeth" in the Lord will do what he commands.

By works a man's faith is made perfect. (Jas. 2:22).

God has never blessed a man on the condition of faith, till the man's faith has expressed itself in some act.

THIEVES IN THE CHURCH

By C. R. Nichol

It has never been my wish to be a "sensational preacher;" nor to preach a sermon to satisfy the morbid curiosity of anyone. The preacher who pleases the Lord is the man who, among other things, preaches because of the sense of duty, growing out of Love for God and his fellows. He who fills the pulpit to entertain the people, or to "make a living," will never be approved by the Lord, nor win souls for Christ. The business of the gospel preacher is to teach the truth about Christ the Lord, and man's duty as God's creature.

THE CHURCH

Bible students know the edifice in which people meet for worship is not the church, in scriptural parlance. The church is not composed of brick and mortar, nor of wood; but of men and women who have been called out of the world by the preaching of the gospel, those who enjoy remission of sins in the name of Jesus Christ. The word "church" is translated from the Greek word, "ekklesia." The word "ekklesia" is the combination of two words in the Greek language, namely, "ek," which means "out of," and "kaleo" which means "to call." "Ekklesia"—church—the called out. The term church of Christ is used to describe those who have been called out of the world in a **moral and spiritual sense**. The edifice in which God's people meet for worship is the meeting house, or house of meeting. If God's people should meet under a tent, they would constitute the church of Christ regardless of the place of meeting. I conversed with a party, who was a member of one religious group, but stated a change had been made, because the meeting house of another group was so much better than the one where he had been a member. He joined the meeting house, did he not?

THE WORD CHURCH IN THE NEW TESTAMENT

Residing in the Greek word "ekklesia" the idea of religion is not found; nor is the thought of government. This word, the word from which "church" is translated, was in current use before the days of Christ. It was used in making reference to groups of people without regard to their character, or to the purpose for which they existed. At times the word was used in making reference to an unlawful group, then used to designate a lawful body, and again in referring to a religious assembly. In Acts 19:23-41 is an account of Paul and his companions being in the city of Ephesus. Against them Demetrius and his fellow craftsmen waged opposition, and incited the city and many of them rushed together, crying, "Great is Diana of the Ephesians!" It was an unlawful assembly, or mob, confused by divers views. In v. 32 it is said: "The assembly was confused." The "assembly" (Greek: ekklesia), the crowd—a mob, or an unlawful group. The town clerk came out and addressing the mob, (v. 35), saying: "If Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are deputies; let them implead one another. But if ye inquire anything concerning other matters, it shall be determined in a lawful assembly, and when he had thus spoken he dismissed the assembly." In verse 32 the word "assembly" is used to refer to the unlawful mob, in verse 39 the word "assembly" is used to make reference to the lawful court, and in verse 41 it is again used to make reference to the unlawful mob. In each verse the word "assembly" is translated from the Greek word ekklesia, the word from which the word "church" is translated. From these verses it is known that the idea of government, or religion, does not reside in the Greek word from which church is translated; hence when the word is used the connection in which it appears, or some descriptive words, reveals the character of those "called out;" whether for a religious purpose, unlawful pur-

pose, or legal considerations.

When God's people are contemplated as pertains to government they are called a "kingdom." (Col. 1:13). When I use the word "kingdom" you think of a king, subjects, law and territory, which are necessary to the existence of a kingdom. In the epistles written by the men of God in the first century, God's people are often referred to by the term "the church;" sometimes by "church of God;" and by the "churches of Christ." The connection in which the word is used makes known the character of the assembly. When the term "the church" is used, referring to God's people by such men, it connotes those who have been "called out" of the world in a moral and spiritual sense, enjoying the remission of sins in the name of Christ.

In the New Testament the word "church" is used in places where it contemplates God's people, in a certain town, as in Corinth, (1 Cor. 1:1). Again it is used to include God's people within certain provinces, as: "The church throughout Judea, Galilee, and Samaria had peace" (Acts 9:31). Then the word "church" is used in many places where no geographical limitations are contemplated. The following citations indicate the places where the word is used in different senses—as relates to geographical lines:

In a local sense, as a congregation in a town. (I Cor. 1:1; 2 Cor. 1:1; Acts 8). In these passages the word church contemplates all God's people within the territory named.

TO DESIGNATE GOD'S PEOPLE IN A PROVINCE OR PROVINCES

Palestine was divided into three provinces, Judea, Samaria and Galilee. There was a church in Jerusalem, Acts 8; and one in Samaria we know; yet the word church is used to contemplate and embrace all God's people in the different provinces. (Acts 9:31) (A. S. V.)

WHERE THE WORD DOES NOT CONTEMPLATE GEOGRAPHICAL LINES

The word is used when it has no reference to geographical limitations, and when so used embraces God's people no matter where they may be on earth. The treasurer of Can-dace of Ethiopia was baptized by Philip (Acts 8.) There is no indication that a congregation of Christians in any place knew of this baptism at the time; but that does not change the fact that he was baptized into Christ, into his body, the church. (Ro. 6:1-4; Gal. 3:26, 27; 1 Cor. 12:13; Col. 1:1-24; Eph. 1:18-22).

THE CHURCH FURTHER DEFINED

Christ is "the head of the body, the church." (Col. 1:18). "For his body's sake, which is the church." (Col. 1:24). He is the "head over all things to the church, which is his body." (Eph. 1:22). There is "one body," (Eph. 4:4) and the "one body" is the church, the spiritual body of Christ. The treasurer of Candace was baptized into the one body, the church, and went to his home; but he was not a member of the congregation in Jerusalem, or the city of Samaria, but none-the-less he was a member of the body of Christ, the church—the spiritual body of the Lord!

SALVATION IS IN CHRIST

The saved of earth today are in the Christ, that is, in his spiritual "body," "which is the church." In Christ "we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1:7). "If any man be in Christ Jesus he is a new creature." (2 Cor. 5:17). That they "may obtain the salvation which is in Christ Jesus." (2 Tim. 2:10).

THE LORD ADDS THE SAVED TO THE CHURCH

On the first Pentecost after the ascension of Christ, and that was the natal day of the church, the first gospel sermon in its completeness was delivered by the apostles. A great

multitude heard the preaching, and numbers of them were cut to their hearts by the words of the Holy Spirit spoken by the apostles. Having heard the word and being convinced that they had sinned, and that Christ was the promised Messiah, they cried out: "Men and brethren, what shall we do?" Do for what? They had been indicted in the sermon for having killed Christ, hence they knew their guilt, and wished to know what to do to be freed from the penalty which would come for having so sinned against Jehovah. The answer was given these convicted, "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of sins." How did they treat the commandment of heaven? "Then they that gladly received his word were baptized, and that day there was added about three thousand souls." But who "added" them? The Lord, "And the Lord added" daily those that were saved—that is those who repented and were baptized in the name of Jesus Christ for the remission of sins. But if they enjoyed the remission of sins, they were saved, and if saved, in Christ; that is, in his spiritual body—the church. They "were added," numbered with the apostles in the group, constituting the church. What did they do? They believed ("know assuredly"), repented and were baptized in the name of Christ for the remission of sins; and then what is declared: The Lord added them— they were numbered with the apostles, they were in the number composing the church—they were the saved in that great city! (See Acts 2:1-47).

LOCAL CONGREGATIONS (CHURCHES)

Most local congregations, or churches, keep a list of the members of the group, and it is possible for a hypocrite to become one of the number, by imposing on them, making claim that he has been converted—born again, and his name is recorded along with the others; and he may be one of the congregation—group, and may participate in the services, even in a public way by leading the prayers, or serving as

the leader of songs, or presiding at the Lord's Supper, while all the time he is playing the hypocrite—he may never have been converted to Christ, Though he is a member of the local group meeting in a designated place, let it be remembered he is not a member, not a part of the spiritual body of Christ,—he has not been by the Lord "added" to the group constituting the saved number; he is not in the church when contemplating the spiritual body of Christ, which is the total of all saved on earth, for the man has never repented. Perhaps I have immersed some man who, though professing to be a believer in Christ, may not have been. His name is enrolled by the congregation where he was immersed, and he is by that congregation counted a member. He is regarded by those who know of his baptism as a member, but unless he has repented he has not by the Lord been added.

WHAT IS REPENTANCE?

The Greek word from which repentance is translated, is defined by Thayer's lexicon to mean: "To change one's mind."

If one means to include in "change of mind" the "**will**" making repentance mean "change of will;" then one must undergo a change of **will** respecting that which is wrong. That is repentance, as is shown by the following: Jesus said a man having two sons said to one of them: "Go work today in my vineyard. And he answered, and said, I will not go; but afterwards he repented and went." (Mt. 21:28, 29). So long as this son's "will" was **not to work** in the vineyard, he did not. Later he went and worked in the vineyard. It is said he "repented" and went, but what change took place within him? Certainly he **changed his will**, and having changed his will he went, and therein was his repentance, and going and working in the vineyard was a fruit of the changed will! One can change his view touching a matter without changing his life, or actions, or **will**! Repentance as relates to the man who is a sinner, respecting sin, is a change of **will** touching the practice of sin, and necessarily, if his will is

changed his life changes also, his conduct corresponds with his will!

FRUITS WORTHY OF REPENTANCE

John, the immerser, not only called on the people to repent, (Mt. 3:2) but called on them to bring forth fruits worthy of repentance, declaring that every tree which did not bring forth good fruit would be hewn down and cast into the fire. (Mt. 3:4-10).

Repentance not only demands that one cease to do wrong, but also demands that one does right! Christianity is not a negative religion; rather it demands that its votaries be extremely active. You will find "do" written on every page of the book containing the words of the New Testament, the "do" which makes one's life more fruitful in righteousness!

There are what I call, for lack of better terms at my command, "limited" sins, and some other sins I denominate "perpetuated," or continued sins. Yes, of course I know "sin is lawlessness," sin is "the transgression of the law." Lest I not be understood, I try to make clear what I mean by the following:

A limited sin. A man was some miles from another human, when something went wrong with his car. He became angry, and so far forgot proper speech that he swore a vile oath, he took the name of the Lord God in vain. Yes, he sinned! But I was not affected by his sin, neither were you, neither was any other human, for no human heard him. He swore but the one oath, it was committed in a moment; but he did not continue to swear. The sin was limited in time and influence. Yes, it will be necessary that he repent, or he cannot be saved.

A perpetuated sin. A man is a guest in a home, and on some occasion he steals property. He may appropriate the thing stolen to his own use; or he may destroy that which he steals, it matters not; but so long as he deprives the man from whom he stole of his rightful property, or its value, he

is guilty, not only of having stolen, but of perpetuating the sin—depriving, unlawfully, one of his rightful property. It matters not how loud may be one's profession that he has repented, if he continues to deprive one of the property he stole, his profession of repentance is a hollow profession, devoid of truth or even sincerity. If John Doe stole your watch last month, and then professed to have been converted and becomes a member of the church, but is seen to have your watch, and you ask for its return, and he refuses, and you call him a thief, and he replies that he was a thief, but that he is not now, for he has repented; and proposes to keep the watch, no one in all the land would defend his claim of having repented. He **willed** to take your watch, to **deprive you of your property**, and if he repents, **his will changes** and necessarily there comes a change in conduct, and back to you the watch goes, if it is within his power to make the restitution. If he is not, he will so far as is within his power restore to you the equivalent of that which he took from you; and if he cannot restore **ALL** at the moment, he will restore to the extent of his ability, and continue to make payment till the last cent is paid. If his heart is right his determination is to restore to you all he took from you—and if that is his heart's desire, his heart is right, and he may be saved, even though he **cannot** restore the last farthing. Some years ago I was assisting, doing the preaching in a camp meeting. Having preached a sermon on restitution, I was, following the sermon, approached by a man who asked that I walk with him. As we walked he inquired: "If a man stole something before conversion, will he after conversion have to restore what he stole to be right with God." I inquired: "What did you steal?" He replied: "When I was a young man I took a calf which belonged to another, and have never restored to him the value of the calf." I inquired: "And what did you do with the calf?" He replied: "I sold it." I further inquired: "And what did you do with the money?" His answer: "I used it, with other money in paying for the land I own." Another

question I propounded: "Was the calf yours?" Quickly, and

with some emphasis he replied: "No." Again: "When you sold the calf, and received the money in payment, was the money yours?" His reply was: "In fact it was not; but I used it in paying for the land I now own, and on the land I have been paying taxes for several years. Since I took the calf I have been converted." I then made the observation: "Your conversion to the Lord did not convert another man's property into yours, even though you had it in your possession. The calf was not yours, the money received from the sale of the calf was not yours, the land that money paid for is not yours and has never been yours. You took the property of your neighbor, deprived him of his property, and so long as you deprive him of his property you are perpetuating the sin of stealing, you are a thief—depriving a man of his property unlawfully! You will restore to the man the equivalent of the property you stole from him, with a reasonable amount of interest for the time you have had in your possession the value of his property."

I was assisting in a meeting in a southern town. One day a man who was not a member of the church came to me, asking that I have lunch with him in his home. I was glad to be his guest. Following the meal his wife said: "Brother Nichol, I was anxious to talk with you, and to do so in my husband's presence. Some years ago I was teaching school at a stipulated salary. I made a forgery on the papers whereby I received more than the contracted salary. It bothers me, and since your sermon on repentance, I am too much disturbed to rest! day or night. I feel that I must restore to the State the money I received through fraud. Tell me what to do?" Before I said a word in reply, the husband said "What you relate was before we were married, and for that reason I know it was before you were converted, hence it has not one thing to do with your salvation, since then you have repented and joined the church. Forget it." She replied: "It was before I was converted, but through a little forgery I

obtained that which was not lawfully mine, and I have never returned it to the proper parties." If an unconverted man should take your car tonight, and two days from now claim to be converted, and join the church, and the day following his baptism you found him with the car, and he refused to return the car to you, you would insist there was nothing genuine about his professed conversion from sin to righteousness; the car would still be yours, even though another had it in his possession. When they finally appealed to me for my views, I read the narrative of the son who said, I "will not" work in the vineyard, and how he afterwards "repented and went." The lady said: "I am going to return to the State the money with interest, regardless of what anyone says about it."

Each of these persons of whom I have told you, was a member of a local congregation of the church of Christ. I do not for a moment question the sincerity of either of them when they became members of the congregations where they were members; but they were thieves in the church, even though they did not know they were! They had been perpetuating a sin.

RESTITUTION

In Old Testament times there was a specific law touching the amount to restore where theft had been committed. (Ex. 19:8, 22:1-4; Lev. 5:16, 6:1-7; Num. 5:5-8; Prov. 6:31; Ezk. 33:15; Lk. 19:1-10).

I abominate the preaching which says "it makes no difference how you have lived, just trust the Lord, and forget the past—the Lord will take care of it. Just you live right from now on, do not worry about the past, the Lord takes care of that."

It means something to become a Christian, as well as to live the Christian life.

Is there some act in your life which it is impossible to right? Money you owe, an honest debt you cannot pay?

Would you pay it if you could? Can't you pay some of the debt, be it only a small part? Do you persuade yourself that you are right at heart when you will not pay the amount that you can. Do not deceive yourself by saying: "I cannot pay all, hence I will not pay any of it." Your heart is not right when such is the case. If you can't pay but a small part of a large debt, be certain that you pay what you can. Repent and be baptized in the name of Jesus Christ for the remission of sins. (Acts 2:38.) Do not perpetuate, do not continue a sin committed!

THE SIN AGAINST THE HOLY SPIRIT

By C. R. Nichol

Is it not strange that so many people are more interested in trying to solve something which they think is a mystery, than they are in discharging a known duty, and that they will spend time trying to ferret out an unimportant question, while all the time passing known commandments by?

Do you know numbers who criticise "John Doe," who is a church member, for some act; and then add: "Were I a member of the church I would not engage in such things; but I have never obligated myself to live the Christian life." Why do people think so carelessly? My friend you were born in the United States, and you have never gone before a official of the government and pledged yourself to obey the laws of this country, have you? Why not? For the reason that on you as a citizen of the United States was the obligation to be obedient to the laws of this land. Whether you would have it so, or no, on you rests the obligation to be obedient to the law. Even ignorance does not excuse you for failing to obey.

We are God's creatures—his by creation. God says; "All souls are mine." (Ezk. 18:4). Being God's creatures, having been made by him, on each one rests the obligation to be obedient to his law. Since "sin is the transgression of the

law." (1 Jno. 3:4) "Sin is lawlessness"), if one is not under obligation to be obedient to the law he would not be lawless though he refused to obey it. The fact that you have sinned is proof that you have failed to obey a law made by one to whom you are amenable.

You will keep in your heart the fact that your existence here is the result of the operation of a law Jehovah enacted. Satan is not the author of the law which brings men into the world, and in no sense are we under obligation to be obedient to Satan. Satan seeks men whom he may destroy. (1 Pet. 5:8). He takes men captive when they submit to his will. (2 Tim. 2:26). He tempts men to sin; it is not natural to sin, else Satan would not be concerned about enticing men into sin. One is not tempted to do that which is natural.

THE SIN OF ADAM AND EVE

Adam and Eve were created in the moral and spiritual image of God. (Gen. 1:27). They were as good as Jehovah wished them to be. Like men now they were creatures of volition—they had the power to choose their own course of conduct. There was no irresistible power driving them to act one way, or another. Satan tempted them, and so far as the record goes they sinned at the first temptation. Satan used his word only in dealing with them, when they sinned. As a result of their sin they lost none of the faculties God had given them, nor did they acquire any new faculties. After they sinned God drove them from the garden, and barred their entrance again, lest they eat of the "tree of life," and "live forever." (Gen. 3). Though they sinned they still had the power to eat of the Tree of Life. After they sinned it was not necessary for Jehovah to give them any power enabling them to eat of the Tree of Life. Sinned, they did; yet they had resident power by which to eat of the life-giving tree, hence God put them from the garden, and kept them from the tree.

One is not a sinner today till he transgresses God's law.

It is no more a "bad," or corrupt "nature" man has which causes him to sin, than it was a "corrupt" nature which caused Adam to sin. All this ado we hear about man having a corrupt nature—"since the fall of Adam," is a false doctrine manufactured to fit a theory of man. There is not a scintilla of truth in it. When God made Adam he had the power to reject God's law, and thereby sin; and after he sinned he had the power to eat of the Tree of Life. You are conscious of the fact that you have the resident power to swear, or to refrain from swearing; you have the resident power to do right, or to do wrong. God says, "Swear not." You know you have the power to swear. Thou shalt not speak falsely, reads the commandment of Jehovah. Each one in the audience knows he has the power to speak the truth, also you have the power to speak falsely. If you speak the truth you are doing what God commands—you are obeying him; hence it must follow that you have the power to obey God, and speaking the truth, obeying God, does not depend on Jehovah giving you some additional power than that which each man possesses. After Adam sinned he had the power to eat of the Tree of Life; so also man now has the power to accept Christ—the Life, and it is not necessary for some power to be wrought in man enabling him to do more than he has the ability to exercise, that is, accept Christ,—obey the gospel.

In the beginning God created the heaven and the earth. (Gen. 1). In the work of creating and ordering the universe, including man and all creation, the personage we call Jesus Christ was also active, as was the Holy Spirit. Jehovah was the architect, Christ the active agent in executing the plan of Jehovah, "And all things were made by him; and without him was not anything made that hath been made." (Jno. 1:3). See 1 Cor. 8:6; Heb. 1:2.

The Holy Spirit had its work in creating and ordering the things of the earth. The Spirit "moved upon the face of the deep"—brooded over the face of the deep, and brought

order out of chaos. "By thy spirit the heavens are garnished." (Job 26:13). Of course every intelligent person knows the Holy Spirit is a person, and has his part in convincing men of sin, and in saving them.

BELIEF IN GOD

Of those who have lived on the earth, and some now living, there are those who believe in Jehovah, and some who only acknowledge that he exists. In the days of Christ on earth there were those who denied the existence of spirits (Acts 23:8), while others believed in spirits.

Jesus wrought many miracles during his personal ministry. Of him it is said he had the spirit without "measure" (Jno. 3:34) which is tantamount to declaring others had the Spirit by measure. Jesus was opposed during his life on earth by some of the chief men of the Jewish nation; yet they could not leave him alone. One time he was near the sea of Galilee, north of Jerusalem some seventy miles, when men from Jerusalem were present in the crowd to whom he spoke. They could not deny that he was working miracles, and too, they knew that if they acknowledged the works as God's they would be logically under the necessity of accepting Christ as God's messenger, which they were determined not to do, for he did not measure up to their conceptions of the one they were expecting, the Messiah. They had their ideas of what the Messiah should be, and how he should come. They were well prepared to tell about Jesus, for they regarded him as a mere man. To them he appeared as a man who was a carpenter who had served the people in the environs of Nazareth where he worked with Joseph. He grew tired as other men, was put to the necessity of resting exactly like other men, hence refreshing sleep he needed, as well as food. His brothers and sisters they knew; yet they could not deny that wonderful works were performed. By what power were such works done? They knew a mere man could not open the eyes of the blind, nor cure the sick. In some way they were called on

to account for the works which were in evidence where Jesus taught.

SIN OR BLASPHEMY AGAINST THE HOLY SPIRIT

"Then was brought unto him one possessed with the devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard of it they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall his kingdom stand? And if .1 by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sins and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." (Mt. 12:22-32).

In the foregoing passage it is declared that to "speak against the Holy Spirit" is a sin, for which there is no forgiveness in this world (age) neither in the world (age) to come. To "blaspheme" is to speak irreverently.

What is meant in the passage by "this world," and "the world to come?" It will be kept in mind, of course, that Jesus lived in the closing days of the Jewish age (world). In Matt. 23:1-3 he said to the Jews: "The scribes and the Pharisees sit in Moses' seat. All things therefore they bid you do, that do and observe." Clearly the law of Moses had not at that time been abrogated. Later he made his disciples prepare the Passover. (Mt. 26: Mk. 14). The Jewish world (age) came to an end with the death of Christ. (Eph. 2:14-16; Col. 2:14-16; Rom. 7:1-5; Gal. 3; 2 Cor. 3).

Jesus declared to the people hearing him that the one who sinned against the Holy Spirit would not be forgiven in this world, the age in which he then lived, neither in the world, "age" to come—or Christian age. Christ lived in the

end of the Jewish world, or age. Paul says: "Now in the end of the world (age) hath he appeared to put away sin by the sacrifice of himself." (Heb., 9:26).

That Jesus was speaking of the "Jewish age," when he said "this world," and of the "Christian age" when he referred to the "world to come" is certain. In speaking of the sin against the Holy Spirit, in saying there is no forgiveness for that sin, in this world, neither in the world to come, is tantamount to saying there is forgiveness for other sins in the "world to come." But there is no forgiveness for any sin in the eternal age,—the age after the resurrection, hence "world to come" in the passage now under our study, can have reference to no other world, age, than the Christian age. It is appointed unto man once to die, and after this the judgment" (Heb. 9:27). There is no forgiveness after the resurrection. "The hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and those who have done evil unto the resurrection of damnation." (Jno. 5:29). Jesus said: If in your sins ye die, whither I go ye cannot come. (Jno. 8:21). From these statements we know there is no forgiveness after death, or in the eternal world; and for that reason it must follow that in the passage under review "the world (age) to come" can have reference to no other age than the Christian age, which began after his death, after the close of the Jewish age. He who sinned against the Holy Spirit would never be forgiven!

WHAT WAS THE SIN AGAINST THE HOLY SPIRIT?

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and, By *the* prince of the demons casteth he out the demons. And he called them out unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house will not be able to stand. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house, Verily I say unto you, All their sins shall be forgiven unto the sons of men,

and their blasphemies wherewithsoever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin because they said, He hath an unclean Spirit." (Mk. 3:22-30).

What charge had they made? They said: "By the prince of devils casteth he out devils." This was not a charge against Jesus; for they regarded him as a man, a mere man; declaring that no mere man could do what he was doing; but that within him was the "prince of devils" and that it was he who was in fact doing the works; and Jesus said to them: "Because," because what? "Because they said he hath an unclean spirit" there would be no forgiveness for ever. They committed what Jesus declared to be an "eternal sin"—a sin for which there was no forgiveness. The charge was: "You are in league with the chief of all devils, with Satan himself, and he resides within you, and to him all other demons are obedient, and it is by his power that the miracles are wrought. The prince of devils is more powerful than any man, for he binds men." Convinced as they were, for they knew the miracles were being wrought, that devil-possessed men were freed from the binding power of the devil; rather than accept the truth they imputed the works to Satan himself, rather than acknowledge the truth, that it was God's power. They throttled their consciences; the truth they saw, but called it a lie. When a man closes his eyes to the light of truth, stifles his conscience, there is no other avenue of approach. They preferred darkness to light, a lie to the truth. They emptied themselves of self-respect, having not a vestige of moral sensitiveness left within them for them the "blackness of darkness" is reserved forever.

CAN ONE SIN AGAINST THE HOLY SPIRIT NOW?

In a meeting I assisted in conducting some years ago a man was in regular attendance. In conversation with him I inquired: "Why are you not a Christian?" He made reply: "I have sinned against the Holy Ghost, and for me there is not a possibility of salvation, yet I attend church services,

for others seeing me come may be influenced to attend, and be saved. I cannot be."

I said to him: "You have not sinned against the Holy Spirit, for no one can sin against the Holy Spirit today,— it is not possible." Men are not circumstanced as were the people to whom Jesus spake during his personal ministry. They knew the blind were made to see, the dumb spake, the lame were enabled to walk, the lepers cleansed; and demons cast out. We believe the miracles were wrought. In the face of the demonstrations, in full possession of the knowledge that such was being done, they declared: It is the prince of demons within you doing the work, for no mere man as you could do such things. You are the son of Mary and Joseph, the carpenter of Nazareth, you are a man only, as are your brothers who are about; but the prince of devils is in you and it is he who performs the works. Such was their charge. They knew the works were performed, while we believe they were. Theirs was **knowledge**, ours **faith**.

ALL MEN CALLED TO REPENT

Through every age of God's dealings with men he has called on them to repent—and now, he "commandeth all men everywhere to repent inasmuch as he hath appointed a day in which he will judge the world." (Acts 17:30). Repentance is one of the conditions of salvation. (Acts 3:19). But the sin against the Holy Spirit cannot be forgiven, it is an eternal sin, with no forgiveness in this world neither in the world to come. It is the one, the only sin denominated as an "eternal sin." Since it cannot be forgiven, one cannot repent of it, there is no ground on which repentance can be incited, for those committing that sin had closed their eyes to the truth, stopped their ears to words of righteousness, and no approach could be found to their hearts.

THE BLOOD CLEANSETH

It is insisted by some: "If we walk in the light as He is in the light we have fellowship one with another, and the

blood of Jesus Christ his Son cleanseth us from all sin," (1 Jno. 1:7) that as the sin against the Holy Spirit is one of "all sin" the blood will cleanse from that sin also. He who so overlooks the fact that Jesus had said that he who commits the sin against the Holy Spirit would never be forgiven, that he was guilty of an "eternal sin;" hence this statement of Jesus must be taken into consideration, and modifies every statement about forgiveness made in the words of the Lord; and in addition to this, let it never be overlooked that one must "walk in the light" else the blood does not cleanse. The ones who had sinned against the Holy Spirit, Jesus said had closed their eyes against the light of truth.

Some one inquires: "Is the wilful sin not the sin against the Holy Spirit?"

THE WILFUL SIN

"For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sin." (Heb. 10:26).

Any sin one commits may be a "wilful" sin. God commands that one lie not, but every man knows he can disobey this commandment, can do so "wilfully"—can with premeditation state that which is not true. If he does he has sinned "wilfully." Though one sin "wilfully," and true that there "remaineth no more sacrifice for sin," it does not follow that he who commits a wilful sin is irrevocably lost.

It will be timely for a moment to study the first verses of this same chapter—Heb. 10. We read:

"For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that drew nigh. For in those sacrifices there is a remembrance made again of sin every year. For it is not possible for the blood of bulls and goats to take away sin."

The Jew under the law of Moses was required to make a sacrifice for sin every year, yet the sacrifices he made could not "take away sin." It was possible for a Jew during the days of Christ to have refused to have made the sacrifice

demanding by the law, and to have done such would have been to have committed a "wilful" sin; and true also, that had he lived till after Christ made the "last sacrifice" that same Jew could have accepted Christ and been saved on the terms of the gospel.

Sin is lawlessness. When you sin it is rebellion against the law of God; but remember, you cannot treat God's law with contempt and be saved. If you rebel against God's law, if you sin "wilfully" you can be saved only by repenting, complying with the very law against which you rebelled— there is no other way, there will be no additional sacrifice made to save you! Repent of your sin, humbly submit to the conditions of the very law under which you sinned— against which you sinned.

Do not try to excuse yourself for continuing in sin by deluding yourself with the thought that you have sinned against the Holy Spirit; nor with the thought that there will in the future be another sacrifice made by which you can be saved, "for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them which heard him." (Heb. 2).

I would impress upon you the thought, sinner friend: You do not have to be guilty of every sin in the catalog of unrighteous acts; you do not have to become the outlaw. How shall we "escape" if we "neglect," so great a salvation?

You cannot sin against the Holy Spirit; but you can sin wilfully, and there will be no additional sacrifice made by which you can be saved; you can neglect the salvation provided for you, in which event there will be no escape for you. I beseech you, act wisely, do that which you are persuaded to be your duty, do that tonight.