

The AND Staff

"Preach the Word." (II Timothy 4:2)

"Feed the Flock." (I Peter 5:2)

The Value of High Ideals

By LAWRENCE H. TYREE

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• *"And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart." (I Kings 8:18).*

One of the most heart warming experiences any commander can have is to be privileged to pin a medal on the chest of a man who humbly responds to a word of congratulation, "Sir, I only did my duty; had another man been there, he would have done the same thing." I have been privileged to hear such remarks and where it was possible to follow the career of these men, I noted one thing—their actions were the spontaneous reaction to ideals, many subconsciously stored. They considered these ideals only their duty.

The next best thing to doing some great deed is to have it in one's heart to do it. A man is not to be judged merely by what he does, but also by what he tries to do. Failure in the eyes of the world is not necessarily failure in the eyes of God. The general tendency is to praise Solomon for the building of the temple yet the idea was not his but his father's. How heart warming are the words of David as he expresses his envy of the bird who nested near the altar in the tabernacle.

The man who can originate a great and lofty idea is a much more important person than the one who merely shapes it into form and fact.

The dead poet Homer was acclaimed a hero by the cities, wherein alive he begged his bread.

The judgment of the world is apt to be unfair and unjust; not intentionally, but simply because men can see only what is on the surface. And yet, in reality, it is not so much what a man accomplishes with his hands that matters as what he thinks in his heart.

There are people who do praiseworthy things, it seems, more of an accident than purposed. Like the decorated soldier I spoke of above; they could not very well help themselves. The truth would no doubt reveal they had no intention of doing anything at all. We sometimes say they were at the right place at the right time. They were carried along by force of circumstances and awoke one morning to discover they had done something unwittingly that the world was praising.

One cannot help but wonder how much of the praise or blame that men receive is deserved. The judgment day will no doubt reverse a lot of earth's decisions.

A good test would be to simply consider how many newspapers of the day would make mention of the widow's mite. The poor man who has only a penny in the world and secretly gives half of it to somebody else in more desperate straits than himself is not apt to receive recognition in this world. It just isn't significant the world would say.

The millionaire who gives ten thousand dollars to some agency or movement and is proclaimed a philan-



thropist, although he might confide to a friend that income tax would take it anyway.

Just who is the true philanthropist?

Let us note two very significant things that show the value of having high ideals.

I. IT BUILDS CHARACTER.

David's ideal was to build a temple for the worship of God, and God gave him credit for it. It was perhaps the most unselfish emotion that ever found lodging-place in his heart, and it left its stamp upon his life and character. David was a greater man all his life thereafter, because he planned to do great things. The ideal lived in his heart.

No man can plan and purpose to do a great deed without being a better man in consequence.

We are not shaped so much by what is outside of us as by what is inside. Many people talk as though their character were wholly the product of cir-

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PROVERBS of TODAY

One must have the resolve to stand on the Word of God, and that alone—even if it means being alone!

"Men show their characters in nothing more clearly than in what they think laughable."

Don't go steady until you are ready—ready to think in terms of marriage.

"The secret of success lies in forming the habit of doing things that failures don't like to do."

To a person who is "weak" and "watered down" any one having convictions stronger than he is naturally considered to be radical.

"The end of faith is obedience to divine exactions, not exemption from them."

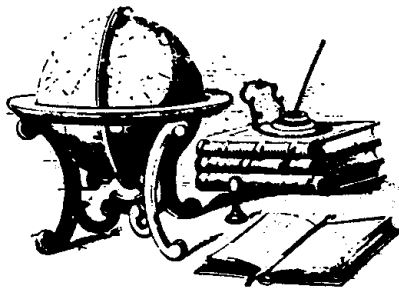
To too many the "ministry" is a profession rather than an obsession.

"Never try to evade your responsibility by saying that the heathen are living up to the light they have when you know you are not living up to the light you have."

There are two things I have found it hard for people to see: their own faults and the faults of their children.

"The church that does not 'reach out' will soon 'fade out'."

Modern preachers seem to be more preoccupied with HOW they preach than with WHAT they preach, and consequently WHAT they preach suffers as a result.



EDITORIAL COMMENTS...

THE NEW CREED CRAZE

PHILIP SCHAFF in his classic three volume work, *THE CREEDS OF CHRISTENDOM*, says, "The first object of creeds was to distinguish the church from the world, from Jew and heathen, afterwards orthodoxy from heresy, and finally denomination from denomination." Man-made creeds came into being out of religious controversy, and the purpose, it seems, was to keep a certain religious group in line with a certain religious school of thought.

The early days of America saw men reject such human impositions to return to apostolic grounds, alone regarding Christ as the creed and the New Testament as the rule of faith. However, one segment of this movement not only rejected man-made creeds (at the time), but in this century under the influence of apostate, liberal scholarship is fast divorcing itself from the divine creed and rule of faith. Out of this controversy many "Independents" have come forth, who now locally are adapting their Constitutions and By-Laws.

Denominational creed books in our day usually have two aspects, the dogmatic and the practical. The dogmatic has to do with the beliefs, which is strictly the creed, being defined by Webster as, "Any formula or confession of religious faith." The practical has to do with the function of the church. This falls under the heading of discipline, which from the ecclesiastical viewpoint is defined, "System of rules affecting conduct or action; practical rules, as distinguished from dogmatic formulations." The Methodist *DISCIPLINE* is a good example of such a creed book.

Having looked through a few of these Constitutions adapted by the said "Independent" churches, one can see a great similarity. Sometimes one part of the creed aspect is emphasized more than the other. A formal confession is very evident (the creed) and the discipline aspect is found in their legalized by-laws. Therefore, we contend they are equivalent to human creeds which a generation ago their fathers condemned. Why oppose creeds on a denominational scale when they are adapted by the local church? Let us point out at least three reasons why this new constitution and creed craze is unwarranted and out of order.

1. The church already has a Constitution and Creed.

If the Constitution is on the same plain as a creed, it is not needed because the church already has such in the Lord Jesus Christ and the Holy Scriptures. If the Constitution is different from the New Testament teachings, it is objectionable for that very reason. If its formal confession is identical to the New Testament, it is not needed because we have the New Testament.

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SYSTEMATIC

Scriptural Studies

"MY SERVANTS THE PROPHETS"

(Jeremiah 7:23-28)

Introduction:

1. These unusual and outspoken men have decidedly left their tracks all through the pages of the Bible.
2. It has been said; "No set of men in all literature present a more colorful picture."
3. These men were "loners"—men who usually stood alone with God against the tide and flood of backslidden humanity.
4. It is almost unbelievable what they had to endure at times, and how they stood up under the pressure of opposition at times.
5. Very likely they are in the mind of the Hebrew writer in Hebrews 11:36-38.

I. THE PURPOSE OF THE PROPHETS.

A. What their names signify.

1. Hebrew words.
 - (1) *Hozeh* and *roeh*: seeing, gazing, and seer (I Samuel 9:9).
 - (2) *Navi* (Exodus 7:1; 4:15, 16).
2. Greek word: *prophetes* (A forth-teller; they were both forth-tellers and foretellers).

B. Origin of the O. T. prophet (Deut. 18:15-22).

1. The people didn't want God to speak directly to them (Exodus 20:19).
2. Moses was God's spokesman (Deut. 34:10).
3. When they were settled in the promised land prophets would be needed.
4. The reference in Deuteronomy chap. 18 ultimately points to Christ.

C. The work of the prophet.

1. Prophets were primarily proclaimers of God's urgent message by direct inspiration (NOTE: "The word of the Lord came unto me" is a continuous refrain in their writings).
2. The prophet represented God to the people, whereas the priest represented the people before God (however, Jeremiah and Ezekiel were also priests, Jeremiah 1:1; Ezekiel 1:3).
3. Prophets were forth-tellers and foretellers.
 - (1) They were preachers of righteousness, vigorously calling the people to repentance.
 - (2) They spoke prophecies of an immediate nature concerning the nation.
 - (3) They prophesied in long-range terms in reference to Christ and His kingdom.

II. WHO THE PROPHETS WERE.

A. The books of prophecy.

1. Observations.
 - (1) Many of the prophets preached and also wrote, or had them written, their prophecies in a book.

- (2) The books are called Major prophets and Minor prophets, not because of difference in importance, but because of difference in size.

2. The Major prophets.

- (1) Isaiah.
- (2) Jeremiah.
- (3) Lamentations.
- (4) Ezekiel.
- (5) Daniel.

3. The Minor prophets.

- (1) Hosea.
- (2) Joel.
- (3) Amos.
- (4) Obadiah.
- (5) Jonah.
- (6) Micah.
- (7) Nahum.
- (8) Habakkuk.
- (9) Zephaniah.
- (10) Haggai.
- (11) Zechariah.
- (12) Malachi.

B. Other prophets.

1. Prophets in the general sense of inspired men (Jude 14; Gen. 20:1, 7; Numbers 11:24-29; Acts 2:29, 30).
2. Moses (Numbers 12:6-8; Deut. 34:10).
3. Prophets the Lord raised up for specific missions (Oral prophets besides the ones who wrote).
 - (1) Judges 6:7-10.
 - (2) Samuel (I Samuel 3:20; Acts 3:24).
 - (3) Nathan (I Kings 1:22, 23).
 - (4) Ahijah (I Kings 11:29).
 - (5) Jehu (I Kings 16:1, 12).
 - (6) Elijah (I Kings 18:1).
 - (7) Elisha (II Kings 6:12).
 - (8) Shemaiah (II Chronicles 12:5).
 - (9) Oded (II Chronicles 15:8).
 - (10) These are examples of the oral prophets.

B. Bands or schools of the prophets.

1. There was such a group in existence at the time of Samuel at the beginning of the kingdom of Israel (I Samuel 10:5; 19:20).
2. We don't hear of them anymore until the time of Elijah and Elisha (after the kingdom divided).
3. It seems that these young prophets in such groups were called "sons of the prophets" (II Kings 2:3, 5, 7).

III. VIEWING THE OVER-ALL SITUATION.

A. Rough pre-exile chronological outline.

1. Period of the Judges (no king)—1400-1050 B. C.
2. The united kingdom—1050-930 B. C.
3. The divided kingdom.
 - (1) Northern kingdom of Israel—930-722 B. C.
 - (2) Southern kingdom of Judah—930-586 B. C.
4. Some prophets were sent to the northern kingdom and some to the southern kingdom—according to the record more were sent to the southern kingdom of Judah than to the north.

B. Prophets of the exile.

1. Ezekiel.
2. Daniel.

C. Prophets of the post-exile period.

1. Haggai.

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The Value of . . .

(Continued from Page 1)

cumstances. We shape ourselves from within. We are like the growing fruit on a tree—the apple is not shaped or moulded by wind and rain; it is life within that gives it shape, color, fragrance and beauty.

A preacher told of an interview he had with a skid row resident seeking a hand out at the mission. He asked the man just what was the most profound thought he ever had. The derelict scratched his dirty, bearded face and replied, "Buddy, I don't think I ever had one." His life verified this.

Every worthy ideal that we cherish is formative. It helps to mould character and to give value to life.

The ideal of respectability is one of the great saving factors in the life of the nation.

Ralph Waldo Emerson penned these lines in his poem entitled, "A Nation's Strength."

*Not gold, but only man can make
A people great and strong
Men who stand for truth and honor's
sake*

*Stand fast and suffer long.
Brave men who work while others
sleep*

*Who dare while others fly. . .
They build a nation's pillars deep
And lift them to the sky.*

In a nation where federal paternalism and encroaching socialism are destroying self respect and initiative, we stand in need of voices that will call us back to a proper appraisal of what is just and right; a nation of people who respect men who had great ideals though they had to trust that others would catch the "falling torch."

I challenge every reader to turn to Philippians the fourth chapter and read verse eight; then go and practice it faithfully. This will mould and make character.

II. HIGH IDEALS EVEN THOUGH UNREALIZED, MAY HAVE A MUCH WIDER INFLUENCE.

David never saw the temple as a reality. He saw it only in imagination. Judging by his high regard for God and the things of God, the temple he saw in his mind's eye must have been beautiful. But the ideal was to live; the temple would grow into shape by those who should come after him when he was dead. He had so im-

pressed his vision, his hope, his dream upon the heart of the nation that the work could not be long delayed. David had filled the nation with the *desire to build*.

True enthusiasts infect other people with their ideals. A man who sees visions of nobler things will communicate to others what he sees. When Paul was convinced of the reality of the Christian faith, he went straightway and preached Jesus. It is in this way that great ideas, great movements, grow and spread from generation to generation, and age to age.

The whole program of God is geared to the consecrated parent passing on to the children an appreciation for the noble goals of God to be accom-

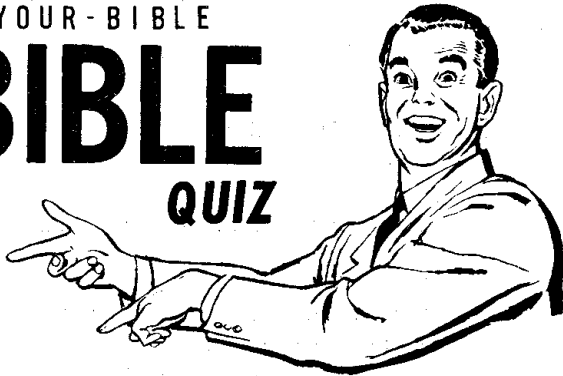
plished in each generation. Deut. 6:6-9.

I recall an account given by a young preacher at his ordination. He stated that at one time, while in secular school and among those who denied the existence of God and the truth of the Scriptures, he considered giving up his beliefs. Then he said, "As I day after day observed the saintly attitude and consistent pattern of life lived by my Christian father and mother, I knew they were right and I was being led astray by my classmates." He left the secular school and entered Bible college.

This young man's parents were living their high ideals, and these
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KNOW-YOUR-BIBLE

BIBLE QUIZ



1. Who were the wives of these Biblical characters?
(1) Adam (6) Moses
(2) Lamech (7) Boaz
(3) Abraham (8) Zacharias
(4) Issac (9) Ananias
(5) Jacob (10) Aquila
2. How much younger was Moses than his brother Aaran?
3. Who were the first people to engage the Israelites in battle after their exodus from Egypt?
4. What man was called to be a prophet before he was born?
5. What is the meaning of the word *psalm* in the Bible?
6. Where was Jesus and his disciples when he plainly declared his intentions of establishing his church?
7. What was the *rock* Christ had in mind when he said, "Upon this rock I will build my church"?
8. What young man accompanied Paul and Barnabas on their first preaching tour, but turned back before the trip was finished?
9. What verse (or verses) is the key showing the purpose of the first epistle to Timothy?
10. Who wrote more books of the New Testament than any other man?

(Answers found elsewhere in this issue)

The Immutable Ministries of the Church

By Alexander Campbell



"HE GAVE some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ," etc. For the setting up of the Christian institution, officers extraordinary were needed. So was it in the Jewish, and so is it in every institution, human and divine. But when an institution is set up, it only requires an ordinary ministry or administration of its affairs. All the extraordinary gifts vouchsafed to Moses and to the Apostles and Prophets of the gospel institution ceased when these institutions were fully developed and established. Still a regular and constant ministry was needed among the Jews and is yet needed among the Christians, and both of these by divine authority.

Natural gifts for a natural state of things and supernatural gifts for a supernatural state of things are in the wisdom of God and man opposite and needful. Hence, even in the apostolic age there were officers without as well as with miraculous endowment. "Having, then, gifts differing according to the office or grace that is given to us—if prophecy, let us prophesy according to the measure of our faith; or ministry, let us attend on our ministering; he that teacheth, on teaching; he that exhorteth, on exhortation; he that distributeth, with simplicity; he that ruleth, with diligence." God has, therefore, conferred various gifts on the church for the effectual administration of its affairs. He has placed in it "helps and governments," as well as Apostles and Prophets.

The standing and immutable ministry of the church is composed of Bishops, Deacons, and Evangelists.

Of each of these there is but one order, though possessing great diversities of gifts. There have been bishops, deacons, and evangelists with both ordinary and extraordinary gifts. Still the office is now and ever was the same. In ancient times official and unofficial persons sometimes possessed miraculous gifts. Those in high office were also generally of those most eminently gifted with extraordinary powers. Superficial readers have, therefore, sometimes concluded that inasmuch as bishops, deacons, and especially evangelists frequently possessed these manifestations of the Holy Spirit, with the ceasing of those gifts the offices themselves also expired. This is a great mistake. Officers there must be while there are offices or services to be performed. So long as the human system needs sight, hearing, and feeling, there will be eyes, ears, and hands. So long also as the Christian body is an organized body, having many services to perform, it must have organs or officers by which to enjoy itself and operate on society.

There are indeed necessarily as many offices in every body as there are services to be performed to it or by it. This is the root and reason of all the offices in all the universe of God. Our planet needs diverse celestial services to be performed to it. Hence, the sun, moon, and stars are celestial officers ministering to it. The eye, the ear, the tongue, the hand, the foot are for the same reason officers in the human body essentially serving it in its vital interests and enjoyments; and by means of these organs it performs important functions to other bodies.

Experience as well as observation has taught us that "practice makes perfect," and that "whatever is every person's business is no person's business." Hence arose the custom among

men of communicating certain offices to particular individuals. The philosophy of such is found in the fact that special services are best performed by special organs or agents whose special province and duty it is to attend to them.

As the Christian system is a perfect system, it wisely provides for its own perpetuity and prosperity by creating all necessary offices and filling them with suitable persons. We have said these offices are three and are perpetual because of necessary existence. Bishops, whose office it is to preside over, to instruct, and to edify the church—to feed the church of the Lord with knowledge and understanding—and to watch for their souls as those who must give account to the Lord at his appearing and His kingdom, compose the first class. Deacons, or servants constitute the second. For the term deacon originally included all public servants whatever, though now most commonly confined to one or two classes and improperly, no doubt, to those only who attend to the mere temporal interests of the church. Evangelists, however, though a class of public functionaries created within the church, do not serve it directly but are by it sent out into the world and constitute the third class.

As there is more scrupulosity on some minds concerning the third class than concerning either bishop or deacons, we shall take occasion to speak more explicitly and fully upon the nature and necessity as well as upon the authority of this office. Evangelists, as the term indicates, are persons devoted to the preaching of the Word, to the making of converts, and

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The Living Word

"Honor your
father and
mother"
(this is the
first command-
ment with
a promise).

Ephesians 6:2

THE IMMUTABLE MINISTRIES...
(Continued from Page 5)

the planting of churches. It is, indeed, found but three times in the New Covenant; but the verb from which it comes—viz.: to evangelize—is in some of its branches found almost sixty times in that volume. “To evangelize” and “to do the work of an evangelist” are phrases of equal import and indicate the same duties, rights and privileges.

Among the offices which were comprehended in the apostleship, none required more varied endowments than that of the evangelist. The gift of tongues was among the qualifications necessary to those who, after the ascension, first undertook this work. But the qualifications for this office, so far as the gift of tongues or the knowledge of language is concerned, are not immutably fixed. It depends upon the field of labor which the evangelist is to occupy whether he must speak one language or more. His work is to proclaim the Word intelligibly and persuasively, to immerse all the believers or converts of his ministry, and to plant and organize churches wherever he may have occasion and then teach them to keep the commandments and ordinances of the Lord.

Take for example the sketch given us by Luke of the labors of Philip the evangelist, one of the first who wore that designation. He turned his face toward Samaria, and preached and baptized among the Samaritans, for we are told, when the Samaritans believed Philip preaching the things concerning the kingdom of God and the Lord Jesus Christ, they were baptized, both men and women. He also converted the Ethiopian eunuch. And then passing from Azotus, he “preached in all the cities till he came to Caesarea,” where he afterwards resided. The next notice we have of him is found in Acts 21:8: “We,” says Luke, “who were of Paul’s company, departed, and came into Caesarea, and entered into the house of Philip the evangelist, one of the seven, and abode with him. He had four virgin daughters that did prophesy.” Evident then it is that he obtained the title “evangelist” from his itinerant labors in the gospel and in the converting of men. His possession of the gift of the Holy Spirit was no more peculiar to him as an evangelist than as one of the seven

of the church in Jerusalem for while serving in Jerusalem, he seems to have been as full of the Holy Spirit as when preaching to all the cities from Azotus to Caesarea.

Converting converts into congregations and organizing them into worshipping assemblies are inseparably connected with the right of converting men. Casually, in his letters to Timothy, Paul seems to define the work of an evangelist. He says, “Preach the word; be instant in season, out of season; endure affliction; do the work of an evangelist; fulfill thy ministry.” “Let no man despise thy youth. Till I come, give attendance to reading, to exhortation, to teaching. Neglect not the gift that is in thee, (or cultivate and exercise the office conferred upon thee,) according to prophecy — by the laying on of the presbytery (or eldership). Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all; take heed to thyself and to thy teaching; continue in them: for in doing this, thou shalt both save thyself and them that hear thee.”

Setting things in order in the churches—the committing the same office to faithful men who shall be able to instruct others—the ordaining of elders and a general superintendence of the affairs of the churches seem to have been also lodged in the hands of Timothy and Titus. That evangelists are

to separate into communities their own converts, teach, and superintend them till they are in a condition to take care of themselves is an unquestionably a part of the office of an evangelist as praying, preaching, or baptizing.

But we shall be asked, “Is not preaching and baptizing, and even teaching, the common privilege of all disciples as they have opportunity?” And we also ask in answer, “Is it not the privilege of all fathers to teach their own children and to preside over their own families?” But who will thence infer that all fathers are teachers and presidents does not more shock common sense than he who infers that all disciples, as such, are evangelists, pastors and teachers because we concede that in certain cases it is the privilege of all the citizens of Christ’s kingdom to preach, baptize, and teach. Every citizen of Christ’s kingdom has, in virtue of his citizenship, equal rights, privileges, and immunities. So has every citizen of the United States. Yet all citizens are not legislators, magistrates, judges, governors, etc. Before any community, civil or religious, is organized, every man has equal rights to do what seemeth good in his own eyes. But when organized and persons appointed to office, then whatever rights, duties, and privileges

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SYSTEMATIC SCRIPTURAL STUDIES . . .
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2. Zechariah.

3. Malachi.

D. The New Testament Era.

1. The coming of Elijah (Malachi 4:5,6; Luke 1:13, 17; Matthew 11:13-15).

2. John the Baptist was the last and the greatest of the prophets of the O. T. tradition (Matthew 11:10, 11).

3. The Lord Jesus Christ is THE PROPHET who was to come (Deut. 18:15, 18, 19; Acts 3:22-26; Hebrews 1:1, 2).

4. Prophets in the early church.

(1) Notice Ephesians 4:11; I Cor. 14:1—they were Spirit-inspired teachers (forth-tellers).

(2) Notice Acts 11:27, 28; 21:10, 11—they were also foretellers of things to come.

(3) In time this special gift would cease to be in the church (I Cor. 13:8-13).

EDITORIAL COMMENTS (Continued from Page 2) . . .

Is the supposed church of Christ so sick and anemic that it must have a legalized document, other than the last will and testament of our Lord, to hold it in line? Are the preachers so timid that they have not sounded forth the Word of the Lord in no uncertain terms to convert and endoctrinate the people? The Word in the hands of faithful men who will teach others is the bulwark of the Truth (II Timothy 2:2).

Paul warned of a falling away and charged the elders to feed the Word of God to the flock of God (Acts 20:28-32). The faithful elders were to hold fast the faithful Word and stop the mouths of gainsayers (Titus 1:9-11). If a church practices the Bible teaching of the discipline of the wayward and apostate (Titus 3:10; I Cor. 5:1-3), they need not have to worry about having a written man-made discipline to hold the church in line.

2. Matters of opinion are matters of liberty and cannot be bound on anyone.

Some may retort that their Constitution is not a creed, but that it covers areas that are matters of opinion; it is to guide the church in the way it approaches its work. There is better understanding.

But, beloved, if this is in the realm of opinion what right does a church have to legalize opinion to impose it upon its members, or those yet to come in the future? If things are a matter of opinion every man has a right to his own opinion, and no majority can impose their opinion even on the minority to bind them legally on spiritual matters. Matters of opinion are matters of liberty and cannot be bound.

Yet, we are made to ask if this is a matter of opinion in matters of opinion. The Bible will make us thoroughly furnished unto all good works (II Timothy 3:16, 17). Matters of church polity are settled there. Elders are bishops over God's heritage. It is their responsibility to "rule well" (but not lord it over the church), being qualified, and because they can and must rule (Acts 20:28; I Timothy 5:17). Everybody's business is nobody's business. The church is commanded to submit to its faithful leadership (Hebrews 13:17). Of course, among themselves the leaders will have an oral or unspoken agreement on how they will proceed with the business of the church, but it will not be in the form of a legalized Constitution and By-Laws. It is understood that a qualified eldership is a must here.

3. Immature thinking should not be crystalized in the form of a Constitution.

Immature thinking which is rampant today should not be bound upon the membership of any church in such a crystalized and legal form, which will stifle future growth and understanding. If a church is bound a little too tightly by such a Constitution, and some of the people really began to study their Bibles, that which was intended to end all controversy will be a built-in trouble maker. Like all human creeds it will have to be revised or discarded, or there is the likelihood of a grand exit of several members (who conscientiously cannot conform).

Let us elaborate. Looking through such a Constitution, we see where the name of the church will be ----- Christian Church. The preacher is called "the pastor." Elders, Deacons, and Deaconesses are elected on a term basis. Many organizations are allowed

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**THE IMMUTABLE MINISTRIES...
(Continued from Page 6)**

are conferred on particular persons cannot of right belong to those who have transferred them any more than a person can not both give and keep the same thing.

But there are some duties and privileges we cannot wholly communicate to others. Parents cannot wholly transfer the education of children to others; neither can a master transfer all his duties to a steward or overseer. No more can the citizens of Christ's kingdom wholly transfer their duties to preach and teach Christ. To enlighten the ignorant, persuade the unbelieving, and exhort the disobedient when they fall in our way and we have the ability or opportunity is an intransferable duty. A Christian is by profession a preacher of truth and righteousness, both by precept and example. He may of right preach, baptize, and dispense the supper, as well as pray for all men, when circumstances call for it. This concession does not, however, either dispense with the necessity of having evangelists, bishops, and deacons, nor having them does it authorize any individual to assume to do what has been given in charge to them. Liberty without licentiousness and government without tyranny is the true genius of the Christian institution.

While, then, the Christian system allows every man "as he has received a gift to minister as a good steward of the manifold grace of God," it makes provision for choosing and setting apart qualified persons for all its peculiar services necessary to its own edification and comfort as well as to its usefulness in the world. It provides for its own perpetuity and its growth in the wisest and most practical manner. Its whole wisdom consists in four points; (1) It establishes the necessary offices for its perpetuity and growth; (2) It selects the best qualified persons for those offices; (3) It consecrates or sets those persons apart to those offices; and (4) It commands them to give themselves wholly to the work that their improvement may keep pace with the growth of the body and be apparent to all.

Can any person point out an imperfection in this plan? ☐

★ ★ ★ ★ ★

THE VALUE OF HIGH IDEALS
(Continued from Page 4)

had a wide influence. How aware these parents were of the fact doesn't really matter. High ideals can endure encouragement, but encouragement isn't an absolute to their survival, if they are from the heart.

Let a person become obsessed by a noble idea and it is inevitable that he will impress himself on the life and thought of other people.

It is not so much what a man can do for himself that tells in the end; it is what he can induce other people to do.

Your business, therefore, and mine, is to aspire to noble and lifting ideals in Christ Jesus; to plead for them and stand firm in them regardless of what our would-be friends and critics may say. We need to give them feet and let them run. We must make possible for others the dreams that we cherish. We are living not for today merely; we are working for all time; we are building for eternity.

We may not realize their complete fruition in our time; we may be dead and in our grave before even our children catch the full import of these ideals.

We dream our dreams; we impress our thoughts as best we can; and if we are doing our best, with the knowledge we have, cherishing in our heart the desire to do something for God, and yet seem to fail, God will say to us as he said to David, "Because it was in thine heart to do this thing, thou didst well." □

"Life must be related to something or it disintegrates into nothing."

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EDITORIAL COMMENTS (Continued from Page 7)...

in addition to the church. Women teachers over men are provided for. Many involvements other than religious work are anticipated. The "pastor" and all officers must agree to support the Constitution before they are allowed to serve. Et cetera.

Do you see what we mean, beloved? A deeper study of the Scriptures would bring much needed enlightenment on the above, but this church has already tied its hands. The devil is at work, and the church has trouble enough without setting a time bomb in its midst to go off when some of the people began to get their eyes open while others do not. It is the denominational problem all over again. □

"How many times a person has been 'through the Bible' is not nearly so important as how many times the Bible has been through him."

VIOLENCE IN AMERICA

From the National Commission on the Causes and Prevention of Violence headed by Dr. Milton Eisenhower, the following facts:

(1) The average American between his second and 65th year spends 3000 entire days (almost nine years of his life) watching television.

(2) By the time a 5-year-old child enters kindergarten he has spent more time learning about life from the family TV set than the average student in a liberal arts program spends in a classroom in his four years of college attendance.

(3) Based on a recent average week of TV programming, an incident of violence is enacted every 14 minutes and a killing every 45 minutes. -Parade

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ANSWERS TO "KNOW-YOUR-BIBLE" BIBLE QUIZ

- (1) Adam-Eve; (2) Lamech-Adah and Zillah; (3) Abraham-Sarah; (4) Issac-Rebekkah; (5) Jacob-Leah and Rachael; (6) Moses-Zipporah; (7) Boaz-Ruth; (8) Zacharias-Elizabeth; (9) Ananias-Sapphira; (10) Aquila-Priscilla.
- Exodus 7:7; 3. Amalekites, Exodus 17:8; 4. Jeremiah 1:5,6;
- Psalms 81:2; 98:5; 6. Matthew 16:13-19; 7. The truth of the great confession, Matthew 16:16-18; Acts 2:36; 1 Corinthians 3:11;
- Acts 13:1-5,13; 9. 1 Timothy 3:14,15; 1:3; 10. The apostle Paul.



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