

The Sword AND Staff

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

•

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

AN APPEAL

to Thinking, Believing People

▼
By DONALD G. HUNT
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CHRIST, who gave himself for the church, promised while He was yet on earth, "I will build my church" (Matt. 16:18). On the day of Pentecost (50 days after His resurrection), that promise began to be fulfilled when the first congregation of that church was established in the city of Jerusalem. Thus, the church that God recognizes, the one to which the Lord adds "those that should be saved" (Acts 2:47), was established. This church was not a denomination, for it was established hundreds of years before any denomination was known to God or man.

The early church grew rapidly because of her consecration to Christ and His work, and her steadfast loyalty to His Word.

A FALLING AWAY FORESEEN

However, by inspiration of God, Paul foresaw a time of "falling away" or "departing from the faith" (see I Tim. 4:1-3 and II Tim. 4:3,4). Gradually, this falling away came. The true church of Christ was visibly dismissed, and Roman power, as an impostor, took over and represented to the world that she was the one, true church. Thus, several hundred years after Christ established His church, the Catholic Church came into existence. Thus, we can see that the Catholic Church was not the first church. With the coming of this religious system came also the office of the Pope. In time, people came to accept the authority and words of the Pope in religious practices instead of the authority and Word of Christ. The introduction of human church names, a false human priesthood, denominational organizations, purgatory, sprinkling substituted for the Bible practice of immersion, calling preachers "Reverend," and many other doctrines and practices of men can be traced to

this substituting human authority for the authority of Christ. Thus, the Dark Ages of about 1,000 years were upon the earth.

REFORMATION AND ITS RESULTS

In the 15th and 16th centuries, men arose within the Catholic Church protesting against the sinfulness of her ungodly practices and denying her boastful claims. These protestors were excommunicated from the Catholic Church, and, thus, began the Protestant Reformation. In their day, these men and their work accomplished much in freeing men from the usurping, iron grip of Catholicism. Yet, several unscriptural things have resulted from the Reformation Movement that have done immeasurable harm. Some of these are: (1) The division of believers into parties, sects, and denominations. Jesus prayed for unity among those who believe on Him (John 17:20,21), and the Bible severely condemns division caused by following men (I Cor. 1:10-13; 3:3,4). (2) They each wrote respective creed books. In addition to their being an added authority in themselves, they also contained many teachings that were contrary to God's Word (See Rev. 22:18,19; Gal. 1:9; II John 9-11). (3) It flooded the world with so-called churches unheard of in the Bible, each with its own name, creed book, plan for receiving members, and denominational organization. Christ established the church that God recognizes. Paul says, "There is one body" (Eph. 4:4), and that one body is the church (See Col. 1:18). If God recognizes the one church, and that is the one that Christ died for and established, then no man has any right to originate another institution and call it a church. Today, this variety of conflicting religions is confusing to the minds of men. Many people do not know what to do because of the confusion of denominationalism.

THE DIVINE REMEDY

Today, thinking and believing people should cease giving their lives, talents, financial support, and in-

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THE SWORD AND STAFF
Post Office Box 147
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Subscription Rates: \$1.00 introductory rate for the first year; \$1.50 per year, regular; 5 additional gift subscriptions, \$1.00 per subscription; any number above this, 50¢ per subscription; other arrangements; send a list of names and addresses, and they will be sent free samples.

The *Sword and Staff* is published monthly by the Locust Grove church on the old Fries Road in north Galax, Virginia. James E. Gibbons is the editor. Second class postage paid at Galax, Virginia.

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Proverbs of Today

There is no right way to do a wrong thing.

"The hypocrite shows the excellence of virtue by the necessity he thinks himself under of seeming to be virtuous."

To belittle is usually to be little.

"Better not invite trouble; it always accepts the invitation."

It seems that most people are more interested in getting kicks out of living rather than real satisfaction.

"Jesus went to Golgotha even if he did have to hang between two thieves; yet some refuse to attend church for fear of sitting by a 'hypocrite'."

Prayer must mean something to us if it is to mean anything to God.

"Blessed is the man, who having nothing to say, abstains from giving us wordy evidence of the fact."

He who prides himself in saying what he thinks should be careful what he thinks.

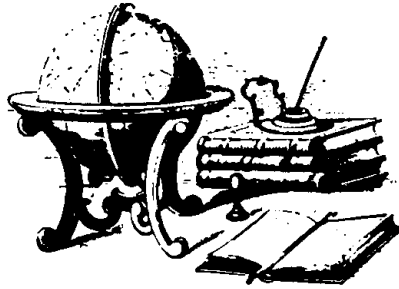
"The dying Christ showed God's undying love."

Have a mind to read good books, and the books will make for you a good mind.

"One cannot hold up for Jesus while holding out on him."

He who has not learned to love has not learned to live.

"Indifference lines up with infidelity to hinder the cause of Christ."



EDITORIAL COMMENTS...

THOUGHTS ON "NEW MORALITY" OR SITUATION ETHICS

IN OUR DAY men are openly talking about a "new morality," or, as it is called by others, "situation ethics." It is claimed that the situation is the determining factor in ascertaining what is right and wrong. Under certain circumstances the accepted standard of right may be lowered or actually set aside. To those who accept the finality of the Scriptures this is most repugnant. We believe that what is right and wrong is that way because it is interwoven in the unchangeable nature of God. Eve thought it was in her best interests (Genesis 3:6) to set aside the one law God had given in the Garden—but to her hurtful consequence (and ours). To those who would say, "Let us do evil that good may come," Paul soberly adds, "whose damnation is just" (Romans 3:8). No, the circumstance justifies no one in setting aside God's standard or even lowering it.

However, the idea of situation ethics is no new thing although it may be called the "new" morality. This is evident from history and human experience. Today, even among many to whom this idea would seem most repulsive, it is nevertheless believed and practiced in a measure. Let us elaborate.

The New Testament teaches that baptism is necessary, and that it is immersion in water for the remission of sins (Mark 16:16; Acts 2:38; Acts 8:38,39). However, it is not uncommon to find people lowering God's standards and trying to set them aside. Sprinkling was substituted for baptism for the sake of convenience. The opponent to the necessity of baptism is always presenting hypothetical and theoretical situations, trying to get around baptism—SITUATION ETHICS.

The New Testament presents the simple organization of the Lord's church with its respective "offices" (Philippians 1:1; etc.), which was local and autonomous in nature. The early church functioned effectively under its elders, and through its official ambassadors, evangelists, and every member, spread the gospel abroad. But men today say this simple organization is outdated and obsolete in our complex society. Then we are told the local church is not getting the job done, so it is necessary to have district and state organizations, missionary societies, evangelizing boards, etc. (instead of setting the local church in order and using God's setup). Is this not SITUATION ETHICS?

The New Testament teaches that to be an elder a man must of necessity meet the qualifications laid down by the Holy Spirit (I Timothy 3:2-7; Titus 1:5-9). The Greek word for "MUST" in I Timothy 3:2 is the same word that is found in John 3:7 where Jesus told Nicodemus, "Ye MUST be born again." We can see that both are essential. However there is a general disregard for this today.

(Continued on Page 7)

SYSTEMATIC

Scriptural Studies

THE "LET US" ADMONITIONS IN HEBREWS

Introduction:

1. The book of Hebrews was written to show the superiority of Christ over the Old Testament.

- (1) The writer shows that Christ is superior to the angels.
- (2) The writer shows that Christ is superior to Moses and Joshua.
- (3) The writer shows that the priesthood of Christ is superior to the Levitical.
- (4) The writer shows that the sacrifice of Christ (his blood) is superior to the animal sacrifice.

2. The writer admonishes by way of practical application.

- (1) He gives a doctrine then applies it to their lives as he goes along.
- (2) However, chapter 10 (second part) through the 13th chapter is continuous application.

3. Approaching the admonitions.

- (1) He usually says, "Let us..." etc.
- (2) Because of this some have said Paul never wrote the book of Hebrews (note Hebrews 2:3,4) - But perhaps he is using "we" and "us" in an editorial sense.
- (3) We wish to point out the admonitions that start by saying, "Let us..."

I. "LET US" ADMONITIONS IN CONNECTION WITH THE FAILURE OF MOSES AND JOSHUA TO GIVE THE ISRAELITES REST IN THE PROMISED LAND.

- A. Let us fear... (Heb. 4:1).
- B. Let us labor to enter into that rest (Heb. 4:11).
- C. Let us hold fast our profession (Heb. 4:14).
- D. Let us come boldly to the throne of grace (Heb. 4:16).

II. "LET US" ADMONITION PRECEDING THE DISCOURSE ON THE PRIESTHOOD OF CHRIST (Heb. 6:1).

III. "LET US" ADMONITIONS IMMEDIATELY FOLLOWING THE MAIN ARGUMENTS ON THE SUPERIORITY OF CHRIST OVER THE OLD TESTAMENT.

- A. Let us draw near with a true heart (Heb. 10:22).
- B. Let us hold fast the profession of our faith (Heb. 10:23).
- C. Let us consider one another to provoke unto love and good works (Heb. 10:24,25).

IV. "LET US" ADMONITIONS FOLLOWING THE LISTING OF THE GREAT MEN OF FAITH OF THE OLD TESTAMENT TIMES.

- A. Let us lay aside every weight and sin (Heb. 12:1).
- B. Let us run with patience (Heb. 12:1,2).

V. THE REMAINING "LET US" ADMONITIONS IN HE-

BREWS.

- A. Let us have grace (Heb. 12:28,29).
- B. Let us go forth with him without the camp (Heb. 13:13).
- C. Let us offer the sacrifice of praise (Heb. 13:15).

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THE FABLE OF THE DIRTY RESTAURANT

ONCE CASPER WENT into a restaurant with his family for a leisurely meal. When the waitress brought the food, it was plain that the silverware wasn't clean - there was egg stuck between the fork tines.

Further investigation revealed that the pork was spoiled, the salad dressing was soured, and the coffee had a heavy scum. The children's milk was "blinkly."

But the potatoes were good; the vegetables were cooked to a turn and tasty. The appetizers were appetizing.

So Casper told the family to go ahead and eat but to exercise "self-control." "There really isn't anything wrong with the restaurant," said Casper; "it's just the things we selected. The manager here inspects the food regularly, and he wouldn't serve us anything that wasn't good."

But Casper recalled that some of his weak-stomached, narrow-minded friends had warned him about this eating house. His conscience bothered him for wilfully exposing his family to such a danger of poisoning, but he was enjoying the well-cooked vegetables so he finished his meal. Furthermore, he relished the dessert so much he even brought his family back the next night and urged his friends to eat there too!

An unlikely fable? It certainly is! Any responsible father would take his family away from the contaminated food - even if taking them away caused the children to cry.

Then why take up expensive column inches to print this? Because worse is happening in nearly every American home daily. For your own sake, follow the advice of your "weak-stomached" friends who oppose television.

★ ★ ★ ★ ★ ★ ★ -THE PATTERN □

WHY DO SOME PEOPLE STAY AWAY FROM CHURCH?

Do some people stay away from church because *the weather is cold*, or because their hearts are cold?

Do some people stay away from church because *the roads are bad*, or because they are bad?

Do some people stay away from church because *they live so far away*, or because they are so far away?

Do some people stay away from church because *they have no clothes*, or because they are spiritually unclothed?

Do some people stay away from church because *they have company*, or because they are not in the Lord's company?

Do some people stay away from church because *they are sick*, or because their souls are sick?

Do some people stay away from church because *the preaching is different*, or because they are indifferent?

Do some people stay away from church because *they have no way*, or because they have lost the way?

Do you have the answer? *Why do some people stay away from church?*

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AN APPEAL TO THINKING, BELIEVING...
(Continued from Page 1)

fluence to that which is contrary to the prayer of Christ and the teaching of God's Word. In other words, men should leave denominationalism, and as simple Christians believing in Christ and obedient to every teaching of His Word, build churches of Christ, undenominational in character and possessing all the earmarks of the church revealed in the Scriptures. The following story should illustrate:

Suppose in a city of 2,000 people with four religious organizations, an evangelist conducted an evangelistic meeting in the city auditorium. He faithfully preached the Word of God, not catering to the whims of men, to this denomination or to that. The 100 converts all repented of their sins (Acts 17:30), made a personal confession of their faith before men as is taught in the Scriptures (Matt. 10:32), and were baptized into Christ (See Gal. 3:27) by immersion, which was the Bible practice (See Rom. 6:3-5). At the close of the meeting, what were these 100 converts religiously? They were just Christians. To what denomination did they belong? NONE—they hadn't joined any as yet. Now, rather than splitting up among the four denominations, these 100 converts believe, as the Bible teaches, that division of believers is sinful. Therefore, they decide to stay united and constitute an undenominational church after the pattern revealed in the Bible, meet regularly for the worship service, evangelize the city with the gospel of Christ, and plead that men of the four religious organizations abandon denominationalism and unite upon the simple plan set forth in the New Testament. This church of 100 stands upon the ground where EVERY conscientious believer can meet and unite. NONE of the denominations occupies such ground. These 100 Christians and their stand have solved the problem of division and are the cure for the confusing problems that denominationalism presents.

A TIMELY APPEAL

THINKING AND BELIEVING PEOPLE, do you know that there are people today taking the same stand and making the same plea to denominationalism that the above 100 converts did? We of the churches of Christ occupy that position in the religious world. In the interest of lost souls confused by denominationalism; in the hope of crushing denominationalism and that Christian unity might result; in respect for Christ, His desire, and His Word; and in a responsible sense of doing that which in the light of the gospel truth is obedience to Christ, we humbly, prayerfully, and faithfully try to make the same plea to people today.

If you really love Christ and believe His Word, will you abandon denominationalism and unite with Christian people in this vital work for the Master today?

"The churches of Christ salute you."—Romans 16:16.

(EDITOR'S NOTE in connection with this article: This article, "An Appeal to Thinking, Believing People," is a tract by brother Donald Hunt, P.O. Box 431, Ottumwa, Iowa 52501. Order a supply for \$2.00 per hundred. And, while you are at it, why not subscribe to THE VOICE OF EVANGELISM? Brother Hunt is the

editor of this valuable 24-page monthly gospel publication, and it is only \$3.00 a year. If you like THE SWORD AND STAFF we believe that you will also enjoy and profit very much from this publication. Why not try it?)

DO YOU HAVE A DEFINITE GOAL IN LIFE?

WITHOUT a definite goal in life, whether expressed or subconsciously defined, one or the other of the following conditions and processes will be produced in a person's life in a greater or lesser degree.

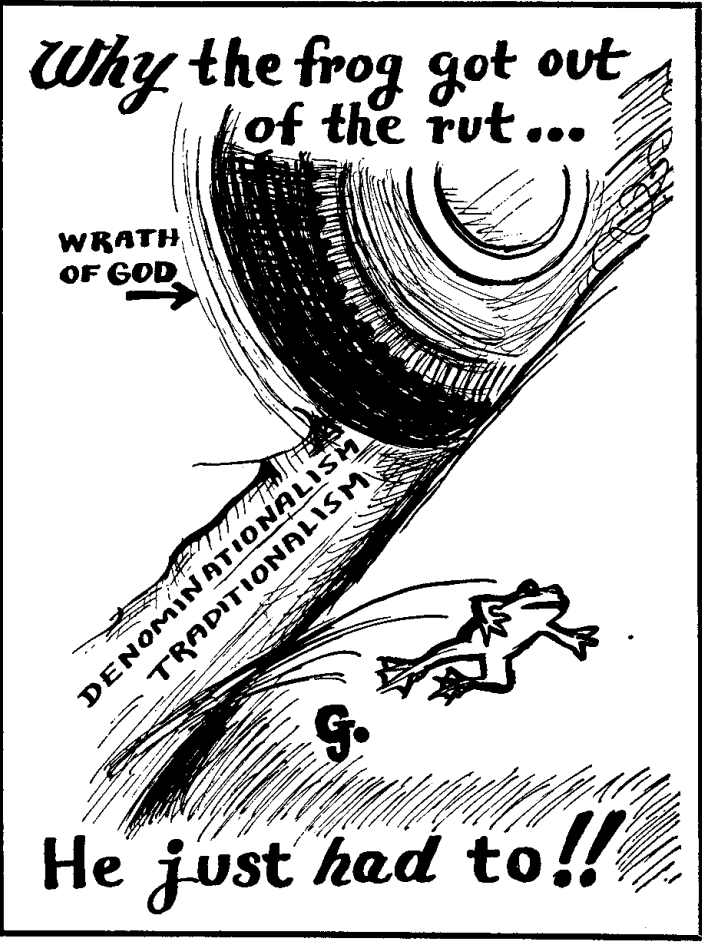
I. NO GOAL, NO HOPE: II. NO GOAL, NO AMBITION

- | | |
|----------------|-----------------|
| Thus, | Thus, |
| 1. Fear | 1. Unconcern |
| 2. Worry | 2. Indifference |
| 3. Confusion | 3. Inactivity |
| 4. Desperation | 4. Laziness |
| 5. Suicide | 5. Failure |

To live a wholesome, useful life a person must have a definite and worthy goal in life. He must have some reason for being here. Do you have a goal in life? If you do, is it a selfish one? Really examine your heart—find out why you are here. Be sure God is in the picture.

ANSWERS TO "KNOW YOUR BIBLE" BIBLE QUIZ

1. Genesis 1:26-31; 2. Othniel, Samuel; 3. Ruth; 4. Rhyming parallelism of thought; 5. Daniel 5; 6. Matthew 5:20; 7. I Corinthians 1:1; 8. Hebrews 11:1; 9. II Timothy 4:10; 10. Revelation 2:1-6, 12-15.



The Lord Hath Put a DIFFERENCE

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• *“But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know that the LORD DOTH PUT A DIFFERENCE BETWEEN THE EGYPTIAN AND ISRAEL” (Ex. 11:7).*

THE ABOVE WORDS were spoken during the time that God was sending the plagues upon Egypt in order to cause them to let Israel go free. Permit us to use this text a little out of the intended meaning at the time it was given in order to teach a much needed lesson today.

Notice the text again. God doth put a difference between Egypt and Israel. The difference was made by the Lord God Jehovah.

Israel had many God-given marks which set her apart from Egypt and the rest of the pagan world. Circumcision, abstaining from certain meats, ceremonial cleansings, forbidding of marriage with the uncircumcised, sanctification of the firstborn to the Lord, worship of the one Jehovah God only, etc. These and many other things set forth the great divide God put between Israel and the rest of the world.

Israel was not always content with the differences which God had set. At times she longed for the leeks and garlick of Egypt. She desired to have a king in order to be “like the nations” round about her. God to them wasn’t a good enough ruler—they must have a king.

Each time when Israel would go back into sin and violate the marks of separation, God would send a prophet or prophets to call them back to His way. Usually these prophets were cruelly treated, persecuted and even put to death. Few would heed their warnings. These prophets were unwelcome because they showed men that it made a difference with God how they lived. For this reason imprisonment and death was their common lot and martyrdom was not infrequent (See Matt. 23:37).

The same God who “put a difference” between Israel and Egypt has also put a difference between the CHRISTIAN and the WORLD.

God teaches that the “Christian is in the world but not of the world” (See John 17:14, 16); that the Christian is to “be not conformed to the world” (Rom. 12:2); that he is to “love not the world, neither the things that are in the world” (I John 2:15); that he is to “abhor (hate) that which is evil” (Rom. 12:9); that “friendship with the world is enmity with God” (James 4:4); God shows that the Christian is to “be not unequally yoked together with unbelievers” (II Cor. 6:14); he warns, “Be not deceived, evil companionships corrupt good morals” (I Cor. 15:33, ASV); that the Christian is to “have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph. 5:11); that he is to “abstain

from all appearance of evil” (I Thess. 5:22); “Without holiness no man shall see the Lord”...“But as he who hath called you is holy, so be ye holy in all manner of conversation (life)” (See Heb. 12:14; I Pet. 1:15); that the church which shall be presented to Christ is “a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:27); and that the Christian is to “come out from among them (the world) and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you” (II Cor. 6:17).

These and many other New Testament Scriptures graphically portray that GOD has also PUT A DIFFERENCE between spiritual Israel and the world.

Like Israel of old Christians many times want to go back to the leeks and garlic of sin’s bondage from which they have been delivered and separated. God raised up prophets to call Israel back to a separated walk. Today God uses faithful elders and evangelists to call upon spiritual Israel (Christians) to let God “put a difference” in their lives.

The faithful elders and evangelists are being persecuted and rejected today just like the prophets of old were by Israel.

Fleshly Israel was carried away captive by a heathen nation and only a few, a remnant, ever returned to their homeland.

The writer of Hebrews shows that Israel received the punishment due her and with that contrast in mind shows that the punishment of Christians for sin is much greater: “He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, and I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the Living God” (Heb. 10:28-31).

O church of Christ! O spiritual Israel! Shake off the the shackles of sin’s enslavement. Stand free in Christ. Get behind the faithful preaching of the gospel. Be separate from the world. Shine as lights in the midst of a crooked and perverted generation. Be salt that will save the lost. Live and call on others to shine for Jesus Christ that the world may see your good works and glorify Him who bought us with his own precious blood.

Remember that God has put a difference between his children and the world. Therefore live a holy life unto the Lord in whose image we were created.

Stand behind and hold up the hands of those who would call you back to the paths of God. Join hands in the fight against the common enemy of the soul — the devil.

Let the difference that God has made shine forth in your life in such a way that you and those you influence will be among the number in that day when the church is presented to Christ “not having spot, or wrinkle, or any such thing.” Turn to God while it is day for the night will come when your opportunity will be past. □

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NARROW-MINDEDNESS

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PREACHERS AND OTHERS who stand for "the whole counsel of God" (Acts 20:27) are sometimes accused of being narrow-minded because they insist upon the Christian's forsaking of all to follow Christ and His Word. But all of life is narrow, and any kind of success is to be found only in passing through a narrow gate and down a strait way.

There is no room for broad-mindedness in the chemical laboratory. Water is composed of two parts hydrogen and one part oxygen. The slightest deviation from that formula is forbidden.

There is no room for broad-mindedness in music. The skilled director will not permit his first violin to play even so much as one-half a note off the written note, chord, and key.

There is no room for broad-mindedness in the mathematics classroom. Neither Geometry, calculus, nor trigonometry allows any variation from exact accuracy, even for old time's sake. The solution of the problem is either right or it is wrong (no tolerance there).

There is no room for broad-mindedness in biology. One varying result out of a thousand experiments will invalidate an entire theory.

There is no room for broad-mindedness on the athletic field. The game is to be played according to the rules with no favors shown for "charity's sake."

There is no room for broad-mindedness in the garage. The mechanic there says the piston rings must fit the cylinder walls within one-thousandth part of an inch. Even between friends there cannot be any variation if "the motor is to run smoothly."

How then shall we expect that broadmindedness shall rule in the realm of Christianity and morals? □

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A Teenager's Code

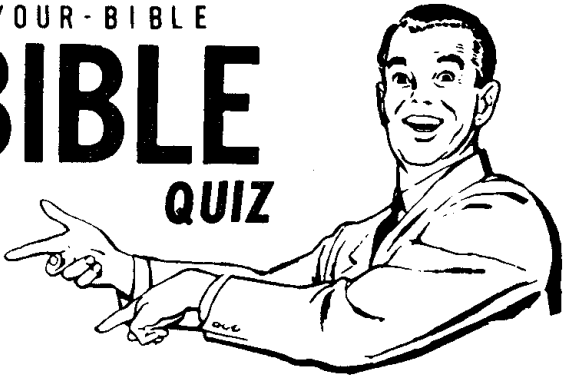
The youthful author, Virginia Chose, suggests that "If every teenager would follow these simple rules, the world would be a safer place to live in."

1. Don't let your parents down, they brought you up.
2. Stop and think before you drink.
3. Ditch dirty thoughts fast, or they'll ditch you.
4. Show-off driving is juvenile. Don't act your age.
5. Be smart: OBEY. You'll give orders yourself someday.
6. Choose your friends carefully. You are what they are.
7. Choose a date fit for a mate.
8. Don't go steady unless you're ready.
9. Go the Church regularly. God gives a week. Give Him back some hours.
10. Listen to the Gospel. The soul saved may be your own.

—Insight

KNOW-YOUR-BIBLE

BIBLE QUIZ



1. On what "day" did God make man in the creation?
2. Who was the first judge of Israel, and who was the last judge of Israel?
3. What was the name of Naomi's daughter-in-law who accompanied her from Moab back to Israel?
4. What is the outstanding physical characteristic of Hebrew poetry?
5. What prophet of the captivity interpreted the handwriting on the wall at king Belshazzar's feast?
6. What chapter and verse can be considered as the "key" to the Sermon on the Mount (what the whole sermon is about)?
7. Who jointly sent greetings with Paul in I Corinthians?
8. Where is a verse found that defines faith?
9. Writing from Roman imprisonment, who did Paul say had forsaken him, "having loved this present world"?
10. Which two churches of the seven churches in Asia of Revelation were confronted with the doctrines and deeds of the Nicolaitanes?

(Answers found elsewhere in this issue)

EDITORIAL COMMENTS . . .

(Continued from Page 2)

Some say if you don't have qualified men in a given situation use the best that you have. This writer once heard a Bible College professor say in essence: "It is desirable to have all of these qualifications in one man. But if you don't have such, it will do if these qualifications are found in the eldership as a collective group. These qualifications really are just an ideal; even as we are to be like Jesus, but none of us are perfect." (But this is not what the Holy Spirit said through Paul—He said "MUST"). This sounds to this writer like a smack of SITUATION ETHICS.

The New Testament teaches that woman is not to teach nor to usurp authority over the man in the public assembly of the church (I Timothy 2:12; I Cor. 14:34) for two reasons: (1) Adam was first formed and then Eve; (2) Woman was the first to engage in sin—I Timothy 2:12-14. Note: ancient customs aside from God's Word had nothing to do with this injunction. But men today try to circumvent these Scriptures in more ways than one. It is asked: What if you don't have any men qualified to teach? The church comes together. There are no men in the assembly capable of teaching, but there are some women who have that ability. It is argued that the situation gives a woman the prerogative to teach a mixed adult group. It is further argued that if a woman has the ability and the desire, who are we to say "no" to her being ordained and sent forth to preach and work as a "missionary" (and surely there is plenty of work a woman may do at home and abroad in keeping with Bible principles). But God has spoken. We are content to abide within His Word. To use the above arguments is nothing more than an appeal to SITUATION ETHICS.

We could give several other examples of SITUATION ETHICS in practice today (where you wouldn't expect to find them), but these will serve the purpose of illustrating the point we have tried to make, and, we trust, stir your mind to think on it further.

We wish to obey the Lord because we love Him dearly, and love does not set the commands of God aside. Jesus said, "If you love me, keep my commandments" (John 14:15; notice 14:23). □

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FROM THE NEWSPAPER...

Says Vows Too Strict

SHEERNESS, England (AP)—Vicar Norman Baldock feels the solemn wedding vow to live together "until death do us part" is too strict and should be rewritten. He says marriage is a demanding business and young couples should only be expected to "try." (And so goes the world and its religious ministers—EDITOR).

"It is a psychological fact that we are drawn to those who share our interests—Christians will want to be with those who are spiritual and godly; beware when your best friends are those not interested in the Lord's church (your associates tell on you)."

WORD
TRIPLET
Studies

FAITH, HOPE, AND LOVE
(I Cor. 13:13; I Thess. 1:3; 5:8; I Peter 1:21, 22)

SPEAKING of the cardinal truths of Christianity (as far as man's side is concerned), Paul wrote to the Corinthians, "And now abideth *faith, hope, charity (love)*, these three, but the greatest of these is *charity (love)*." Faith and love are mentioned many times in conjunction in the New Testament. Then at other times this is enlarged to form the beautiful triplet of faith, hope, and love. It is most important and meaningful that these things control and motivate the lives of Christians.

Faith is Scripturally defined as "the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). We are justified by it, and without it we can never please God (Romans 5:1; Hebrews 11:6). *Hope* is almost a synonym for faith. Paul wrote, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Romans 8:24). Hope is faith which is very much alive in anticipation. *Love* is well defined and identified by its characteristics in I Corinthians 13. It is the opposite of selfishness. It is that deep feeling and devotional regard for God and man which is outwardly expressed if real. John said, "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (I John 5:3). He also said, "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18; also notice verses 16 and 17).

Of this wonderful triplet of words, LOVE is the greatest (I Corinthians 13 attests to this). In heaven faith will have turned into sight, and that for which we have hoped will be fully realized. Faith and hope, as we know it in this world, will be no more. But love will endure for eternity. □

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Some people are even bigots in their opposition to bigotry.

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LIKE A CONDEMNED CRIMINAL

MANKIND IS LIKE a criminal who has been condemned. We see this poor wretched convict in his cell. He has broken the law; he's doomed. It is only a matter of time until he will be executed. He has a visitor — along comes the *moralist*. Looking through the bars of the cell, he says to the poor fellow who will soon go to the electric chair, "Be good!" The convict looks at him with disgust, "Be good!" What good will that do me now?" Then comes the *philosopher* to the cell, looks through the bars, and says to the convict, "You see that opening up yonder? If you stand in the right place and keep your eyes fixed up there, you'll see some of the sunlight by day and the stars by night." The convict replies, "That's very nice observation, good advice, but it's not going to but it's not going to get me out of the electric chair!" Then the *evangelist* comes walking down the cor-

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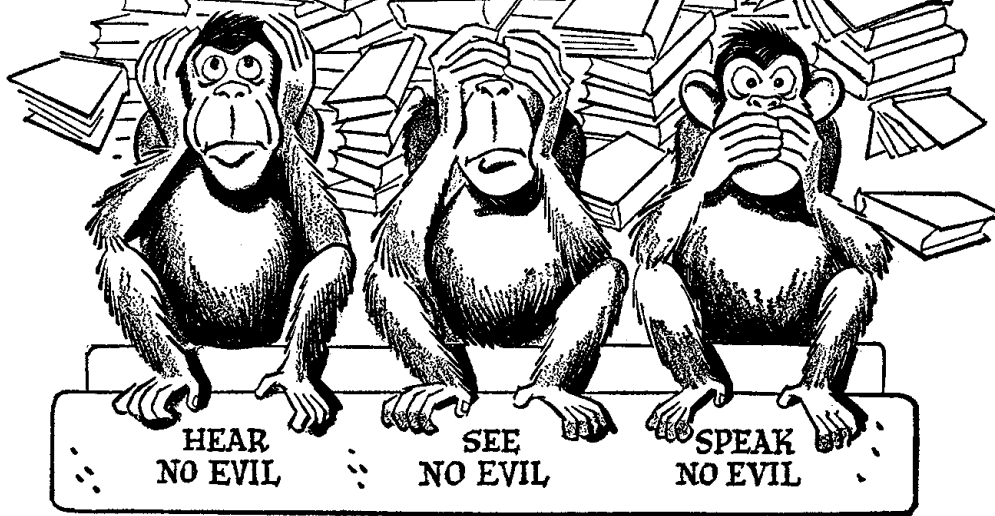
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ridors of the jail. As he excitedly peers through the bars he says to the convict, "You're free! Your Lord has paid the penalty of your crimes. Now go out and with gratitude to Him keep the Law that you have broken, and practice the morals of a good citizen!" Notice Romans 5: 8 and II Corinthians 5:21. ☐

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