

# The Sword AND Staff

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

•

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

## Professing INNOCENCE

(Luke 18:10-14)

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IT TAKES no courage or intelligence to condemn the Pharisees. It is very easy to do that. Even at their worst, there were a few good ones such as Nicodemus and Joseph of Arimathea. There may have been others. Not all of them were vipers and villains. But at best it seems they were all self-righteous. What about ourselves? Can't we see that this story applies to church members today? Let us be honest. We are prone to be more like the Pharisee than like the Publican.

### I. THE REAL TROUBLE WITH THE PHARISEE IN THIS STORY WAS HIS ATTITUDE.

Jesus used the Pharisee to give a picture of the human heart. What does God himself say about the human heart? Read Jeremiah 17:9; Mark 7:20-23; Galatians 5:19-21. We don't like to think the human heart is that bad but God says it is and God is omniscient. We mortals are not.

With these Bible truths in mind, let us understand and realize that

wrong attitudes in New Testament Christians are as wrong as they are in anybody else. Unless the lamb-like disposition of Christ is reproduced in us, we have no proof that we are any better than the members of the denominations.

### II. IN PROFESSING HIS INNOCENCE THE PHARISEE WAS MAKING GOD TO BE A LIAR.

Remember God says in Jeremiah 17:9 that human hearts are desperately wicked.

Was that Pharisee sincere? Certainly he was. He believed in his innocence. He started his prayer in the temple with, "God, I thank thee that I am not as other men are..." He felt that he was justified in praying that. So, mere sincerity is not the test, even on the part of church members.

Unfortunately for the Pharisee, however, God's Word was against him. But

he could not see that it was. He concluded that outward abstinence was all that was required of a man; all that was required of him, at least. So it is with us. All too often we fail to see that God's Word is against us. Yet all the while we might be just as guilty of wrong attitudes as the Pharisee was. Here is the situation. The Pharisee didn't recognize that God was looking into his heart and saying that hate is as bad as murder and that envy is as bad as stealing. Nothing has ever transpired that has changed that to God. God still looks upon the heart and says that hate is as bad as murder and that envy is as bad as stealing. You say, "Oh, I would never murder anybody!" No doubt you are right, but do you hate anybody? Saying "no" to that amounts to nothing if God sees into your heart and finds hate there for ANYBODY. You say you are altogether above stealing. That may be true, but is envy in your heart. Again it will do you no good to say "no" when there is. You still are as bad as a thief. Hate and envy are matters of attitude.

Petty tyrannies (arrogance, domineering, and such like) in the home and in the church are as bad as greedy, cold-blooded business deals, legal enough in themselves, but inhuman nonetheless. It amounts to that which Jesus said to those arrogant, domineering Pharisees in Matthew 23:14, "Ye devour widow's houses and for pretense make long prayer." Taking those houses by foreclosure was legal and within their power, but altogether inhuman and unrighteous. Perhaps we have said, "That may be true of others but not of us." Don't be too sure. Wherein is such a claim any different than that of the Pharisee. Train your eyes on that social outcast, the Pub-

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# Proverbs of Today

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*When a person is too busy to go to church, he is too busy.*

*"The very passage of an impure thought through the mind leaves pollution behind it."*

*Christ came, not to save us IN our sins, but FROM our sins.*

*"If we understand the Bible at all, we will understand it alike."*

*Sometimes we get so-called Christians to quit smoking while others only quit.*

*"Someone is bound to be fed by your fullness, or starved by your emptiness."*

*If life is worth living, it is worth living right.*

*"It is human to stand with the crowd; it is divine to stand alone."*

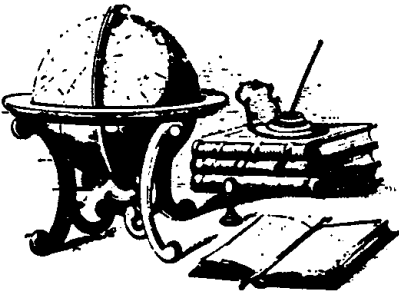
*It seems that most people in becoming religious want to add the church to their lives whereas the Lord says we must be added to the church.*

*"Nothing lies beyond the reach of prayer except that which lies outside the will of God."*

*Unless salvation is the greatest thing in the world to you, you will not give up the world for it.*

*"True charity is the desire to be useful to others without thought of recompense."*

*Whether wealth is sinful or not is determined by how you get it, what you do with it after you get it, and what it does with you.*



# EDITORIAL COMMENTS...

## PRINTING PROBLEMS AND COMBINED ISSUES

IT SEEMS that about once a year because of printing problems, a heavy summer schedule, or what-have-you, we are compelled to combine two issues. That time has arrived again. We have been having trouble with our typesetting equipment, which has resulted in delays. Therefore, to catch up to date the May and June issues are being combined this time.

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## BOOKS, BOOKLETS, TRACTS, AND VARIOUS TOOLS OF TRUTH

- *The SWORD AND STAFF* (bound book of 1967-68 issues) - \$3.25
- *THE SUBJECT OF THE HOLY SPIRIT MADE SIMPLE* (a study booklet) - 25¢ each or 5 for \$1.00
- *OBJECTIONS TO THE NECESSITY OF BAPTISM ANSWERED* (a tract-booklet) - 6¢
- *ARE VISIONS, DREAMS, AND RELIGIOUS EXPERIENCES PROOF OF SALVATION?* (a tract-booklet) - 5¢
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- *I SAW HIM STANDING THERE, or The Old Gospel Preacher* (a poem-tract) - 1¢
- *HIS CHURCH IS MARCHING ON* (song on gummed sheets for your song books) - 5¢ (Order from The Sword and Staff)

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## CHILDREN LEARN WHAT THEY LIVE...

IF A CHILD lives with CRITICISM, he learns to condemn.  
If a child lives with HOSTILITY, he learns to fight.  
If a child lives with FEAR, he learns to be apprehensive.  
If a child lives with PITY, he learns to be sorry for himself.  
If a child lives with JEALOUSY, he learns to feel guilty.  
If a child lives with ENCOURAGEMENT, he learns to be confident.  
If a child lives with TOLERANCE, he learns to be patient.  
If a child lives with PRAISE, he learns to be appreciative.  
If a child lives with ACCEPTANCE, he learns to love.  
If a child lives with APPROVAL, he learns to like himself.  
If a child lives with RECOGNITION, he learns to have a goal.  
If a child lives with FAIRNESS, he learns what justice is.  
If a child lives with HONESTY, he learns what truth is.  
If a child lives with SECURITY, he learns to have faith in himself.  
If a child lives with FRIENDLINESS, he learns that the world can be a nice place in which to live. -SELECTED-



The only way on earth to multiply happiness is to divide it.

*Youth's Living Ideals*

# SYSTEMATIC

## *Scriptural Studies*

### CHRISTIANITY, A TAUGHT RELIGION

#### Introduction:

1. In this day of Bible illiteracy and laxity in teaching efforts, we need to emphasize this theme anew.
2. One untaught generation can lose all that has gone before.
3. The apostle Paul would say to us, "I would not have you ignorant, brethren."

#### I. CHRISTIANITY HAS ITS ROOTS IN THE O.T. WHICH WAS A TAUGHT RELIGION (Romans 15:4).

##### A. The Ways of God were to be taught privately.

1. Notice Deuteronomy 6:4-9.
2. Proverbs 22:6.
3. Abraham was diligent in this (Genesis 18:19).

##### B. The Ways of God were to be taught publicly.

1. During their solemn assemblies.
2. Notice Deuteronomy 31:12,13.
3. The synagogue later came into being (perhaps during the Babylonian Captivity).

##### C. The results of neglecting this teaching (Isaiah 5:13; Hosea 4:6).

#### II. CHRIST JESUS WAS THE MASTER TEACHER AND HIS FOLLOWERS ARE CALLED DISCIPLES (LEARNERS).

##### A. The Teacher and His disciples.

1. Jesus is called "master," "rabbi," "teacher."
2. His followers are called "disciples"—meaning learners, those who are being taught.
3. Becoming disciples (Luke 14:26-28, 33).
4. Disciples were to make other disciples (Matthew 28:19).

##### B. As a Teacher Jesus amazes us.

1. He had perfect control of every situation.
2. His teaching methods were natural, varied, simple and effective.
3. He taught anywhere and everywhere—examples:
  - (1) On a mountain (Matthew 5:1,2).
  - (2) By the sea (Mark 4:1).
  - (3) In the synagogues (Mark 6:2).
  - (4) In the villages (Mark 6:6).
  - (5) In the temple (Luke 19:47).

##### C. Testimonies of His teaching ability.

1. Matthew 7:28,29.
2. Luke 20:21.
3. John 3:1,2.

#### III. THE EARLY CHURCH WAS DILIGENT IN TEACHING AND SO SHOULD WE BE.

##### A. Examples.

1. The early church filled Jerusalem with its teaching (Acts 5:28,29).
2. They had public and private teaching daily (Acts 5:42).

3. What we read in Acts 8:4 is no surprise.
4. The Bible school that lasted a year and what followed (Acts 11:26; 13:1-3).
5. Notice Paul's diligence in teaching (Acts 20:20, 26,27).
6. The first generation of the church saw the gospel preached to the known world (Romans 10:14-18; Colossians 1:23).

##### B. Scriptures to consider.

1. Matthew 28:18-20.
2. Colossians 1:28; 3:16.
3. Ephesians 4:11-16.

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#### "I DON'T KNOW WHICH CHURCH TO JOIN"

I KNOW it is confusing to most anyone to see all the different churches as they teach differing and conflicting doctrines. There is some good in all. If I were going to join one I would not know which one to choose. In fact I do not think I would stop with joining one. I would just join them all and then I would be sure to get the good points out of all.

But if we read our Bible closely, we will find that God has not told us to join even one church. Becoming a member of the family of God is not a matter of joining. My little boy did not enter our family by joining it. He was born into it. So it is with the kingdom of God. John 3:5 says that we are born into God's kingdom. So you should cease worrying about which church to join. You do not have to examine all of their doctrines and choose for yourself. But you certainly are told in the Bible that you should find out what a person must do to enter God's family. When you have learned that and when you have done it, the Lord adds you to His church (Acts 2:47). Then stay in the one the Lord adds you to, never join anything else, and you will be a Christian.

—SELECTED—

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#### INDICATIVE OF THE TIMES

A TRAVELER one night found himself obliged to remain in a small town because of a washout on the road caused by a heavy rain. He entered a cafe, took a seat, and said to the waitress, "This certainly looks like the flood, doesn't it?" "The flood?" she asked. "Yes, the flood; surely you have read about the flood and the ark landing on Mt. Ararat?" "Mister," she replied grimly, "I haven't seen a paper in three days!" —Selected—

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#### THE AVERAGE "CHURCH MEMBER" SAYS...

I want to be religious, but not that religious.  
I want to come to church, but not for all the services.  
I want to give a little, but not as much as ten percent.  
I want to be holy, but not that holy.  
I want to pray a little, but not that much.  
I want to follow the Bible, but not that closely.  
I want the truth preached, but not that plain.  
I want to go to heaven when I die, but I'm not willing to pay the price of full surrender right now.  
What do you say, my friend?

**PROFESSING INNOCENCE...**  
(Continued from Page 1)

lican. Like him, when sinners see the error of their ways, and repent of them; have asked forgiveness of both God and man; have done so publically much to their own humbling, it is a fact that some church members can feel a contempt for them due to comparing themselves with that "unfortunate" character. However, even if, in some cases, church members do not have any such disdain, all must acknowledge that it was a wonderful sight to witness how such a "returnee" became blessed of God. Wherein we become like the Pharisee, instead like the Publican, is that too often it does not occur to us that we have never been broken at the cross of Christ ourselves, even if we have managed to avoid outward sins like the Publicans sins. Why? Like the Pharisee, we continue to proclaim our innocence. It is not that we are not guilty. It is that we don't see the guilt: selfishness, pride, conceit, jealousy, resentments, deceptions, ill will, evil thoughts, lusts of the flesh, etc. We are so obsessed with the wrongs we feel others do us we fail to see that we sin by being unwilling to bear them in a Christ-like spirit. Seeing how "the other fellow" wants his way, we fail to see how we want our way. Bear in mind, unconscious sin is none the less sin and separates us from God.

As though proclaiming our own innocence be not enough, we proclaim the innocence of our loved ones. Of course we hate to have them accused. We feel we must rush to their defense. But if guilty, are we justified in doing that? Back in 1929 I was holding a meeting in Truscott, Texas. Some boys were just outside the open front door creating a terrible disturbance. They had been throwing rocks against the building. From behind the pulpit I recognized one of them to be the son of a woman, a church member, who was there in the congregation. Several men in the back went out and stopped the noise. Having checked with those men who the boy was, I called on the mother the next day. She, in anger, insisted that it was not her son, in spite of the fact that he was recognized as one of the "toughs" in the community. It is not difficult to see why. She never corrected him, and she proclaimed his innocence. When people proclaim either their own innocence or that of their loved ones, they, like the Pharisee in the story, make God a liar. If not, why not?

**III. IN THAT HE CONFESSED HIMSELF TO BE A "SINNER" THE PUBLICAN JUSTIFIED GOD.**

God is always justified in His judgments of us. In the day of a great revival under the leadership of Nehemiah, the priests and Levites, in their long prayer prayed (Neh. 9:33), "Thou art just in all that is brought upon us, but we have done wickedly." I believe that when a congregation today experiences such a confessional as that and starts putting "first things first" (Matthew 6:33) and goes "all out" for Christ, His Words, and New Testament Christianity, a genuine spiritual awakening—a true revival—will take place. Why is not such forthcoming, as a rule? The answer is, God's judgment, in that He withholds His direct outpouring of blessings. We need more Nehemiahs

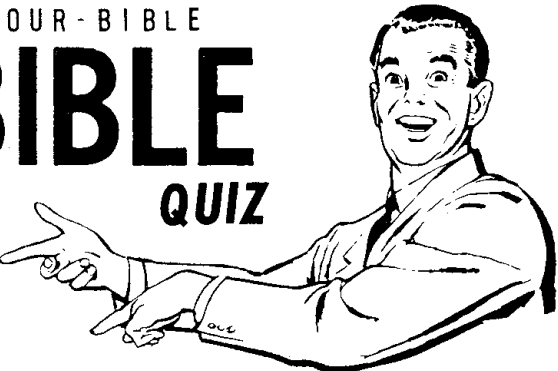
for leaders today, and more Publicans in the pews. There is a dearth of genuine humility in the church in this day and age.

That Publican's sins were sins — not mere mistakes, slips; something strange to our hearts. We can't say, "It just wasn't like me to do that." In our text Jesus is showing us to be the proud, unclean, sinful thing God says we are. He showed King David what a terrible sinner he was. Like the Publican David said, "Against thee, thee only, have I sinned and done this evil in thy sight; that thou mightest be justified when thou speakest and clear when thou judgest" (Psalms 51:4). God showed Paul that he was a sinner. Like the Publican Paul said, "I know that in me dwelleth

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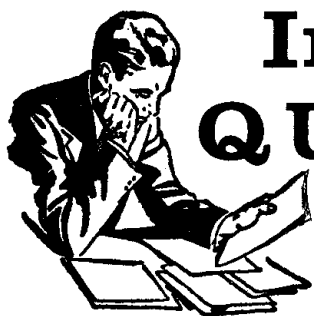
KNOW-YOUR-BIBLE

**BIBLE**  
**QUIZ**



1. What was the name of the son born to Abram (Abraham) and Hagar, Sarah's handmaid?
2. What were the names of the two Canaanite kings the Israelites smote on the east of Jordan during the life time of Moses?
3. Name the seven Canaanite tribes Israel had to confront in taking the promised land.
4. How many wives and concubines did king Solomon have?
5. When the nation of Israel divided into two kingdoms, Judah and Israel, who were their first kings?
6. Why did the angel tell Joseph the child to be born to Mary should be called JESUS?
7. What was the reaction of the people when Jesus finished preaching the "Sermon on the Mount"?
8. From whom had Paul learned of many of the problems that were in the church at Corinth?
9. What were some of the things the church at Corinth had written to Paul about?
10. What is the illustrated definition of "pure religion" that James gives in his epistle?

(Answers found elsewhere in this issue)



# Inquirer's QUESTIONS Answered

• By James E. Gibbons

SOMEWHAT RECENTLY in a letter from Michigan, which also included subscriptions and an order for tracts, questions were asked about the following itemized matters. We trust that our answers will be helpful to the concerned inquirers.

- (1) "Women teachers, preachers."
- (2) "Elders having believing children, any children."
- (3) "A preacher being an elder."
- (4) "Tithing."
- (5) "Does a person after death go to paradise, Hades, Gehenna, or with the Lord?"
- (6) "Has the Lord set up his kingdom yet?"
- (7) "What about the 'Jesus only' people?"
- (8) "What Bible translation do you recommend?"
- (9) "Should we have kitchens in the church building?"

## 1. "Women teachers, preachers."

Since we have written on this at different times, we will not devote much space to this question now. First, older women are commanded to teach the young women "to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5). It is obviously compatible with the nature of woman (and the Scripture) for her to be a good teacher of children. Then Aquila and Priscilla (husband and wife) took Apollos aside privately and expounded unto him the way of the Lord "more perfectly" (Acts 18:26). But women are not to be public teachers or preachers over men (or a mixed group including men) in the church (assembly) (I Cor. 14:34) for at least two God-given reasons (Notice I Timothy 2:12-14). God has ordained that men take the lead.

## 2. "Elders having believing children, any children."

This question concerns whether an elder's children must be Christians or not before he is qualified to be an elder. We believe the answer is in the affirmative. Titus 1:6, speaking of the qualifications of the elder, says, "If any be blameless, the husband of one wife, having FAITHFUL children not accused of riot or unruly..." This word translated "FAITHFUL" in reference to describing the elder's children is the Greek word *pistos*. It is variously translated throughout the New Testament in the following ways: "faithful," "believe," "believing," "true," "faithfully," "believer," and "sure." Thayer's Greek-English lexicon and the one by Arndt and Gingrich (these two books are at hand as this article is being written) both agree in assigning the meaning of believer, or Christian, to Titus 1:6 when it speaks of the prospective elder's children. The more literal translations are faithful in rendering the word believer in Titus 1:6, even as the King James version has it "faithful" (full of faith).

Why mention the children at all if it is not necessary to have children to qualify as an elder (and believing children at that)? Someone says, "That means if he has children they are to be faithful." Let us follow that chain of reasoning and see where it leads us:

- An elder is to have faithful children (Titus 1:6)—that means if he has any children they are to be faithful.

- An elder is to be the husband of one wife (I Tim. 3:2)—that means if he is married it must be to only one wife.

- An elder is to be a man (I Tim. 3:1)—that means if he happens to be a man.

And so we could keep backing up, and where would we end up? We are content to take God at His Word, and not to be "wise" (?) above that which is written. The qualifications are given in such a way that it is assumed that the readers that that is just the way things are. Genesis 1:1 says that "in

the beginning God created heaven and earth." God is immediately ushered on the scene. There is no attempt to prove His existence or explain His pre-existence. It is assumed that the readers understood and understand.

The practical value of an elder being an older man, a family man, and a man with the experience of successfully rearing a plurality of children to the age where they are now Christians is self-evident. In the New Testament plan the elders are the PASTORS of the church (not "the" preacher). The experience of not only having been a single man, but a successful family man, would put the elder in a position to understand personally all of the member's situations and problems. The church being the family of God is not greatly unlike the elder's immediate family. Then in having brought up his children successfully to accept and live for Christ, he has proved his consistency in the Christian life. Then too many times we have seen situations where the unchristian or compromising children of church leaders have influenced their parents to waver in their stand for the Lord. Yes, many things could be involved.

## 3. "A preacher being an elder."

We know of no Scriptural precedent for this. Paul was a preacher and an apostle (I Tim. 2:7). Peter was an elder and an apostle (I Peter 5:1). Whether Peter was considered to be an elder from the beginning, or whether he entered this office at a later date, we don't know. What distinguished the apostles' work was "witnessing"—they were the "official" eyewitnesses of Christ. Being an apostle and an elder would not be exactly the same thing as being a preacher and an elder.

## 4. "Tithing."

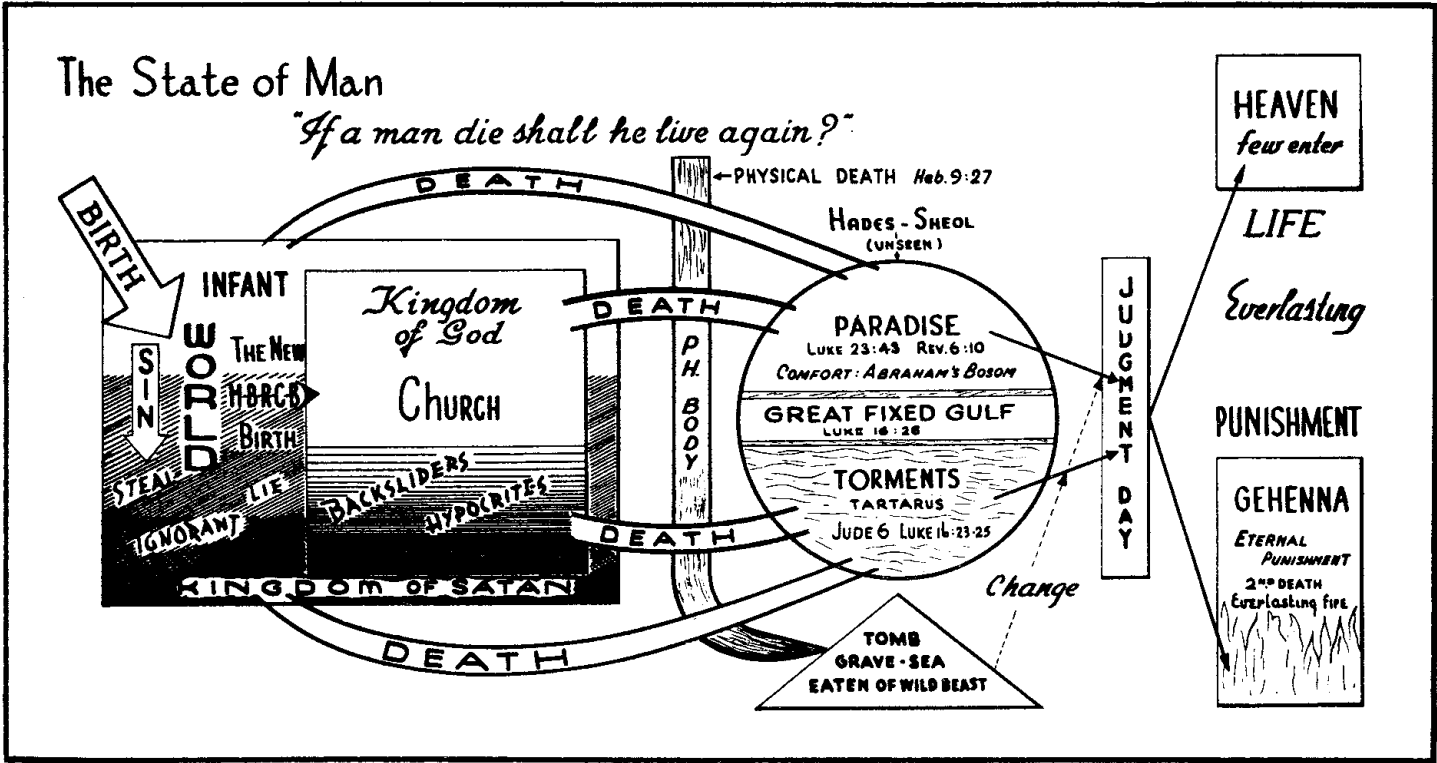
It is our conviction that a Christian should not give less than a "tithe." We believe this to be the floor level of giving—he should give more as his situation and income permits. This is

(Continued Next Page)

## AND YET BE LOST

YOU MAY offer like Cain, weep like Esau, leave Sodom like Lot's wife, tremble like Felix, be zealous for God like Israel, be a disciple, take part in the worship, desire to die like Balaam, make long prayers like the Pharisees, prophecy like Saul, have lamps like the foolish virgins, be near the kingdom like the young man, almost be a Christian like Agrippa... and yet be lost.

—Selected—



**INQUIRER'S QUESTIONS...**  
(Continued from Page 5)

a matter of principle. The Jews were legally bound to give ten percent. We are not under law, but under grace. Our relationship to God is so much more wonderful than the Jews ever experienced under their law of bondage and shadows. A heart full of love and gratitude should prompt us to the utmost liberality. Someone has well spoken: "If the Jews under the bondage of the law gave a tithe, and we are now under grace, it is a disgrace to give less than a tithe." (There are other reasons for tithing too).

**5. "Does a person after death go to paradise, Hades, Gehenna, or with the Lord?"**

First, let us say, in whatever order it may be or in whatever way the Lord may have it, that is perfectly fine with this writer. Our ambition is to be His humble servant now, and we want eternity to find us with the Lord. How ever and where ever that is will be Heaven. Then, as the grandeur and joy of it overwhelms us, deepest gratitude will move us to praise Him for ever.

However, as we study the Scriptures, we can give you our impressions of how it seems things will be. You recall the account Jesus gave of the rich man and Lazarus (Luke 16:19-31). The rich man died and in hell (Greek, Hades) lifted up his eyes. Acts 2:31 relates that the soul of Jesus went to hell (Hades), but did not stay there

long enough for His physical body in the grave to deteriorate before He was resurrected. Having reference to the state immediately following His death, Jesus had promised the thief on the cross, "To day shalt thou be with me in paradise" (Luke 23:43)—and Jesus went to Hades (Acts 2:31). Since the rich man went to Hades and it was torment, and since Jesus went to Hades and it was paradise, we are made to conclude that there is wicked Hades and righteous Hades. What Jesus told about the rich man and Lazarus seems to give us the full picture. The rich man was on the bad side of Hades. A great gulf separated him from Lazarus. Lazarus was in "Abraham's bosom"—evidently the righteous side of Hades where Jesus went. Hades is not the final destiny of man, because a day of judgment is pictured as being at the end of the world (Acts 17:31). Hades, which is the present abode of man's departed spirit (good and bad), will then give up the dead for the final and conclusive judgment (Revelation 20:11-15). Then eternal Heaven and eternal Hell (in the language of Jesus, many times called *Gehenna*) will begin.

We admit this answer is not exhaustive, but we believe it will stir your thoughts in the right direction. The accompanying diagram should further help illustrate what we are saying.

**6. "Has the Lord set up his kingdom yet?"**

Old Testament prophecy had prom-

ised that the "seed" of David would be established upon his throne for ever (Psalms 89:3,4). Speaking to Mary of Jesus who would be born to her, the angel said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33). John the Baptist, when he began his ministry, started preaching that the kingdom of heaven was at hand (Matthew 3:2). The Lord Jesus took up the same refrain (Matthew 4:17). The Jews expected an earthly and political kingdom of the Messiah when he came. Excitement ran high that Jesus might be the one to deliver them from the Roman yoke and set up a world kingdom. But, seemingly to counter that misconception, Jesus speaks of "the kingdom of heaven." Matthew (of the four "gospel" writers) is the only one to give the whole expression, "kingdom of heaven" (the others only say "kingdom"). Since Matthew was written for Jewish readers, as is commonly believed, the full expression would help remove misconceptions—the kingdom of Jesus was to be spiritual. Great and numerous Scriptures bear this out (Matthew 5:3; 18:3; etc.). Matthew 16:18 and 19 refer to the church and the "kingdom of heaven" interchangeably. The apostle Peter in Acts 2:30, 31, says that Christ was raised up to sit on the throne of David, and that it took place with the

resurrection and ascension of Jesus. The establishment of the church was the beginning of the reign of Christ in His kingdom. Those who are Christians are now in this kingdom (Colossians 1:13).

7. "What about the 'Jesus only' people?"

Not knowing what all is involved in this question, an answer is hard to give. We have heard of such a denominational group in connection with this "label," but that is about the extent of this writer's personal knowledge.

8. "What Bible translation do you recommend?"

The truth of God can be largely learned from any Bible translation; especially if it is more of an exact or literal translation, and not a "free" translation (where the scholar takes liberties, and it becomes more like an interpretation than a translation). We personally use the King James version because that is the one we studied earlier in life, becoming "grounded" in its form of speech. Also, it is the translation commonly used in the area where we live, and overall more people are familiar with it than any other. When there is some obscure wording or passage, we simply refer to other translations to clarify it to those we teach. The American Standard has been widely acclaimed by conservative-minded

brethren, and the newer, more polished edition of this in the New Testament is reportedly good.

9. "Should we have kitchens in the church building?"

Why would a church need a kitchen in its place of worship? ☐

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PROFESSING INNOCENCE...

(Continued from Page 4)

no good thing" (Romans 7:18). Let us not be afraid to make such confessions. God gets the glory. By doing so we tell the world that God is right.

But praise His name, God, who knows and says what we are, provided for our cleansing. That was true for the Pharisee as for the Publican. No doubt the daily burnt offering was being offered that very hour. The Publican's confession pointed to that sacrifice pointed to that sacrifice on the altar. He was the same as saying, "God be propitiated unto me, a sinner" By his claim of innocence the Pharisee was missing out on that PROPITIATION being sacrificed on that same altar at that same time. That was true even if he was not guilty of any of the Publican's sins. I John 1:8, "If we say we have no sin we deceive ourselves." Right now Jesus is "the lamb

slain from the foundation of the world." Your confession, my confession, right now, in heart-brokenness—broken with Christ on the cross of Calvary—should be "God be propitiated unto me, a sinner" with all that that means, includes, implies, and involves. At all costs, we must at all times, be ready and willing to justify God.

What part in this drama are you playing today, Pharisee or Publican? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." That's what we had best do. After all tribes had helped the two and half tribes win by war the east side of the Jordan River, and hearing how the two and half tribes started to recite what they were going to do with the newly acquired land, Moses replied that it was their obligation to help the other tribes to win the west side of the river. Then he reminded them, "Be sure your sins will find you out," if they failed to do so. So it is, our sins will find us out if we fail to confess them to God, and where restitution is called for, to also perform the duty. ☐

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SOME THINGS A SCRIPTURAL AND A SPIRITUAL CHURCH DOES NOT NEED...

1. Unqualified leaders.
2. A lazy preacher.
3. A popular election.
4. Jealousy.
5. A Ladies' Aid Society.
6. Bake Sales.
7. A kitchen.
8. Gossipers.
9. A Constitution and By-laws.
10. Backbiters.
11. A ball team.
12. Untaught Christians.
13. Traditionalists.
14. Irregular attenders.
15. Unconverted "church members"
16. Watered-down literature.
17. Tightwads.
18. Compromise.

ANSWERS TO "KNOW-YOUR-BIBLE" BIBLE QUIZ

1. Genesis 16; 2. Sihon, king of Heshbon, and Og, king of Bashan; 3. Deut-7:1; 4. I Kings 11:1-3; 5. Rehoboam was king of Judah, and Jeroboam was king of Israel; 6. Matthew 1:21; 7. Matthew 7:28, 29; 8. I Corinthians 1:11; 9. I Corinthians 7:1, 25; 8:1; 12:1; 16:1; 10. James 1:27.

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A PARABLE

One night a man took a little taper (a candle) out of a drawer, lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man, "higher than the top of the house where we sleep."

"What are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man. "For we stand at the entrance to the harbor, and some ships far out on the stormy sea may be looking for our light even now."

"Alas! no ship could ever see my light," said the little taper; "it is so very small."

"If your light is small," said the man, "keep burning brightly, and leave the rest to me."

When the man got up to the lighthouse he took the little taper and with it lighted the great lamps that stood ready there with their polished reflectors behind them.

You who may think your little light of small account, can you not see what God may do with it? Shine, and leave the rest to Him.

—Midway Manna

# DOES THE SHORT SKIRT INVITE SEX SIN?

BY Paul Harvey

GIRL'S SKIRTS started creeping upward in 1964. The higher hemline was then most conspicuous only because it rode up when she sat down.

Simultaneously, however coincidentally, crime against women began a dramatic increase. FBI crime files show the rate of forcible rape—which had been declining for five years—shot upward in 1964 and each year since.

In England, where the short skirts had a head start, the rape rate those five recent years increased 90 per cent.

In the United States, the increase has been 68 per cent. Last year forcible rapes increased more than any other violent crime.

Is there a correlation? The consensus of law enforcement officers in 50 states is "yes."

Women do not see miniskirts from the same point of view as men do.

A girl accustomed to appearing in public in a swimsuit cannot comprehend the difference between that and the provocative promise of a possible view of intimate areas.

Professional law enforcement officials in 50 states were asked, "Does the short skirt invite sex crime?" Those in 61 per cent of our major cities reported; 92 per cent said yes.

The juvenile division commander of one large city spoke the consensus view when he said, "Some sex crimes are committed by individuals aroused by their sensory perception and short dresses of some girls could provoke such an attack."

Where forcible rape is now our nation's fastest increasing crime, a separate category of "molestation of young girls" is also increasing at a record rate.

Mary Quant, London designer, mother of the miniskirt, said on November 13, 1967, "Miniclothes are symbolic of those girls who want to seduce a man..."

And, as if to confirm her conclusion, the years the skirts went up crimes against women demonstrated a parallel increase.

This analysis, compiled by Hollywood Social Studies and analyzed by Chief of Police Duane Baker of Glendale, California, presumes to draw no conclusion beyond the survey's findings and the FBI statistics.

New York City presently averages five reported forcible rapes per day.

Los Angeles, with a third the population, also has five a day.

San Francisco's rate is up more than 200 per cent in one year, as in Cleveland.

Most rapists are age 18.

Of the lawmen surveyed, 83 per cent agreed: "A normally sexed young man will be more likely to think in the direction of overt sex activity by the strip-tease effects of a short skirt wearer, seated, than by any other public fashion in history."

Yes, many women cannot imagine that it could ever be improper—or even dangerous—to follow fashion.

Women have always delightfully been devious in getting themselves noticed. May it ever be so.

But in this instance, because they don't quite comprehend the man's eye-view of what is provocative, seeking attention, they may be asking for trouble. □

(Editor's Note: This article is reprinted from THE GOSPEL GUIDE having appeared in Paul Harvey's column of the SCOTTSBLUFF STAR HERALD newspaper April 11, 1970.)



"That which we tolerate, we permit, and that which we permit, we sanction, and that which we sanction, we do."

Are you "stuck fast" or "steadfast" in your stand for Christ?

★ ★ ★ ★ ★



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