

The Sword AND Staff

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

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

TAKING WITH



A CHANCE ETERNITY

By DALE A. WILLIAMSON
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• *"And these shall go away into everlasting punishment: but the righteous into life eternal"—Matthew 25:46.*

• *"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"*

—Mark 8:36, 37.

THE WORLD'S BIGGEST gambler is not in Las Vegas, Reno or Paris—he may be reading this article right now—for he is the person who gambles with eternity with his soul at stake! Jesus declared that the soul was worth more than the whole world. Thus a person who takes a chance on losing his soul has to be the gambler of all times. (I am not minimizing material gambling. I suggest you write to Rodney Reyman, 415 Apple Street, Reno, Nevada 89502 for a very good tract on this very subject).

When God created man, he breathed into his nostrils the breath of life, and he became a living soul. He is an eternal being. He will spend eternity somewhere—either in heaven or hell. This is both comforting and disturbing. It is comforting to know that we can have eternal life but is disturb-

ing to realize that multitudes will face eternal punishment.

Oh the tragedy of taking a chance! Lives have been lost because people gambled with death in trying to beat the train to the crossing. Young people in England a few years ago played their version of "chicken" by seeing who could lie on the railroad tracks the longest with the train coming.

In this message we want to consider two ways in which people take a chance with eternity.

I. PEOPLE TAKE A CHANCE WITH ETERNITY BY PUTTING OFF SALVATION.

Salvation is the act of being saved and in so doing a person is preparing to spend eternity in heaven. Eternal life is a part of salvation. On the other hand the soul in sin faces everlasting punishment for "the soul that sinneth it shall die."

However, God being rich in mercy,

great in love and wonderful in grace, provided for lost mankind salvation in and through Christ. God has no pleasure in the death of the wicked. He is not willing that any should perish but that all should come to repentance. II Peter 3:9. Or, as Paul writes to Timothy: "Who would have all men to be saved and to come to the knowledge of the truth." I Timothy 2:4.

God gives us the means of salvation through the blood of Christ. God gives us the method of salvation by requiring that we believe in Christ, that we repent of our sins, and having acknowledged our faith in Christ, to be baptized for the remission of our sins. Someone has said, "The sum and substance of preparation needed for a coming eternity is that we believe what the Bible tells us and do what the Bible bids us."

Putting off salvation is the tragic gamble many people take. They know they are lost and need salvation. They have heard and understand what they must do to be saved and even intend to do so sometime—BUT THEY TAKE A CHANCE. They are saying, "I'll do it later," or "I want to wait awhile." As a line in the song "The Great Judgment Morning" reads, "The soul that had put off salvation, saying no time now to think of religion.

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THE SWORD AND STAFF
Post Office Box 147
Mount Airy, N. C. 27030

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

The kind of times in which we live today either make men or break men.

"No one is ever defeated if he will not accept defeat as a reality."

We need preachers who are more interested in feeding the flock than in fleecing the sheep.

"We are limited by the terms of the gospel, but we are not to limit the terms of the gospel."

He who does as he pleases on the Lord's day does not please the Lord.

"It is good to have a time to play, but don't play with your time."

You can never be saved until you get to the place you really believe you are lost.

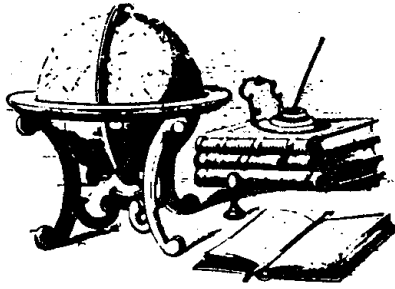
"One cool judgment is worth a thousand hasty councils—the thing to do is supply light and not heat."

It is not weakly giving, but giving weekly that the Lord wants.

"No man can say that he disbelieves the Bible until he has read it, and rejected it upon its own demerits"

Children who are not disciplined by their parents will have a hard time learning to discipline themselves.

"Generosity is measured by two rules, your ability to extend it and the spirit in which it is extended."



EDITORIAL COMMENTS...

PREACH THE TRUTH IN LOVE

MUCH IS SAID about preaching the truth in love, and so it should be preached. But in love of what? The preacher should so love the truth that he will not sacrifice any of it nor pervert it, and he should so love people that he will not withhold from them even an unpleasant truth. He that does either of these things loves neither the truth nor the people. We frequently fool ourselves; we think we do thus and so to spare the feelings of others, when it is our own feelings that prompt us. "Preach the word; be urgent in season, out of season; rebuke; reprove, exhort, with all longsuffering and teaching." —SELECTED.

THE NEW TESTAMENT SCRIPTURES

THERE IS NO BOOK in the libraries of earth so suggestive, so authoritative, and so satisfactory to a spiritual appetite and taste, as the Heaven-inspired effusions of the holy apostles and evangelists of the Lord Jesus Christ. They are more effectual and influential in forming character—in civilizing, elevating, and aggrandizing humanity, than all the libraries of the earth—than all the instrumentalities furnished by all the sages, from Plato, Socrates, and Zeno, down to the most refined and sublimated sages and philosophers now canonized by the living world. —A. CAMPBELL.

BIBLE DICTIONARY ON EASTER

EASTER. Originally the spring festival in honor of the Teutonic goddess of light and spring known in Anglo-Saxon as Eastre. As early as the 8th century the name was transferred to the Christian festival designed to celebrate the resurrection of Christ. In the A.V. it occurs once (Acts 12:4), but it is a mistranslation. The original is PASCHA, the ordinary Greek word for passover. R.V. properly employs the word passover. —WESTMINSTER BIBLE DICTIONARY.

RESPECTING THE DEAD

A PIONEER PREACHER was called on to preach the funeral of a man who had refused to come to church. As the pall bearers neared the door of the building the old preacher stood in the doorway and beckoned to them, saying, "Gentlemen, I have never taken undue advantage of any living person, and I am not going to begin imposing on the dead. If this man were living, he would not enter this building. Put him down right there and let's respect the dead and him enough to finish his earthly pilgrimage as he lived it." The services were conducted from the door while the remains rested on the church lawn. —SELECTED.

Taking a Chance...

(Continued from Page 1)

I'll get saved by and by, at last had found time to die."

A number of years ago a 14 year old girl attending a gospel meeting was approached by the visiting evangelist and this writer about becoming a Christian. Her reply was, "Not now. I want to have some fun first and then I'll become a Christian." We tried to show her the danger of such a decision but to no avail. Not too long after that she and her boy friend were found dead of carbon-monoxide in a parked car in the local cemetery. She took a chance with her soul and died in sin. How tragic!

We have Bible examples of those who put off salvation and so took a chance with eternity. Acts 24:25 records the case of Felix with whom Paul reasoned of righteousness, temperance and judgment. Hear the trembling voice as Felix replies, "Go thy way for this time: when I have a convenient season, I will call for thee." There is no record either in the Bible or secular history that Felix ever became a Christian. He gambled with his soul and lost for all eternity. Another example is that of king Agrippa who replied to Paul's preaching, "Almost thou persuadest me to be a Christian." Acts 26:28. But "almost" never became a reality for him—he lost in a gamble with eternity. Their story is repeated over and over in our time.

Consider what makes this such a tragic gamble. For one thing procrastination brings hardness of heart. The longer a person puts off salvation the harder it becomes to carry out the decision. The odds of one becoming a Christian get less and less as he waits for a more convenient season.

It is also tragic because of what is at stake. Not the loss of a few million dollars or rubies and diamonds—but the loss of the soul.

The story is told of a man traveling on a ship across the ocean (having in his possession some valuable diamonds). One day being in a frivolous mood he began to entertain his friends by juggling the diamonds by the rail of the ship. He tossed them higher and higher and leaned farther and farther over the rail. His friends begged him to cease, fearing he

would lose the precious jewels. Alas! As he tossed them into the air the ship gave a lurch and into the depths of the sea went his diamonds. But the man who allows the devil to juggle with his soul is taking a greater chance.

The frailty of fleshly life makes the taking of a chance such a tragic one. Life is so brief—so fragile. We have no guarantee that we will ever have another chance if we pass up one opportunity. You may be in the prime of life, enjoying good health and holding down a good job, and being blessed with a good family. But life narrows and narrows until one day it is just YOU and GOD. Will it be too late for your soul then?

Death is so sudden—judgment so certain—it is no wonder the Bible declares, "Now is the acceptable time; today is the day of salvation." II Corinthians 6:2.

II. PEOPLE TAKE A CHANCE WITH ETERNITY BY NEGLECTING SALVATION.

The writer of Hebrews asked the pertinent question, "How shall we escape if we neglect so great salvation?" Hebrews 2:3.

Salvation is active—a progressive matter. It is the act of being saved. The Bible does not teach "once saved always saved." On the contrary it teaches to "work out your own salvation with fear and trembling" Philipians 2:12, and to "give all diligence to make your calling and election sure" II Peter 1:10.

To the church at Sardis Jesus wrote, "Be watchful and strengthen the things that remain, that are ready to die."

Salvation can be neglected. A neglected leak can sink a ship. A neglected lump can turn into an incurable cancer. So salvation neglected can be lost. The five foolish virgins is the story of neglect—too little too late. They were just half safe and no ball player ever made it to home base by being just half safe.

Yes, it is possible for you to neglect that salvation which you enjoyed as you accepted Christ and lived for him. Unfaithfulness in prayer, Bible study, worship, giving and in assembling can lead to loss of salvation.

Salvation can be neglected as we allow material things to crowd out

the spiritual things of life. A little crack in the concrete sidewalk and a weed will pop up—so just a little opening in our spiritual life and sin pops up its ugly head.

Oh the tragic loss—just because of neglect!

A number of years ago a Welsh preacher, beginning his sermon, leaned over the pulpit and said with much solemnity, "Friends, I have a question to ask you. I cannot answer it. You cannot answer it. If the devil from hell were here he could not answer it. The congregation was in death-like stillness. Every eye was fixed upon the speaker. He proceeded, "How shall we escape if we neglect so great salvation?"

Are you taking a chance with eternity by putting off salvation? Are you gambling with your soul by neglect? Think seriously as you ponder these questions and act accordingly.

OBJECTIONS TO THE NECESSITY OF BAPTISM ANSWERED: a helpful and useful 8 page tract-booklet clearly answering common objections to baptism: Price, 6¢ a copy.

TIME IS PASSING!

*Time is passing!
Minutes fleeting.
Earth is turning;
Moon's receding.*

*Time is passing!
Hours are going.
Sun is shining;
Dawn is showing.*

*Time is passing!
Days descending.
Weeks are wasting;
Months are ending.*

*Time is passing!
Years are hurling.
Time is wasting
For a worldling.*

*Time is passing!
Judgment's coming,
All compassing
Life's shortcomings!*

By A. BROTHER

Here and There

"WE MUST SEE THE ORIGINAL"

A YOUNG, UNKNOWN ARTIST desired to copy a beautiful picture that hung in a palace in Rome. He was refused permission to copy it in the palace, so he set to work to reproduce it from memory. Hour after hour he would sit before the picture until it took possession of him, and then hurrying home would begin to paint.

Each day he spent some time gazing on the original, and each day saw some new loveliness. As he looked and toiled, his power grew. At last there stood in his studio such a wonderful copy that all who looked said, "We must see the original."

This should be the ultimate of all our Christian service: to reproduce the Lord Jesus Christ so that men will say, "We must see Jesus."

A timely question for every Christian to ask himself is: "Do others see Jesus in me?"

— *The Voice of Evangelism.*

★ ★ ★ ★ ★

THOSE WHO COUNT

IT IS NOT the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, and comes short again and again, because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows the great enthusiasms, the great devotions; who spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat.

— *Theodore Roosevelt.*

SOMETHING THEY COULDN'T DO

A LAD in Boston, rather small for his age, worked in an office as an errand boy. One day his employers were chaffing him a little about being so small, and said, "You will never amount to much; you are too small." The lad looked at them and said, "Well, I can do something which none of you four men can do."

"What is it?" they asked.

"I don't know that I should tell you," he replied. They were eager to know and urged him to tell them what he could do that none of them was able to do.

"I can keep from swearing," said the little fellow.

That ended the conversation.

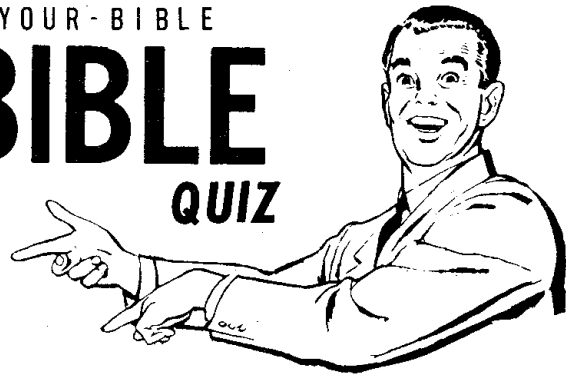
—SELECTED.

WHAT DOES CHRISTIANITY MEAN TO YOU?

WHAT IS CHRISTIANITY to you? • A church or Christ? • A proposition or a Person? • Belonging to the church or belonging to Christ? • Doctrine or daily devotion? • Your duty or your delight? • Being right or being righteous? • Getting ready to die or getting ready to live? • A way of life or life itself? (It should be all of these things and more!)

KNOW-YOUR-BIBLE

BIBLE QUIZ

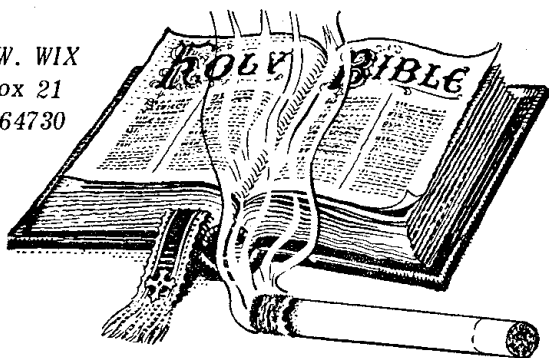


1. How did the name *passover* originate (the name of the Jewish feast and holy day)?
2. What judge of Israel did God reassure with the sign of the fleece?
3. What son of David tried to usurp his throne and was later killed?
4. What prophet said, "Prepare to meet thy God, O Israel"?
5. According to Jesus, why did he teach in parables?
6. Jesus said that a prophet was not without honor, except where?
7. Which disciple denied the Lord three times the night of his betrayal?
8. How many times does the name *Christian* appear in the New Testament (and where are the references found)?
9. The Scriptures will make the man of God "thoroughly furnished unto" what?
10. What associate had Paul left at Miletum sick?

(Answers found elsewhere in this issue)

Tobacco and Christians

By CLARK W. WIX
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AS CHRISTIANS discuss this or any other subject we should:

1. Discuss with a desire to reach the conclusion that will be *pleasing to God and Christ*, rather than to you and me.

2. Stay on the subject at hand sufficiently to make a thorough study and reach the *proper conclusion*.

3. Determine to do and teach what is pleasing to God concerning it.

Some preliminary thoughts to stimulate our minds and encourage unto desire reaching the proper conclusion are found in the Scriptures.

Paul said in Philippians 2:5, "Let this mind be in you which was also in Christ Jesus."

In Philippians 4:8 Paul said to think on things that are "pure," "lovely," "of good report," and things that can be praised.

In I Peter 1:15 Peter said, "As he which hath called you is holy, so be ye holy in all manner of living."

Paul wrote the Corinthians, in I Corinthians 15:33, "Be not deceived: evil companionships corrupt good morals."

These passages surely point out that a Christian is to be different, as does Peter in I Peter 2:9, when he said we (Christians) "are a chosen generation, a royal priesthood, an *holy nation*, a peculiar (or purchased) people." See I Peter 2:5.

We have an example in Jesus of one "Who did no sin, neither was guile found in his mouth" (I Peter 2:22). Hebrews 4:15 says, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "For he hath made him to be

sin for us, who knew no sin, that we might be made the righteousness of God in Him" (II Cor. 5:21). We are to "walk even as he walked" (I John 2:6).

According to Romans 6:6 and 18, serving sin should be a thing of the past. Romans 6:2 says, "How shall we, that are dead to sin, live any longer therein?"

Now with these thoughts in mind about how a Christian is to be different, and how Jesus lived and set an example of obedience and righteousness before us, let's consider tobacco and the Christian from several lines of thought.

I. Tobacco satisfies a *lust* of the flesh. Paul said, in Romans 6:12, "Let not sin therefore reign in your mortal body that ye should obey it in the *lusts* thereof." Peter said, in I Peter 2:11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from *fleshly lusts*, which war against the soul." Paul told the Romans to put on "the Lord Jesus Christ, and make not provision for the flesh, to fulfill the *lusts* thereof."

In I John 2:15-17 John said, "Love not *the world*, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the *lusts* of the flesh, and the lust of the eyes, and the pride (or vain glory) of life, is not of the Father, but is of the world. And the world passeth away, and the *lusts* thereof; but he that doeth the will of God abideth forever."

People, usually when young, start smoking (or sometimes chewing) tobacco because of the "lust of the eyes" or because of "the

pride (or vain glory) of life" so they will look big or tough. But whatever their idea is, they are usually hooked by "the *lust* of the flesh" and from then on they let that little "slave-driver" dictate their lives. Consider Romans 12:1, 2 and 9, Titus 2:11 and 12, and I Peter 1:14-16.

This brings us to my second point of consideration.

II. Tobacco becomes a *ruler*, a *dictator*, of most users. It causes its *victims* to search high and low to find enough to get just a few puffs. Or they may even go out into bitter cold or storm to get some more of the "stuff." It causes people to beg for a "weed" or for a light from almost any source. Several years ago when there was a little more decency and respect for others, the little white "slave-driver" would drive its victims outside into the cold to shiver and smoke and cough and spit just because they were addicted to it.

Paul said, in Romans 6:16, "Know yet not, that to whom ye *yield* yourselves servants to *obey* his servants ye are to whom ye *obey*; whether of sin unto death or of obedience unto righteousness?"

If you are *serving* "king tobacco" instead of Jesus the Christ, you have the wrong *ruler* in your life.

Jesus said, "Get thee behind me, Satan: for it is written, Thou shalt *worship* the Lord thy God, and *him only* shalt thou serve" (Luke 4:8), and in Luke 16:13 he said "no servant can serve *two masters*."

Paul said he would not even be brought under the power of those things which were lawful for him. (See I Cor. 6:12). In Romans 6:6 Paul pointed out that when one becomes a Christian that "henceforth we should not serve sin," and states in the 12th verse, "Let *not* sin therefore *reign* in your mortal body, that ye should *obey it* in the *lusts* thereof." Also in verse 14 he says, "sin shall not have dominion over you," and goes on to say in the 18th verse that "being then made free from sin (no more in bondage), ye became the *servants of righteousness*."

In Galatians 6:14 Paul said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

(Continued Next Page)

Tobacco and...

(Continued from Page 5)

In Galatians 5:24 he said, "They that are Christ's have crucified the flesh with the affections and lusts." Consider also Romans 6:19 and 20, I Thess. 1:9, and Matthew 5:20.

III. Tobacco defiles (or destroys) the body which God has given us to use for His glory. Paul asked the Corinthians, "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" when they were using their bodies for the wrong purpose. Then he went ahead and told them they were "bought with a price: therefore, glorify God in your body and in your spirit which are God's" (I Cor. 6:19, 20; also see I Cor. 3:16, 17).

Even from the thought of defilement meaning to be impure, it eliminates the use of tobacco. Tobacco stained fingers, tobacco stained teeth, and tobacco scented breath doesn't look or smell very pure. The old saying, "Kisses are sweet, but oh how bitter to kiss a young tobacco spitter," no doubt has much truth to it.

IV. Tobacco is also a filthy habit as some of the things just mentioned indicate. Besides having stained fingers and teeth and a breath that smells like an old spittoon or a filthy ash tray, the fact of the ash trays and spittoons alone make tobacco a filthy habit. Ash trays piled full, cigarette and cigar butts scattered around, ashes falling here and there along with burned matches given a toss, doesn't help the looks of any place. Paul said, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). James said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). A Christian's life is to be pure in all respects and we are to be "unspotted from the world."

V. Tobacco interferes with good stewardship. It is very definite that God has full ownership and we are only stewards. See Matthew 21:33-41, Luke 16:1-12 and also consider I

Timothy 6:7 which says, "For we brought nothing into this world, and it is certain we can carry nothing out."

A Christian has an obligation for supporting those who are teaching and preaching the gospel. See I Cor. 9:14, Galatians 6:6, and I Timothy 5:17, 18.

He has an obligation to his dependents. See I Timothy 5:8.

He also has an obligation to support the needy. See Ephesians 4:28, Luke 3:11.

"Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:12).

JESUS FIRST

OTHERS SECOND

YOURSELF THIRD OR LAST

Money spent for cigarettes does not help anyone except to add a lit-

tle financial gain to the one selling the tobacco. A person just about as well roll up a dollar bill two or three times a week and light a match to it. At least he would avoid all the numerous health hazards and would avoid offending those about him. Or better still give the money to someone in need.

VI. Tobacco smoke is *offensive* to many people who have to be around inconsiderate puffers. Most smokers don't care how many are around who don't smoke nor how offensive their stink and smog is to them. They selfishly set about to satisfy the lust of their own flesh, and let those about them breathe stale air and suffer the consequence. Consider Matthew 13:41-43, Romans 14:21, and I Cor. 8:13.

No doubt some would even blow smoke in Jesus' face and think he

BEHOLD, WHAT LOVE

Behold, what love God has bestowed
On me, unworthy and defiled,
To make me fit for His abode,
And qualify me for His child.

My sins, so many and so black,
Christ died for voluntarily.
From ruin He has brought me back,
From hell itself has set me free.

God's love is great, so very great;
Its glory is without end;
It overflows the heart's intake;
It's more than mind can comprehend.

All languages combined cannot,
And all arrangements made thereof
Of all their billion words, tell what
Is in that one divine word—Love.

This love that sent God's only Son
To die that dreadful death for me
When told in full is but begun
At the end of eternity.

By DALE VICTOR KNOWLES
1609 Huasna Drive
San Luis Obispo, Calif. 93491

wouldn't mind.

VII. Tobacco users set a *poor example* before young people and others who may also begin using marijuana, etc. Read I Thessalonians 1:6-10. How many use marijuana who didn't already use tobacco? Consider Luke 17:1, 2, and Romans 14:21.

VIII. What would Jesus do—use or not use tobacco? What would he have you do, use or not use tobacco? If it is right for one Christian to use tobacco, it is right for essentially all Christians to use it. If not, why not?

We should walk even as Jesus walked (I John 2:6).

We should purify ourselves even as Jesus was pure (I John 3:3). Paul said in Colossians 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Can a Christian really thank God because he bought tobacco instead of food or clothing for his family or someone in need? Can he really thank God for something that makes his breath stink, fouls up the air throughout a building for all who are within to breath and to make their clothes stink long after they have left the building? Can he really thank God for something that makes a person short-winded, causes cancer in his mouth, throat and lungs, causes heart ailments and various other health problems?

In I Cor. 10:31 Paul said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." How does satisfying ones own lust, burning (or wasting, or being a poor steward of) money, which could be put to use for God, polluting the air for everyone to breath, and defiling the body which is the temple of the Holy Spirit, glorify God?

Christians are to "abstain from all appearances of evil" (I Thess. 5:22).

Romans 12:9 says, "Abhor that which is evil; cleave to that which is good."

Peter wrote that we should "abstain from fleshly lusts, which war against the soul" (I Peter 2:11).

A cigarette has been very aptly defined as a white stick of tobacco with fire on one end and a foolish person on the other.

Consider what Paul wrote in Ro-

mans 12:1, 2. He begs us, by the mercies of God, to present our bodies as a living sacrifice, as holy bodies which are acceptable unto God, and says it is our reasonable (or spiritual) service. And he asks us not to be conformed to this world (do what everyone else is doing), but to be transformed by renewing our minds. If we are going to serve Christ, we must go through the process stated in Romans 12:1 and 2. We must serve according to His will and we must remain faithful to receive the reward. □

IT'S WONDERFUL! TRY IT!

THERE IS nothing that is as wonderful, workable and needful as Christianity. When you see "the real article" you never will see anything like it in beauty and goodness as long as you live in this world.

How to define the term is neither easy nor hard. It is not easy because it is such a big thing and reaches into every facet of life and conduct. It is not hard because it is clean and honest, simple and plain, undeceptive and without illusion, pleasant and practical.

It is everything fine, wholesome, desirable, good, gladsome, assuring, tempering, ennobling, refining, uplifting, edifying, purifying, comforting, consoling, comradely, peaceful, strengthening, and satisfying.

It is never hateful, spiteful, selfish, grudging, malicious, or hurtful. It is gentle, kind, patient, longsuffering, forbearing, and tenderhearted. It embraces no evil, wickedness, underhandedness, double talk, or deceitfulness. It overcomes evil good, uncomplainingly endures undeserved oppression, prays for them who would be despiteful and never retaliates.

It makes war utterly impossible, will absolutely obliterate all crime, will completely abolish all alcoholism and venereal disease, will make obsolete every jail and detention house, will close the doors of every divorce court, and will make secure and happy every family on the face

of the earth. It will make padlocks, policemen and penitentiaries unnecessary.

It brings contentment with little, promptly shares with others who have less and neither covets wealth nor condemns or schemes to filch the riches of others. It pays an honorable wage and guarantees an honorable wage earner.

It transforms every sinful life, subdues every gossiping tongue, purifies every smutty heart, energizes every lazy soul, provides worthwhile incentives for every ambitious mind and fully gratifies the burning eagerness to get into the biggest and best thing in the whole wide world. It will make a splendid man of every one of his sex, and a noble woman of every one of hers.

It makes a person sweet spirited in sickness, stable in sorrow and secure in death. It offers an iron clad promise of eternal salvation to every soul of all races.

It's wonderful! There is nothing... positively nothing... that can come anywhere near the wonderfulness of Christianity. Try it!

—Dale V. Knowles

THE LORD'S DAY?

The Lord's day should be a day to PRAY—but most people have made it a day to PLAY.

The Lord's day is a day of assembly—but many people have made it a day for the FAMILY.

The Lord's day is the day to BREAK THE BREAD—but many make it a day to GET AHEAD.

The Lord's day should be a day of WITNESS—but many have made it a day of WICKEDNESS.

What are YOU doing with the Lord's day? After all, it's HIS day, not yours!

ANSWERS TO "KNOW-YOUR-BIBLE" BIBLE QUIZ

1. Exodus 12:23;
2. Judges 6:36-40;
3. II Samuel 15:1-12; 18:9-17;
4. Amos 4:12;
5. Matthew 13:10-17;
6. Matthew 13:57;
7. Matthew 26:69-75;
8. Acts 11:26; 26:28; I Peter 4:16;
9. II Timothy 3:16, 17;
10. II Timothy 4:20.

BUT NOT ON SUNDAY NIGHT

I always go to church each week,
Yea, if the weather's right;
I go every Sunday morning,
But not on Sunday night.

I like to hear the preacher preach,
My soul it does delight;
I like this on Sunday morning,
But not on Sunday night.

I thrill to sing the songs of Zion,
Sometimes with all my might;
I do this on Sunday morning,
But not on Sunday night.

I love the church that Jesus bought,
And I believe it's right;
I'll see you next Sunday morning,
But not on Sunday night.

I know some day that I must die—
It fills my heart with fright;
Let it be on Sunday morning,
But not on Sunday night.

—Adapted.

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HEBREWS 10:25

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