

# The Sword AND Staff

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

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

## SINS THAT PREACHERS COMMIT

By RUSSELL CRUM  
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• *"But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."* —I CORINTHIANS 9:27

THE APOSTLE PAUL warns every one of Christ's evangelists of the devil's devices that threaten his ministry, weakens his influence and would cause him to fail to reach the eternal abode of heaven. In this text the apostle trembled in fear as he considered the weakness of the flesh and the consequences of failure as a preacher of the gospel of Christ. He said, "...lest...when I have preached to others I myself should be a castaway." Many of the temptations of the old life no longer plague the man that has become such a servant of God and Christ. But others threaten him and, if he is not watchful, will slip upon him unaware and his ministry become unfruitful.

In this message I would like to list some sins that we as ministers of the gospel should safeguard and keep ourselves from.

### I. COVETOUSNESS.

In this world of materialism, the preacher must ever be watchful in order that he may not become ensnared with the "deceitfulness of riches." Man can become so entangled with the affairs of this life that he soon finds his devotions divided between the things of this world and spiritual things. When one becomes like this there is a need to become



familiar once more with the teachings of Jesus in Matthew 6:24. "No man can serve two masters; ye cannot serve God and mammon." The apostle Paul warned in II Timothy 2:3, 4, "Thou therefore, endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." Many of us have become so entangled with the affairs of this life that we are just satisfied to please ourselves and forget about pleasing the One who hath chosen us to be soldiers of the cross of Christ.

Jesus warned in Matthew 13:22 "that the snares of this world and the deceitfulness of riches choke out the word and ye become unfruitful." Many have started out on the straight and narrow path leading to life but covetousness has lured them away from it and now they are in the broad way again. Jesus warned again in Luke

12:15, "Beware of covetousness, for a man's life consisteth not of the abundance of things which he possesseth." Hebrews 13:5 reads, "Let your manner of life be without covetousness and be content with such as ye have." I know that there have been preachers who have given up preaching because they wanted more out of this life than they were getting as a preacher. Jesus said in Luke 9:62 when one puts his hand to the plow and looks back, he is not fit for the kingdom of God.

Covetousness in a preacher's life will cause him to go to hell just as much as any other soul. How many preachers does this shoe fit?

### II. FAILING TO PREACH THE WHOLE COUNSEL OF GOD.

The apostle Paul instructed the young preacher Timothy in II Timothy 4:2, "Preach the WORD. Be instant in season and out of season; reprove, rebuke with all longsuffering and doctrine." Paul did not tell Timothy to preach opinions or his own ideas, but just "THE WORD." And he told him to preach it when people wanted to hear it (in season) and when they didn't want to hear it (out of season) "THE WORD" is all that God requires any preacher to preach, but he requires him to preach all of it.

There are several reasons why God wants all of the Word preached. Here are some of them. (1) I Cor. 1:21 says that it is "by the foolishness of preaching to save them that believe." (2) II Timothy 4:2 says that it must be preached in order to reprove and rebuke. (3) I Cor. 9:16 says "woe unto me if I preach not

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## Proverbs of Today

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*Ability plus opportunity equals responsibility.*

"A man who doesn't have time to go to church is like an automobile that doesn't have time to stop for gas."

*To get anywhere with God the way up is down (down on your knees).*

"The true Christian is a person who is right side up in a world that is upside down."

*Life without Christ is as "a sounding brass and a tinkling symbol."*

"It is better to have BLACK LIES told on you because you did right than to have nice WHITE LIES told for you because you did wrong."

*Not only should we believe that God answers prayer, we should pray.*

"Christ died because of the difference between right and wrong."

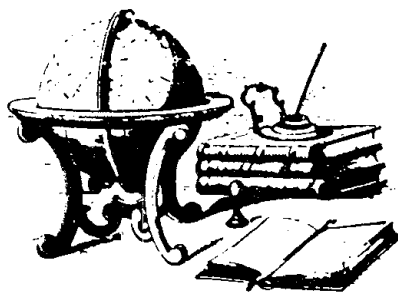
*If you would train a child up in the way he should go, you must first go that way yourself.*

"Worry cannot change the past but it surely can ruin the present."

*A parent has a misdirected love when he tries to justify his children in their misconduct.*

"Motivation to be religious based merely on human friendship is sure to fail — there must be the all-absorbing sense of the divine."

*Poverty is a state of mind as well as a state of being.*



## EDITORIAL COMMENTS...

### THOSE FLEXIBLE, ENDURABLE, AND OPTIMISTIC CHRISTIANS

CHRISTIANS are not to conform to this world (Romans 12:1,2); neither are they to love it (I John 2:15-17). They are to come out and be a separate, holy people unto the Lord (II Cor. 6:14-18). Being still in the body, and living in such a world as we do (with all of its regular problems plus those incurred from a hostile world toward Christians), some might think this would tend to create a schizophrenic condition in the serious Christian. But that is not the case; it should be just the opposite. Although Christians are not at home in this world, they nevertheless can adapt to the most adverse of circumstances and be optimistic and happy in the midst of them.

When one becomes a Christian, he is a child of God; Christ is alive within him, and he has an entirely new philosophy of life. He is no longer his own (I Cor. 6:19,20). His selfish desires and world-ambitions have been crushed and replaced (Col. 3:1-17; II Cor. 5:15). With Paul he can exclaim from his happy heart, "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). The Christian lives his life within the realm of the will of God — whether it be His revealed will (the Word), His permitted will (James 4:15), or His will that is being providentially worked out in one's individual and personal life. God is that much involved in the life of the SURRENDERED Christian.

Yes, the hand of God is upon the lives of real Christians, and they should never look upon themselves as helpless and hopeless victims of circumstance. Paul wrote in Romans 8:28, "For we know that all things work together for good to them that love God, to them who are called according to his purpose." If we are consistent in our surrender and love for God, things just don't "happen" to us. There is a purpose behind them. Whether it be suffering or good fortune, it is for our good and God's glory.

The Christian should face his circumstance, good or bad in his eyes, and come away the victor and master. Paul asked, "If God be for us, who can be against us?" (Romans 8:31). He goes on to talk about the tribulation, distress, persecution, famine, lack of clothing, danger, and the sword Christians had to face. Then he said, "Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"

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the gospel." (4) Ezekiel 3:18-21 says that if we do not warn the sinner and the backslider of his wickedness, that God would require his blood at our hand. I Cor. 3:13-15 says that every man's work shall be tried and made known of what sort it is. The apostle Paul proclaimed in Acts 20:26, 27, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you ALL the counsel of God."

The preacher need not worry about the effect the Word of God has on a person's life because in Isaiah 55:11 God reveals the effect of his Word. He says, "It shall not return unto me void, but it shall accomplish that which I please." Jesus fed thousands with five loaves and two fishes. Little becomes much if God is in it. As long as we preach the WORD, God is in it and it will accomplish God's purpose. We need not worry about that.

One of the most sickening things to me, and I believe also to God, is to hear a preacher trying to white-wash sin while preaching or teach God's Word. If a person is guilty of sin, God's Word spells it out in order for them to know about it and change their lives before God. No one will fully know the awfulness of sin unless they know it by the Word of God, and the preacher has the responsibility to preach against all sin. The only thing that frees from sin is the Truth—all of it! Jesus said, "Ye shall know the truth and the truth shall set you free."

Beware! preacher, lest you fail God and man in not proclaiming the whole counsel of God.

### III. PRIDE.

The most destructive sin that can possess the heart of the preacher is PRIDE. It exalts self instead of Christ.

One of the best examples of pride is found in the book of Daniel. The example is that of the pride of king Nebuchadnezzar. The 4th chapter reveals to us that while he viewed the glory and beauty of the city of Babylon, he felt his influence as king of this great city and said in verse 30, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" But God brought him lower than any other

man, as low as the beast of the field. After God's chastening he lifted up his eyes unto heaven and his understanding returned, and he blessed, and praised, and honoured the most High. He awoke to his sinfulness and humbly warned all men in Daniel 4:37, "Those that walk in pride HE is able to abase."

Jesus also warned in Luke 14:11, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." And James pleads in James 4:10, "Humble yourselves in the sight of the Lord and he shall lift you up."

No preacher can have pride in his life and be faithful to God because the Bible says that God hates "a proud look."

Every one of us needs to say with the apostle Paul in Galatians 6:14, "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."

### IV. JEALOUSY.

Have you ever seen or known of a jealous preacher? Well friends, there are many of them. Such a one is jealous of every other preacher. He is jealous if one preacher has more material things than he does, or if some other preacher is able to preach or teach and get people to understand more than he can, or jealous because someone can sing better or someone has better attendance on Sunday morning, or Sunday evening, or mid-week services, or if the offerings are more somewhere else than where he preaches, or some other preacher baptized more than he did that week or month or year? Oh, how jealous he is, and you can tell it by the way he acts and talks.

Every preacher needs to realize that no two preachers teach or preach exactly alike. Every preacher does not have the wisdom of Solomon, nor can they preach like the apostle Paul, but only as God gives to every man the ability, as it pleases HIM, to do the very best he can with what little he has to accomplish God's purpose. Surely we all like to see crowds interested in the church services and see all Christians get out to every service (as love should compel them) and bring someone with them, but if they do not, Christ said, "Where two or three are gathered together in my name, there am I in the midst of them"

I am not saying that it is wrong to have large crowds, but I am saying

that if a preacher desires crowds above conversions, he should check his conversion (and conversions). No preacher has the right to be jealous of his brother under any condition. Jealousy among preachers is a sin that will send many into the eternal fires of hell.

### CONCLUSION

Why this message? We as preachers preach to warn others about their sins and shortcomings, but many of us fail to realize the preachers are guilty of many sins too. I know that it is easier to see the faults and sins of others and also easier to preach and teach about someone else's sins rather than our own. I believe that the Word of God makes it plain on this matter in Romans 2:21, 22. "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorst idols, dost thou commit sacrilege?"

The preacher must be the right example before all. If we preach "tithes and offerings" to the people, we must bring our "tithes and offerings" to the Lord's house. A preacher cannot cast the mote out of the eyes of others if he has a mote or beam in his own eyes.

These are just a few of the sins that are prevalent in the lives of some of the men who are preaching today. In order for our ministry to be effective for Christ, let us be ever watchful and keep ourselves from covetousness, failing to preach the whole counsel of God, pride, and jealousy. These are pitfalls into which many preachers stumble and many never recover.

Preacher friend, maybe you are not guilty of any of these sins mentioned, or perhaps you are guilty of one or all, but whatever be the case in each of our lives, we know that we have a long way to go to measure up to the stature of the fulness of Christ our Lord. But let us press onward. □

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## Remember

the dates JUNE 28—JULY 2, and plan to be with us in our CAMP GATHERING: preaching, fellowship!

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# POEM

HE GUIDES ME (*The Feelings of A  
New Convert for the Lord*)

*I love the Lord, and he loves me;  
I walk with him and he with me.*

*I thank him from day to day  
For his great love he sends my way.*

*I pray to him, both night and day,  
That he will guide me and show me  
the way.*

*I feel him near;  
So why should I fear?*

*I feel him near all of the time,  
His love ringing in my heart like a  
chime.*

*Oh! How happy I have been  
Since the day that I met him!*

*And I know I'll never go astray  
As long as I hold on to him all the  
way.*

*Oh! What joy I have shared  
Since I found out just how much he  
cared!*

*How happy and peaceful I have been  
Since the day that he came in.*

*And what joy I do share  
Because I know he's there.*

*And I know that he guides me  
When I feel him close beside me.*

*And I know since I have been on his  
side  
How foolish it is to try to hide.*

*His love and care  
Are beyond compare.*

*In my heart I beg him to stay  
Because there is no other way.*

*So friends, that's the way it has been  
Since I opened the door and let Je-  
sus, my saviour, come in.*

*So dear friend,  
Why not open the door to your heart  
and let dear Jesus come in.*

*And with you he'll stay,  
And you need ever go astray;  
But remember: pray!*

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## WHY IS THE BIBLE SO CALLED?

BIBLE, as the name for Jewish-Christian sacred writings as a whole, is comparatively new. In the time of Jesus, the Hebrew scriptures were thought of not as one book, but as many books. "Bible" comes to us from ancient Egypt by way of Greece, Italy and France. "Biblos" was the Greek name for the inner bark on which books were written in New Testament times. In process of time, "biblios" came to signify not only paper, but a book or scroll. John Chrysostom, in the fourth century A.D., referred to the general collection of Jewish and Christian writ-

ings as "Biblia," the books, but which was probably later construed as the singular noun. Through the centuries, after passing through the Latin, French, and old English, the word "Bible" took on its present meaning.  
—Selected.

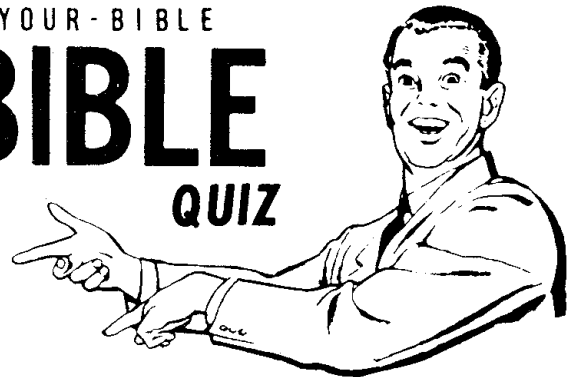


*All we  
need is  
the Bible--  
but we need*

**ALL OF THE BIBLE!**

### KNOW-YOUR-BIBLE

## BIBLE QUIZ



1. What man tried to be king of Israel, although unauthorized, for three years during the period of the judges?
2. What seven things are listed in the book of Proverbs as being hated by the Lord and an abomination to Him?
3. What was the test of whether a prophet was true or false under the Old Testament?
4. What was the test of whether a man was a true prophet, or had the spiritual gifts, in the early days of the church?
5. Under what circumstances did Jesus say: "He that is without sin among you, let him first cast a stone..."?
6. Where was Jesus and his disciples when Peter made the great confession?
7. What are the seven recorded "sayings" of Jesus from the cross?
8. The heathen people at Lystra tried to worship Paul and Barnabas as what two "gods"?
9. Diana was a heathen goddess associated with what city in the book of Acts?
10. Who was made a high priest after the order of Melchisedec?

(Answers found elsewhere in this issue)

# Extrascriptural Evidence of the Early Use of Instrumental Music in the Church



• By William E. Paul  
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THERE are two prominent arguments that have been used through the years by those who object to the use of instrumental music as accompaniment to Christians singing praises to God. They are: (1) the late introduction of instruments into church singing indicates that they were not used by the early church; and (2) the early church writers' opposition to the use of instrumental music in connection with church singing indicates that they were not considered Scriptural from earliest times. While a number of other arguments are also strongly emphasized, these two have appeared very frequently in tracts, booklets, and books opposing instrumental music.

Let us examine these lines of reasoning more closely, first of all the thought of the late introduction of instrumental music in church singing.

It is frequently stated in tracts that the instrument was first introduced into church singing in 670 A.D. by Pope Vitalian. Sometimes the date varies from the above a few years before or after. The source for this statement appears to date back to a man named Platina, who

wrote *Lives of the Popes*. Reference works from which this information is usually quoted include *American Cyclopedica*, XII, page 688; *Cyclopedica of Biblical, Theological and Ecclesiastical Literature* by McClintock and Strong, VII, page 739; and others. On the basis of these references, it is confidently affirmed that this date (around 670 A.D.) was the first use of instrumental music in connection with church singing. This argument draws the conclusion that since instrumental music was introduced at such a late date, it could not possibly have been used in the early church. But let us investigate this matter further.

There is clear-cut evidence from reputable sources that instrumental music was, in fact, used several hundred years before the 670 A.D. date referred to above. The following quotation is from *Encyclopedia of Religion and Ethics*, edited by James Hastings, Vol. IX, under "Music (Christian)," page 32: "Organs seem to have been in common use in the Spanish churches in 450 A.D., according to Julianus, a Spanish bishop." The authority for this statement is given as Hopkins and

Rimbault, *The Organ*, London 1877.

This book is relatively rare but can be purchased through antiquarian booksellers for \$36.00. I secured a copy from the Library of Congress in Washington, D. C. and found it to contain the following quotation: "The organ was early used in the public service of the church. Platina tells us that it was first employed for religious worship by Pope Vitalian I, A.D. 666; but, according to Julianus (a Spanish bishop, who flourished A.D. 450), it was in common use in the churches of Spain at least 200 years before Vitalian's time" (*The Organ, Its History and Construction* by Edward Hopkins and Edward Rimbault, London, Robert Cocks and Co., 1855, page 13). Notice that this reference states the organ was in COMMON USE in the year 450 A.D. To be in common use at any given date would imply that its use had begun a considerable time earlier. And this is exactly what Hopkins and Rimbault state in their classic work, *The Organ*, from which we quote again as follows: "The use of instruments in churches was much earlier (than Vitalian's time—W.E.P.); for we are told that St. Ambrose joined instruments with the public service in the cathedral church of Milan; which example of his was so well approved of, that, by degrees, it became the general practice of other churches. Nay, the antiquity of instrumental church-music is still higher, if we may credit the testimony of Justin Martyr (150 A.D.) and Eusebius, the latter of whom lived fifty, and the former two hundred years before the time of St. Ambrose." (Ambrose lived 333-397 A.D.). The source of these statements is given as *A General History of the Science and Practice of Music* by Sir John Hawkins, Book IV, chapter 32 (London, T. Payne, 1776).

Again we quote from *The Organ* by Hopkins and Rimbault, page 14: "We have seen, from the Epigram of the Emperor Julian, before quoted, that an organ capable of being used in religious ceremonies existed long before the erection of Christian churches; we cannot then refuse to credit the testimony of Julianus, as to its admission into the service of public worship at an earlier period than is

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## Extrascriptural Evidence of the...

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commonly assigned."

From the foregoing it is clear that the use of instrumental music in church worship services was common long before Pope Vitalian introduced the organ to Rome about 670 A.D. How, then, can Vitalian's action be harmonized with the information given by Hopkins and Rimbault? Simply this way! Vitalian introduced the organ TO ROME in the 7th century. He did not first introduce instrumental music into church singing but rather installed an organ AT ROME. This fact has been misinterpreted as being the FIRST USE OF INSTRUMENTAL MUSIC IN THE CHURCH when in reality it was simply the first use of AN ORGAN in the church at ROME recorded by an historian.

Clement of Alexander and Justin Martyr both lived during the SECOND CENTURY, and both refer in their writings to the use of instrumental music in church services. Numerous other writers of that early period bear out the same thing—churches used instruments from the earliest times.

Now this brings us to the second objection; namely, that these early church leaders strongly opposed the use of instrumental music in the churches. This is intended to prove that instrumental church music was evidently UNSCRIPTURAL and, therefore, was opposed by early writers on THAT BASIS. But this simply is not supported by the facts. Let us see why.

First of all, it is true that many early church leaders and writers (not inspired men) objected to the use of instruments of music at an early date. But what was their reason? Was it due to understanding the Scriptures that led them to denounce its use? Consider the following.

Hastings' *Encyclopedia of Religion and Ethics*, page 19, has this to say: "The early church Fathers, however, shunned the Greek instrumental accompaniment as being associated with pagan rites." Again on page 31: "Yet, owing to the necessity of avoiding comparison with pagan rites, instrumental music was forbidden in the early Christian

church." McClintock and Strong's *Cyclopedia* explains the situation like this: "Basil, indeed, expressly condemns it (instrumental music) as ministering only to the depraved passions of men...and must have been led to this condemnation because some had gone astray and borrowed this practice from the heathens" (Vol. VI, page 759). Clement of Alexander condemns instrumental music on the basis of its association with drinking parties, charming of animals, and warfare (*The Writings of Clement of Alexandria*, Vol. I, pages 215-218).

This view is summed up by Edward Dickinson in *Music in the History of the Western Church* (Charles Scribners Sons: New York, 1902), pages 54-56, as follows: "This prejudice against instrumental music which was drawn from the very nature of the aesthetic impression, was fortified by the associations of instru-

ments with superstitious pagan rites, and especially with corrupting scenes habitually represented in the degenerate theatre and circus. 'A Christian maiden,' says St. Jerome, 'ought not even to know what a lyre or flute is, or what it is used for.' No further justification for such prohibitions is needed than the shameless performances common upon the stage in the time of the Roman Empire...Those who assumed the guardianship of the morals of the little Christian communities were compelled to employ the strictest measures to prevent their charges from breathing the moral pestilence which circulated without check in the places of public amusement; most of all must they insist that every reminder of these corruptions, be it an otherwise innocent harp or flute, should be excluded from the common acts of religion."

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### WHEN JESUS CAME TO OUR TOWN

When Jesus came to Golgotha  
They hanged Him on a tree;  
They drove great nails through hands and feet  
And made a Calvary.  
They crowned Him with a crown of thorns,  
Red were His wounds and deep,  
For those were crude and cruel days  
And human flesh was cheap.

When Jesus came to our town  
They simply passed Him by;  
They never hurt a hair on Him,  
They only let Him die.  
For men had grown more tender,  
And they would not give Him pain,  
They only passed on down the street  
And left Him...in the rain.

Still Jesus cried, "Forgive them, for  
They know not what they do,"  
And still it rained the winter rain  
That drenched Him through and through.  
The crowds went home and left the streets  
Without a soul to see,  
And Jesus crouched against the wall...  
And cried for Calvary.

By G. A. STUDDERT-KENNEDY

## EDITORIAL COMMENTS . . .

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(Romans 8:35-39). Paul teaches in I Corinthians 3:21-23 that all things are the servants of Christians. Notice: "For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are your's; and ye are Christ's; and Christ is God's." All of these things can serve to glorify God in us and accomplish our eternal well-being. The dark clouds that gather in life should be but of passing concern. The reality of God in our lives, and our new outlook on things, should so insolate us that we can face life's problems and come away the master of them (even though some of them may not be "solved" in the accepted sense. With the Master we have become the master in getting a spiritual blessing from our problems).

With such an attitude the Christian is flexible, and can persevere and be optimistic in the most difficult places. Defeat is almost impossible (Sin is the only thing he recognizes as defeat in his life). He is like the rubber ball that bounces—his supposed bad fortune only serves to make him bounce to higher altitudes and attainments in the Lord. In view of men being Christians, James wrote, "Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away" (James 1:9, 10). (Any circumstance in life is an occasion for thanking the Lord, Eph. 5:20, and rejoicing—"good" or "bad"). Paul, writing from a Roman prison, could say, "Rejoice in the Lord alway: and again I say, Rejoice" (Philippians 4:4—perhaps verses 6 and 7 which follow give the key to the spiritual power that made it possible to rejoice in prison). Then he said, "I know both how to be abased, and I know how to abound: every where and in all things I am instructed to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (4:12, 13). James also wrote, "My brethren, count it all joy when ye fall into divers temptations (NOTE: various kinds of trials and tribulations); knowing this, that the trying of your faith worketh patience" (James 1:2, 3). Then he tells them to get the full spiritual blessing from their trials in the development of patience. If they can't see the lesson or get the blessing, he tells them to pray for wisdom to see it. Peter compares the Christian's trials to refinement of precious metal: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto the praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:7). Paul wrote, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). The early Christians rejoiced that they were able to suffer shame for Jesus (Acts 5:41; Matthew 5:10-12). Even facing death was not something to be dreaded and despised (Philippians 1:21-23). There could be nothing more exciting, nor a greater climax, than seeing the Lord himself.

Beloved, we walk by faith and not by sight (II Cor. 5:7). May we have and exercise this living faith and hope which will keep us optimistic and alive as long as we live—even in bad situations! Our ordered lives are in the hands of God. Praise His Name! □

## Extrascriptural Evidence of...

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From the above authorities (and many others could be cited to the same effect), we are able to understand why some early church leaders objected to the use of instrumental music. Because they so deplored the wicked practices of pagan rituals which used instruments, they forbade them as being unfit for Christians to use in the accompaniment of "psalms, hymns, and spiritual songs." Notice it was not because of their understanding of the New Testament Scriptures that they so vehemently denounced instruments but because of their ASSOCIATION with repulsive heathen practices. Others opposed instrumental music in the churches due to the bad use made of instruments themselves, such as instrumental music being played during drunken orgies which included all kinds of sensual, immoral activities. And because instruments were employed to attract and allure animals for the kill during hunting expeditions, some church leaders objected to them. Here again we see that it was not for the reason that God's Word condemned their use. Then because the battles of war were entered at the shrill blasts of musical instruments and slaughter and bloodshed followed, these men opposed them. Because the theatrical performances of the stage in that day were so vile and licentious and were accompanied by instrumental music, early church writers strictly charged Christians not even to know what musical instruments were or what they were used for. From this it is clear that they opposed instrumental music from an altogether improper motive. A thing is not wrong just because it is used wrongly by certain people or in certain activities. Money isn't wrong because it is used in gambling. Horseback riding isn't wrong because it may be associated with the race track. Automobiles aren't wrong because bandits use them as "get-away" transportation. Cameras and projectors aren't wrong just because they are used to produce the sinful scenes of Hollywood movies. So neither is instrumental music in church singing wrong simply because of the bad association that instru-

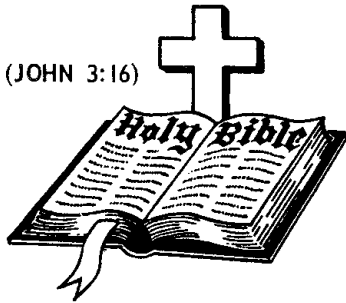
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The Alcoholic's Shepherd

Alcohol is my shepherd, I shall want forever.  
He makes me lie down in barren pastures, he leads me beside rough waters, he destroys my soul.  
He leads me in the paths of wrongness, for his name's sake.  
Even though I walk through the valley of illness and death, I will fear all good; for thou art with me; thy compulsion and obsession, they torment me.  
Thou preparest an empty table before me in the presence of abundance.  
Thou anointest my head with pain, my misery overflows.  
Surely, hate and resentment shall follow me all the days of my living death; and I shall dwell in the house of the forgotten forever, unless I can find a different shepherd.

- Selected -



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Extrascriptural Evidence of...  
(Continued from Last Page)

ments may have with certain activities. While those early church leaders were sincere and well meaning, their opposition to instrumental church music cannot be considered a proper basis on which to oppose it today.

Through the years these two arguments (instrumental music is wrong because it was an "addition" many years after apostolic times, and instrumental music is wrong because the early church leaders condemned it) have been used repeatedly to "prove" that we should not use instruments today to accompany church singing. Certainly other arguments are always presented as well, but these two have done their share of "convincing" people. We bring them up now in order to acquaint Christians with such additional information that may help them see the fallacy of these two lines of argument so often used.    ☐

ANSWERS TO "KNOW-YOUR-BIBLE"  
BIBLE QUIZ

1. Judges 9;
2. Proverbs 6:16-19;
3. Deut. 13:1-5; Isaiah 8:19, 20;
4. 1 Cor. 14:37;
5. John 8:1-11;
6. Matthew 16:13-19;
7. Luke 23:34, 43, 46;
8. John 19:26-30;
9. Matthew 27:46;
10. Acts 14:8-18;
11. Acts 19:23-28;
12. Hebrews 5:5-10.

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