

The Sword AND Staff

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

•

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

An Urgent Message for Everyone: **REPENT**

By KENNETH L. STREVER

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IT SEEMS EVIDENT to this writer that one of, if not the oldest sermon themes has been the warning to repent. Enoch, the seventh from Adam, foretold the second coming of Christ and the judgment; but why would God inspire this early preacher to warn of something in the future even in our own times, if not to move them to repentance?

Noah, the "preacher of righteousness" (II Peter 2:5), doubtless called for repentance in conjunction with his warning of the flood. We learn from I Peter 3:19, 20 that Christ was speaking through Noah (one of two possible explanations of these verses—Editor) to that disobedient and immoral generation. When John, the forerunner of Christ, began to preach, it was a plea for repentance. Jesus himself issued the same plea from the first of his preaching, and he sent the twelve and the seventy forth to preach the same message. Paul told the Athenians that God "commands all men everywhere to repent" Acts 17:30. Peter, by inspiration warning of the second coming of Christ and the destruction of this earth, advised us that God is "not willing that any should perish, but that all should come to repentance" (II Peter 3:9).

In the face of the fact that men of God in every age have called for repentance, and that the Scriptures abound with warnings to repent, this message is still not being heeded by many! Individuals are being accepted into church membership without repentance; they are confessing faith in Christ and being immersed without repentance; they are joining in the prayers and singing and the Lord's supper without repentance; they are teaching classes, preaching sermons and "winning others" without repentance. Does this seem like a harsh, pessimistic in-

dictment? If so, consider this: Is anyone CONTINUING in a sinful habit, practice or attitude (having learned it was wrong)? Then that one has not repented. Do you continue in lustful, immoral thoughts or deeds? Then you have not repented. Do you continue in hatred, ill-will, malice, envy, jealousy, strife, quarreling, back-biting, bitterness, unkindness, covetousness, etc., etc.? Then you have not repented!

Now, before you dismiss this as the overworked ranting of some radical, it would be well if we took a careful look at repentance and learned just what it is and what is involved in it.

THAYER'S Greek Lexicon defines the Greek word "metanoeo" thusly: "to change one's mind, i. e. to repent (to feel sorry that one has done this or that— — — used of those who, conscious of their sins and with manifest tokens of sorrow, are intent on obtaining God's pardon; — — — to change one's mind for the better, heartily to amend with abhorrence of one's past sins."

In conjunction with this definition we can find a rather clear picture of repentance in Psalms 51 and II Corinthians 7:8-11. Although these events were separated by many years, we can clearly see the same basic formula involved in each; it progresses as follows:

1. *A realization of guilt.* In David's case this came when the man of God said, "You are the man" (II Sam. 12:7). In the case of the Corinthians it came when they read Paul's first epistle with its stinging rebuke (cf. II Cor. 7:8, 9). In our case it may come during the preaching of God's Word. This is why evangelists are to "reprove, rebuke, exhort": so the listeners can see themselves as God sees them and feel the urgency of being in harmony with the will of God. This realization of guilt may come during private study; "For the Word of

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Proverbs of Today

Unspoken action is more powerful in convincing another than unperformed talk.

"Not the suffering, but the cause for which one suffers, makes him a martyr."

Many times those who are supposed to be leading the church are following the crowd.

"Credulity is believing without evidence; faith is believing on evidence."

We must never preach our doubts or question marks, but that which we assuredly know to be the truth, for this alone will save and edify.

"Never trust a man with the Lord's business who will not mind his own."

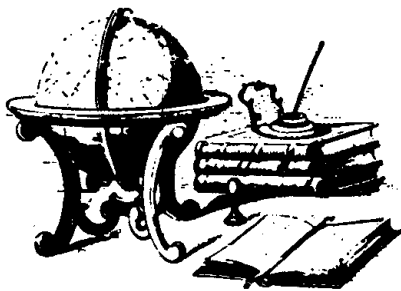
Christians will be forever becoming ensnared unless they fully realize they are living in a non-Christian society.

"The excesses of our youth are drafts drawn upon our old age, payable with interest, about thirty or forty years after date."

In our day perhaps we need to ask the question: Is the church house the eatinghouse or the meetinghouse?

"Iron rusts from disuse, stagnant water loses its purity, and in cold weather becomes frozen; even so does inaction sap the vigors of the mind."

You must have sin blotted out of your life, or your name will be blotted out of the Lamb's book of life.



EDITORIAL

COMMENTS...

DIVESTING AND RETURNING

THE CHURCH of the first century, as established by Christ through his apostles, was not a denomination—but simply and purely the church and spiritual body of Christ. On this most all will agree. But on the necessity of returning to that status, and on the means of returning to it, few will agree. Divesting ourselves of denominationalism does not come easy. But, if we really want to be acceptable with the Lord, it is a necessity (John 17:20-22; Romans 16:17; I Corinthians 1:10-13; 3:1-4, 17; Ephesians 4:1-6; Galatians 1:6-8). Let us stop trying to justify our denominational organizations and traditions not found in the New Testament. God does not give us the right to believe one thing and our neighbors to believe another. In that Great Day all of us are going to be judged by the same Book, and we know what that Book is. We have no authority from God to invite anyone to join any denomination. In fact, when we truly obey God, we are made one, not a part of any or many denominations (Ephesians 2:16; Colossians 3:15; I Corinthians 12:13). Let us search out the old "landmarks." Let us humbly return to that one church which has already been established in the first century. There is much divesting and returning that needs to be done. AMEN?! □

NEW SUBSCRIPTION RATES

SINCE THE revival of THE SWORD AND STAFF in 1967, the price of paper and printing supplies has gone up many times (and especially within the past year). Because of this, we deem it necessary that the following subscription rate schedule go into effect immediately: **Introductory subscription:** \$1.00; **Regular subscription:** \$2.00; **Bulk subscription (bundle):** .80¢ per copy a year.



AN URGENT MESSAGE FOR EVERYONE: REPENT

(Continued from Page 1)

God is living and active, sharper than any two edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart" Hebrews 4:12. This realization may come through exhortation by a friend, "But exhort one another every day, as long as it is called today, that none of you may be hardened by the deceitfulness of sin" Hebrews 3:13. While it is true that exhortation primarily carries the idea of "encouragement," yet this can set us to thinking about our failings and the need for change.

2. An acknowledgment of guilt:

"For I acknowledge my transgressions; and my sin is ever before me. Against thee and thee only have I sinned" Psalms 51:3,4.

"I have sinned" II Sam. 12:13-

Not a bitter acknowledgment like this, "O. K., so I did a no-no; so what," or an indifferent statement like, "IF I have done anything wrong, I want everyone to know I am sorry"; but an admission accompanied by, yea rather, prompted by a deep sense of grief, remorse, sorrow.

"For godly grief produces a repentance that leads to salvation and brings no regret" II Cor. 7:10.

Without this grief there can be no genuine repentance. We do not just mean buckets of tears. Some can apparently produce tears on demand without really feeling grief; while another may truly be experiencing a broken and contrite spirit without a great outward display. It seems to be increasingly difficult to bring people to a sense of genuine remorse or grief. Could it be that we have steered so far from emotionalism that our appeal is now one only of cold intellectualism? We do not wish to be guilty of high pressure tactics or an overplay on emotions. We have seen this done in youth camps only to see young people admit later that they really didn't know what they were doing. Yet at the same time many young people have been very sincere in their youth camp decision and we would not wish to stifle their zeal. Let us realize that: (1) the emotion of grief is very much involved in repentance; (2) young people are less reluctant to show sorrow than adults; (3) young people are more prone to cry just because someone else is crying. Therefore those counseling with them must be careful to distinguish between tears of sympathy and tears of guilt.

3. An acknowledgment of God's righteousness:

"— — —so that thou art justified in thy sentence and blameless in thy judgment" Psalms 51:4.

This means there will be no quibbling with God, or with his messenger. Here we notice the striking difference between King Saul and David. When Samuel cited Saul's transgression, Saul sought to debate the issue; to justify himself and put the blame on the people (I Sam. 15:13-23). David said in essence, "You are right, God. I am guilty."

So often, when God's standards of purity are proclaimed, people act like the preacher is trying to deprive them of all enjoyment, and turn their lives into a dreary, monotonous existence; not realizing that it is a manifestation of God's love, mercy and grace that He has seen fit to acquaint us with His standards that we need not live in violation of His Divine Will. In the hearts of God-fearing people there is a desire to harmonize with God's standards (cf. Rom. 1:28-2:11).

4. A desire to be forgiven:

"Purge me and I shall be clean, wash me and I shall be whiter than snow" Psalms 51:7.

"Create in me a clean heart, O God" verse 10.

"Restore unto me the joy of thy salvation" verse 12.

"For see what earnestness this godly grief has produced in you, what eagerness to clear yourselves, what indignation, what alarm, what longing, what zeal, what punishment — — —" II Cor. 7:11.

This is so easily seen in those on Pentecost who gladly received Peter's instructions to "Repent and be baptized — — —" and were baptized. Saul of Tarsus asked, "Lord, what will you have me to do?" And then he spent three days in deep grief with fasting and prayer, waiting to hear how to be forgiven. This same eagerness is seen in the other instances of conversion in the book of Acts.

5. A determination never to sin again:

"Renew a right spirit within me" Psalms 51:10.

A "right spirit" is one whose interest is in spiritual things, not carnal (Romans 8:5-7; Col. 3:1, 2). Paul shows in Romans 6 that continuing in sin is completely incongruous with newness of life.

It seems that this resolution to quit sin entirely is often lacking today. Many have come to think that they can be a "good Christian" and still continue in unholy conduct, speech and attitudes. So it is that congregations are filled with worldliness of every form.

This is not to imply that a person must be fully informed concerning every form of evil that exists before he can be baptized; but there must be a determination to abstain from every form of evil that exists, and it is this determination that is grievously lacking today.

6. A determination to be used of God in the future:

"Then will I teach transgressors thy ways and sinners will be converted unto thee" Psalms 51:13.

"— — —my tongue shall sing aloud of thy righteousness — — —my lips shall shew forth thy praise" Psalms 51:14, 15.

"Neither yield your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead and your members as instruments of righteousness unto God" Romans 6:12.

This, of course, results in an entire change in the course of a person's life; a change in interests, motives, goals, attitudes and even mannerisms. We become conscious of the ways in which Satan would use our members to promote evil; we learn how to be used of God. We learn to abhor that which is evil and cleave to that which is good (Romans 12:9). This gives new impetus, new meaning to your life. In the conversions in Acts, baptism was the immediate outgrowth of repentance: they desired to bury the old man of sin and rise to walk in newness of life immediately.

This determination involves a continual submission to the will of God (Psalms 51:16, 17). The Christian lives with deep awareness of his need to be fully informed concerning God's will for him. "Be not unwise but understanding what the will of the Lord is" Ephesians 5:17. He lives with a deep awareness of his own weakness and the need to be "strengthened with might by His Spirit in

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the inner man" Ephesians 3:16. He lives with an active conscience that has been purged from dead works to serve the living God (Heb. 9:14). He lives with a love for God that precludes a love for the world or the things of the world (I John 2:15-17). Truly his mind has been renewed (Rom. 12:2; Eph. 4:23), and this has automatically produced a transformation of life. The Greek word translated "transformed" in Romans 12:2 is the word from which we get the word "metamorphosis," describing the change that takes place inside the cocoon when a worm changes into a butterfly or moth. We can see what entered the cocoon and what emerged; but the process that produces the change is hidden from our eyes. So it is in conversion. We see the old man of sin enter the grave of baptism and we see the new babe emerge, but our human eyes cannot see the regeneration of that soul; the "energizing of God" (Col. 2:12) that transforms us from the carnal to the spiritual (Rom. 8:8, 9).

The New Testament abounds with verse after verse intended to show the change in manner of life that takes place at conversion (Eph. 4:17-5:12; Col. 3:1-17; I Peter 4:1-4). The prevailing absence of this change is indicative that many preachers are derelict in their duty to do the "work of the evangelist, make full proof of your ministry" II Timothy 4:5. The solemn warnings of God are being soft-pedaled: perhaps due to indifference, perhaps due to a love of numbers.

The Words of Jesus still apply, "Except you repent, you shall all likewise perish."

May the message of repentance again ring forth through this land and around the world. AMEN. □

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WOMEN NOT NEEDED IN THE CHURCH

1. Cruel women who persecute the preacher for preaching the truth like Herodias (Matthew 13:1-12).
2. Women who lie like Sapphira (Acts 5).
3. Women who look back like Lot's wife (Genesis 19:17-26).
4. Women who are instigators like Jezebel (I Kings 21).
5. Women who discourage their husbands like Job's wife (Job 2:9).
6. Women who tempt men to commit fornication like Potiphar's wife (Genesis 39).
7. Deceitful women like Deliah (Judges 16).
8. Quarrelsome women like Euodias and Syntyche (Philippians 4:2).

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THE MAN AND THE HORSES

A FARMER in North Carolina was driving two high-spirited horses into town. When he stopped in front of a store, the horses became excited. The farmer jumped in front of them and seized their reins.

Maddened by the noises, the horses dashed down the street and dragged their owner with them. On they rushed wild with frenzy until the farmer could no longer hold on to the reins and fell to the ground under the horses' feet.

When the people rushed to the dying man, someone asked, "Why did you sacrifice your life for your horses and wagon?"

He replied, "Go look in the wagon." They turned and there in the wagon was a little boy. The farmer had died for his boy.

Sometimes when we hear of Christ dying on the Cross, we ask, "Why did He have to die on the Cross?" And He might say, "Look at My people in the world—lost in sin." Yes, Christ died for His people. He gave His life that sinners might have life. To those who don't believe in Christ Jesus as the only way to God, there awaits eternal death. You either trust Him wholly for eternal life, believing His Word, or you reap death and woe. —Selected.

He "was delivered for our offences, and was raised again for our justification" (Romans 4:25).

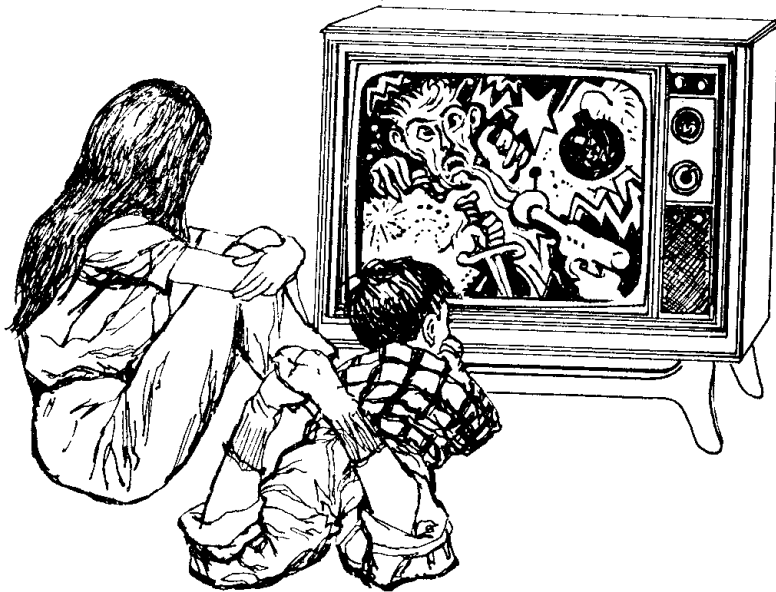
BIBLE QUESTIONS

(Over the Book of Jude)

1. The writer of this epistle identifies himself as "Jude, the servant of Jesus Christ, and brother of James"—what two men in the Scriptures meet these qualifications, possibly making one of them the author?
2. Part of the content of the epistle of Jude is similar to part of what other New Testament epistle?
3. What was Jude going to write about before the situation made him change his mind? (1) The common Salvation; (2) Faith and works; (3) The second coming of Christ.
4. What verse is a good verse to remember as the "key" to the epistle?
5. Describe the false teachers of whom Jude writes and warns?
6. From the epistle of Jude we conclude that it doesn't make any difference what we believe or how we live just so we are sincere. (1) True; (2) False.
7. What three illustrations of God's judgment from the past does Jude first give?
8. What incident concerning Moses does Jude reveal that is not found in the Old Testament Scriptures?
9. "Woe unto them! for they have gone in the way of _____, and ran greedily after the error of _____ for reward, and perished in the gainsaying of _____."
10. What does Jude tell about Enoch that we do not find in the Old Testament Scriptures? (1) He walked with God; (2) He was translated, and did not see death; (3) He prophesied of the Lord coming to execute judgment upon the wicked.
11. "But, beloved, remember ye the words which were spoken before of the _____ of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts."
12. "But ye, beloved, _____ yourselves on your most holy faith, _____ in the Holy Ghost, _____ in the love of God, _____ for the mercy of our Lord Jesus Christ unto eternal life."
13. Give the two approaches listed by Jude that we are to use in saving those overtaken by sin and false teaching.
14. What does "hating even the garment spotted by the flesh" mean to you?

(Answers found elsewhere in this issue)

"But...No, Thanks"



REACTIONS are varied when people become aware that I do not have a T.V. set in my home (and never have had).

Some manifest amazement and wonder. How could you raise a family without T.V.? How could you get along without it? Don't you think you cheated your children? Four of our five children have graduated from high school so far with no difficulty and some of them with honors. Three of them thus far have attended college and had no problems in getting good grades. Two of them are now happily married. All of them are faithful and active in the Lord's work. None have ever been in any trouble with school or civil authorities. None of them have lacked for friends. Because we had no T.V. to interfere, we did things together. We ate our meals together. We went places together. We read wholesome books. We played games together. We went to gospel services together. We attended school functions together. We communicated with each other. We sang together and prayed together. There never was a temptation to use the T.V. for a baby sitter.

Others react with envy. I have had people of the world tell me they thought I was wise for not having one and indicating they wished they didn't have one. Others have told

me how much they enjoyed it when their set was out of commission, and how they hadn't realized how much T.V. had interfered with family togetherness.

Some react with a defensive attitude, and this is especially true of church members. The mere informing them (just as a matter of fact) causes them to feel that I am condemning them for having one, and they immediately respond by telling how they "control" their set; or how their set was given to them and how much their children benefited from certain programs. Frequently they will remind me that preacher so and so has one so surely it must be all right.

Once in a while someone will react with sympathy and offer to give me one. I just kindly reply, "No, thanks; I don't want one."

I am quite sure that had I wanted one, I could have had one by now. They have been offered to me as gifts. There have been "good deals" on them, available with a "low down payment" and "small monthly payments."

As a matter of fact, I just don't want one. Sure, I have friends and loved ones who have them. Yes, I know of preachers who have them, but I don't have to answer for them. True, there are perhaps some good programs on T.V.

I don't want one because God tells me to abstain from the very appearance of evil (II Thessalonians 5:22). Just reading the news captions in the secular magazines would lead me to believe that television is a "form of evil." Note just a few: "TELEVISION—A WARPED MIRROR," "LET'S GET RID OF TELE-VIOLENCE," "TV—THE MOST VIOLENT SEASON," "WHY TV HABIT IS WORSE THAN DRUG ADDICTION," "TELEVISION VIOLENCE HIT BY NATIONAL COMMISSION," "TV DULLS CREATIVITY, ESPECIALLY IN CHILDREN, SAYS PSYCHIATRIST."

Philippians 4:8 reads, "Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is anything worthy of praise, let mind dwell on these things" (New American Standard Version). Could I really let my mind dwell on these things by feeding my mind with a steady diet of television? Mind pollution is a serious problem in our times, and much of the source is that "cesspool of iniquity," Hollywood, piping it's filth right into our homes.

God's Word tells me to "redeem the time" (Ephesians 5:16). I know my own weakness. I just don't feel that having a television would help me to make the most of my time.

—DALE A. WILLIAMSON
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ANSWERS TO BIBLE QUESTIONS

1. The apostle Jude, and Jude, the half-brother of the Lord; 2. II Peter chapter 2; 3. The common salvation; 4. Verse 3; 5. They were false in life and doctrine; 6. False; 7. Israel, the fallen angels, and Sodom and Gomorrah; 8. Michael the archangel and the devil disputing over the body of Moses; 9. Cain, Balaam, Core (Korah); 10. He prophesied of the Lord coming to execute judgment on the wicked; 11. Apostles; 12. Building up, praying, keep yourselves, looking; 13. Some save with compassion, others save with fear, pulling them out of the fire; 14. Not only hate sin, but even the very suggestion or appearance of evil.

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THE CALF PATH

One day, through the primeval wood,
A calf walked home, as good calves
should;

But made a trail all bent askew,
A crooked trail as all calves do.

Since then two hundred years have
fled,

And, I infer, the calf is dead.
But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell-wethers always do.

And from that day, o'er hill and
glade,
Through those old woods a path was
made;

And many men wound in and out,
And dodged, and turned, and bent
about

And uttered words of righteous wrath
Because 'twas such a crooked path.
But still they followed—do not
laugh—

The first migrations of that calf,
And through this winding woodway
stalked,
Because he wobbled when he walked.

The forest path became a lane,
That bent, and turned, and turned
again;

The crooked lane became a road,
Where many a poor horse with his
load

Toiled on beneath the burning sun.
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness
fleet,

The road became a village street;
And this, before men were aware,
A city's crowded thoroughfare;
And soon the central street was this
Of a renowned metropolis;
And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed the zigzag calf about;
And o'er the crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way,

And lost one hundred years a day;
For thus such reverence is lent
To well-established precedent.

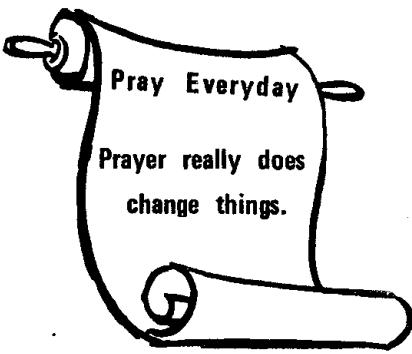
Ah! many things this tale might
teach—
But I am not ordained to preach.

A moral lesson this might teach,
Were I ordained and called to preach:
For men are prone to go it blind
Along the calf-paths of the mind,
And work away from sun to sun
To do what other men have done.
They follow in the beaten track
And out and in, and forth and back
And still their devious course pursue,
To keep the path that others do.

But how the wise old wood-gods
laugh,
Who saw the first primeval calf!

By Sam Walter Foss

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Beatitudes for Married Couples

BLESSED are the husband and wife who continue to be affectionate, considerate, and courteous long after the wedding bells have ceased ringing.

BLESSED are they who have a sense of humor and laugh together, for this will be a handy shock absorber in everyday problems.

BLESSED are the married couples who abstain from the use of alcoholic beverages.

BLESSED are they who love their mates more than any other person, who joyfully remain faithful to one another, and continue to build for their family.

BLESSED are they who attain parenthood, for children are a heritage of the Lord.

BLESSED are they who remember to thank God for their food and who take time daily to read the Bible and pray.

BLESSED are those mates who never speak loudly or disrespectfully to one another and who make their home a place "where seldom is heard a discouraging word."

BLESSED are the husband and wife who regularly worship and work together in the kingdom of their Lord and Savior Jesus Christ.

BLESSED are they who arrive at a satisfactory mature understanding concerning financial matters.

BLESSED are the husband and wife who humbly dedicate their lives and their home to Christ and who practice the teachings of Christ in the home.

—Adapted by Ella May Miller

READERS'

... Response

NORTH CAROLINA:

■ *"I want to thank The Sword and Staff for the wonderful teaching of God's Word. It's been a great help to me. I enjoy reading it over and over; learn more every time I read. I try to encourage all I can to take the paper."*

KANSAS:

■ *"You have a fine magazine. I like its Scriptural approach to questions, its sermons and its variety. It's my kind of magazine. God bless you!"*

PHILIPPINES:

■ *"Thanks again for your ministry in Christian literature."*

The Incomparable Christ

HE CAME from the bosom of the Father to the bosom of a woman.

He became the Son of man that we might become the sons of God.

He put on humanity that we might put on divinity.

He came from Heaven to earth that we might go from earth to Heaven.

He left the region where the rivers never freeze, winds never blow, frost never bites, flowers never fade; where there are no undertakers, no doctors are needed, because no one is ever sick; where graveyards never haunt, death never comes, and where no funerals are ever conducted.

He was born contrary to the laws of nature, was reared in obscurity, and lived in poverty; only once did he ever cross the boundaries of his own small country; he had no wealth or influence, training or education, and his parents knew nothing of the niceties of social tradition.

In infancy, he startled a king; in boyhood, puzzled the wise; in manhood, ruled the course of nature.

He healed the multitudes without medicine, and made no charge for his services. He never wrote a book, yet all the libraries of the world could not contain all the books that could be written about him.

He never wrote a song, and yet has provided the themes for more songs than all earthly writers combined.

He never founded a college, yet all the schools of earth have not had the students that sat at his feet.

He never practiced medicine, yet he has healed more broken hearts than the world has ever taken note of.

He never marshalled an army, never drafted a soldier, or fired a gun, yet no leader has ever had the volunteers, who, under his orders, made rebels stack arms and surrender to his command, never firing a shot.

He is the Star of astronomy, the Rock of geology, the Lamb and the Lion of zoology, the Harmonizer of all dischords, and the healer of all diseases.

Great men have come and gone; he lives on.

Herod could not kill him; Satan could not seduce him; death could not destroy him; and the grave could not hold him.

He laid aside his purple robe for a peasant's gown.

He was rich, but for our sakes became poor, that we might be rich.

How poor? Ask Mary! Ask the wise men!

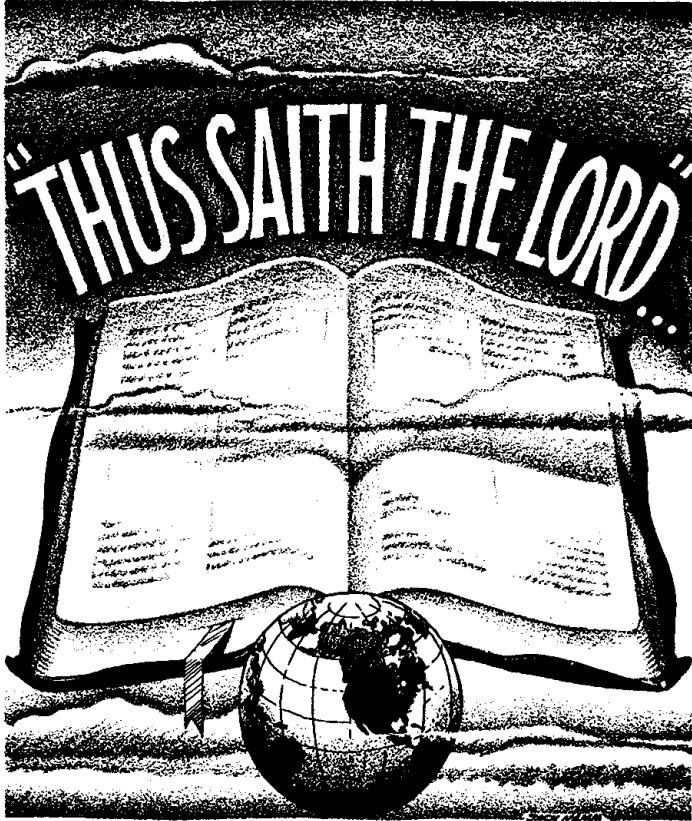
He slept in another's manger; he rode another's ass; he was buried in another's tomb.


All others have failed; he never.

The ever perfect one, the chief among ten thousand; the altogether lovely one.

—Author Unknown

WE CAN ILL-AFFORD NOT TO LISTEN



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Is It A Mark of Mediocrity to Read the Bible?

IN SOME CIRCLES of so-called higher learning it is considered a mark of inferior ability and attainments to read the Bible. Yet among the readers of the Bible, in all ages, have been some of the ablest leaders and most brilliant minds. Witness the following:

GEORGE WASHINGTON: It is impossible to rightly govern the world without God and the Bible...He is worse than an infidel who does not read the Bible and acknowledge his obligation to God.

JOHN ADAMS: The Bible is the best Book in the world.

THOMAS JEFFERSON: I have always said and always will say that the studious perusal of the Sacred Volume will make better citizens, better farmers, better husbands...The Bible makes the best people in the world.

JOHN QUINCY ADAMS: My custom is to read four or five chapters of the Bible every morning immediately after rising...It seems to me the most suitable manner of beginning the day...It is an invaluable and inexhaustible mine of knowledge and virtue.

ABRAHAM LINCOLN: I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance by faith, and you will live and die a better man.

THEODORE ROOSEVELT: To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible.

WOODROW WILSON: I have a very simple thing to ask of you. I ask every man and woman in this audience that from this day on they will realize that part of the destiny of America lies in their daily perusal of this great Book.

JOHN WESLEY: O give me that Book! At any price, give me that Book of God. Here is knowledge enough for me. Let me be a man of one Book.



SIR ISAAC NEWTON: I find more sure marks of authenticity in the Bible than in any profane history whatever.

WILLIAM PENN: The Scriptures a declaration of the mind and will of God...They ought also to be read believed, and fulfilled in our day. We accept them as the Words of God Himself.

WILLIAM WILBERFORCE: Let no religious book take its place. People do not read the Bible enough.

BENJAMIN FRANKLIN: Cultivate an acquaintance with and a firm belief in the Holy Scriptures. This is your certain interest.

DANIEL WEBSTER: From the time that, at my mother's feet or on my father's knee, I first learned to lisp the verses from the sacred writings, they have been my daily study and vigilant contemplation.

WILLIAM E. GLADSTONE: I have known ninety-five great men of the world in my time, and of these, eighty-seven were all followers of the Bible.

JOHN WANAMAKER: I cannot too greatly emphasize the importance and value of Bible study—more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than upon the

the eternal principles laid down by God Himself.

DOUGLAS MACARTHUR: Believe me, sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed.

HOW TO BE SAVED FROM SIN

1. Understand the desperate need of salvation from our sin! Isa. 59:1-2; Rom. 3:23; 6:23; John 8:24.
2. Hear the gospel message. Rom. 10:17; I Cor. 15:1-8.
3. Respond to this message. I Cor. 15:2; II Thess. 1:8.
4. Believe in Jesus as the Christ, the Son of God. Matt. 16:16-17; Mark 16:16; John 3:36; Heb. 11:6.
5. Turn from all sin; Repent! Luke 13:3-5; Acts 17:30-31; II Peter 3:9b; Acts 2:38.
6. Confess your faith in Jesus. Rom. 10:9-10; I Tim. 6:12; Matt. 10:32-33.
7. Be baptized for the forgiveness of sin. Acts 2:38; Mark 16:16; I Peter 3:21; Gal. 3:27; Rom. 6:3-4; Acts 22:16.
8. Be faithful to Jesus until death! I Cor. 15:58; II Peter 1:5-11; Rev. 2:10; II Cor. 5:15; Acts 2:42.

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