

The Sword AND Staff

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

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

FAITHFULNESS IN GIVING

• By JAMES E. GIBBONS
1535 Fairfield Drive, Mt. Airy, N. C. 27030



I. THE BLESSEDNESS IN GIVING.

In Acts 20:35 we find some words of Jesus not found in the "four gospels." Paul said to the Ephesian elders, "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*" This word "blessed" (Greek: *makarios*) means to be happy and fortunate. As the Amplified New Testament reads: "It is more blessed—makes one happier and more to be envied—to give than to receive."

In II Corinthians 9:7 it says that "God loveth a cheerful giver." This Greek word translated "cheerful" is the one from which we get our English word *hilarious*. That is an unusual way to describe giving, but God loves a hilarious giver!

Beloved, have you found such a joy in your giving, the kind of joy that makes you feel good and warm all over?

DOES the church where you attend have problems related to money, paying its bills? Do you find it hard to get into the spirit of giving and give as you know you should? If these are some of your problems, then keep an open mind and read on. This article may provide some thoughts that could prove to be very helpful.

The kind of joy that will lift you up spiritually for days? Many professed Christians have not found the blessedness that God wants them to experience in giving. When they give, it is grudgingly, and it is an experience similar to tearing the arm off of their body. But, as we have read, for the true Christian more happiness is to be found in giving than in receiving. It is the kind of happiness that should bring the envy and congratulations of others. It is a kind of happiness, a kind of blessedness, that will put a thrill in your heart and brighten your day. Have you found this blessedness yet? If not, you have a spiritual problem and are missing out on a primary joy in your religion.

The early Christians knew about this blessedness. God was very real and personal to them. Jesus was dear. They were very sensitive toward the needs of others. We find where they "sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:45). These verses, imparting the warmth of their experience, follow: "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people."

The Philippian Christians knew about the blessedness of the experience of giving. They had been joyful recipients of the good news, but Paul speaks of their "fellowship in the gospel (good news) from the first day until now" (Read Philippians 1:3-5). They had sent time and time again to support Paul in preaching the gospel (4:15-17). They knew the joy of giving that others might know the joy in hearing and receiving the good news of eternal life in Jesus. They rejoiced in the truth being spread!

But, Oh, the person who is selfish and self-centered

(Continued on Page 3)

THE SWORD AND STAFF

Post Office Box 147

Mount Airy, N. C. 27030 U. S. A.

SUBSCRIPTION RATES:

Introductory—\$1.00 for the first year; Regular—\$2.00 for renewals thereafter (a year); Bulk—.80¢ per copy a year when sent in bundles of at least five to one address. Other arrangements. Send a list of names and addresses, and they will be sent free samples for inspection.

THE SWORD AND STAFF is published bimonthly sponsored by the Locust Grove church, Iron Ridge Road, Galax, Virginia. James E. Gibbons is the editor. Second class postage paid at Galax, Virginia.

RENEW your subscription when it is due—no notice will be sent.

Proverbs of Today

If something is wrong, one minute is too long to hesitate in stopping doing it.

"If you must talk about others, please tell it to the Lord in prayer."

If every member were just like me, what kind of a church would the Lord's church be?

"We often call upon God to take away our trials when what He wants to do is give us grace to bear them."

Sound preaching must have more than sound to it.

"Looking ahead is a good way to keep from falling behind."

You will never go wrong doing right.

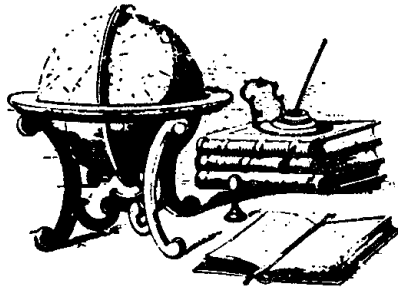
"Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish."

We must control and discipline our children until they are mature enough to control and discipline themselves.

"A song in the heart is better than a grand piano in the parlor."

To suggest that Christ is head over the many denominational bodies is to suggest an abnormal freak of nature which does not occur (one head with many individual bodies attached to it).

"The ships that come in while we sit and wait are mostly hardships."



EDITORIAL

COMMENTS...

EXPLANATIONS, PROBLEMS, AND NEEDS

IF YOU HAVE been wondering why you haven't received an issue of THE SWORD AND STAFF since September of 1974, the answer is simple. One has not been mailed. This past year has been fraught with problems in our publishing efforts. We have hesitated to mention them since our earnest desire is to (1) "preach the Word," and (2) "feed the flock" on the pages of this paper. We want the attention to be drawn to our blessed Lord and Saviour and not to ourselves. However, it is enough to say that our problems involve (1) TIME and (2) FINANCES (two problems that never seem to go away). What one person can do is limited when he has other pressing responsibilities.

There are, no doubt, solutions to our "time" and "finance" problems. Some have urged us to recruit help from among strong brethren who are like-minded about the things of the Lord. Certainly having another person, or family or two associated with us in printing, mailing, and badly needed personal evangelism would be tremendous, to say the least. If you should be interested (maybe God is speaking to you), please contact us (no experience necessary), and we will fill you in on the details of our situation. The Lord has blessed us with a print shop which needs to be constantly used in turning out badly needed material on neglected and vital subjects. We are in a great spiritual battle in the world today and time is running out.

The Post Office has informed us that our publication must come out with the regularity and frequency we have it set up to come out, or we lose our second class mailing permit. It is supposed to be mailed once a month. However, due to the above mentioned problems, we have not been able to do this. Therefore, for the present, we have decided to do this: get the paper set up to be mailed every two months, and increase the number of pages to twelve instead of eight. This will save us a little time and money, you will get about the same amount of reading material, and maybe we will be consistent in getting it out on time.

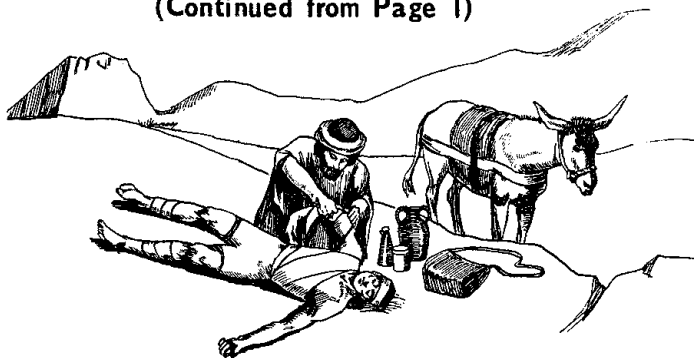
Also, because of our lack of time, we do not inform you as to when you should renew your subscription. Because we don't do this, many are neglectful in renewing, although they enjoy reading the paper. The so-called subscription is more of a formality—just a suggested sum to help us defray the expense of publication (which, along with everything else, seems especially to be increasing all the time). So, your co-operation in renewal would be a great boost. Okay?

We are sorry for delays. We are sorry that we have not been able to answer all correspondence. We believe you understand our situation. It is our sincere desire to glorify our Lord and his truth in the midst of a crooked and perverse generation. We believe the times are urgent in which we live, and that what we are doing by means of the printed page is greatly needed. Please pray for us. □

NOTE: The P.O. Department is getting really particular about everything. Now we must have your full address or they will return your paper to us undelivered, costing us 18¢. For example, if you live on a rural route, we must have the ROUTE and BOX NUMBER. □

Faithfulness in Giving

(Continued from Page 1)



is the most unhappy! Someone has said that a person all wrapped up in himself makes a mighty small package, and that is so true! True happiness is to be found in largeness of spirit, in reaching out to others—making others happy. Giving will truly produce this if our natures have been changed through Jesus. It really works.

Not only is there a spiritual blessedness to be found in giving, but perhaps, in a New Testament sense, there is a material blessedness too.

This was to a great extent the Old Testament philosophy. If the Israelites obeyed God, a land flowing with milk and honey would be theirs; also, material promises were connected with faithful giving too. Malachi 3:10 reads, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Proverbs 11:25 promises, "The liberal soul shall be made fat." This is strange imagery, but one that gets across the idea of material blessings.

Material blessings do not constitute our reason for serving God today in this New Testament age. If that is our motive we are way off base. James rebuked some because of their material motivation in prayer: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). Paul warned Timothy of some religious teachers who were materially motivated, "supposing that gain is godliness." He commanded Timothy to "withdraw" himself from such men, and then continued, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (I Timothy 6:5-8). This reference immediately brings Hebrews 13:5 and 6 to remembrance: "Let your conversation (manner of living) be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

This rather unusual news item appeared in the September 13, 1974, issue of the *Christianity Today* magazine. It reads: "Complaining he didn't receive the blessings, benefits, and rewards promised him by his church, a Miami electrical engineer is suing Allapattah Baptist Church in Miami for a refund of \$800 in donations. Hugh McNatt claims he tithed at the urging of Allapattah's pastor. Exactly what blessings he expected are between himself and the church, he told reporters." A follow-up report

in the next issue of the paper said that the suit had been dropped against the church. A San Antonio businessman who had read the news story, decided to repay in behalf of the church. It appears to us that someone along the way here had a basic misunderstanding of giving. As we have pointed out, material gain is not our motive in giving.

However, Jesus has made a promise in Matthew 6:33. Listen: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Jesus has not promised us riches, but if we truly put him first it seems that our basic necessities will be taken care of, i.e. "added." In the Matthew 6 context, this involves what we shall eat, drink, and wear. II Corinthians 9:6-10 seems to teach that if we give liberally God is able to increase what we have so that we can further be blessings to others. God has not promised us great riches, and this is not our motive in serving Him today, but perhaps there is a sense in which Psalms 37, verses 3 and 25 still hold true. We read, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (verse 3). Then this reassuring statement in verse 25: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Have you found the blessedness in giving of which we have been writing? Is it a real joy to you? It should be, and leaders of the church should plan the giving in such a way so the people can be identified with the situation to find it a real spiritual experience to give.

II. THE NECESSITY OF FIRST GIVING YOURSELF.

During part of Paul's ministry he was preoccupied with the needs of the poor saints back in the Jerusalem area. Many Gentile churches participated in benevolent help for these poor Jewish Christians. Among them were the churches in Macedonia. They really gave, as Paul testifies in II Corinthians 8:1-5. But what really stands out is verse 5: "And this they did, not as we had hoped, but first gave *their own selves to the Lord*, and unto us by the will of God." And that is a definite prerequisite to faithfulness in giving—you must first give yourself to the Lord.

Conversion to Jesus Christ is the giving of oneself in unconditional surrender. You sign a blank check and hand it over to God to fill in. Paul tells us that we are not our own; we have been bought with a price (I Corinthians 6:19, 20). The completeness of Paul's own surrender to Christ is brought out in Galatians 2:20. Listen: "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." This same kind of surrender is to be made by all in being a Christian, as we read in II Corinthians 5:15—"he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Such Scriptures as Romans 12:1, 2; I Corinthians 10:31; and Colossians 3:17 show the fullness of this surrender to Christ.

The First World War was brought to a conclusion with the surrender of Germany, but it was not an unconditional surrender. No foreign troops occupied the homeland of Germany. It wasn't long until Hitler was running roughshod over Europe, and Germany was in the forefront again. The nations were faced with World War II. The Allies

(Continued on Next Page)

FAITHFULNESS IN GIVING

(Continued from Last Page)

agreed that with the defeat of Germany this time there must be an unconditional surrender. Not only would the Germans have to lay down their arms, their country would have to be occupied by foreign troops. And that is the way it must be in our relationship to God. We are in hostility against Heaven because of our sins. God demands an unconditional surrender if this war is to come to an end. We must unconditionally give ourselves to Him, and Jesus must occupy our hearts.

If we do not first unconditionally give ourselves to God, we will begrudge giving, because the unconverted natural man is by nature basically selfish—and *all sin has its roots in selfishness*. When we have truly given ourselves unreservedly to the Lord, we will give freely, laying aside on the first day of the week as the Lord has prospered us. The church will have no money problems as far as we are concerned.

But, you know, it is really disturbing when you see these so-called churches going around begging the public for money; selling pies, cakes, candy or anything else they or the Ladies' Aid can imagine to raise money to pay the church's bills. When we see that, every time I think: SHAME! SHAME! These people have not been converted; they have not first given themselves to the Lord. They are making religion look cheap in the eyes of the world. Someone has a basic misunderstanding when they think it's all right to somehow get the world to pay the bills of the church. Giving is an act of worship just like the Lord's supper (Acts 20:7; I Corinthians 16:2). Would we solicit the unconverted people of the world to partake of the Lord's supper? Certainly not! Again: SHAME! SHAME!

Yes, we must first give ourselves to God, and this giving is in response to God's giving.

God loves, and God gives. In fact, John says that God is love. John 3:16 tells us that God so loved the world that He gave. John 15:13 tells us that a man has no greater love than to give his life for his friends. Love is the opposite of selfishness—it is outward, reaching out, and expresses itself in giving.

We respond to God's love with love, and we give (first giving ourselves). It was John who said, "We love him because he first loved us" (I John 4:19). Since *the essence of sin is selfishness, conversion from sin must mean a conversion to LOVE*. The Holy Spirit and love are principle factors in the new birth. The new birth brings us into the experience of love as Peter wrote, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Peter 1:22, 23). The love of God is shed abroad in our hearts by the Holy Spirit which God has given us (Romans 5:5), and love is the chief fruit of the Holy Spirit (Galatians 5:22). John says that we know we have passed from death unto life because of our genuine love of the brethren (I John 3:14), but this love, of necessity, must be expressed in unselfish giving. This fact he brings out in the verses that follow: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth" (3:17, 18).

We have entered into a marvelous relationship with the ONE who gave his all, and we should respond accordingly. Jesus gave his sinless life upon the cross, even his last drop of life's blood, to wash away our sins. Thereby he has given us salvation, which we do not deserve; hence, grace, a gift of unmerited favor. We had sinned and hopelessly and miserably fallen short; there is none righteous, no not one (Romans 3:10). But now the righteousness of Christ has been given to be counted as our righteousness (II Corinthians 5:21). We have been baptized into such a ONE in response to his love. We have freely received, and we are to freely give. We are Christians, Christ-like.

Oh, my beloved, we must first give ourselves to him. We love him because he first loved us, and loving is heartfelt giving. That is what the Christian life is all about, being Christ-like, giving, and not just one isolated act of worship on Sunday morning, but a crowning act of a week of selfless giving in everyday Christian living. Love is the fire the Lord has lit—don't let it go out!

III. SOME DETERMINING FACTORS OF FAITHFULNESS IN GIVING.

Faithfulness in giving, as we have said, is determined by whether you have first given yourself to the Lord. We are to present our "bodies a living sacrifice, holy, ac-
(Continued on Next Page)

Are You Treating God Like A Dog?

I LIVED on a farm when I was just a boy, and we had a dog and about all the food he got was the left-overs. We never served our dog first, but we would eat all that we wanted for ourselves then my mother would collect the scraps for me to give to the dog. I suppose that most people would say that this was enough for a dog. But in this article we are not pleading for a dog.

I have friends that I just think the world of, but they treat our Lord just about like we treated our dog. If He ever gets anything from them it is only scraps. Some days and even weeks they want all their time and money for self and give the Lord nothing. They might on occasion pitch Him some scraps or let Him lick the left-overs. Shame! How can we stand such actions? Our Lord is NOT a dog! He deserves more than the left-overs. He deserves the best!

Some of these friends will attend worship if they don't have company or no picnicking planned or some other place to go. If it's not too hot or too cold then they might have some left-over time for God!

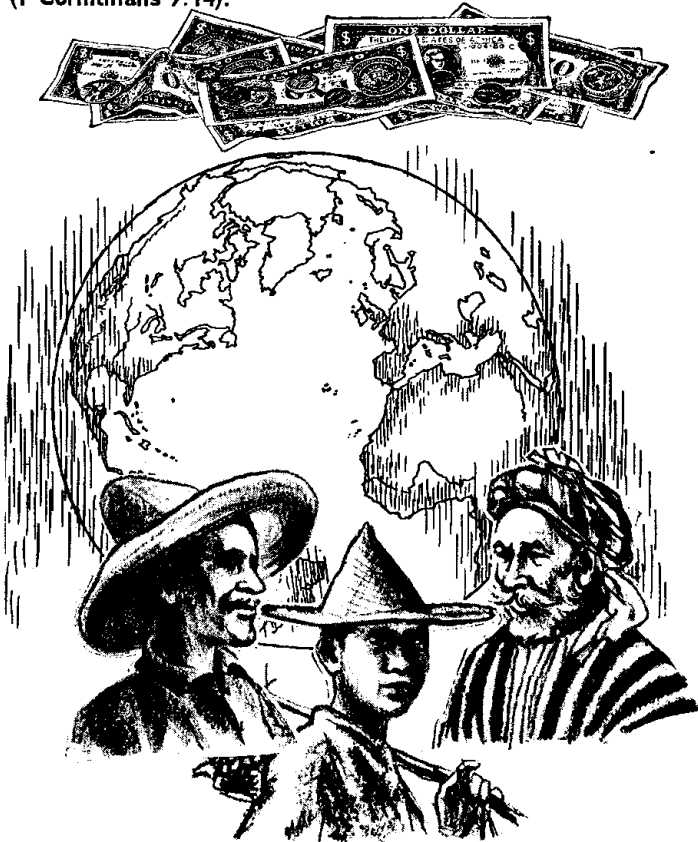
Sometimes these friends of mine use their money to pay all their bills, add to their savings, provide for all sorts of recreation for the family, and then if anything is left, their "Lord" gets a little.

The Bible is plain in teaching that the Lord comes first! Matthew 6:33. He will not stand for being second, third, or fourth in our lives. The Lord didn't just toss us scraps when he provided for our salvation. He gave the very best that He had! His Son! This Son shed His blood and gave His life so that we could have salvation. So who do we think we are to give God LEFT-OVERS?! Surely we can treat God better than we would treat a dog!

—Selected

★ ★ ★ ★ ★ ★ ★

"GO YE into all the world, and preach the gospel to every creature" (Mark 16:15). "And how shall they preach, except they be sent" (Romans 10:15). "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Corinthians 9:14).



FAITHFULNESS IN GIVING

(Continued from Last Page)

ceptable unto God, which is your reasonable service" (Romans 12:1). Giving our all is an act of worship—so means the word "service" here. If we have not first given ourselves, we will not give. And if we should give without giving ourselves, the giving is meaningless—"the gift without the giver is bare." (Hence, it is improper to solicit money for the church from non-Christians). You cannot be faithful in giving if you are not in the faith.

Faithfulness in giving is determined by the proper motive in giving. It is possible for you to give much and still not be faithful in giving. Notice: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing" (I Corinthians 13:3). The scribes and Pharisees tithed, even gave above the tithe, alms, and still were unfaithful in giving. Jesus said that our righteousness must exceed their righteousness or we would never enter the kingdom of heaven (Matthew 5:20). They were not faithful in giving because they had the wrong motive in giving. Read Matthew 6:1-4. They gave to be seen of men, and Jesus said, "Verily I say unto you, They have their reward." They got their reward, the praise of men, and had none from God for what they were doing.

Faithfulness in giving is determined by how much you give (per centage of your income). Paul instructed the Corinthians: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him..."

(I Corinthians 16:2). We are to give as God has prospered us. If you make a whole lot, then give a whole lot. If you make a little, give a little.

Whether you look at tithing (giving 10 percent of your income) as a principle or a matter of principle, 10 percent is the least we can give. Some see a principle in Abraham paying tithes to Melchisedec as recorded in Genesis 14:18-20 (Hebrews 7). It is argued that tithing was a principle in existence before the Law of Moses was ever given, so it could not have been taken away on the cross. Thus, we still should give the tithe. Others reason that tithing is a matter of principle. If the Jews under the Law gave a tithe, and we are under grace today, it is a disgrace to give less than a tithe. The fulness of redemption should mean as much and more to us than the shadow of the Law. Jesus gave his all, and the cross becomes the Christian's standard of giving. In fact, the early Christians were so overwhelmed by what Jesus had done for them that they sold their houses and land and brought the money to be used in God's work. So then, regardless how you look at it, 10 percent is the least we can give in good conscience before God.

Faithfulness in giving is determined by how much you have left over after you give. What happened in Mark 12:41-44 has come down through the years as a memorial to to this poor woman. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Although what this poor widow gave was small, it was great compared to what the rich had given in relation to what was left over after the giving. There are many people who need to give way above the 10 percent. They have more abundance of this world's goods.

Faithfulness in giving is determined by how you respond with your ability to your opportunities. The parable of the talents teaches us that we have responsibility in proportion to our abilities and opportunities (Matthew 25:14-30). Ability plus opportunity equals responsibility to the Christian. This is spiritual arithmetic. A prophet named Agabus came up from Jerusalem to Antioch and foretold of hard times that were in store down there." Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea" (Acts 11:29). These brethren were faithful in giving because they responded with their ability to a wonderful opportunity to be of help. James wrote, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). The verses that follow in chapter 5 could well be part of the context. They start out by saying, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Then he proceeds to tell of the rich men hoarding, not paying just and prompt wages, and their living presumptuous, self-indulgent lives. They were not responding to their opportunities with their abilities to do the right thing, and to them it was sin. This teaching is implied also in I John 3:17 and 18. Let us not be insensitive to crying needs when we have the ability to do something about them. Such is faithfulness in giving.

New Thought...



EVIDENCES OF CREATION The Age of the Earth

ONE OF the areas of scientific research which is particularly difficult for Christians to reconcile with the Genesis account of Creation is the old ages which some scientists assign to the earth. Few weeks pass without some newspaper or magazine account of the earth being formed billions of years ago. It was widely reported in the news media that the Apollo moon rocks were approximately 4.5 billion years old.

When confronted with these statements of an ancient earth, the Christian must either decide to re-examine how old the Bible seems to indicate the earth is (less than 10,000 years if the opening chapters of Genesis are literally interpreted) or make sure that science has overwhelming evidence that the earth indeed is billions of years old. Unfortunately, most Christians have chosen to compromise the Biblical position. Had they re-examined the scientific evidences they would have discovered many "clocks" which indicate the earth is quite young.

A knowledge and understanding of these young earth indicators is helpful information for the Christian who believes the historical and scientific accuracy of the Genesis account of Creation. Several of these clocks are presented in simple form below.

1. Scientific evidence indicates that short-term comets lose part of their mass with each revolution around the sun and eventually die. If the solar system were 100,000 years old there would be no short-term comets remaining. Their continued existence indicates an age of no more than 15,000 years.

2. Scientific data has shown that the energy of the earth's magnetic field has decreased 14% over the last 135 years. If this decay rate had been constant, in line with the usual uniformitarian assumptions held by evolutionists, the earth's magnetic energy just 28,000 years ago would have been one trillion times its present value. This amount of energy released in the earth would have been sufficient by now to vaporize the entire globe. From this it would appear that the age of the earth would not be greater than 10,000 to 20,000 years at the most. This obviously leaves no room for millions of years of evolution from "amoeba to man."

3. The rate of formation and decay of radioactive carbon should be the same after approximately 30,000 years. The scientifically verifiable observation that this is not

yet the case indicates that the atmosphere of the earth is not yet that old. Indeed, properly corrected carbon 14 ages should give maximum ages of only 10,000 years.

4. The radioactive process in which uranium decays into lead is often cited to give very old earth ages. Evolutionists do not indicate that this process involves the creation of helium as a by-product and that there is only enough helium in our atmosphere to indicate an age of less than 12,000 years. Some evolutionary scientists have tried to explain that the helium escapes from earth but the scientific data indicates just the opposite is happening; helium is constantly being introduced into our atmosphere by solar winds.

5. Evolutionists say the earth's oil deposits were formed over 25 million years ago. The fact that these deposits are still under great pressure, however, indicates they cannot have been formed more than 10,000 years ago.

6. If the earth were actually billions of years old we would expect to find vast deposits of sediments on the ocean bottom, and thick layers of meteoritic dust on both the earth and moon. Such expectations are not verified by scientific observations which indicate ages more in line with the Genesis account.

THERE ARE additional young earth clocks based on scientific findings which support Biblical revelation. These methods should show that true science has neither discredited the Bible nor shown that the earth is ancient. Evolutionary attempts which seek to repress these findings while promoting only their own assumption-laden methods are intellectually dishonest and have no rightful place in the scientific process.

—CREATION-SCIENCE RESEARCH CENTER
4250 Pacific Hwy., Suite 117
San Diego, Calif. 92110

★ ★ ★ ★ ★ ★ ★

DO YOU HAVE A REASON?

An atheist has a reason, but no hope for his reason; a hypocrite has a hope, but no reason for his hope; a Christian has a reason for his hope and a hope for his reason.

—Selected.

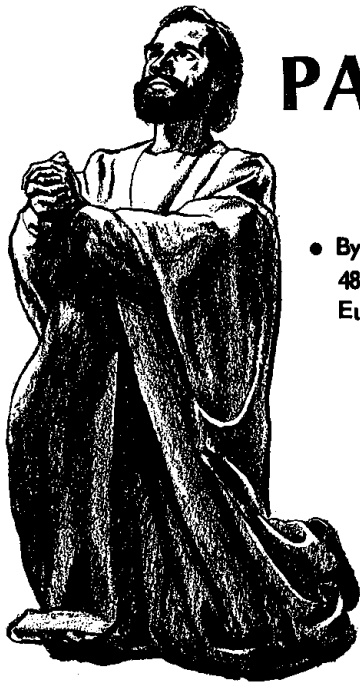
★ ★ ★ ★ ★ ★ ★

Treasure

MANY who love the Word of God have discovered Treasure much to their liking when they bought the bound volumes of back issues of *The Sword and Staff*. Therein is to be found variegated treasure of sound gospel sermons, Bible expositions, Bible questions, poetry, and just good spiritual reading. If you like this issue of *The Sword and Staff*, you will likewise be thrilled with the volumes in book form. Notice those available and place your order for good reading.

★ ★ ★ ★ ★ ★ ★





PAUL—A MODEL SERVANT

● By Victor Knowles
4886 W. Amazon Dr.
Eugene, Oregon 97405

Read Acts 20:17-38.

1. THE PRIVILEGE OF THE SERVANT: *"Serving the Lord"* (verse 19).

It is a privilege to serve the Lord! Many Christians seem to have lost this concept. They feel that it is a duty or an obligation to live for Christ. As a result, they lose the beautiful picture of real service and become merely serfs to the mandates of their religion. Paul, however, considered it to be a genuine privilege to serve God. This in spite of the "trials" (NASV) that accompanied his Christian service. Evening the plotting Jews did not deter him from his life of service.

2. THE HUMILITY OF THE SERVANT: *"with all humility of mind"* (verse 19).

If anyone had the "right" to be proud, it was the apostle Paul. A composite boxscore of Acts 22:3; Galatians 1:14 and Philippians 3:5, 6, reveal a thumbnail sketch of Paul's accomplishments prior to his conversion: (1) born a Jew in Tarsus; (2) circumcised the eighth day; of the stock of Israel, of the tribe of Benjamin; (3) taught by Gamaliel according to the strict law; (4) advanced in the Jew's religion beyond his equals; (5) a "Hebrew of the Hebrews;" as touching law, a Pharisee; (6) more zealous than any other Jew; (7) concerning righteousness in the law, blameless. Yet, he counted all this as but dung. Let this be a lesson to any leader who is high-minded in his ministry. This one of the greatest of all servants considered himself to be the least.

3. THE TENDERNESS OF THE SERVANT: *"with many tears"* (verse 19).

This is also mentioned in verse 31: "By the space of three years I ceased not to warn everyone night and day with tears." I fear for the servant whose cheeks have never been scalded by those hot, crystal rivers that coursed their way down the face of Paul. It takes tender servants to reach hardened sinners. Cold, unfeeling, machine-like precisionists may get the job done by brute force but they produce after their kind. No wonder the church is filled with robots having faces of flint and hearts of stone. It

takes a real man to weep! Paul could be as hard as iron against sin yet still display Christ-like tenderness when he wept over fellow Christians and churches. The saying, "have a heart," needs to be directed to a few brittle leaders.

4. THE BOLDNESS OF THE SERVANT: *"I kept back nothing that was profitable unto you"* (verse 20).

This thought is repeated in verse 27: "For I have not shunned to declare unto you all the counsel of God." This took honesty as well as boldness. Honesty to preach "the whole truth and nothing but the truth." Boldness to "tell it like it is." How often my spirit has sank as I listened to Billy Graham fearlessly turn his guns on some sins like few preachers do, but then conclude with a faith-alone appeal. On one hand there is unquestioned boldness but on the other hand there is a failure to declare the whole counsel of God (which definitely includes baptism for the remission of sins). Let us beware of the reverse! Don't knock Billy Graham's exclusion of baptism if you are not hitting sin. Going soft on repentance is wrong, too! Servants, if there are those in your class or congregation who need a certain lesson or message, don't hold it back. They need it (perhaps want it). You need to deliver it. Yes, it may hurt. It may sting. But the fires of hell will devour you both if you keep back teaching that is profitable!

5. THE METHOD OF THE SERVANT: *"have taught you publicly and from house to house"* (verse 20).

The 20-20 vision of the church is found in Acts 20:20. But, weirdly, some are studying the techniques of supposed great church builders (who aren't even a part of the New Testament church) and are forgetting all about the method employed by one of the greatest soul-winners of them all—Paul. He taught people publicly and privately. B. W. Johnson points out how that Paul's public teaching included "three months in the synagogue at Ephesus, two years in the school of Tyrannus, besides his teaching in the church assemblies." His public ministry also took him into the marketplaces and other outdoor discussion points. He also taught them in the quiet privacy of their homes. Paul's method was wonderfully efficient.

6. THE IMPARTIALITY OF THE SERVANT: *"testifying both to the Jews, and also to the Greeks"* (verse 21).

Though he was a Jew, Paul did not restrict or limit his message to them alone. He did have a great concern for them (Romans 10:1, 2). But this did not keep him from going to the Gentiles. In fact, he was divinely called to preach Christ to the Gentiles (Galatians 1:16). In studying the life of Paul you will find that in spite of these two important factors, Paul divided his time among both groups on a fairly equal basis. Today, however, we have fallen in the unfortunate practice too many times of channeling our evangelistic efforts to those of our race and social standing. Knowingly or unknowingly, middle-class caucasians receive the main thrust of our soul winning policies. James condemns this severely in drawing his

(Continued on Next Page)

PAUL—A MODEL SERVANT

(Continued from Last Page)

rich-poor parallel in James 5:1-9. Let us be more impartial in our dispensing the good news to every creature.

7. THE MESSAGE OF THE SERVANT: *"repentance toward God, and faith toward our Lord Jesus Christ" (verse 21).*

Some people have tried to fashion the apostle Paul into a preacher of justification by faith alone. Here, we see otherwise. Paul did preach faith (Romans 1:17), but he also preached repentance! And, believe it or not, baptism (Romans 6:4). Why should anyone isolate and elevate faith above everything else? I seriously question the motives of those who do so and champion a doctrine of convenience. Paul taught that men should repent (turn) toward God. Since all have sinned, all need to. God sent His Son that through Him (faith in Christ) we could be reconciled to our Creator. Servants, teach *both* repentance and faith.

8. THE FAITH OF THE SERVANT: *"I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there" (verse 22).*

Paul practiced what he preached—faith. Faith is the "conviction of things not seen." At this time, Paul did not know what awaited him in Jerusalem. Later, through the Spirit-directed disciples of Tyre and the Judean prophet Agabus, he would know (Acts 21:4, 11). Like Abraham, he "by faith... went out, not knowing whither he went" (Hebrews 11:8). As servants let us remember that we too are to "walk by faith, not by sight."

9. THE AFFLICTION OF THE SERVANT: *"bonds and afflictions abide me" (verse 23).*

Anyone who is truly serving the cause of Christ is going to be confronted with some form of persecution and affliction. Living for Jesus will incur the darts of the devil! Christian service is not all a bed of roses. Take the time to go down the long checklist of violence that Paul experienced in his lifetime (II Corinthians 11:23-28). You will find that service cannot be separated from suffering. There will be no crown if there is no cross.

10. THE STEADFASTNESS OF THE SERVANT: *"none of these things move me" (verse 24).*

What things? Bonds and afflictions (prison and hardships, NIV). Do you think that such would move you away from your present position of tutelage? Unless we have that rock-like faith of Paul, we shall be moved. Let us heed the words of Paul in I Corinthians 15:58, "Be ye steadfast, unmoveable, always abounding in the work of the Lord." This is the one area of immobility that God approves of.

11. THE UNSELFISHNESS OF THE SERVANT: *"neither count I my life dear unto myself" (verse 24).*

Ever since the days of restoration preacher "Raccoon" John Smith, a man who spent immense portions of his life away from home preaching and baptizing thousands, people have been lambasting those who have totally given themselves to the work of God. It is more than irksome to hear some Christians who are doing nothing or very little for God criticize leaders and laborers who are literally giving their lives for Christ's sake. They trot out their arguments of how we shouldn't abuse our bodies, even for the kingdom. Of course, there is no danger of them doing that! I know of brethren who are burning themselves out for God, and though I might not choose to serve God with

such extreme vigor, I would be the last to condemn them for it. I would rather see a worker "abuse" his body by long hours of study and teaching than I would see a well-rested, complacent church member reposing on his worthless theories. Jesus said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:25).

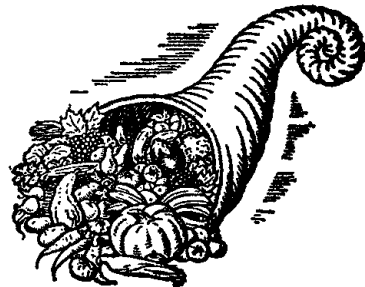
12. THE DETERMINEDNESS OF THE SERVANT: *"so that I might finish my course" (verse 24).*

What was the "obstacle course" that God had laid out for him? Testifying to the grace of God's gospel, he, like Jesus, had a work to do. Both of them were determined to complete their earthly tasks. Both of them did. Paul said, "I have finished my course" in II Timothy 4:7. Have you even started? Let those who have, be determined that they will finish what they set out to do. The crown of life is for those who are faithful unto death, not retirement!

13. THE JOY OF THE SERVANT: *"with joy" (verse 24).*

The servant's life should be filled with joy and happiness. Billy Sunday said, "If you have no joy in your religion, there's a leak in your Christianity somewhere." Paul could find occasion for rejoicing even during those times of bonds and affliction. For example, he was praying and singing praises to God at midnight when imprisoned at Phillipi. Rejoicing should not be relegated to the

THE TRIAL OF PROSPERITY



IF SATAN thought Job had not been tried before he began his devastating onslaughts against him, he was mistaken. Job had been tried by the greatest of all trials, PROSPERITY. We have heard statements like this: "He was faithful to the church before he made his money," or "He was faithful before he was elected to office," or "He was faithful before he became so famous and prominent." Prosperity is a trial to which many have succumbed. But the man of patience, Job, had been able to endure PROSPERITY before he was called upon to endure ADVERSITY.

Prosperity has the tendency to make man conceited and to cause him to pat himself on the back. It can make him self-sufficient and cause him to think he can get along all right without God. It gives him a feeling of independence. He begins to feel that God is not needed. It also has the tendency to make man hard and arrogant toward those who haven't succeeded. He begins to feel that all others could enjoy prosperity if they would apply themselves. He may even think that those who have not succeeded are either lazy or stupid. Sometimes the prosperous person becomes arrogant toward his best friends and even toward his own kin. The dangers of prosperity are legion.

—Ray. Kelcy

★ ★ ★ ★ ★ ★ ★

good times but the bad times as well. Peter said to "re-
joice that you participate in Christ's sufferings, so that
you may be overjoyed when his glory is revealed" (I Peter
4:13, NIV). Is serving Jesus a joy to you or pure drudgery?

14. THE SORROW OF THE SERVANT: "ye... shall see
my face no more" (verse 25).

In direct contrast with the joy of the servant, we find
sorrow. Again, the unselfishness of Paul is seen as the
sorrow was that *they* would not see him anymore. Every
concerned servant has experienced this. I have left churches,
either after several years of laboring or several
weeks in a revival meeting, weighed down with the saddening
knowledge that in all likelihood I would never see
some of these dear Christians again, on this earth. This
sorrow, of course, is offset by the knowledge that we
shall meet again on the day of the resurrection, but it
doesn't totally negate the sting. The extreme nature of
inconsolable sorrow is seen in verse 37 where they "wept
sore."

15. THE CONSCIENCE OF THE SERVANT: "I am pure
from the blood of all men" (verse 26).

Would that all servants of the Lord could say that! In
the first place, Paul had obtained a clear conscience by
being baptized. I Peter 3:21 says that baptism is the
answer of a good conscience toward God. Paul had been
immersed (Acts 9:18; 22:16; Romans 6:4). Secondly, he
had a clear conscience toward those to whom he had preached
because he had not kept anything from them that was
profitable for them to hear. He was pure from the blood of
all men because he had not failed to warn them of their
wicked ways. The prophet Ezekiel said that if we would
warn the wicked of their ways we would be cleared, but if
we failed to do so "his blood will I require at thy hand"
(Ezekiel 33:7-9). Thirdly, Paul had a good conscience
toward the Christians among whom he labored. In verses
33 and 34 he said, "I have coveted no man's silver, or
gold, or apparel. Ye, yourselves know, that these hands
have ministered unto my necessities, and to them that
were with me."

16. THE WARNING OF THE SERVANT: "take heed there-
fore unto yourselves and to all the flock" (verse 28).

This warning was given to the elders from the church
in Ephesus who had been called to Miletus (verse 17).
Initially, the elders were to take heed to themselves. Why?
Because "of your own selves shall men arise, speaking
perverse things, to draw away disciples after them" (verse
30). Second, they were to give heed unto the flock, or the
church. Why? Because Paul knew that after he had de-
parted "grievous wolves would enter in, not sparing the
flock" (verse 29). What a double-barreled warning! Let
the servants—especially the elders of the churches of
God—take heed to this today.

17. THE COMMAND OF THE SERVANT: "feed the church
of God" (verse 28).

Untold flocks are being invaded by wolves, raped by
psuedo-pastors, and starved by non-teaching elders! Elders
are to be "apt to teach" (I Timothy 3:2), but many con-
gregations are unscripturally "voting" into this high of-
fice inept men who are unqualified for such a position.
The command is to "feed the church" and they are the
ones in need of teaching. The command is to "feed" and
NOT fleece the flock! They are to oversee, not overlook.

18. THE COMMENDATION OF THE SERVANT: "I com-

mend you to God and to the word of his grace" (verse 32).

Servant, could you commend the flock where you are to
God? Or would you be embarrassed to do so because of
sinful and shameful conditions in the church? Paul's great
desire was to "preach, warning every man, and teaching
every man in all wisdom; that we may present every man
perfect in Christ Jesus" (Colossians 1:28). Do you com-
mend your listeners to the Word of God? There is a grow-
ing concern among many members of the Lord's church
that leaders are shelving God's Word for human opinions,
ideas and other time-consuming, non-scriptural "sermons."
It is a shame when "Fundamental" denominations become
known for their Bible preaching more than the Lord's
church.

19. THE REMINDER OF THE SERVANT: "remember the
words of the Lord Jesus" (verse 35).

What are these words? "It is more blessed to give than
to receive." High income but non-tithing church members
need to be reminded of these words! Per capita giving to
the ten largest denominations in 1972 was only \$103.33.
Hardly the "whole tithe" of Malachi 3:10. Servants should
also remember the words of Jesus in Matthew 23:23 where
he said you OUGHT to tithe.

20. THE PRAYER OF THE SERVANT: "he kneeled down
and prayed with them all" (verse 36).

No servant is going to be great without prayer. Prayer
was one of the strong points of this model servant. What
did he pray? Perhaps he prayed for his impending trip to
Jerusalem. Perhaps he prayed that he might remain stead-
fast; that the elders would feed the flock; that those he
would see no more would remain faithful to the Lord. What-
ever it was we can know it was a prayer of a righteous
man that availeth much.

21. THE INFLUENCE OF THE SERVANT: "and they all
wept sore, and fell on Paul's neck, and kissed him
(verse 37).

One is impressed with the impact that Paul must have
made on these Christian's lives. They weren't sighing
with relief that he was leaving, but crying with grief. What
kind of impression are you making with those among whom
you work? Would they celebrate your departure or would
they hate to see you leave?

22. THE FAREWELL OF THE SERVANT: "they accom-
panied him to the ship" (verse 38).

When a person has faithfully served God's people he
will be accompanied by those same people. However, men
are frail and fallible. And so it was that at Paul's first
defense no man stood with him, all forsook him. He prayed
that God would not hold it against them. But his Lord did
not desert him! Paul cried, "Notwithstanding the Lord
stood with me, and strengthened me... and the Lord shall
deliver me from every evil work, and will preserve me unto
his heavenly kingdom: to whom be glory for ever and ever.
Amen" (II Timothy 4:17, 18). If you are faithful in your
service to Christ, he will accompany you, even when oth-
ers fail you. □

★ ★ ★ ★ ★ ★ ★

PHILIPPINES:

■ "The ministers (here) that get The Sword and Staff en-
joy the fresh ideas and the N.T. studies presented in the
paper."

★ ★ ★ ★ ★ ★ ★

A PRAYER FOR THOSE WHO LIVE ALONE

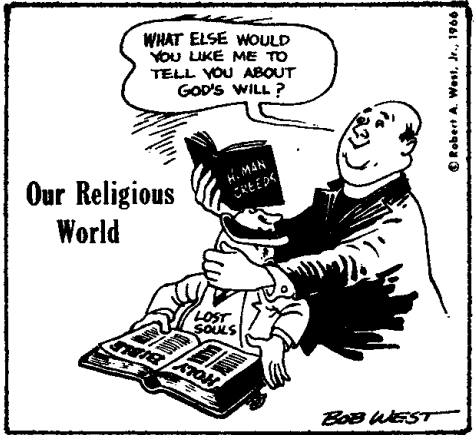
*I live alone, dear Lord, stay by my side
In all my daily needs be thou my guide.
Grant me good health, for that indeed, I pray,
To carry on my work from day to day.
Keep pure my mind, my thoughts, my every deed,
Let me be kind, unselfish in my neighbor's need.
Spare me from fire, from flood, malicious tongues,
From thieves, from fear, and evil ones.
If sickness or an accident befall,
Then humbly, Lord, I pray hear Thou my call.
And when I'm feeling low, or in despair,
Lift up my heart and help me in prayer.
I live alone, dear Lord, yet have no fear,
Because I feel your presence ever near. Amen.*

—ANONYMOUS

Christ is Lord!

Christ is the Lord of the smallest atom,
Christ is the Lord of outer space,
Christ is the Lord of the constellations,
Christ is the Lord of every place;
Of the farthest star,
Of the coffee bar,
Of the length of the Berlin Wall,
Of the village green,
Of the Asian scene,
Christ is the Lord of all.
Christ is the Lord of the human heartbeat,
Christ is the Lord of every breath,
Christ is the Lord of man's existence,
Christ is the Lord of life and death.
Christ is the Lord of our thoughts and feelings,
Christ is the Lord of all we plan,
Christ is the Lord of man's decision,
Christ is the Lord of total man.
In the local street where the people meet,
In the church or the nearby hall,
In the factory,
In the family,
Christ is the Lord of all.
Christ is the Lord of our love and courtship,
Christ is the Lord of man and wife,
Christ is the Lord of the things we care for,
Christ is the Lord of all our life.

—Redemption Tidings, quoting a prayer
from a youth club in Bristol, England



HOW ABOUT YOUR BILLFOLD?

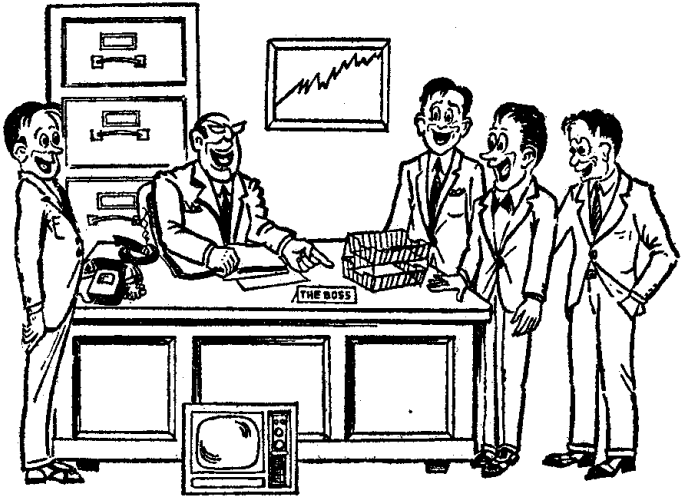
A STORY is told of a preacher baptizing a new convert in a creek. As he approached the preacher, the neophyte suddenly remembered something. "Just a minute," he said and ran back out of the water, "I forgot to give my billfold to my wife."

"Come on back here," shouted the preacher in a voice for all to hear, "I've already got too many unbaptized pocketbooks among you people."

—SELECTED

★ ★ ★ ★ ★ ★ ★ ★

THE DIRTY STORY



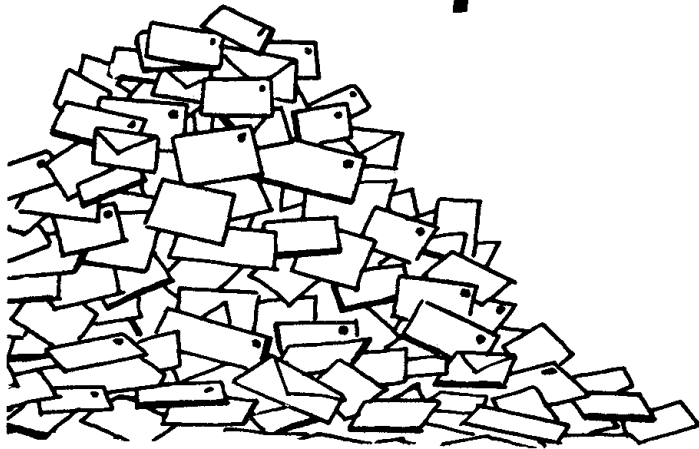
- It advertizes your own ignorance.
- It displays the lack of a sense of decency.
- It indicates the state of your inner character.
- It illustrates the sordidness of your mind.
- It typifies the meagerness of your resources of entertainment.
- It tells of the inadequacy of your means of expression.
- It reveals the depth of defilement you have already reached.
- It proves to your friends how greatly they may be disappointed in you.
- It stiltifies the testimony of those who have thought well of you.
- It soils the imagination of your hearers.
- It hangs vulgar pictures on the inner chamber of the imagination of others from which they cannot escape.
- It disgusts those of fine sensibilities who care for the clean and wholesome things of life.
- It nauseates those who love fun, but hate dirt.
- It repulses those who love righteousness and hate evil.
- It dishonors your parents, your children, your friends, your home, your business and your God.
- It proves nothing but your own unworthiness.
- It accomplishes nothing but your own undoing.
- It convinces others that you are a good one not to do business with.

—SELECTED

★ ★ ★ ★ ★ ★ ★ ★

READERS'

... Response



VIRGINIA:

■ "I want to compliment you on an article in your magazine recently entitled (Editorial Comments), 'An Independent Entity in Society—One Kingdom.' I haven't read an article anywhere recently that comes up to the truth of the statements you made in this article."

TENNESSEE:

■ "I want to commend the editor... for your love, and convictions, and your bravery to stand for the truth in this old sinful world. I have received many a good thought brought plain from the teaching of the Word of God you have so faithfully done. May God bless you all in the good work you are doing in teaching the Word of God in *The Sword and Staff*."

KENTUCKY:

■ "I so much enjoy the tract 'The Meaning of Suffering in the Life of a Christian.' Because we have many old folk in the Lord's Congregation here, I have given them this small booklet and many have appreciated it so much."

VERMONT:

■ "I thank you for the real positive effect your paper has in winning the lost, and your continued efforts through this method to serve the Master. I feel your paper had a great deal to do in bringing my folks to obeying the gospel... He (my father) has been a Lutheran all his life till now. They have received *The Sword and Staff* for a couple of years now and enjoy it."

PENNSYLVANIA:

■ "The enclosed check... is for renewal subscription... Can't begin to tell you how much we enjoy *The Sword and Staff*. Perhaps you could help me as to the following: What Bible School (S.S.) materials do you use? At present we get ours through Standard Publishing, but they are so denominationally bent that it's difficult to find N. T. teachings in it. Would like to hear of any help you could suggest."

(EDITOR'S COMMENT: It is good not to be tied to the "apron strings" of any publishing house lest they become our "denominational" publishing house. You are not the first ones who have made such a complaint to us. We take an independent stand aloof from all literature, and when we use it, it is our servant and we are not its slave. With

the little ones (in the past) we have found it helpful to use pictorial material in teaching. With the older and adult classes the Bible alone has been our textbook, sometimes making topical studies or individual books of the Bible. This means more exact study by the teachers to represent faithfully God's Word and make it alive, but the results will be beyond what any "cut and dried" (and many times "watered down" and denominational) literature can provide.)

MICHIGAN:

■ "Please renew my *Sword and Staff* paper. I don't know when I first started to get it. But sure don't want to be without it. It is the best Christian reading I have ever read. I can learn so many things I didn't know before."

INDIANA:

■ "I enjoy *The Sword and Staff* very much. After being Roman Catholic for almost 18 years and my husband being his entire life, it is so great to know and understand the truth. Your little paper has helped us and we are so thankful for it and for our Christian friends."

IOWA:

■ "Oh, I am so happy I have subscribed to your magazine *The Sword and Staff*. For no larger a magazine that you print, it really packs a punch. Keep up the good work."

CALIFORNIA:

■ "I have appreciated your printing efforts in the past and am glad to be back on the subscriber list. I would like to point out a dichotomy in the sample issue that you mailed to me (Vol. 12, No. 8 & 9, 1974). Brother Lane's message on Bible names for Bible things finds me in agreement. And the part titled, 'Bible Names for the Different Workers in the Church.' YET on page one the lead article is called, 'Attitudes of a Soul-Winner.' It doesn't seem to bother us that such modern terms (borrowed from the denominational world) are spoken of as though they were in Biblical origin—'Soul-Winner,' 'Personal Work,' 'Personal Evangelism,' etc. Where do you read of such expressions in the Bible? Why can't we call Bible things by Bible names? I do not have an answer but it seems grossly inconsistent with the idea of the work and ministry of the Lord's church to go beyond what is written! We read of churches using such expressions as 'Minister of Evangelism,' 'Minister of Education,' 'Senior Minister,' etc., all of which are foreign to the Bible. I am not being critical, but pointing out an inconsistency prevalent among us."

(EDITOR'S COMMENTS: Good to have you back on our mailing list. I find myself in agreement with what you say, about "Minister of Education," "Minister of Evangelism," etc. These expressions and positions, or offices, do not represent anything in the Bible. In fact, they usurp from the God-given offices of elders and evangelists. However, my mind is not able to follow your line of thinking on "soul-winner," "personal evangelism," etc. This is exactly what EVERY CHRISTIAN should be and should engage in. It does not misrepresent anything in the Bible. If we literally called all Bible things by Bible names or expressions, we would have to use the Greek language for the N.T. By calling "Bible things by Bible names" we mean the nearest faithful English representative word of the idea in the original language. If we are not soul-winners when we try to bring the lost to Jesus, what are we? If it is not personal evangelism when we personally take the good news to individuals, what is it?)

"LOVE ONE ANOTHER"

Vital Material

(PUT TO USE)



FOLLOWING is a listing of our own booklets, tracts, and other materials that are now available from us. Some of these things have a nominal charge and others are free. Also listed are the bound volumes of back issues of *The Sword and Staff*, which would make a valuable addition to your library and your Christian life. You may place your order, using the following price list.

- ☐ *The Subject of the Holy Spirit Made Simple*—25¢ each; 5 for \$1.00; or, 100 for \$18.00.
 - ☐ *The Meaning of Suffering in the Life of the Christian*—10¢ each; 100 for \$8.00.
 - ☐ *Objections to the Necessity of Baptism Answered*—8¢ each.
 - ☐ *Salvation and Church Membership Chart*—8¢ each; 15 for \$1.00.
 - ☐ *Martyrs in the Coliseum (Picture 11 x 17)*—20¢ each; 10 for \$1.50.
 - ☐ *Are Visions, Dreams and Religious Experiences Proof of Salvation?*—6¢ each.
 - ☐ *His Church is Marching On (Song on Sheet with glue on back to stick in back of your hymnbooks)*—5¢ each.
 - ☐ *The Letter That Was Never Answered*—5¢ each.
 - ☐ *The Origin of Religious Misunderstanding and False Teaching*—5¢ each; 100 for \$4.00.
 - ☐ *Once in Grace, Always in Grace?*—5¢ each; 100 for \$4.00.
 - ☐ *Every Sunday? (Concerns Scripturalness and need of weekly observance of Lord's supper)*—3¢ each.
 - ☐ *Lessons in Happiness from the Garden of Eden*—3¢ each.
 - ☐ *A Question About the Sabbath*—2¢ each.
- FREE**
- ☐ *Are You Sanctified?*
 - ☐ *I Saw Him Standing There (or The Old Gospel Preacher)*
 - ☐ *In Style With the World, But Out of Style With God*
 - ☐ *Dedication (Poem Plaque)*
 - ☐ *A New Day (Plaque)*
 - ☐ *Drinking (Leaflet with a punch about alcohol)*

BOUND VOLUMES OF SWORD AND STAFF

- ☐ 1967-68 bound volumes of *The Sword and Staff*—\$3.25.
- ☐ 1969-70 bound volumes of *The Sword and Staff*—\$3.25.
- ☐ 1971-72 bound volumes of *The Sword and Staff*—\$3.25.

Gentlemen:

I wish to take advantage of your special introductory subscription offer of only \$1.00 for the first year.

Name-----

Address-----

-----Zip Code-----

Also I would like to have the following bound volumes of back issues (Check if wanted and enclose the extra money).

- ☐ 1967-68 bound volumes of *The Sword and Staff* (one book)—\$3.25.
- ☐ 1969-70 bound volumes of *The Sword and Staff* (one book)—\$3.25.
- ☐ 1971-72 bound volumes of *The Sword and Staff* (one book)—\$3.25.

SING! AND THRILL TO THESE TRUTHS!

HIS CHURCH IS MARCHING ON
(Battle Hymn of the Republic)
James E. Gibbons William Steffe

1. My ears have heard the story of the Christ up-on the cross, How he
2. I have read it on the pages of the Ho-ly Word of God that the
3. The church that Je-sus start-ed has en-dured the test of time; For the
gave him-self so free-ly for the church at such a cost; How with power the
church that Je-sus pur-chased un-der foot of man was trod; For the one-ness
gates of hell can-not pre-vail a-against this church di-vine, And the child-ren
church was start-ed on the day of Pen-te-cost; His church is march-ing on,
of the pat-tern in the eyes of men is odd; His church is march-ing on,
of this king-dom will some day the sun out-shine, His church is march-ing on.

Chorus

Praise the Lord, O hal-le-lu-jah! Praise the Lord, O hal-le-lu-jah! His Church is march-ing on.

Copyright, James E. Gibbons, 1968

THIS SONG ("His Church is Marching On") has gone into several printings, and thousands of them are in use about the country. Sing it! Feel the excitement and thrill of its truths! The words, by the editor of **THE SWORD AND STAFF**, are set to the familiar and forceful tune, "Battle Hymn of the Republic." We have the song printed on gummed sheets (glue on back) to stick inside the covers of your hymnbooks. The price on our new printing is still the same, just 5¢ a copy. Order a supply for your hymnbooks from us today.

ADDRESS CORRECTION REQUESTED

The SWORD AND STAFF
Post Office Box 147
Mt. Airy, N. C. 27030
U. S. A.