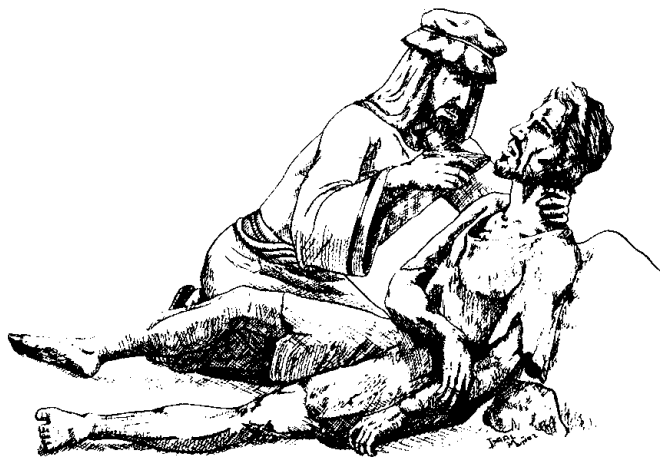


# The Sword AND Staff

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

• *"Feed the Flock." (I Peter 5:2)*

## FAITHFULNESS *in Tribulation*



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

WHAT IS SAID in this article will ring a bell with some, but to others it will seem meaningless. However, what is said no doubt will become more meaningful in the days ahead for sooner or later everyone suffers tribulation in some way or another. No one is exempt from it—not even a Christian.

Since we are talking about tribulation, perhaps it would be helpful for us to "nail down" a definition of the word. The root idea of this word in the original language of the New Testament means to press hard upon (as grapes); perhaps even crushing. Thus we can see how that pressing and crushing circumstances of life may appropriately be called tribulations.

To be more specific, we wish to talk about faithfulness in tribulation. Let us notice the certainty of Christians suffering tribulation, and, in actually facing tribulations, the assurance that by having the right attitude we can be found faithful even through the worse ordeal.

### I. THE CERTAINTY of CHRISTIANS SUFFERING TRIBULATION

Every Christian one way or another sooner or later will suffer tribulation. To be alive invites it, and the normal experience of living brings it. Suffering accompanies birth

into this world. Suffering is present at different times and in different measures throughout life. And suffering is usually associated with death. Most people, if they have several years behind them, have been in the hospital. Who has never been sick, even a child? "Into each life some rain must fall."

The Christian will not have to go through the kind of suffering that is the lot of so many people in this world. The Christian has a special regard for himself and respects his body as the temple of the Holy Spirit. Thus, the body-destroying (as well as soul-damning) practices of drug abuse, drinking and smoking are absent from his holy life. He is the winner in more ways than one.

However, as we have already implied, there is something we need to fully realize. Although our souls have been redeemed, our bodies are still under the sentence of death. It is as Paul wrote: "...the whole creation groaneth and travaileth in pain together until now" (Romans 8:22), and "it is appointed unto men once to die" (Hebrews 9:27). The sooner we face up to the fact that we are not going to get out of this old world alive, the better off we will be. It is only in learning how to die that we can learn how to live, really begin to live. If we live like we are going to die, then we can die like we are going to live—for we are, eternally, if we are right with God!

In addition to the normal experience of suffering, Christians must expect other problems. The Lord Jesus Christ had to go through much tribulation, to drink that bitter cup, and we are called "Christians" (those who are like Christ). Jesus said: "If the world hate you, you know that it hated me before it hated you. . . Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. . ." (John 15:18-21). Peter wrote, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. . ." (I Peter 4:1; also notice verses 12-16). To be forewarned should mean to be forearmed—"arm yourselves with the same mind."

Christians who don't know and realize this are headed for trouble, much trouble. The tribulations will be occasions of much despair, stumbling and, perhaps, falling away for some of them. Parents who want their children to be the most popular in school are headed for trouble, bad trouble. They don't fully realize the nature of the world nor of the religion of Jesus. They will be pierced through with many sorrows.

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## Proverbs of Today

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*There is nothing you can do to merit salvation, but there is something you can do to accept it and keep it.*

"Knowledge is proud that he knows so much; Wisdom is humble that he knows so little."

*If we accept our opportunities and make the most of them, other opportunities and even greater ones will be opened to us, but if we neglect them, even the initial opportunities will be lost.*

"As sunlight strengthens the healthy plant, but withers the sickly, ill-rooted one; so tribulation establishes real faith, but destroys its counterfeit."

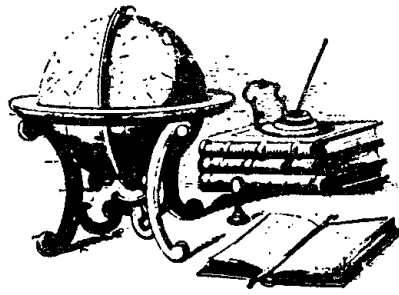
*To be especially blessed materially many times makes the man of the world proud, but it makes the true Christian humble.*

"Footprints in the sands of time are not made sitting down."

*To develop self-esteem in a child without it being related to right and wrong, is to develop an amoral, self-centered egotist.*

"Common sense is the knack of seeing things as they are and doing things as they ought to be done."

*To grow tobacco for human consumption is to prostitute the soil of God's good earth.*



## EDITORIAL

## COMMENTS...

### CONSIDERING THE PAST, THE PRESENT, AND THE FUTURE

IT SEEMS LIKE in this printing effort we go from one problem or crisis to another, but by God's grace we have been able to keep this paper in the mail for 14 years (with an interlude of four years when it was not published). Time and money have always been a problem. A technicality about the mailing permit was finally solved this past summer. Recently because of necessity, the "editor" has been involved full time in secular employment, which we hope to "cut back" at the first of the year; therefore, giving the "editor" more time for publishing and evangelism (we are also involved in a new church-planting effort).

Another prospective problem seems to be raising its head. We read the following in another publication: "The postal authorities inform us that it is their plan to phase out the special mailing privileges by 1980 or 1981 altogether. Let's pray that this does not happen or that another method of distribution is developed before the phasing out deadline." If this is true, and goes through, that would mean the death of religious publications like The SWORD and STAFF. It would be financially impossible for us to mail the number of papers that we do at regular first class rates. Use your influence on legislative representatives and pray that the second class and non-profit organization rates will not be done away (and they have been going up—is this the phasing out process?). If time is running out for these special mailing rates, we need to flood the mail with gospel material while we can half-way afford to do it. (Presently we are mailing a little over 7000 copies of each issue of this paper each time — a good start, but we need to be mailing many, many times this amount).

(NOTE: We wish to apologize to many of you with whom we are behind in correspondence. One of these days we are going to get "caught up." Also, we wish to thank many of you again for your subsidizing gifts—such keeps us going.)

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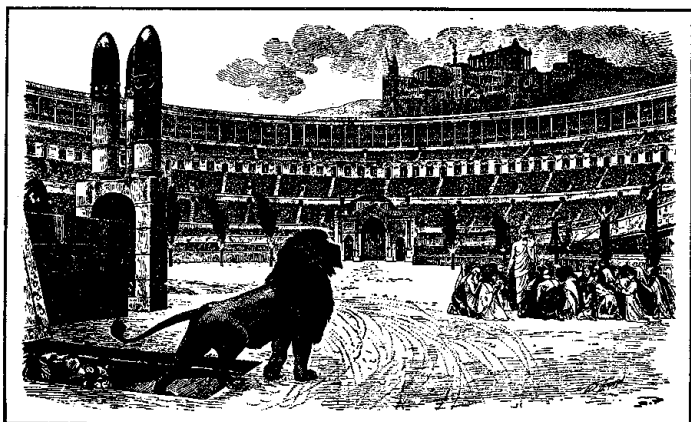
### THE DANGER IN GROWING OLD

THERE IS a decided danger in growing old. That danger not only lies in the real possibility of physical death being more likely at any given time. Real dangers of a spiritual nature are always there. Youth has its own temptations, but youth is noted for its idealism, its crusading for the just cause. But by the time middle and old age arrive too many people have made their peace with the world when there is no peace. Rather than continue the rigors of the conflict, they have compromised with the world. This happens too many times with aging preachers (and may it never happen to us). Their preaching loses the crisp sharpness of that decided ring which once characterized it, to more of a restrained and mellow echo. They do not wish to upset the apple cart. They wish the favor and good wishes of all in their old age. They covet the comfort and quiet which has not been theirs when they preached with more burning conviction. They are in danger

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## FAITHFULNESS IN TRIBULATION

(Continued from Page 1)



The apostle Paul declared, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Timothy 3:12). This is not a qualified, but a "blanket" statement—ALL all that will live godly in Christ Jesus. Every Christian can expect some kind of persecution simply because he is godly. People respect holiness off at a distance, but up close they hate it. The Christian's godly life is a rebuke to the sinner by way of comparison and contrast, and the worldly person does not appreciate being rebuked. So he fights back at the silent rebuke of the godly life of the Christian.

But the "silent rebuke" was not the only thing that brought persecution to the early church. The wrath of the world was also aroused because of the church's unswerving zeal in evangelism, and this opposition became more intensified with each go-around (if you speak up for Jesus you will find that someone will want you to shut up—it never fails).

Notice how the scene dramatically and trubulently unfolds before us. What resolve on the part of the apostles! What resolve on the part of the opposition! First, Peter and John are arrested and threatened that "they speak henceforth to no man" about Jesus. Peter and John unhesitatingly answer, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:17-20). Then further warning them, the authorities let them go. But the church kept preaching Jesus. Next, all of the apostles are abruptly arrested and imprisoned. When they were interrogated, these words were cast at them: "Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine..." "Then Peter and the other apostles answered and said, We ought to obey God rather than men" and they preach Christ to them. "When they heard that, they were cut to the heart, and took counsel to slay them." But through Gamaliel's more level-headed advice they are restrained. This time the apostles are beaten, commanded to teach no more in the name of Jesus, and then let go. But this couldn't and didn't stop their mouths for "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:28-42). But from here on out it becomes a matter of life and death. Stephen becomes the first martyr of the church (Acts 7). A great persecution is made of the church, and the followers of Christ are scattered abroad (Acts 8). Persecution and trials became so

common that Paul later said that "we must through much tribulation enter into the kingdom of God" (Acts 14:22).

Then when we consider our situation today, the prospects for the future suggest tribulation is in store for Christians in our society; in the world. Paul wrote, "This know also, that in the last days PERILOUS TIMES shall come. FOR men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof..." (II Timothy 3:1-5). Whether we look at this Scripture as fulfilled, or yet to be fulfilled, the principle is true any time. "PERILOUS TIMES" will set in "FOR" the reasons he gives here. If men live like animals, they will act like beasts. They will practice the "law of the jungle." A "form" of religion will not restrain them. There are alarming trends in our permissive society and wickedness which has accelerated—more and more people are becoming pagan and godless. Jesus said that his disciples were the "salt of the earth." Salt seasons, purifies, and preserves. When there is not enough "salt" left in our society to do this, look out! Society becomes rotten and putried. When this happens, look out for convulsion, upheaval, and even persecution. Troubled times lie ahead.

Also, we are living in a troubled world where militant communism is on the march. Communists are the avowed enemy of all religion (no doubt they came by their reactionary and repressive attitude against religion initially by observing the false and hypocritical kind). They will not tolerate any religion or other political system. They would like to see Christianity wiped off the face of the earth. They hate it with a passion. Christians in communistic countries really have it rough. Some communistic countries have closed all churches, we understand. In Russia when the communists took over, they tried to stamp out religion all at once, but failed. Stalin said that Christianity was like a nail: the harder you would hit it the deeper it would go! So today they have more of a system of harrassment and there are even concentration camps for those who will not go along with the government. Many church buildings have been turned into museums where religion is made to look like an outdated relic of the past. Baptism is outlawed until one reaches adulthood, giving the state time enough to make atheists out of the young people (supposedly). If one embraces religion then schooling and choice jobs (we understand) are denied him. He becomes the object of harrassment and even overt persecution.

Communistic governments control over one-third of the world today, and it is their ambition to take over the whole world one way or another, submitting it to their oppressive humanistic system. And in the face of the decline of public and personal morals, faith in the Bible, and in its place the rise of modern pagan philosophies in this country, there is reason for alarm. This country is open to communism. It seems to be ripe for plucking. And when (and if ever) the communists take over, look out! This "picnic" Christians have enjoyed in a free society will be over! Persecution, trials, and tribulations can be expected!

THEREFORE, beloved, let us face the reality of our

(Continued on Next Page)

# FAITHFULNESS IN TRIBULATION

(Continued from Last Page)

situation as a Christian. It is not a question of **WILL** we suffer tribulation as a Christian, but a question of **WHEN** it will happen. Sooner or later, one way or another (as we have noticed), suffering comes to all. The **REAL** question is: **WILL** we be faithful when our tribulation and suffering comes? Paul wrote, "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (II Timothy 2:12). We often hear the latter part of Revelation 2:10 quoted. "Be thou faithful unto death, and I will give thee a crown of life," but we seldom study the context. The first part of the verse tells how they would be cast into prison, tried, and have tribulation ten days. Thus, in view of this, this oft quoted verse means: **YOU BE FAITHFUL UNTIL THEY KILL YOU, AND I WILL GIVE YOU A CROWN OF LIFE.** God expects us to be faithful through all of our tribulations even unto death.

## II. THE RIGHT ATTITUDE TOWARD SUFFERING ASSURES FAITHFULNESS

The person who thinks that God shelters Christians from every unpleasant thing in life is in for a rude awakening. Sooner or later suffering comes to all. If we have the right attitude we can weather the storm and remain faithful to the Lord. We will not throw up our hands in despair, but realize that suffering has meaning in the life of the Christian. Too many people sour on life when things don't go to suit them. Christians need to realize what the apostle said (and believe it), "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). He didn't say that all things worked together for our pampered pleasure, but for the ultimate good to them that love the Lord (those who are real Christians). There is nothing in the life of the Christian without meaning. We should heed the words of James when we fall into various temptations (or trials). He admonishes: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not and it shall be given him" (James 1:2-5). James is telling Christians to pray for wisdom to find meaning in their trials and tribulations; to get the lesson and blessing from it. God can see from the vantage point of eternity. We are limited by time. The situation is very much like a summer storm moving along a mountain range. From a distant vantage point in the valley a person can see the dark storm clouds covering and moving along the mountain. Where the storm has been, the sun is now shining. And on ahead of the storm the sun is shining. In the midst of these storms of life Christians are to trust God, and in the process "adorn the doctrine of God" (Titus 2:10). They cannot improve on the doctrine, but they can make it beautiful in the eyes of the world by living it. In the midst of tribulation the Christian should "buckle down," put all in the hands of the Lord, and exercise patience. The world is watching. We need to pray for wisdom and maintain a sweet disposition through it all, and the world will see our way of life is superior. The storms of life will soon be over.

What does tribulation mean to you? Or, what will it mean

if it is yet to come? Our English word "tribulation" comes from a Latin word meaning to press, afflict; a threshing sledge. As we pointed out, the root meaning in the original Greek signified to press hard upon (as grapes). So the word is carried through to the idea of distress and suffering—actually what is happening from ones own immediate viewpoint, his experience. **AND THAT IS ALL THAT TRIBULATION IS TO SOME CHRISTIANS—distress and suffering, a bad experience!** The tribulation may take the form of *persecution*. This word basically means to pursue or chase—**AND THAT IS ALL THAT TRIBULATION AMOUNTS TO FOR SOME CHRISTIANS, being pursued or chased!** But tribulations are also called *trials* in the Bible, and to try means to prove. Here we are beginning to find hints as to a deeper meaning of tribulation. What tribulation means to you all depends upon you. It can be a blessing or a curse. Having the right attitude will enable us to see the meaning of suffering, even get a blessing from it, and be found faithful after it has passed.

It is through suffering that we can identify with Christ in the most realistic way. Peter wrote, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves with the same mind" (I Peter 4:1a). He further wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings" (I Peter 4:12, 13). The apostles actually did this, rejoiced, when they were beaten and scourged as recorded in the book of Acts. They were privileged to suffer a little like Jesus had suffered a lot for them—they rejoiced! (Would we? Do we?). Paul says that we are "joint-heirs" with Christ as God's children "if so be that we suffer with him, that we may be also glorified together" (Romans 8:17). When we have experienced suffering, we can more fully appreciate the suffering that our Lord endured on that old rugged cross. Our hearts in compassion go out to him, and we love him more. We know also that because Christ suffered in the flesh he is a faithful high priest who can be personally and sympathetically identified with our suffering. It becomes a mutual thing—a fellowship of suffering. In a sense we are one. What a precious Saviour!

Suffering tribulation purifies and perfects. It develops character (if we submit our souls to God's will). Peter speaks of the "trial of your faith, being much more precious than of gold that perisheth, though it be tried with

(Continued on Page 8)

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## THE DEVIL'S BEATITUDES

**BLESSED** is the church member who expects to be visited often and encouraged much, for he taketh the time that might be spent in saving the lost.

**BLESSED** are they who are too tired to go to church on Sunday night, for they are my best workers.

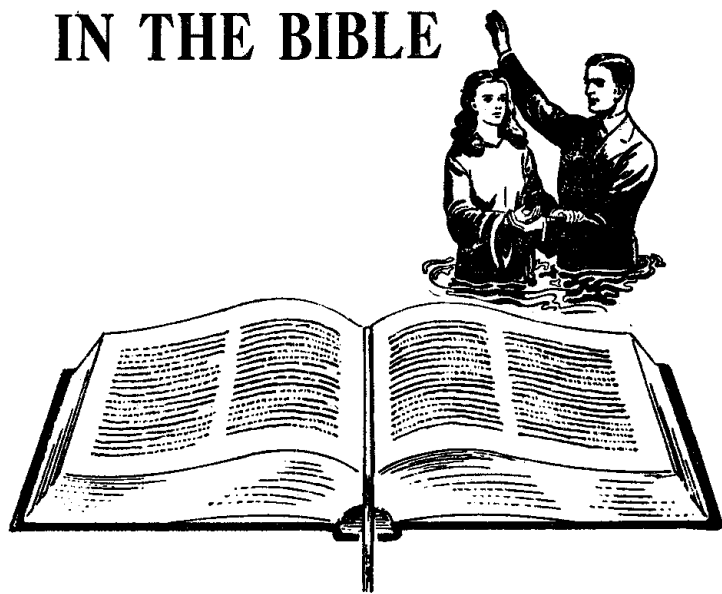
**BLESSED** is the member that goeth not to Bible classes, for he remaineth ignorant of God's Word, and knowledge is ever my greatest enemy.

**BLESSED** are they who receive high incomes and yet give small amounts to the church, for because of them the church is sore pressed to carry out its work.

**BLESSED** is the member who harbors grudges against his brother and never tries to resolve misunderstandings, for this doeth cause great strife. —Author Unknown □

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# WHY THE WORD "IMMERSION" IS NOT IN THE BIBLE



• By BURTON W. BARBER—Lakeland, Florida

TWO CLASSES of people ask why the word "immersion" is not in the Bible if the word "baptism" means immersion. One group is honestly seeking to know the truth and asks in order to be instructed. The other group asks why "immersion" is not in the Bible to reflect sarcastically upon baptism. History gives us the answer, which we wish to pass on to the readers.

## I. THE INTRODUCTION OF THE WORD "BAPTISM" INTO THE ENGLISH LANGUAGE.

The introduction of the word "baptism" made two appearances—one to the "clergy," and the other to the "laity."

1. The change from immersion to sprinkling with the "clergy" took place as follows:

When sprinkling was introduced by John Calvin to John Knox, and by John Knox to Scotland and by Scotland to England, the bishops of England encouraged the new practice with enthusiasm. As a convenience to themselves, they pushed the change as rapidly as they could persuade the people, but the centuries-old practice of immersion was difficult to remove from the minds of the masses. So, in 1561, a group of the bishops produced a translation of the Bible that was to be read from their pulpits. This translation is known as the "Bishop's Bible." In this work, they were confronted with the Greek word "baptidzo" and were forced either to translate it or transfer it. Had they translated it, they would have been obliged to choose either "immerse" or "dip." But, had they so translated it, they could not have successfully contended for sprinkling, which was one of their objects for making the translation. On the other hand, if they had taken advantage of their action and had mistranslated it "sprinkle," they would have been dishonest, and their trickery would have been exposed. The easy way out for them was to transfer the word. They dropped the "o" from the end of the word and added an "e" in its place. Thus, they changed the Greek

word "baptidzo" to the new word "baptize." The new coined word was neither Greek nor English but it gave them two advantages: (1) it permitted them to remove the one great barrier to their proposed change from immersion to sprinkling in that the word immerse was now removed from the Bible; and (2) it allowed them to maintain an appearance of honesty inasmuch as they enjoyed the advantage which they sought without actually mistranslating the word "baptidzo."

2. The change from immersion to sprinkling with the "laity" took place as follows.

The "Bishop's Bible" was so far above the heads of the masses that the common man benefited very little from it. So, King James authorized the translation of a new version in 1611, which was supposed to be tailor-made for the average reader. However, to protect the "Bishop's Bible" as an accepted work of scholarship, he governed the work of the translators by fourteen rules, two of which are: (1) "Old ecclesiastical words must be kept, as, the word church must not be translated congregation, etc." (2) "The ordinary Bible, read in the church, commonly called the Bishop's Bible, to be followed and as little altered as the original will permit."

Since the word "baptism" had become an "old ecclesiastical" word, and since it was in the "Bishop's Bible," it was retained in the King James or Authorized Version unless it could be proved that the word "baptism" would not be permitted by the original language. Since "baptism" was a "made up" word, neither Greek nor English, it would not be outlawed as contrary to the original. It was a meaningless transferral of the Greek to the English with intention to do the original no violence, but yet to be confusing to the minds of the people so that "baptism" could be made to mean whatever the bishops wanted to make it mean. It was retained.

## II. PLACES IN THE BIBLE WHERE THE CHANGE WAS NOT MADE.

The word "baptidzo" occurred in some instances when not used in reference to the ordinance of baptism. In such cases, the translators were free to translate the word "immerse" or "dip" without violating the rules laid down by King James. In these places, the translators did not hesitate to translate the word rather than transfer it as they did when used in reference to baptism into Christ.

1. Old Testament occurrences.

The Old Testament was originally written in the Hebrew language. However, due to the general dispersion of the Jews among the Greek-speaking nations, which took place several centuries before Christ, the Hebrew scholars felt it expedient to translate the Hebrew Scriptures into the Greek language for the benefit of those Jews who had come to know the Greek language better than the Hebrew. The date of this translation was 285 B. C. This version is called the Septuagint Version—the one from which Christ read and quoted. The New Testament was written in the Greek language, the same as the Septuagint Version. In it, inspired writers chose the same word for the idea of baptism that the Hebrew translators selected when they translated from the Hebrew into the Greek the word that indicated an immersion or dipping. The following are the places in the Septuagint where the same word is used for baptism in the New Testament (baptidzo).

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**WHY the WORD "IMMERSION" is NOT in THE BIBLE**  
(Continued from Last Page)

Genesis 37:31: "They took Joseph's coat, and killed a kid of the goats, and *dipped* the coat in the blood."

Exodus 12:22: "Take a bunch of hyssop, and *dip* it in the bason."

Leviticus 4:6: "The priest shall *dip* his finger in the blood."

Leviticus 9:9: "He *dipped* his finger in the blood."

Leviticus 14:6: "As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall *dip* them and the living bird in the blood of the bird that was killed over the running water."

Leviticus 14:16: "The priest shall *dip* his right finger in the oil that is in his left hand."

Leviticus 14:51: "He shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and *dip* them in the blood of the slain bird."

Numbers 19:18: "Take hyssop, and *dip* it in the water."

Deuteronomy 33:24: "Let him *dip* his foot in oil."

Joshua 3:15: "The feet of the priests that bare the ark were *dipped* in the brim of the water."

Ruth 2:14: "Eat of the bread, and *dip* thy morsel in the vinegar."

I Samuel 14:27: "He put forth the end of the rod that was in his hand, and *dippeth* it in an honeycomb."

II Kings 5:14: "Then went he down, and *dipped* himself seven times in Jordan."

II Kings 8:15: "He took a thick cloth, and dipped it in water."

There are several noteworthy considerations contained in the above:

(1) Let us repeat that the same Greek word was selected by the Septuagint translators for "dip" and "dipped" that was chosen by the New Testament writers for baptism. This word was "baptidzo" and its related words. If it has been rightly translated "dip" and "dipped" when not referring to the ordinance of baptism, then why does it not mean the same thing when it appears in "baptism" when referring to the ordinance of baptism.

(2) In several of the above passages, both "dip" and "sprinkle" appear together, which fact shows that the two actions are different. They are translated from different words. Note the following: "The priest shall **DIP** his finger in the blood, and **SPRINKLE** of the blood seven times before the Lord" (Leviticus 4:6). "As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall **DIP** them and the living bird in the blood of the bird that was killed over the running water: and he shall **SPRINKLE** upon him that is to be cleansed" (Leviticus 14:6, 7). "The priest shall **DIP** his right finger in the oil that is in his left hand, and shall **SPRINKLE** of the oil with his finger" (Leviticus 14:16). "He shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and **DIP** them in the blood of the slain bird, and in the running water, and **SPRINKLE** the house seven times" (Leviticus 14:51). "A clean person shall take hyssop, and **DIP** it in the water, and **SPRINKLE** it upon the tent" (Numbers 19:18). Hence, it follows that "dip" (baptism) and "pour" (or sprinkle) are not the same.

2. New Testament occurrences.

There are five instances (in four passages) in the New

Testament wherein the Greek word "baptidzo" appears in the original text to which the ordinance of baptism is not referred. The translators also translated these "dip," "dipped," and "dippeth" instead of transferring it "baptize" as they did in the passages relating to the ordinance of baptism. These are as follows:

Matthew 26:23: "He that *dippeth* his hand with me in the dish, the same shall betray me."

Mark 14:20: "It is one of the twelve, that *dippeth* with me in the dish."

Luke 16:24: "Have mercy on me, and send Lazarus, that he may *dip* the tip of his finger in water."

John 13:26: "He it is, to whom I shall give a sop, when I have *dipped* it. And when he had *dipped* the sop, he gave it to Judas."

It would have been an advantage to the translators had they translated the Greek word "baptidzo" "sprinkle" if that is what it means, or even if the idea of sprinkle is included in the word. But, they did not because they were too honest. Honesty kept them from mistranslating the word, but accuracy forced them to translate it properly when King James' rules permitted: Namely, when the occurrence of the word did not refer to the ordinance of baptism. □

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*A BETTER HOME (I Peter 2:11,12)*

*We are pilgrims and sojourners  
Traveling through this earthly land,  
Seeking for a heavenly city  
And God's happy angel band.*

*O, the joy that's waiting for us  
When our pilgrimage is through;  
And there's pleasure here about us  
As we seek His will to do.*

*We must witness to our neighbors  
By the Christian life we live;  
We must aid the poor and needy  
And Christ's teaching to them give.*

*We must be an active person  
And must let our Christ-light glow,  
For the home He's building for us  
Isn't ours alone, you know.*

*There are many rooms all ready  
Waiting for the saints to come;  
So, we'll labor as we journey  
To our Father's heavenly home.*

*By AGNES WELLS*

**EDITORIAL COMMENTS . . .**

(Continued from Page 2)

of losing their souls as well as witnessing a deterioration and eventual apostasy among the ranks of those they serve. Churches, needless to say, do not get set in order.

Let us beware of the danger of growing old!

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# "Mother, May I Wallow?"



• By C. E. HENRY—Crescent City, California

ONE DAY a little lamb was taking a walk with his mother, and as they walked they passed a pigpen. A pig was stretched out, grunting, contentedly as he wallowed in the mud and muck of the pen. He looked so perfectly contented and comfortable that the little lamb was greatly impressed. Indeed, the lamb was led to believe that he had been missing something. He turned to his mother a little breathlessly because of the wonderful idea that had just come to him.

"Mother," he said, "may I wallow?"

The question rocked Mother Sheep back on her heels. She was both shocked and surprised to think that a son of hers would ask such a question. When she had regained her composure, she answered quite firmly, "Of course not! Sheep don't wallow."

But Little Lamb was not convinced, and the minute his mother's back was turned, he darted over to the pigpen, slipped between the bars and felt his feet sink into the cool mud. It was deeper than he had thought, and it smelled terrible. He tried to back out but found the mud clinging to his feet. He began to be frightened, and he jerked frantically he only got in deeper. By now he was terrified. He wished fervently he hadn't come, that he had obeyed his mother. He threshed about in desperation, lost his balance, and sprawled on his side in the evil smelling muck.

The pig looked over his way and grunted companionably, but Little Lamb was frantic. He couldn't move. He could only roll his eyes, and he thought every breath would be his last. Finally, just as he had bleated weakly for the last time and given up, the farmer came along and tenderly lifted the little lamb from his death trap, thoroughly cleaned him, and restored him to his mother.

His mother was terribly hurt because he had disobeyed her; yet even more concerned because her own son, a tiny white sheep, had tried to wallow.

"I feel that you have learned your lesson," she said. Only pigs wallow. As a sheep you are the one animal that sets the pattern of behavior above all other animals. Hogs are born to wallow, but sheep are different creatures, and sheep don't wallow."

The moral of this story is obvious. The Christian is a "new creature." He is God's sheep. And when, beyond a

a shadow of a doubt, he is a new creature, there will be no need to tell him he cannot "wallow."

The above story is imaginative, for no sheep ever, ever asks if he can wallow. Just so, the Christian will be apart from the world. The things of the world will hold no more appeal to him than a hog wallow would for a sheep. They will be repulsive to him.

How many times people who call themselves Christians go to a spiritual leader and say, "Can't I go to dances?" or, "Why can't I go to the movies?" and, "Why can't I play cards, smoke, and gamble?"

The answer is the same as the mother sheep gave to Little Lamb: "Sheep don't wallow." Christians are not worldly. They are new creatures: "Wherefore if any man is in Christ, he is a NEW CREATURE: the old things are passed away; behold they are become new" (II Cor. 5:17).

The new creature in Christ has put to death the desires of the flesh: "They that are of Christ Jesus HAVE crucified the flesh and the passions and lusts thereof." Knowing this that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin." "Put to death therefore your members which are upon the earth." When the person who would be called by the name of Christ has actually "put to death" the evil desire and all other things that the apostle Paul mentions here and has become a new creature in Christ, the things of the world will have no more appeal to him than a hog wallow does to a sheep.

The measure of a man's devotion to Christ is in direct relation to his obedience to Christ. Never once in all my ministry has a Christian, a true child of God, come to me to ask if he could do something wrong. The person in Christ KNOWS that he cannot be of the world and be a child of God at the same time.

Remember, Paul said, "IF any man is in Christ, he IS a new creature." You can preach to a hog until you are black in the face and too weak to walk home, and he will still wallow. But if he is changed into a sheep, if he becomes a "new creature," he will hate the old hog wallow. He will be offended by its stench.

Are you a new creature in Christ? God wants you to be. He sent His Son in order that you might be. His way of salvation is plain and simple and open to all men:

It is required of those seeking the way that they believe on Christ as God's Son and their Saviour.

It is likewise required that men repent (Acts 2:38; 3:19). That means to put to death the old man of sin, bury the past worldly life, forsake it forever.

It is also required that the name of Christ be confessed before men. See Matthew 10:32, 33; Romans 10:10.

Obedience to the ordinance of immersion is required (Acts 2:38; Romans 6:3-11). It is here that men become new creatures. This is the culmination of the new birth. This is that by which a person puts on Christ (Galatians 3:27) and is saved (I Peter 3:21)

The person has now been converted and has become a child of God. As a child of God obedience to the commands of the Father is required.

The new creature in Christ will suffer persecution, but God has promised the reward to "him that overcometh."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn

(Continued on Next Page)

**"MOTHER, MAY I WALLOW?"**

*(Continued from Last Page)*

of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matthew 11:28-30). □

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**FAITHFULNESS IN TRIBULATION**

*(Continued from Page 4)*

fire, (and that you) might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:7). Even as the ore must be smelted to separate the gold and remove the dross, suffering purifies and refines the character of the Christian. It makes the believer draw nearer to God and separate from sin. Peter further indicated that "after that ye have suffered a while, (God would) make you perfect, stablish, strengthen, settle you" (I Peter 5:10; also read Romans 5:3-5; consider Hebrews 12:4-11). The situation with a Christian and tribulation is very much like a field of corn during a season that has been somewhat dry. The roots go deep for moisture and the stalks are well anchored. But when the season has been rainy (there has been an over-abundance of rain) along comes a bad storm, and the corn is blown down easily. The roots are on the surface of the ground. Adversity builds strength and character.

But do all Christians get this lesson from suffering tribulation? We are inclined to think not. We understand that only two or three oysters out of every 100 in which beads have been artificially inserted to produce the irritation that makes a pearl really makes one that can be sold in the markets. Would this be close to the ratio of Christians who really get good out of their suffering?

THEREFORE, beloved, in concluding we would state the following. Remember, to suffer tribulation as a Christian, and even because you are a Christian, is the normal and expected thing. Be not dismayed by it. Remember that James said to count it a joy and challenge in facing tribulation, and don't hesitate to ask for wisdom from above to measure up to it. God may have a blessing in store.

And always remember this too. Come what may, whether you live or whether you die, there is no way the Christian can lose—a true Christian is never a loser. Things may get bad, but we can endure anything if we know things are going to get better—and they are for the Christian. All the promises are "yea" in Christ (II Corinthians 1:20). Paul wrote that "all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). Then Paul questioned and declared, "What shall we then say to these things? If God be for us, who can be against us?...Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?...Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:31,35,37-39). And, seeming to make this more emphatic, Paul writes in I Corinthians 3:21b-23, "For all things are your's; Whether Paul, or Apollos, or death, or things present, or things to come, all are your's; And ye are Christ's; and Christ is God's." All things are servant

to the Christian, even death itself. It will serve to take us into the presence of God's eternal glory and what is in store for us. Through the Lord Jesus Christ the Christian is master of all.

Let us be faithful in tribulation. We can. Amen! □

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**BIBLE QUIZ**

1. Who said it?
  - (1) "Let there be light."
  - (2) "Am I my brother's keeper?"
  - (3) "Choose you this day whom ye will serve...But as for me and my house, we will serve the Lord."
  - (4) "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"
  - (5) "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come."
  - (6) "The Lord is my shepherd; I shall not want."
  - (7) "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."
  - (8) "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."
  - (9) "Prepare to meet thy God, O Israel."
  - (10) "I can do all things through Christ which strengtheneth me."
2. In one or a few words tell what is the outstanding subject or event in these chapters:
  - (1) Genesis 3:
  - (2) Isaiah 6:
  - (3) Matthew 5-7:
  - (4) Acts 2:
  - (5) Acts 10:
  - (6) I Corinthians 13:
  - (7) I Corinthians 15:
  - (8) I Timothy 3:
  - (9) Hebrews 11:
  - (10) James 2:
  - (11) James 3:
  - (12) Revelation 2-3:
3. How old were Abraham and Sarah when Isaac was born?
4. Who chose wisdom above riches and God gave him both?
5. What man lived in the land of Uz and endured a great trial of faith?
6. What Old Testament prophet is commonly called the "Messianic" prophet?
7. What written prophet might we call the "love" prophet of the Old Testament?
8. What written prophet might we call the "fire and brimstone" prophet of the Old Testament?
9. Approximately how many years lapsed between the last Old Testament book and the first New Testament book?
10. Which of the four "gospel" accounts was especially written for a Jewish audience originally, it seems?
11. Who are probably the two most prominent human personalities in the book of Acts?
12. Who wrote over half of the books of the New Testament?

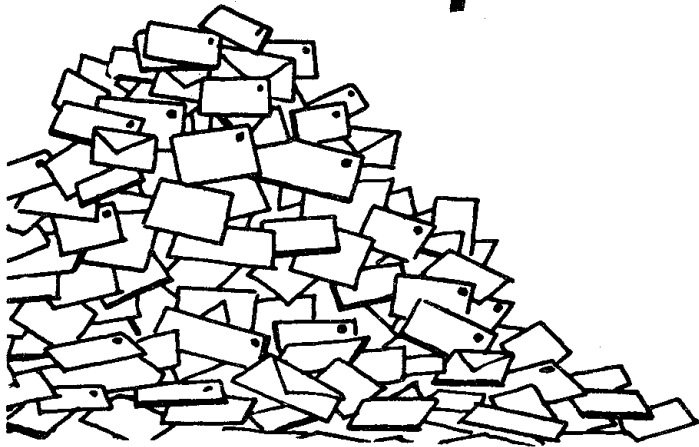
*(Answers found elsewhere in this issue)*

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# READERS'

## ... Response



INDIANA:

■ "Enclosed is an article from LOOKOUT, 'Noble Answers' which is disturbing to me. Also enclosed is a copy of my answer to this article which I have sent to Noble Tribble."

"I don't know what your policy is on printing material in THE SWORD AND STAFF. If you can use this material, O.K. If you cannot print it for whatever the reason, I felt like you would appreciate my answer to this article."

(EDITOR'S NOTE: The article from the LOOKOUT and Walter Thornton's answer follow. We have only one thing to say: BEWARE!—Lookout for the LOOKOUT!)

**Question**—I wonder at your explanation about the selection of teenage deacons in your June 6 column. In I Timothy 3:12 it says, "Let the deacons be the husbands of one wife, ruling their children and their own houses well." How do you explain this? It doesn't seem possible for a teenager to fulfill that qualification.—L.M.

**Answer**—When we read I Timothy 3 and Titus 1 we see that men who become church officers must possess strong moral and spiritual qualities. (See Acts 6:3).

Paul wrote to Timothy at a time when moral corruption was rampant. The materialistic society was marked and marred by polygamy, divorce, and deterioration of family life. Paul directed the congregations to fill their offices with men who were faithful, each to his one wife. These men were to set the example for both Christians and pagans.

Did this direction exclude single men? If "the husbands of one wife" were isolated from other Scriptures, the answer would be "Yes." But when we consider other parts of the Bible, we are led to believe that the answer is "No."

There is nothing in the Bible to indicate that the unmarried state is sinful. Not all Bible heroes were married. Paul was single, and perhaps Barnabas was also (I Corinthians 7:8; 9:5,6). Such men during the formative days of the church performed many of the duties now being done by elders, deacons, and evangelists. It doesn't seem likely that the great apostle would disqualify a man who followed his example and recommendation of celibacy.

Those who believe that elders and deacons must be married are faced with these questions: How about the evangelists (ministers)? Must they also be married? If the marriage requirement applies to two classes of church officers (elders and deacons), it certainly must apply to the third class (evangelists).

While the requirements for the evangelist or minister are not given in as much detail as the requirements for elders and deacons, there is enough in the New Testament to show us that the spiritual qualifications are just as great. Paul wrote Timothy, the evangelist, telling him to be an example in speech, conduct, love, faith, and purity (I Timothy 4:12).

If marriage is a "must" for all ministers, how about the student ministers in Bible colleges? Many of them are not married. And in many cases the married students do not have children (I Timothy 3:12). Are Bible colleges in error in sending student ministers to small congregations to do the work of evangelists, and sometimes the work of elders and deacons? Must all prospective ministers and teachers of the Word wait until they are married and have "faithful children" (Titus 1:6) before preaching?

I believe the answer to these questions is "No." I do not believe that Paul intended to prohibit single men from serving the Lord in an official capacity. He did want to make sure that the men who served were morally pure. He did not want any married man to be put into office whose life was stained by moral impurity. ■

### LETTER TO NOBLE TRIBBLE

Dear Noble Tribble,

... I do not agree with your answer that appeared in the 10-17-76 issue. I was disappointed in that answer for the following reasons.

In paragraph two you speak of moral corruption, a materialistic society marred by polygamy, divorce and deterioration of family life. Is our society any different from that? As I consider our society it registers very strongly as materialistic. Our society comes across as one with corrupted morals, morally sick, because of the deterioration of family, divorce, adultery, abortions and sex perversions. The need is still with us, and will be as long as the world stands, to have men as Elders and Deacons in the Lord's Church who are faithful, each to his own wife, because this is a part of the qualifications in God's Word.

In paragraph three you indicate that you believe the Bible to teach that single men can serve as deacons. You say by considering other parts of the Bible (other than I Timothy 3); if we can take other Scriptures of the Bible out of context and force them into I Timothy 3 relating to Elders and Deacons, then we are no different than denominational people who take Scripture out of context and use them to force the Bible to say what they want it to say, are we?

In paragraph four your argument is: There is nothing in the Bible to indicate that the unmarried state is sinful. That is not the question. The question is whether or not the man is qualified, according to God's Word, to rule over and be servant to the Lord's body, the Church.

Also you use an argument in support of single deacons that Paul was single and perhaps Barnabas was also. Paul and Barnabas were not elders and deacons in a local congregation. If we can close our eyes to what God's Word says and use the kind of argument you put forth in paragraph four, then there is nothing wrong with men becoming apostles today, because using this kind of argument the qualifications in God's Word don't count.

Well, I don't believe that. Why would God give us instructions on the qualifications for elders and deacons if he didn't expect us to use them? Wouldn't it be much better to accept God's Word for what it is rather than try to explain it away?

(Continued on Next Page)

**READERS RESPONSE...**

*(Continued from Last Page)*

In paragraph five your argument in support of single deacons consists of a comparison of the elders and deacons with the evangelist. Asking about the evangelist, must they be married?

Where instructions and qualifications for evangelists are given they should be met. Of the men in Acts 6 who we refer to as the first deacons, we know that at least two of them became preachers, proclaimers of the Gospel. But, on the other hand Timothy and others became preachers without first becoming deacons.

I was a deacon and met the qualifications of deacons listed in I Timothy 3 before I became a preacher. I gained valuable experience as a deacon which has helped me as a preacher. But, that does not mean that every preacher must be a deacon first. I have known several teenage boys who were able proclaimers of the Gospel and who were examples to others. But, they did not meet the qualifications to be deacons.

Unless the evangelist is an example in living the Christian life, then he will not be effective in winning people to Christ.

However, I Timothy 3 and Titus 1 are not listing qualifications for evangelists. But, these are God's instructions for choosing men to serve as elders and deacons. If we say that we don't need to follow these instructions and that's all right, then we could say the same thing about the rest of God's instructions and close the Bible and forget it. Many people who wear the name Christian have already done this.

Speaking of a man to be considered as an elder in I Timothy 3:4, 5, the Word says, "For if a man know not how to rule his own house how shall he take care of the church of God?" And the answer required is that he can't. A man needs the experience of ruling over his own home as a part of the background and experience and qualifications needed to rule over the Lord's body, the Church.

Also in I Timothy 3:12, the deacon is not only to be married, but he also is to have the experience of ruling his house, including his children, to give him the needed background and experience needed to serve as a deacon. How can he have that experience if he is not married?

If we ignore the qualifications for elders and deacons and put men into these positions of leadership who do not meet the qualifications, then are you not following man's plan instead of God's plan?

In paragraph seven you raised questions about single students going out from Bible Colleges to lead in congregations. A lot of questions could be raised and a lot of discussion could be entered into concerning your questions in this paragraph.

The single student should not be sent from Bible College to be an elder or deacon in a local congregation. As for students going out to preach, a lot of experience is gained which helps boys become men. Also there is a lot of damage done both to the student and to the congregation he is working with many times.

Again I Timothy 3 is not listing qualifications for evangelists, but for elders and deacons. God gave us these qualifications, so let's not weaken and tear down God's standard, but let's build men up to the standard.

If we will teach God's Word on the instructions and qualifications for elders and deacons, we will see a stronger leadership develop. And as a stronger leadership de-

velops we will witness a stronger Church.

—WALTER THORNTON

OHIO:

■ "I received THE SWORD AND STAFF in the mail today. This to me has been the best issue that I have received since reading several back issues, and I have every single one since January 1967 for I purchased the bound volumes from that time. It seems that just every item filled my need for I have been so concerned about a problem and seeking an answer through prayer and Bible study and the Lord has answered by your faithfulness in His work which He has laid upon your heart to do, even with all the problems and hinderances which Satan seems to have tried to put in the way. Please don't apologize for doing such a fine work for the Lord, but of course I believe I can understand why you felt you should explain again the problems of the delay... If this issue can stir others hearts as it did mine, they should be better Christians if not additional subscribers to THE SWORD AND STAFF."

■ "I really enjoy and appreciate THE SWORD AND STAFF. I just looked at the label and see I have been free-loading because the subscription ran out in June 1973. Please find enclosed money for 4 years subscription..."

CALIFORNIA:

■ "Please send me THE SWORD AND STAFF for another year. We enjoy reading it so much and it has been much help to us as new Christians."

VIRGINIA:

■ "I would like the bound volumes of THE SWORD AND STAFF for the years 1957-1960. I already have 4 bound volumes, and I think this is one of the best papers I have ever read. My wife and I both really enjoy it... Keep up the good work and God bless you."

(EDITOR'S NOTE: We do not have the years 1957-1960 available in bound volumes at this time. We do have most of the issues, and when we have re-supplied the depleted ones, we will bind these years and make them available).

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## **Are You Looking for Answers?**

QUESTION NUMBER:

1. Can I be justified by "faith only"?

"Ye see then how that by works a man is justified and not by faith only" (James 2:24).

2. Can my soul be purified by "faith only"?

"Seeing ye have purified your souls in obeying the truth..." (I Peter 1:22).

3. If I don't do the will of the Lord, can I still enter the kingdom of heaven?

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

4. Can I say I know Christ if I don't keep his commandments?

"He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him" (I John 2:4).

5. Can a liar enter into New Jerusalem?

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book

of life" (Revelation 21:27).

6. *Can I have right to the tree of life if I don't do his commandments?*

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14).

7. *What is the love of God?*

"For this is the love of God, that we keep his commandments; and his commandments are not grievous" (1 John 5:3).

8. *Is faith a work?*

"Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:29).

9. *Should I "join" a church or obey the Lord and let him add me to his church?*

"Then they that gladly received his word were baptized: and the same day there were added unto them about 3,000 souls" (Acts 2:41). "...And the Lord added to the church daily such as should be (were being) saved" (Acts 2:47).

10. *Should I join a denomination?*

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17).

11. *What if I already belong to a denomination?*

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Corinthians 6:17).

13. *Is it wrong to wear names that come from men?*

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "For while one saith, I am of Paul: and another I am of Apollos; are ye not carnal?" (I Corinthians 3:4). "For to be carnally minded is death..." (Romans 8:6).

13. *Who loves Jesus?*

"He that hath my commandments, and keepeth them, he it is that loveth me..." (John 14:21).

—By LOWELL GREEN, Rockwood, Tennessee

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#### ANSWERS TO BIBLE QUIZ:

1. (1) God (Genesis 1:3); (2) Cain (Genesis 4:9); (3) Joshua (Joshua 24:15); (4) Solomon (I Kings 3:9); (5) Job (Job 14:14); (6) David (Psalms 24:1); (7) David (Psalms 37:25); (8) Isaiah (Isaiah 6:5); (9) Amos (Amos 4:12); (10) Paul (Philippians 4:13).

2. (1) The fall of man; (2) The call of Isaiah; (3) The Sermon on the Mount; (4) The church started, etc.; (5) Gentiles first receive the gospel; (6) Love; (7) The resurrection; (8) The qualifications of elders and deacons; (9) Faith; (10) Faith and works, etc.; (11) Use of the tongue; (12) Letters to the seven churches in Asia.

3. 100 years and 90 years; 4. Solomon; 5. Job; 6. Isaiah; 7. Hosea; 8. Amos; 9. 400 years; 10. Matthew; 11. Peter and Paul; 12. Paul.

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## STRANGE MARRIAGE

THE WEDDING was over. Joe and his bride were alone at last. As the car pulled away from the curb, the bride moved over to the far seat and said, "Joe, take me home!"

"Home?" Joe exclaimed. "But we haven't started our

honeymoon yet!"

"Joe," the bride said. "I'm glad we're married. We belong to each other and I can use your name as mine, but please, I want to go back to my old apartment. Now that we're married, I'll try to see you once a week. But as far as living together with you is concerned, nothing doing! I'm going back to my old occupation, my old friends, my old pasttimes. Oh yes, I do love you! I've accepted you as my husband, haven't I? I belong to you forever. But I refuse to let you interfere with my life. Of course, if I'm sick or if I need money, I'll call you at once, because, after all, I accepted you as my husband. In the meantime, thank you for loving me. Thank you for being my husband, but just keep hands off of my life!!!"

What do you think of this article? Marriage? Hardly. And yet there are many who call themselves Christians whose attitude toward Jesus is exactly the same as this bride's to her groom. They say in effect, if not in so many words: "Lord, I have accepted you as my Saviour. I thank you for saving me. Now leave me alone! I'm going back to my old way of life. I'll expect you to help me if I need it since you are my Saviour. But as far as living with you is concerned, nothing doing! Of course, when I die I want to come and share the home you are preparing. But I hope that will not be for a long, long time!"

In Romans 7 we see what is involved in becoming a true Christian. Paul, using marriage as an illustration, says the Holy Spirit comes to you and points you to the Christ who died for your sins and rose again in triumph from the tomb. Then he urges: "Will you take Jesus to be your Saviour and Lord for eternity?" and you answer, "I will."

In the moment you come up out of the waters of baptism you are "married to another, even to Him who is raised from the dead" (Romans 7:4). —Selected ☐

★ ★ ★ ★ ★ ★ ★

#### THANK GOD FOR YOU!

Thank God for you, good friend of mine,  
Seldom is friendship such as thine;  
How very much I wish to be  
As helpful as you've been to me—  
THANK GOD FOR YOU.

Of many prayer guests, one thou art  
On whom I ask God to impart  
Rich blessings from His storehouse rare,  
And grant to you His gracious care—  
THANK GOD FOR YOU.

When I recall, from time to time,  
How you inspired this heart of mine:  
I find myself inclined to pray,  
"God bless my friend this very day—"  
THANK GOD FOR YOU.

So often, at the throne of grace,  
There comes a picture of your face;  
And then, instinctively, I pray  
That God may guide you all the way—  
THANK GOD FOR YOU.

Some day I hope with you to stand  
Before the throne, at God's right hand,  
And say to you—at journey's end,  
"Praise God, you've been to me a friend—"  
THANK GOD FOR YOU.

By JOSEPH CLARK



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