

The Sword AND Staff

“Preach the Word.” (II Timothy 4:2)

• “Feed the Flock.” (I Peter 5:2)

WHAT'S IN A Name?

“...And the disciples were called CHRISTIANS first in Antioch” - Acts 11:26.

• By MARK McDOWELL—Box One, Monterey, Louisiana 71354—U. S. A.

WHAT'S IN a name? It's interesting to research the origin of names. For example, why is your town called _____? You can find Daylight in Tennessee, Peace in Arkansas, Amity in Georgia, Opportunity in Nebraska, Sunshine in Kentucky, Comfort in Texas, Tranquility in New Jersey, Promise in Oregon, Enterprise in Louisiana, Joy and Success in Missouri, Bliss in Idaho, Eden in Vermont, Harmony in Minnesota, Paradise in West Virginia, and Liberty in 17 different states.

If you'd like to travel to far-off places but still stay in good old U. S. A., then visit Spain in South Dakota, Mexico in Pennsylvania, Maine and Missouri, Sweden in Missouri, Cuba in Alabama, Dublin in New Hampshire, Peru in Iowa and Indiana, Cairo in Illinois, Montreal in Missouri, Bombay in New York, Scotland in Indiana, Moscow in 11 states, Berlin in 13, and Paris in 14 (“Find Bliss in Idaho, Joy in Missouri!” by Martin Abrahamson in *Family Weekly*, September 24, 1972).

The 10 most common last names (in a 1974 survey) are Smith (2,400,000 in U. S. A.), Johnson, Williams and Williamson, Brown, Jones, Miller, Davis, Martin and Martinez and Martinson, Anderson, and Wilson (“Last Names” in *U. S. News and World Report*, August 23, 1976).

The origin of names is interesting. In times past surnames were not inherited from the father but were given because of some outstanding fact about the bearer: for instance, Barber (occupation), Brown (complexion), Short (stature), etc.

“When God gives a name, there is a lesson of great value in that name. Note some examples. ‘Adam’ was the name of the first man. It is the Hebrew equivalent of ‘homo’ (Latin) or ‘man’ (English). It stands for the race including women. God called human beings ‘Adam.’ The word signifies ‘of the earth’ and points to the origin of one part of our nature. Other names were given or changed by God, and in each case it was significant. ‘Abram’ was changed to ‘Abraham’ (a high father of many people). ‘Jacob’ was changed to ‘Israel’ (thou hast prevailed with God). ‘Jesus’ means healer, saviour, the reason being that ‘he shall save his people from their sins’ (Matthew 1:21). Other names instantly bring to mind the character or estimation of that one: Abraham, the friend of God; Job, a man of great patience; Saul of Tarsus, chief of sinners; Paul, defender of the faith; Judas, traitor; Jesus, SAVIOUR. This significance is carried over in the naming of children. We never name children Satan,

for we understand what that name conveys to others. When courting the fair maiden, we do not substitute ‘demon’ for ‘darling’” (“Nothing in a Name” in *Good News*, William Pile, editor, June 21, 1973).

What's in a name? Plenty in secular matters. Every time we write a check, sign a legal document, perform a wedding, or engage in a thousand other things involving the law, we think there's plenty in a name! No dealings with our fellowman would be binding if there was nothing in a name.

We dare not disbelieve that there is something in a name. In matters of faith and doctrine we are told, “If any man speak, let him speak as the oracles of God” (I Peter 4:11). In other words, let's be sure to call Bible things by Bible names.

The church of Christ is not a denomination. Webster defines “denominate” as “to name, the having of a specified name,” and “denomination” as the “act of naming; a name.” The question is, may we call the church of God by names not designated in the New Testament? Most of the world says, “Yes.” We say, “No.” It must be settled not by what we think but by what the Bible says.

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THE SWORD AND STAFF

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Proverbs of Today

Cheap jokes about sex cheapens humanity who comes into this world as a result of sex.

"If you think about something hard, and your thinking processes are defective, the harder you think, the more wrong you are likely to be."

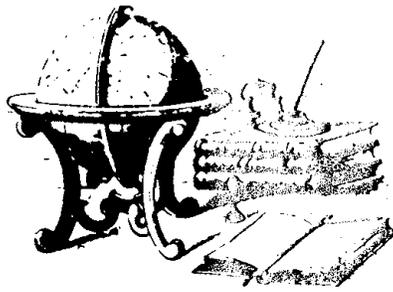
If we cannot or will not teach our children to work, by default we are teaching them to be thieves—first, thieves of time (which cannot be retrieved); then thieves of more tangible things.

"Some evidently think that tact is the ability to say something without anyone getting the point."

No where in the New Testament do we read of missionaries starting missions, but we do read of evangelists starting churches.

"Christianity forbids all envy, jealousy, hatred, and strife. It is cosmopolitan, and will not sanction national selfishness cloaked by the venerated name of 'patriotism.' It is brotherly, and will not favor sectarian animosity sheltering under the mask of loyalty to truth."

Humility: a virtue that some of us are blessed less with than others.



EDITORIAL

COMMENTS...

A RERUN OF STATEMENT OF POLICY

ALTHOUGH we have run the following words several times in **THE SWORD AND STAFF**, it seems they need some amplification. We continue to receive news items and advertisements to go in the paper. Other publications devote themselves to this, and that is good. It serves a useful purpose. But the policy of this paper is not in this area (our present policy). We do not accept news items for publication. We present just the "good news" (gospel).

Here are the words that have appeared several times in **THE SWORD AND STAFF** by way of explanation, and we forthwith present them again:

ON THE FRONT page of this publication under the caption, THE SWORD AND STAFF, it says, "Preach the Word," and "Feed the flock." That is what this paper is all about. We do not accept outside advertizing (paid or unpaid), nor news items. This is a preaching-teaching publication. We are much in sympathy with rallies and different church features of faithful brethren that we receive. But the purpose of this publication is not in that category. It is to preach, to expound the Word of God.

We trust this will be clear to brethren who potentially would submit news items for publication. That is not the function of this particular paper.

Best wishes for His Cause. □

EDITORIAL

By-Ways

BY "CHANCE" WE MEET

TAKING A TOUR of Bible lands proves to be very interesting from many different perspectives. In the process of travel to and from the area actually toured, "by chance" one is brought into contact with many interesting people of different national backgrounds. The tour last year was no exception.

We were on the second leg of our trip, flying from Amsterdam to Athens—destination Cairo. Our airline was the Olympic Airlines. I didn't think the plane was scheduled to stop at Zurich, but for some reason it let down there. All the passengers went into a confined area of the airport terminal, and the plane took on more passengers.

When we boarded the plane again, the empty seat next to where my wife and I had been sitting was taken. I looked the young man over (probably in his mid-twenties), and concluded, putting two and two together, that he was a

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WHAT'S IN A NAME?

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Paul urged the brethren to "all speak the same thing and that there be no divisions among you" (I Corinthians 1:10). This applies to all the doctrine of Christ including names. If we call the church by human or sectarian names, we are not "speaking the same thing," and division is promoted. II Timothy 3:14 urges, "Abide thou in the things which thou hast learned," and Titus 2:1 charges, "Speak thou the things that befit sound doctrine." Wearing denominational names is a departure from "sound doctrine." The Scripture is all-sufficient in all matters including church "names." II Timothy 3:16, 17 reveals, "All Scripture is inspired of God... that the man of God may be complete, furnished thoroughly unto every good work." Men are also charged "not to teach a different doctrine" (I Timothy 1:3).

"In Hebrews 9:15-17 Christ is represented as the 'mediator of a new covenant.' That covenant, or gospel, went into effect after the death of Christ. Then we may obtain the inheritance of eternal life only as we comply with the terms of the will. The law of the land demands that. This is why the New Testament uses that figure. In legal matters a man makes a will; he sets aside a sum of money to create a certain institution for a purpose that he names; he sets up the machinery for its operation; he specifies in the will the name by which that institution shall be called. Not a one who reads this will says that the law will permit that institution to be called by any name except the one specified in the will. We understand and agree on that in matters of worldly law. That is exactly the point the Lord wants you to get in Hebrews 9:15-17. Have the same respect for the will of Christ that you would for the will of any human being. In His covenant or will He set up the machinery for the creation and operation of His church, and He named it. He who says we may add names to it or use other names violates a principle of the law of the country and transgresses the law of Christ" ("What Shall We Call the Church?" by Jack Meyer, Sr., Quality Printing Co., Box 1060, Abilene, Texas 79604).

In New Testament times the church was called the temple of God (I Corinthians 3:16), the bride of Christ (Ephesians 5:21-32), the body of Christ (Colossians 1:18, 24; Ephesians 1:22, 23), the kingdom of God's Son (Colossians 1:13), the house of God (I Timothy 3:15), the church (Ephesians 3:10), the church of God (I Corinthians 1:2), the church of the firstborn (Hebrews 12:23), the church of the Lord (Acts 20:28), and the churches of Christ (Romans 16:16).

In New Testament times the members of the church were called members (I Corinthians 12:27), disciples (Acts 6:1), believers (Acts 5:14; II Corinthians 6:15), saints (Acts 9:13; Romans 1:7; Philippians 1:1), priests (I Peter

2:9; Revelation 1:6), children (I John 3:1, 2) and Christians (Acts 11:26; Acts 26:28; I Peter 4:16). Any and all of the above are Scriptural designations for members.

Paul asked the Christians not to wear his name, for "was Paul crucified for you? or were ye baptized into the name of Paul?" (I Corinthians 1:13). No other name affords salvation: "Neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12).

Martin Luther said, "I pray you to leave my name alone, and call not yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for any one. St. Paul (I Corinthians 1:13) would not have any call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease my dear friends, to cling to these party names and distinctions; away with them all and let us call ourselves only Christians after Him from whom our doctrine comes" (*Life of Luther*, by Stork, page 289).

John Wesley said, "Would to God that all party names and unscriptural phrases and forms which have divided the Christian world were forgot; that we might all agree to sit down together as humble, loving disciples at the feet of the common Master to hear His Word, to imbibe His spirit, and to transcribe His life in our own. I wish that the very name (METHODIST) might never be mentioned more, but be buried in eternal oblivion" (*Universal Knowledge*, Vol. 9, page 540).

Alexander Campbell said, "But alas, the enemies have blasphemed the blessed gospel by pasting our sinful names upon it to bring it into disrepute."

Back in May 19, 1904, a Mr. Henson of the general convention of Baptist Churches, Cleveland, Ohio, said, "I sometimes feel sorry that the word 'Baptist,' which was flung at us by our enemies and stuck, should be our name, for often its accent of an act obscures to others our great mission to the world. Perhaps we will yet go back to the name 'Christian'."

A. J. Gordon (Baptist) said, "If the church is the bride of Christ, the bride must have been the same as the bridegroom. If the church is the body of Christ, she must have the same name as her head. It would be strange if my body and my head should bear different names. In some comments on the passage, 'the disciples were called Christians first at Antioch,' it is held that this name was given in derision. I think not. If you study the use of the Greek word 'called,' you will conclude that they were divinely called Christians. God gave them that beautiful name by which you are called" (*Select Northfield Sermons*, by A. J. Gordon).

R. S. McArthur (Baptist) said, "The name 'Presbyterian,' 'Congregationalist,' 'Methodist,' and 'Baptist,' however much we love it, and however loyal we are to it now, is to give place to that name which is above every other name. The day will come when those dashing waves of time and eternity shall strip off every name but one—not our name, but the name of our Lord and Saviour, our Prophet, Priest, and King, will abide, and amid the light of earth and the increasing glory of eternity, that name alone shall be read, Jesus Christ" (R. S. McArthur, New York City).

Charles Spurgeon said, "Of the Baptist name, let it perish, but let Christ's name last forever. I look forward with pleasure to the day when there will not be a Baptist

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The Ethics of PIE-THROWING

IN RELIGIOUS CIRCLES today, a great number of gimmicks are being used to attract would-be converts. One congregation gave away a bicycle to the boy or girl who brought the most new attenders. Another congregation provided helium-filled balloons for all the children in attendance on a given day. The balloons were released and the one going the farthest brought a prize to the owner. Another congregation had an "ice cream Sunday" when all the young people were given cups of ice cream to eat during the morning sermon. One of the most popular gimmicks being used today is pie-throwing. The preacher will announce that he will allow someone to throw a pie in his face if the attendance or offering reaches a certain goal. People possibly attend or give, not because they love God, but because they derive sadistic pleasure in seeing the preacher splattered with pie. These things are popular for the same reason that a "dunking machine" is popular at a county fair.

Sensational gimmick-type illustrations are also popular among some preachers these days. I have heard of preachers who have stood on Bibles and thrown Bibles across the building, all for illustrative purposes. One preacher took an axe and rifle into the pulpit for an illustration. One spat in a glass of water to illustrate something about sin. All such illustrations, in my opinion, only detract from the written and spoken Word of God, and seldom can anyone remember what the illustration was supposed to illustrate.

The methods that I have just mentioned have not been gleaned from the New Testament Scriptures. They were either borrowed from Madison Avenue, Hollywood, or some clever tent revivalist. I believe that it is a worthy goal to seek to restore New Testament Christianity in faith, doctrine, and practice. What we find, however, in many modern congregations, is not a restoration of New Testament Christianity, but a subtle form of sadism and exhibitionism.

It is difficult for me to conceive of the New Testament evangelists catering to the human appetite so much that they would resort to such methods to gain a hearing. Yet, in every place they went, converts to Christ were the result. The reason, I believe, was that they practiced what they preached and trust-

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EDITORIAL BY-WAYS

(Continued from Page 2)

Greek. He was talking to the man across the aisle, but the language barrier kept me in the dark as to what was being said. The young man seemed very personable, and I very much wanted to communicate with him. But it turned out that his English was as limited as my Greek.

However, in some way I found out he was in the army (although out of uniform). He pointed to a map that I had, showing where he was from in Greece and where he was stationed in the Military (in the meantime showing me a picture of his attractive wife). I asked him if he were an officer, but that was not one of the English words he knew. Finally it got through what I meant, and he shook his head laughing, and said, "No! no, petite!" That was the only English word he could think of that would identify him as an enlisted man, and not an officer.

In the process of being seated next to him in the flight he found out that I was a religious "minister." He wanted to know what kind. Was I Protestant, Roman Catholic, or Greek Orthodox? I kindly shook my head, and told him that I was none of these—just a Christian. It really didn't register with him what I was saying. So, when the Greek stewardess came by, he asked her about it. She questioned in English concerning what he had asked. I told her plainly that I was not a Protestant, Catholic, or Greek Orthodox—just a Christian. She looked at me. Then she turned to him, and shrugging her shoulders, said, "Protestant." I felt there was more than a language barrier involved here. It was inconceivable that a person could be just a Christian, and not some kind of sectarian.

Since my friendly fellow-traveler had been nice enough to try to talk to me in a language that he didn't know, I thought I would try "my" Greek on him ("My" Greek being limited to a few Greek words learned in the study of the New Testament, and this being a language that had changed since early New Testament times). I said, "Agape" (love). He shook his head. It meant nothing to him. Then further feeling my way, I said, "Philos" (friend). That word meant something to him, and he seemed pleased that I had said it. Getting braver, I said, "Adelphos" (brother). A big, radiant smile spread across his face, and he seemed very pleased with what I was saying (or trying to say). We were brothers, members of the same human family.

By this time the plane had crossed the snow-covered Alps, and was making its descent along the roughed coastline of Greece, getting ready to land in Athens. In the excitement of trying to spot the Acropolis from the air (which I did), and getting ready to change planes, I forgot my new-found friend. But as we made our way through the crowd, getting out of the plane, my eye caught sight of him as he was vigorously waving a friendly "goodbye" to us. Later upon returning to the U. S. A., I was not surprised to get a beautiful pictorial postcard of Athens from him.

This is one of several like enjoyable experiences I have had in meeting people from other countries simply

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by being seated next to them. Others have involved people from Japan, Canada, and England. □

THE LORD'S SUPPER AT OTHER TIMES BESIDES THE LORD'S DAY?

FOLLOWING is part of a letter written to a brother in another state concerning observing the Lord's supper at other times besides the Lord's day (Sunday). Also it deals with a question involving a brief comment that appeared in a study in the fifth issue of THE SWORD AND STAFF (May, 1957) that went into the mail. This letter attempts to "clear up" that.

THE LETTER:

I got out the May, 1957, issue of THE SWORD AND STAFF, and what you said is in there. I had forgotten all about writing it. This was written right after I left the Methodist denomination and right after I got out of college. As I said, it was the practice of the college where I attended to observe the Lord's supper at other times besides the Lord's day—especially right before "Easter." It could be that I had in mind observing the Lord's supper at other times besides the Lord's day. It has been so long that I hardly remember. But since that time I have not taught that. My wife says that she has never heard me teach that position. I really believe that if I actually meant to teach observing the Lord's supper on other days besides the Lord's day, my thoughts were immature. Over the years one is able to add a deeper dimension to his understanding and convictions.

The Lord's supper was observed on the Lord's day (Acts 20:7) by the early church. There is no evidence that it was observed by them at any other time. My enclosed tract "Every Sunday?" shows my conviction on this. The Lord's day, the first day of the week, is the day Jesus came forth from the grave. It is altogether proper and fitting to remember his death and his resurrection together—the same day. I have never thought about doing it any other day/way. I have never been in a church (that I recall) where they observed the Lord's supper any time except the Lord's day (except my college days).

Jesus said (I Corinthians 11:25b), "This cup is the new testament in my blood: this do ye, AS OFTEN AS ye drink it, in remembrance of me." Then we read, "For AS OFTEN AS ye eat this bread and drink this cup, ye do shew the Lord's death till he come" (11:26). This is the King James translation.

The Phillips and New English Bible, modern translations, word it a little differently. "This cup is the new testament in my blood: do this *WHENEVER* you drink it, in remembrance of me. This can only mean that *WHENEVER* you eat this bread or drink this cup, you are proclaiming that the Lord has died for you, and you will do that until he comes again" (Phillips). "This cup is the new covenant sealed by my blood. *WHENEVER* you drink it, do this as a memorial of me. For *EVERY TIME* you eat this bread and drink the cup, you proclaim the death of the Lord, un-

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THE ETHICS OF PIE-THROWING

(Continued from the last Page)

ed in the power of the Gospel to do the job. We recall Paul's words in Romans 1:16 when he wrote, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth..." If people are converted by the gospel of Christ, they will be satisfied to be sustained by that gospel message. On the other hand, when people are converted with gimmicks, it will take a myriad of gimmicks to sustain their "conversion." Our faith needs to be directed toward the Son of God, not toward a man, method, or program. This was part of the problem in the Corinthian church where men were being exalted. Christ-centered preaching was being neglected, and spiritual showmanship was evident.

The real question is this: Does the end justify the means? If so, then Jesus, Paul, and Peter went about it in the wrong way, and we might as well discard the directions in the Bible and simply find the best way to please the multitude. —By George Hood □

THE TEACHER

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

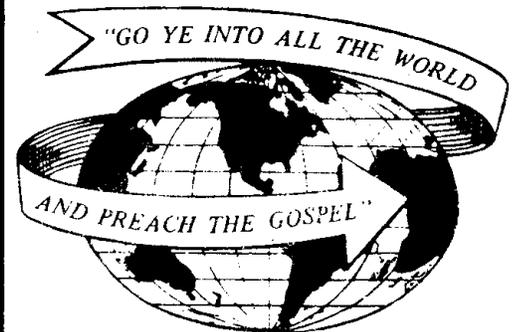
I teach them knowledge, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them power to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them love for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
The teacher leaning hard on Thee.

Anonymous



The Church in Conflict With Evil

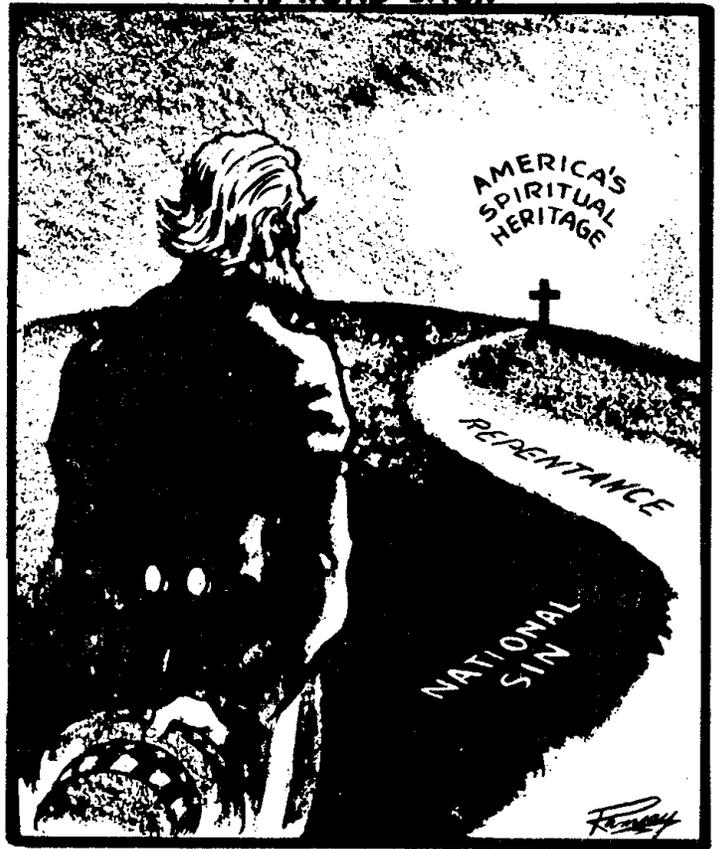
• By L. A. WILLIAMSON
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CHRISTIANITY and sodomy cannot co-exist. A lot of preachers have not learned this. And as long as the church keeps quiet about immodest dress, the fruits of modern dancing and mixed swimming, you can be assured that we will not face up to this world-wide plague of sex-degeneration. "Let God be true, but every man a liar..." (Romans 3:4). Magazines and editorials are continually exploiting the special privileges which the laws provide at the expense of the normal. Television dignifies abominations with respectability. The citizens of Sodom and Gomorrah would have enjoyed television. Free love, pre-marital and extra-marital sex are fornication and adultery! No amount of white-washing can make sin anything but SIN! Television lies.

In the past some have swallowed the concept of "Christianity without religion." Others have even spoken of "Christian atheism." Are we now to be gullible to accept "Christian homosexuals"? (unrepentant ones). When the public accepts abnormal ways as normal, the behavioral structure of society will be affected, and this in turn will infiltrate the church. The sex-degeneration of the present time is a threat to the survival of civilization. Perversion causes dehumanizing, defeat, and eventually annihilation; empires have crumbled into the dust of the earth because the "gay" movement dominated society.

My hat goes off to the people of Dade county Florida who voted to repeal the pro-homosexual ordinance, plus I highly respect the Baptist lady Miss Anita Bryant, who was very instrumental in this victory for decent standards. But we cannot depend on the denominational people to do our work. Immorality is a spiritual evil, it must be fought by the church, and it is spiritual warfare.

The newspaper account of the vote in Dade county Florida gives a picture of the immense problem of the sin of homosexuality. In the county there are approximately 716,000 legal voters. The turn out was 318,014, and of this number 208,504 voted to repeal the laws that placed homosexuality on the level of respectability. And 92,212 votes were counted to keep the laws that gave preference to queers. In "Christian America" did you ever dream that you would ever see the day that there would be a vote over this issue? To see the seriousness of this nightmare, do a little reasoning for yourself. What ratio is 92,212 to 716,000? To make it more alarming, ask yourself what fraction of 318,014 is 92,212? If the proportion is this way in one large metropolitan area of this country, what will it be world-wide? Seventeen states have repealed sodomy laws, and attempts are being made by laws being passed to authorize marriages of the same sex to each other plus legalization of the adoption of children by homosexuals!!! The "Big Brothers," a charitable agency, which for many years has provided NORMAL volunteer male companions for fatherless boys, found that the laws of Minneapolis, Minnesota, would prosecute them for refusing to hire a homosexual for a Big Brother companion



for a young boy. Big Brother then notified the mothers of boys seeking companionship that this volunteer was "gay." The pervert complained that his civil rights had been violated. The civil rights of Minneapolis then suggested that Big Brother be forced to pay for advertisement in queer magazines for homosexual volunteers.

Large scale investigations are being conducted by the police in Los Angeles, New Orleans and Miami because of homosexuals preying on young boys. Advertisements in "gay" magazines by "chickenhawks" are to be found. The "hawks" are grown men—homosexuals. The "chickens" are young boys, ages 10 to 14. Liberal church members describe them in this manner, "HE IS JUST A NICE MAN WHO LIKES YOUNG BOYS." Let us not be naive or stupid.

Religious leaders today are aiding this abomination by introducing churches to homosexual speakers, and some so-called preachers in the religious world are even performing wedding ceremonies for queers to yoke to each other.

What are we coming to? Any sexual relationship which brings gratification by mating the same sex together is a curse against nature and an abomination in the eyes of God. May the church of Christ speak loud and clear that the world may know the will of God in this age of "anything goes." (AMEN! --- Editor) □

FOOTNOTE: ANITA BRYANT

A RECENT POLL by *Good Housekeeping* magazine brought response from 10,000 readers. Anita Bryant topped the list as America's "Most Admired Woman."

This must have been a surprise to many. Such unhappy misfits as Gloria Steinem, Bella Abzug and Betty Freidan

who are beating the drums for ERA and immorality didn't even make the top ten list.

About the same time a Gallup Poll listed Anita in third place, with Mrs. Carter and Golda Meir above her.

An organization called "Christian Cause" questioned 2.75 million people in 30 denominations and 48 states.

"The question was asked, 'Do you support Anita Bryant's stand against gay rights bills?' Of the 1.6 million persons who mailed back the questionnaire, 93.5 per cent voted affirmatively, 4 per cent voted negatively and 2.5 per cent said they were undecided.

Maybe it is possible that the majority of Americans will stand for truth and decency. We surely hope so.

—The Sower—

ASK THEM

A STORY is told of the mother of Marshall Field who gave the University of Chicago a sum of one million dollars. When the board of directors of Northwestern University (also located in Chicago) heard of the gift they inquired why a similar gift had not been given to their school. The important reply came: "Because Northwestern didn't ask."

In one of the parables of Jesus certain ones are asked why they stand idle all the time. The reply is: "Because no man has hired us" (Matthew 20:7). Could your neighbor say that he is not a Christian because no one has ever asked him? Are there those within your circle of influence who do not attend worship or Bible classes because you have never invited them? Are there children in your block who do not come to Sunday school because they have never been encouraged to do so? Is there, perhaps, even another member of your family who needs an invitation from you?

There has been a tendency in the past to think that since we have a church building, have announced our schedule of services, have told people they are welcome and preach the gospel from our pulpit, we have fulfilled our responsibility to our neighbors. We think, "If they really want to be saved, they'll come." But that is often not true. They are waiting to be asked and wondering why you have not asked them if you really care about their soul. There are times when a word fitly spoken is "like an apple of gold in a picture of silver" (Proverbs 25:11).

Think back briefly to your own conversion. Did it not help you to know that someone actually cared whether you were or were not converted? I am sure there must be many who hesitate simply because we do not show an interest in them. There are some things we say to people that hurt and are harmful, but it never hurts to extend a kind, thoughtful invitation. —W. Dwyane Dennis □

BORDERLINE CHRISTIANS

THERE IS a story of a county superintendent of education who had three applications to fill a vacancy among the school bus drivers. He devised this scheme for selecting the proper driver.

The superintendent took the first applicant to a sharp curve on a steep grade along the road and asked, "How close can you drive the bus to the edge of the road on the curve without going over the cliff with the children?" The

interested driver looked and replied, "I believe I can go to within two inches and still be safe."

The second person who had applied for the job heard the same proposition. He checked the curve and told the county official, "I believe I can drive within one inch of the edge and not go over the precipice."

When the superintendent took the third driver to the same highway scene and made a similar proposition to him, the applicant immediately asked, "Do you think I'm crazy? I'm not interested in seeing how close I can get to the edge with the bus. I'll be trying to see how far I can keep away from the danger line with the bus."

He received the job.

There is a borderline between the church and the world for the Christian. The church means "the called out" from the kingdom of sin. John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).

One who seeks to stay just as near the world of sin as possible, and still follow Christ, has the wrong attitude. An individual, like the driver, should stay just as far from the danger zone as possible. Paul wrote, "Abhor that which is evil, cleave to that which is good" (Romans 12:9).

—B. C. Goodpasture

THE FARMER'S HOGS

A MINISTER once visited a farmer to talk with him about Christ and invite him to church. "Why, I would not come to church up there," the farmer said. "I know old (blank) and (blank), and they don't live any better than me. I'm as good as they are." Everywhere the farmer went he told about the hypocrites in the church.

The months passed and the minister went to see the farmer again. "Let me buy a hog," the preacher said. The farmer showed him all his best hogs. Then they came to a runt. "That's the one I want," the preacher said. "But you don't want that runt, do you?" asked the farmer. "Yes, I sure do," was the preacher's reply. They loaded the runt in the truck and as the preacher left he said, "Now, I'm going all over the country and tell folks that this is the kind of hogs you raise." "That isn't fair," the farmer said. "I have some nice hogs and you want to show people the runt."

"If it's fair for the church, it's fair for the hogs," answered the preacher. —AUTHOR UNKNOWN □

SEVEN INDISPENSIBLE THINGS

1. Without shedding of blood there is no forgiveness (Hebrews 9:22).
2. Without faith it is impossible to please God (Hebrews 11:6).
3. Without works faith is dead (James 2:26).
4. Without sanctification (holiness) no one will see the Lord (Hebrews 12:14).
5. Without love I am nothing (I Corinthians 13:2).
6. Without discipline you are not a son of God (Hebrews 12:8).
7. Without Me (Jesus) you can do nothing (John 15:5).

—SELECTED

WHAT'S IN A NAME?

(Continued from Page 3)

living... I hope the Baptist name will soon perish, but let Christ's name last forever" (Spurgeon Memorial Library, Vol. 1, page 168).

What's in a name? There is much in a name. How important it is that we wear only Scriptural names! "It is reported that during World War I, in the hills of Kentucky, two denominational preachers (a Baptist and a Methodist) decided to conduct a Union Meeting. They agreed that no denominational doctrine would be preached at all, just the simple gospel according to the great commission. 'Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned' (Mark 16:15, 16).

"The meeting was well attended, interest was high, and many were baptized in obedience to the gospel. About 300 responded, therefore there was great interest on the last night of the meeting to see these newborn Christians 'join the church of his choice.' (May we insert a question here? All agree that these 300 who obeyed the Lord were Christians. They were born again, blood-bought, and were in Christ. TO WHAT CHURCH DID THEY BELONG? They had joined no denomination as yet; therefore, they were neither more or less than Christians. They were still united—a group of Christians undivided by denominational name, creed, or practice.) That unity was short-lived; however, for the meeting of the last evening was to see them divided and 'join' one group or the other. If they only had known Jesus' prayer for unity of His followers (John 17:20, 21).

"One hundred chose the Baptist denomination. Another hundred chose the Methodist. But the rest refused to join either. They said they would continue as the Lord directed, worshiping and working together as Christians, being just members of the church of Christ. WHAT WOULD YOU CALL THEM?

"If all would do what the last group did, the prayer of Jesus would be answered. His followers would all be one. We would be of the same mind and judgment and would speak the same thing. We would be simply Christians (Acts 11:26; I Peter 4:16). There would be no division. Wouldn't that be worth every effort?" ("What Would You Call Them?" by Eugene Britnell in *Highland Street Messenger*).

What's in a name? You decide. □

(NOTE: Mark McDowell is now putting out a free bi-monthly paper of interest to those involved in "bus evangelism, soul-winning, church growth, etc." Address: SUCCESS, Box One, Monterey, Louisiana 71354).

EDITORIAL BY-WAYS

(Continued from Page 5)

til he comes" (N. E. B.).

So, what the King James renders "AS OFTEN AS" they translates "WHENEVER" and "EVERY TIME." The mistake seems to be to think of the word "often" as indefinite frequency, but the emphasis seems to be on the "when" and the "when" is spelled out as being the first day of the week (Acts 20:7; I Corinthians 16:2—note tract, "Every Sunday?").

It is my conviction that the New Testament teaches the Lord's supper was observed, and consequently should

be observed, on the first day of the week (not other days).

I hope this letter will clear up things a little. □

Accepting



The Will of God

I AM a 27 year old man who sings with the "Gateway Singers" of Centerville, Iowa. It hardly seems possible that almost four years have passed since I had a stroke (Brain Aneurism) at the age of 24.

God has really revealed Himself through my affliction. Today I am alive, walking, running, singing, preaching, and actively engaged in the ministry of taking the good news of Jesus to the lost.

One of the major questions that went through my mind was "WHY?" As long as I searched for the answer to that question, I was upset, confused and mentally in turmoil. When it finally dawned on me that it must have been God's Will that I have the stroke, things began to fall into place for me! Notice I did not say God sent my physical problem, but simply it must have been God's Will, and He allowed it to happen. I realized that Almighty God, perfect in all His ways, with foreknowledge of my illness, had allowed it to happen. That is why I can say it was His Will and put a smile on my face and tell the world exactly that, even when paralyzed and struggling to walk with a cane and brace!

A verse of Scripture I want to impress on your mind is I Corinthians 6:19 and 20:

"Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore Honor God with your body" (NEW INTERNATIONAL VERSION).

When I contemplated my conversion and reread this Scripture, it was clear that I wasn't to serve Don Hunt any more. My heart, my soul, my mind, and my body all belong totally to God and His purposes. (Romans 8:28b). With that type of understanding and application, I can go to God and ask Him to heal and make my left side according to His Will, and realize God will treat my left side as if it were His, because in fact, it really is! I've been bought with a price, I belong to Him!

If you will notice the text in I Corinthians 6, His statement is in question form. "Don't you know...?" It's almost as if those people did not understand this concept back then either. I want you folks to love the Lord always, trusting His judgments as best, realizing He has both your interests and His in mind. You may disagree and doubtless will, but remember "God's way is the best way."

There are worse things to lose in life besides your health—your soul! —DON G. HUNT II

Box 52

Centerville, Iowa 52544

About A Minute

AN OLD GRADUATE had been called upon unexpectedly to speak at a chapel session during his college visit and, being unprepared, he asked the students what they wished him to talk about.

"About a minute," someone called out.

Which he did, as follows:

"In an old school book, I read this: 'Lost: yesterday, between sunrise and sunset, two golden hours, each set with 60 diamond minutes. No reward is offered for they are gone for ever.'

"You and I have two great gifts that go along with life: energy and time. We cannot waste either without great loss to ourselves.

"We may fool ourselves into thinking that little things do not matter, but they are really the only things that do. A minute may seem little, but it is large enough for the greatest people to build their lives upon. You may say 'thank you' several times in 60 seconds. You can launch a cherry word to some discouraged pal in a minute. You can look up from the dining table and thank your mother or wife for the artistry of the cooking.

"You can get a new idea in a minute, or learn something well worth remembering in the same short time. It takes but a minute to read ten verses of the Bible. You can change the course of your life in a minute.

"You can sing a stanza of some cheery song or let a prayer for personal guidance run through your mind. A phone call to inquire about a sick friend takes but a minute.

"The use of minutes makes or mars our days and, when it is all over, it takes only a minute to stop breathing."

—author unknown—

WHAT SCHOLARS SAY ABOUT THE "HOW" OF SCRIPTURAL BAPTISM



KARL BARTH (Reformed theologian): "To be baptized means to be immersed, to be sunk in a foreign element, to be covered by a tide of purification. The man who emerges from the water is not the same man who entered it."

SHIRLEY JACKSON CASE (University of Chicago): "At first immersion was the common practice."

MARTIN LUTHER (Founder of Lutheran Church): "Baptism is called in the Greek language BAPTISMOS, in Latin, MERSIO, which means to plunge something entirely into the water, so that the water closes over it."

JOHN WESLEY (Founder of the Methodist Church): Notes on Romans 6:4: "We are buried with him, alluding to the ancient manner of baptizing by immersion."

CARDINAL GIBBONS (Roman Catholic): "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the 12th century the practice of baptizing by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."

DEAN STANLEY (Church of England): "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water."

ARCHIBALD BOWER (Church of England): "Baptism by immersion was undoubtedly the apostolic practice."

CONYBEARE and HOWSON (Church of England): "It is needless to add that baptism was (unless in exceptional cases) administered by immersion."

IGNATIUS DOLLINGER (Roman Catholic): "At first baptism commonly took place in the Jordan... Like that of St. John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of."

WILHELM NEANDER (German Lutheran historian): "In respect to the form of baptism it was... performed by immersion."

AMERICAN ENCYCLOPEDIA: "In the time of the apostles, the form of baptism was very simple. The person to be baptized was dipped in a river or vessel."

CONCISE ENCYCLOPEDIA: "Immersion was, there is no doubt, the first rule of the church."

EDINBURGH ENCYCLOPEDIA: "Baptism in the apostolic age was performed by immersion."

PROF. A. DIOMEDES KYRIASKO (University of Athens): When asked, "Does baptize ever mean to pour or sprinkle?" Prof. Kyriasko replied, "Baptize means immersion, not sprinkling."

HERMAN VENEMA (Dutch Presbyterian): "It is without controversy that baptism in the primitive church was administered by immersion into water, and not by sprinkling."

GEORGE P. FISHER (Congregationalist historian): "Baptism it is commonly admitted now among scholars was commonly by immersion."

NOTICE: ALL of the scholars quoted above belonged to churches that practice SPRINKLING or POURING; NONE of them belonged to churches that practice IMMERSION! When they speak as scholars, they have to admit the facts. —Selected □

GRATEFUL OR GRIPEY?

TWO boys were gathering grapes, "They're sweet," rejoiced one. "Yes," remarked the other, "but they have seeds."

They came to a rose garden. "What beautiful roses," said one. "Ouch," warned the other, "look out for thorns."

They stopped for a soft drink and poured it into paper cups. "Mine's half full," said one. "Mine's half empty," sighed the other.

How do you LOOK at life? You can't be grateful and gripey at the same time. And gratefulness doesn't come from what you have, but from what you are.

If your heart's right with God, you'll have a grateful heart. If you have a grateful heart, you'll have a glad heart.

Are you GRATEFUL or GRIPEY? —Temple Times □

POPULAR ENGLISH TERMS FOR THE PASTORAL OFFICE

THERE IS an office in the New Testament church of pastor (Ephesians 4:11). The word *pastor* is a sheep herding term, meaning shepherd. The Lord is our Shepherd, and He has ordained that we His "sheep" (Isaiah 53:6; I Peter 2:25) be tended by qualified human pastors (I Peter 5:1-4).

The pastoral work has been assigned by the Holy Spirit to the elders of the local churches. This can be learned by a careful study of the Scriptures. E. g., notice in I Peter 5:1-4 the words "elders," "feed" ("tend" in some versions), "flock" and "chief Shepherd." Again, in Acts 20:17-32, notice the words "elders" (v. 17), "flock" and "feed." Clearly, the office of pastor is the same as the office of elder.

The word *elder* means older. Men appointed to the office must be mature, experienced and proven (I Timothy 3:1-7; Titus 1:5-11).

They are also called, in the King James and some other versions, bishops. *Bishops* is the Anglicized form of the Greek word *episkopos*. Thus: E-PISKOP-OS BISHOP.

The word *episkopos* (and thus the word *bishop*) means overseer or superintendent. In the Bible, the bishops are the elders (Cf. I Timothy 3:1-2 and Titus 1:5, 7ff.). Therefore, the appointed elders are the overseers of the work and welfare of the congregation.

The word *elder* is the Greek word *presbyter*, meaning older (man). It is given in its Greek form in the English versions in only I Timothy 4:14, where Paul mentions "the presbytery," meaning eldership.

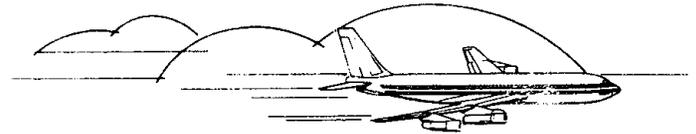
In denominational parlance the words elder, pastor, bishop and superintendent signify different offices. Those restoring New Testament Christianity know and teach that all these terms refer to the one office in the church. All are used interchangeably in the Bible to mean the same office.

The men filling this office are appointed from within the membership of each local body. They must meet definite qualifications (Titus 1:5-11; I Timothy 3:1-7). To be Scriptural, there must be a plurality of them in each congregation when appointed (Acts 11:30; 14:23; 15:2-6; 22-23; 16:4; 20:17; Philippians 1:1; Titus 1:5; James 5:14).

—RICHARD SNELL □

Birds of a Feather

THERE IS a story about how the starling became classed as an unclean bird. The story goes that the starling came to Jerusalem as a strange bird and the Jews, to learn whether or not it should be classed as clean or unclean caught the bird and took it to a rabbi. He could not decide by looking at the bird but told them to put the strange bird on the housetop and see what birds would come near it. No bird would come near it, until a raven from Egypt came and was friendly with the strange bird. As the raven was an unclean bird so they classed the starling. It was taken as true that "birds of a feather flock together." This same principle is applied to men. A man's character will be judged by the company he keeps. It is even so in the church. Those who love God love His people and seek the company of the faithful, not compromisers. —Selected. □



BIBLE LANDS TOUR—MARCH 5-15, 1978! MAKE DEFINITE PLANS NOW! WRITE!

THE EXACT TOUR PLANS are now finalized. Write now for a free brochure telling all about them. Tour date: March 5-15, 1978 (11 days). This tour includes Israel, the area of the seven churches in Asia (modern Turkey), and Rome (in that order). Everything looks great for an exciting tour. Add to your faith, Bible knowledge and world outlook by taking this trip. It is an experience of a lifetime. You will be glad you took the tour. The editor of this paper is slated to be one of the tour hosts. Make definite plans now and write to us. □

SITTING ON THE PREMISES

TOO MANY CHURCHES are singing, "Standing on the Promises," when they are in reality just sitting on the premises. It is true that not enough people are involved in the work of the church. Perhaps the "spectatoritis" that is so evident in sports and amusements has influenced in religious affairs. The work of God's church is everybody's business. All of us should check up on ourselves as to whether we are just sitting on the premises.

—SELECTED

"LET HIM GLORY IN THE LORD"
(I Corinthians 1:30, 31)

*He that glorieth, let him glory in the Lord;
He that glorieth, let him glory in the Lord!*

We are fallen children of Adam's race;
And sin in us God's image did efface;
But praise the Lord He's saved us by His grace!

*He that glorieth, let him glory in the Lord;
He that glorieth, let him glory in the Lord!*

Jesus died that awful death on the cross
To save our souls from sin and endless loss—
His blood has washed away all sin and dross!

*He that glorieth, let him glory in the Lord;
He that glorieth, let him glory in the Lord!*

It's by the grace of God we stand this hour;
He saves and keeps us by His glorious power;
He is our strength, our help, our mighty tower!

*He that glorieth, let him glory in the Lord;
He that glorieth, let him glory in the Lord!*

When by and by in heaven we take our place,
And bow before the Lord to see His face,
We'll know we're saved by His amazing grace!

*He that glorieth, let him glory in the Lord;
He that glorieth, let him glory in the Lord!*

By A. BROTHER

READERS'

Response



ARIZONA:

■ "...occupant requests removal of this name from your mailing list! Thank you."

KANSAS:

■ "Enclosed is a small gift. It won't begin to pay for all the good news we receive and enjoy reading.

"This paper is what is so badly needed in the world today with so much sin."

MISSOURI:

■ "...We look forward to *The Sword and Staff* each time and thank God for men who teach the truth of God's Word regardless of what others say."

FLORIDA:

■ "We are sending a check for our subscription to your good paper. We like every page of it and it is always filled with good things to build us up in the faith. We pray you will continue to publish *The Sword and Staff* and always have the same quality of sermons and teaching material in it..."

CANADA:

■ "...I was introduced to *The Sword and Staff* by a friend and really appreciate it and its straight forwardness on Bible issues..."

NEW ZEALAND:

■ "...There is a big need among the churches of Christ in New Zealand for good Bible material and I believe that you have that kind of material. Keep up the good work for the Kingdom. God bless you."

WHAT WOULD YOU THINK?

IF THE PREACHER—

Missed the service because of the weather? Attended Bible school only now and then? Missed the services of the church to watch TV? Came in late for nearly every service? Missed all mid-week activities? Went to the show on Sunday night instead of the Lord's house? Said, "I stayed at home this morning since John and Aunt Susie

came to visit just at church time and I had to visit with them"? Sunday is the only day he could get work done around the house? Got up and left the Lord's house just after partaking of the communion?

WHAT WOULD YOU THINK? Be honest. You would probably say, "It's about time to get a new preacher," wouldn't you? You would probably say he was not interested in the work of the church, wouldn't you?

Well, what about...

—SELECTED—

CORRECTION ON "LASCIVIOUSNESS"

IN THE LAST ISSUE of this paper on page 9 there was a mistake in the type of the article concerning "Lasciviousness." The mistake was in the first sentence of the third paragraph from the end of the article. The sentence should have read, "It has NOT been the purpose of this article to try to list all of the things which might lead to lasciviousness or be lascivious." That changes the meaning considerably. We are sorry for the mistake. □

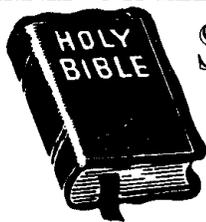
A BROKEN HEART

"THE SACRIFICES of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise" (Psalms 51:17). Someone has written that "although God demands a whole heart, he will accept a broken one, if He gets all the pieces." Bring Him yours for the mending! "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalms 34:18). If there is no true sorrow for sin, if there is no true repentance toward God; there is no true forgiveness. A broken heart God will not despise, but he must have the whole heart, for "He healeth the broken in heart, and bindeth up their wounds" (Psalms 147:3). Bring your troubles, your worries and fears to the Great Mender of broken hearts; to the One who was sent to heal the broken hearted and set at liberty them that are bruised (Luke 4:18). "Casting all your care upon him, for he careth for you" (I Peter 5:7). —LOWELL GREEN □

BACK IN PRINT—PUT TO USE!

WE ARE HAPPY to report that the following valuable Bible-related booklets and tracts are now back in print. They had been out of print—some longer than others. All have been through more than one printing (some several), testifying to their usefulness. "Objections to the Necessity of Baptism Answered" has continually been a "best" seller. One church recently ordered 4,000 copies of "Every Sunday?" (This tri-fold tract establishes the Scripturalness and need of weekly observance of the Lord's supper). "Are Visions, Dreams, and Religious Experiences Proof of Salvation?" needs wide distribution in our day. Likewise, the truth of the other materials is needed. Why don't you add all of these to your arsenal of gospel "ammunition"? Place your order with *The Sword and Staff* now.

- Objections to the Necessity of Baptism Answered*—8¢.
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- Once in Grace, Always in Grace?*—4¢ each.
- Every Sunday?*—3¢ each.
- Lessons in Happiness from the Garden of Eden*—3¢.
- I Saw Him Standing There (or The Old Gospel Preacher)*—FREE.
- A New Day (plaque)*—FREE.



**SOLID
BIBLE-RELATED
MATERIAL:**

BELOW IS a listing of booklets, tracts, and materials currently available from THE SWORD AND STAFF. If something is not listed here, that means it is now out of print (we are in the process of getting the "out of print" material back in print). This literature has been widely used. We believe that you will be pleased with the Scriptural soundness and helpfulness of each item. Place an order today. And while you are at it, order the bound volumes of THE SWORD AND STAFF. You have the timeless material of the back issues in more of a permanent form this way. More and more people are seeing the value of doing this.

- The Subject of the Holy Spirit Made Simple*—25¢ each; 5 for \$1.00; 100 for \$18.00.
- The Letter That Was Never Answered*—6¢ each.
- The Last Broadcast*—3¢ each (HALF PRICE).
- The Origin of Religious Misunderstanding and False Teaching*—5¢ each; 100 for \$4.00.
- Sequel to the Lord's Supper "Every Sunday"* (Answers objections to the weekly observance of the Lord's supper)—3¢ each.
- Are You Sanctified?*—3¢ each.
- Too Busy!*—3¢ each.
- A Question About the Sabbath*—2¢ each.
- Christianity Without Denominations*—FREE.
- What Must I Do to Be Saved?*—6¢ each.

LOOK! MORE VITAL MATERIAL BACK IN PRINT!

WE ARE happy to report that several valuable booklets and tracts (not listed above) are now back in print—they have just been printed! Turn to the back side of this page (to page 11) and you will see them listed. Some of it is free material. Place your order with THE SWORD AND STAFF today.

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This is the last time that the following bound volume will be offered for sell (supply almost gone):

- 1967-68 bound volumes of *The Sword and Staff*—\$3.50

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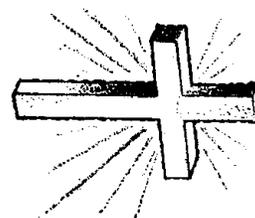
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Murmurings and
Disputings."**

— Philipians 2:14

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