

# The Sword AND Staff

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

•

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

## CHRIST OUR RIGHTEOUSNESS



• By **RICHARD SNELL**

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ON WHAT do you base your claim to righteousness? Well, many people do not even claim righteousness at all, and that is too bad, for without righteousness nobody will be saved (Matthew 5:20; Acts 10:35; I John 2:29; Hebrews 12:14).

The "new heavens and new earth" where the saved will dwell eternally, constitute a place "wherein dwelleth righteousness" (II Peter 3:13). The "holy city, new Jerusalem," beautifully pictured as being the place where "the nations of them that are saved" shall walk (Revelation 21:24), shall in no wise have in it "anything that defileth," etc. (Revelation 21:27).

We absolutely must, therefore, be looked upon as righteous by our God, if we are to be saved. So I repeat: On what do you base your claim to righteousness?

### PERSONAL GOODNESS

The fatal mistake many claimants make is to base their claim to righteousness on their own "good" lives. They hope to be saved by their own good works. They reason that they are righteous in a relative sense; that they are at least as good as the average among the good people they see around them. God, they assume, grades on a curve, and gives His

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## THE SWORD AND STAFF

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## Proverbs of Today

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*We need the kind of preaching that will bring us face to face with ourselves, our sins, and with God.*

*"The sure way to get a church on its feet is to first get it on its knees."*

*Some people's weakness (among other things) is to think that they have no weakness.*

*"If God has called you don't spend time looking back to see who, or if anyone else, is following (follow God even if you must follow him alone)."*

*People with giant size egos can cause giant size problems in the church.*

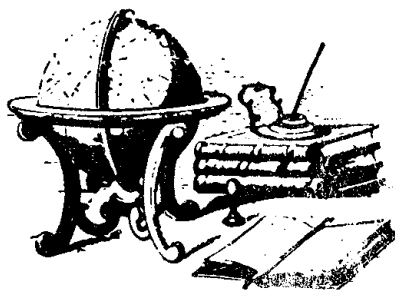
*"He who falls in love with himself will have no rivals."*

*The student who takes short-cuts in his study usually short-changes himself.*

*"A loose tongue can get its owner in a tight place."*

*Whether you are in the right church or not will be taken care of when you make sure that you personally are right with God and that you are really following the right teachings of the Bible.*

*"If you are not kind you are the wrong kind."*



## EDITORIAL

## COMMENTS...

### ABUSING THE LORD'S SUPPER

THE FIRST ABUSES of the Lord's supper are recorded in I Corinthians 11:20-34. It seems these recently converted pagans had not progressed very far in spiritual matters. They were making a riotous feast out of that which was supposed to be the most sacred of observances to Christians. The "fruit of the vine" (the way they were "observing" it) turned out to be hard wine, and some were consuming a lot of it. The poor were excluded from the Lord's table. Perhaps it is hard for us to conceive the extent to which they abused the Lord's supper.

The evangelist and apostle Paul proceeds to correct the problem and he tells them the purpose of their coming together was not to eat the Lord's supper (i.e., not to eat it as you would a regular meal or banquet)—it was to be the most spiritual occasion of participating in the body and blood of the Lord. The focus of their attention was to be on the crucified One of Calvary in a most sober atmosphere. Paul warned, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (verse 29). The word "unworthily" is an adverb signifying the manner in which we partake. If our minds are not on Calvary in sober reflection, we eat and drink damnation to our souls. Instead of being a blessing, it becomes a curse.

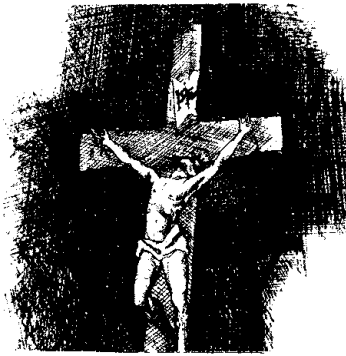
In modern times, abuse of the Lord's supper is not a thing that is unknown. In fact, it is quite widespread. Some abuse it by lightly considering it and not realizing that it is a sacred observance to be entered into regularly by every Christian. When it was instituted, everyone present partook (Matthew 26:28). All 3,000 baptized on the day of Pentecost, the first day of the week, continued steadfastly in the "breaking of bread" (among other things; Acts 2:41, 42). At Troas religious people, disciples (plural—the church "members"), came together for a religious purpose, to break bread on the first day of the week (Acts 20:7). Paul says in I Corinthians 10:17 (16) that we are "all partakers." Then others today abuse the Lord's supper by thinking that partaking will magically take care of their deficient spiritual lives when in reality they are not trying to do better. But Paul warned, "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils" (I Corinthians 10:21). Taking the Lord's supper must be coupled with repentance, as we "examine" ourselves, or it is not really a communion with the Lord.

The Lord's supper is abused when people come to church to "get" the Lord's supper, and then do not stay for the rest of the services. Yes, the Lord's supper is central, but everything else is important too. Everything is part of God's plan. We have seen situations where people went off on Sunday morning pursuing their own selfish interests in visiting, entertainment, recreation, then came on Sunday evening wishing to have the Lord's supper served to them. They have done wrong in forsaking the regular assembly for their selfish purposes, and it is not proper for them to request the Lord's supper under these circumstances. Repentance is in order on their part.

And thus we could go on pointing out abuses of that which is most sacred to us. But may we enter into it with a true heart, remembering our precious Lord's death and looking forward to his second coming. There is

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# CHRIST OUR RIGHTEOUSNESS



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A's, B's, and C's not on the standard of perfection or near-perfection, but on the standard of the average—and they reason that they on this basis ought to rate at least a C and maybe even a B, and that the Great Teacher in the Sky will therefore graduate them into heaven.

But our race has delusions of righteousness. Our goodness is a mirage. "But we are all an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isaiah 64:6). The fact of the matter is, "There is none righteous, no, not one" (Romans 3:10). Jesus taught, "There is none good but one, that is, God" (Mark 10:18). You see, God judges us against the standard of His own perfect righteousness in Christ—and *none* of us measures up.

## CHURCH MEMBERSHIP

Others base their claim to righteousness on their active church affiliation. "I am an active, working member of the XYZ Church, and if God will save people in any of the churches, I surely expect Him to save me," a typical representative of this group may say. It is difficult for many people to believe that one can be a loyal member of a large old honored denomination—either Catholic or Protestant—and yet be unsaved.

The error men make here is to base their claim to righteousness on a system, or on loyal adherence to an organization, rather than on the *Person*, our Lord Jesus Christ. It is also a mistake to assume that one's relationship to Christ is an assured by-product of his active relationship to some denomination. *Get this: one's active, loyal membership in NO denomination assures him a place in heaven.* It is possible to be a loyal member of any denomination you want to name, and not be saved. By the same token, one today can (as they were in New Testament times) be a true faithful Christian—saved and sure of heaven—and not be a member of any denomination. It is in Christ the head, as a member of his body, that we are saved!

The Jew could not be saved by the keeping of the law of Moses: Romans 3:20, 28; Galatians 2:16, 21; 3:11; Acts 13:39. The same principle holds true to *all* systems of religious laws and ceremonies; if one depends AT ALL on these laws (the keeping of them) or these ceremonies (the observing of them or participation in them) for *righteousness*, he is deceived and holds to a false hope.

"For by grace are you saved through faith; and that not of yourselves; it is the gift of God: *not of works, lest any man should boast*" (Ephesians 2:8, 9).

**CHRIST IS OUR RIGHTEOUSNESS: WE MAY BASE A CLAIM TO RIGHTEOUSNESS ONLY ON CHRIST**

No *flesh* may glory in the presence of God (but that is exactly what would be the case, if by our own goodness, or efforts, or works, we could be saved)! "But of him are ye IN CHRIST JESUS, who is made unto us wisdom, and *righteousness*, and sanctification, and redemption; that according as it is written, He that glorieth, let him glory in the Lord" (I Corinthians 1:29-31).

What do we mean when we speak of Christ being our righteousness? How can this be? Well, remember that none of us is righteous or good (Romans 3:10). There is none good but God only (Mark 10:18). Jesus is the Christ, the only begotten Son of the living God (Matthew 16:16; John 3:16), and as such He is perfect and sinless (Hebrews 5:9; 4:15; I Peter 2:22; I John 3:5). We are totally identified with SIN; Jesus is totally identified with RIGHTEOUSNESS. And here intervenes the grace of God: because He loves us and because sin must nevertheless be dealt with, God made Jesus (who knew no sin) to be sin for us, that we might be made the righteousness of God in him. That's II Corinthians 5:21. *Read that verse over and over again, in various translations, until the truth of it is burned forever into your mind.*

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on HIM the iniquity of us all" (Isaiah 53:6). God made him to be sin for us! Jesus bore our sins in his own body on the cross (I Peter 2:24). Only the divine Son, the sinless Savior, our lovely Creator and Lord, had the divine capacity and love to bear all our guilt. Our sins were placed on him. And for those sins he died (I Corinthians 15:3). By the grace of God Jesus tasted death for every man (Hebrews 2:9).

So he took our sins. And what does he offer in exchange? HIS RIGHTEOUSNESS, which is *God's righteousness*! And on what condition? The condition of faith! Not *works*, but *faith*. It can not be earned; it is by grace. Carefully read Romans 3:21-28, emphasizing the HIS of "his righteousness" and also every occurrence of the words *faith* and *believeth*. Underline those words and go back and read it again. Also study Romans 9:30; 10:4, 10; Galatians 5:5; Ephesians 2:8-9; Philippians 3:9.

Christ is our righteousness. *In HIM* (and because of him) we have perfect righteousness—not ours, but God's own (see Isaiah 61:10). *Out of Christ* we have no righteousness at all.

How do we enter into Christ? Obviously, our relationship with Christ (and our consequent appropriation of God's righteousness) is on the basis of trust—of believing, of faith. The Scriptures cited have been too abundantly clear for anybody but fools to claim otherwise.

Biblical faith—which is the only true faith, every "other kind" being false—is active and obedient, in accordance with the explicit terms of the new covenant (Mark 16:16; Acts 6:7). Thus to enter into Christ by faith, all must repent of all sin and acknowledge their faith by confession and immersion in Jesus' name: Acts 2:38; 8:12, 35-39; Romans 10:9, 10; Acts 22:16. So it is that men "put on Christ" (Galatians 3:26, 27) and all his righteousness is henceforth attributed to them by grace. □

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## EDITORIAL COMMENTS

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great strength, and many spiritual blessings are in store for those who commune with the Lord in his own appointed way. We can only pity those who have never personally experienced this and who do not even appreciate it. □

**“I FEEL I AM SAVED”**

A GOSPEL PREACHER was talking to a woman who said she knew she was saved. The preacher said, “How do you know you are saved?” She made the following reply, “I was attending a religious service one time and all of a sudden I felt light as a feather—I felt I was floating—I felt I was saved!”

The preacher questioned the woman as follows: “Were you light as a feather?” “Of course not,” she said. “Were you really floating?” “Certainly not.” “Were you saved?” “Oh, yes, I was saved!”

The preacher then asked this significant question. “Lady, if you could not trust your feelings about the first two things, why do you trust it about the third thing? Even though you felt light as a feather that didn’t make it so. Even though you felt like you were floating and because you felt like you were saved, that didn’t make it so.”

God’s Word tells us how we may know for sure we are saved. “Faith comes by hearing the word of God” (Romans 10:17). We are to walk by faith. The following texts will help to answer the question how may I know I am saved: I John 5:13; I John 2:3-5; John 6:45; Mark 16:16; Romans 10:9, 10; Acts 2:38; Hebrews 5:8, 9.

Are you walking by faith or by feelings.—*Words of Life*

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**The Lord’s Supper on  
the Lord’s Day**

FOR CENTURIES, on the first day of the week, Christians around the world have met together to “break bread.”

The Scriptures and leading religious scholars testify to the practice of the early church: that is, the practice of weekly participation around the Lord’s table.

(1) Scripture says, “Upon the first day of the week... the disciples came together to break bread” (Acts 20:7).

(2) Mr. Augustus Neander (Lutheran) says, “The celebration of the Lord’s Supper was held to constitute an essential part of divine worship every Sunday...” (*History of the Christian Religion and Church*, Vol. I, p. 332).

(3) Mr. A. C. Hervey (Episcopalian) said, “This... is an important example of weekly communion as the practice of the first Christians” (*Pulpit Commentary*).

(4) Mr. Calvin (Reformed), “And truly this (non-scriptural) custom, which enjoins communing once a year, is a most wicked contrivance of the devil, by whose instrumentality so ever it may have been determined.” Again, “It ought to have been far otherwise. Every week, at least, the table of the Lord should have been spread for the Christian assemblies” (Calvin’s Inst. IV, Ch. 18, Sec. 45; VI, Ch. 18, Sec. 56).

(5) Mr. John Wesley (Methodist), “I also advise the elders to administer the Supper of our Lord on every Lord’s Day” (*Selected Letters of J. Wesley*, edited by F. C. Gill, Philosophical Library, 1956).

(6) Mr. Thomas Scott (Presbyterian), “This ordinance (Lord’s Supper) seems to have been constantly administered every Lord’s Day; and probably no professed Christians absented themselves...” (Commentary on Acts 20:7), (S. D. A. R., D. M. Canright, p. 205).

(7) Roman Catholic scholars say, “The first day of the week... had replaced the Sabbath (Saturday) as the day of worship... breaking of bread, the Holy Eucharist was celebrated” (R. C. New Testament Translation, 1947, p. 372).

(8) Mr. P. Doddridge (Congregational), “It is well known

the primitive Christians administered the Eucharist (the Lord’s Supper) every Lord’s Day” (Notes on Acts 20:7).

(9) Mr. R. A. Torrey (late President of Moody Bible Institute), “I personally believe that the Lord’s SUPPER ought to be partaken of every Lord’s Day, and have said so in the church... and in the lecture room” (Quoted by S. M. Martin, *Thirty Years on the Firing Line*, p. 136).

—TIDINGS OF TRUTH

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**HITTING THE BULL’S EYE**

YEARS AGO I saw a Nancy comic strip in which she walked past a series of targets with an arrow lodged in the center of each one; she was amazed at the skill of the archer, until in the last panel of the strip she discovered her boyfriend, Sluggo, shooting his arrow first and then drawing the bull’s-eye around it. Hitting the target is easy that way.

That rather reminds me of our present society: find out what people are doing and call it right, or at least legalize it. Find out where people are shooting their arrows and draw bull’s eyes around them. People are going to drink alcohol anyway, so why not legalize it? The same goes now for pornography and prostitution. Abortion has been given legal sanction, mainly because the people have demanded it. Now they’re working on legalizing marijuana, and I wouldn’t be surprised if they’re successful. Gambling has long been legal in many states and is rapidly becoming so in others. Homosexuality cannot be far behind, if present trends continue.

Our government may have the constitutional right to create and abolish whatever it wishes, but it does not have the scriptural right. God is the author of moral law, and men cannot “loose” it. After men have made all their divorce laws, Jesus still says, “...Whoever divorces his wife, except for immorality, and marries another commits adultery” (Matthew 19:9).

The Hebrew word for “sin” means literally “a missing of the mark.” The “mark” is drawn by God, and men are required to hit it. When they do not, they sin. God did not leave man the prerogative of drawing his own target.

Brethren, we must avoid the snare of equaling legality with morality. Men may declare sinful acts legal; they cannot declare them moral. We must do the moral thing.

—James W. Ward

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**“JUST A PEANUT”**

WHEN WE look at a peanut, what do we see? Just a peanut, you say. In fact, this little nut is so insignificant that the word “peanut” is used in slang in reference to an unimportant person or of something of little value. We often hear the expression “Why that is just peanuts!”

However, when George W. Carver looked at a peanut, he saw its many possibilities and through his diligent hard work in research, came up with 300 products from the lowly peanut. This was but one of his many contributions to the revolutionized agriculture of the South.

When we look at some boy or girl, some man or woman, what do we see? Just another person? Do we see someone of lowly means, a person unlearned and unimportant in the eyes of society? Or do we see the possibilities of the life of that person if the gospel were to find lodging in his heart? May God help us to open our eyes to the value of a soul and a life used in God’s research!—D. Williamson □

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# A Brief Study on APOSTLES



• By James E. Gibbons

THERE ARE various religious groups under the canopy of so-called "Christendom" that in some way have "apostles" associated with their religion today. Catholics believe that the pope, cardinals, and priests are successors to the apostles. We understand the Mormons have "apostles" who direct their collective religious body. Then Pentecostals seemingly do not understand the unique position of the apostles in the early church, and what the Lord did through them, implying that their work in some way can still be carried out in the church today.

The word APOSTLE can be broken down, and its root meaning determined. The prefix *apo* comes from (or is) a Greek preposition signifying out. The later part involves the Greek word *stello*, which means to send. So, the word APOSTLE means one who is sent out (literally).

In the New Testament Scriptures, the word is used in a special technical sense and then in a more of a general sense. Confusion can reign if we don't keep this in mind.

## I. TECHNICAL USE OF THE WORD APOSTLE.

When Jesus walked upon this earth, he selected twelve men (Luke 6:13-16) to be his disciples (learners) who were destined to be his apostles (ones sent out) in a special and unique sense. We know that Judas failed the grade and had to be replaced. In the process of being replaced, we read, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts 1:21,22). Matthias was considered to have been approved by the Lord and filled the place of Judas. The twelve apostles were sent out into the world to be the official eye-witnesses of the Lord Jesus Christ in getting his church established and to confirm his truth among men. In view of this, read the book of Acts (Acts 1:8, 22; 2:32; 4:33; etc.).

The apostle Paul appeared a little later on the scene. Although he had not accompanied Jesus upon this earth as a disciple, the Lord belatedly chose him to be an apostle in the unique sense. Later in one of his letters, Paul asked, "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are ye not my work in the Lord?" (I Corinthians 9:1). Writing in I Corinthians 15:7b-10, Paul says that the resurrected Christ was seen of "all the apostles. And last of all he was seen of me also, as

one born out of due time. For I am least of the apostles, that am not meet (suitable) to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." Paul had not accompanied the Lord, but he had seen him and is regarded as an apostle in the same capacity as the twelve. In II Corinthians 12:11b and 12, he wrote, "...for in nothing am I behind the very chiefest apostles though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds."

So, the word APOSTLE in reference to the twelve and Paul is used in a technical sense. It refers to one who was an official eye-witness of Jesus Christ and personally sent out by him to work in this capacity. They did their extraordinary work in getting the church established among men, and, as such, are no longer needed in the church today. We have their inspired writings to go by (Ephesians 3:3-5). As the Ephesians were told, we "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Ephesians 2:20). There are no more apostles (and prophets) in the church today than there is another Christ. They constitute the foundation. All else is building on the foundation. The apostles had no successors.

## II. GENERAL USE OF THE WORD APOSTLE.

As we have said, the word APOSTLE (Greek, *apostolos*) signifies one who is sent out. The Anglicized word APOSTLE is used more than any to represent the Greek in translations. However, the King James version has the word "messenger" (II Corinthians 8:23; Philippians 2:25) for *apostolos* in two places. One place the word is simply rendered "he that is sent" (John 13:16). Here Jesus said, "Verily, verily, I say unto you. The servant is not greater than his lord; neither he that is sent greater than he that sent him." Obviously the word can be used in a general sense.

The 14th chapter of Acts affords the first example in that book where the word is used in another sense besides its technical sense (the way it was applied to the twelve). Here we have Paul and Barnabas being called "apostles." Having reference to these men, we read, "But the multitude of the city was divided: and part held with the Jews, and part with the apostles" (Acts 14:4). Furthermore, in verse 14 it speaks of "the apostles, Barnabas and Paul." We know that Barnabas was not an apostle in the sense of the twelve (although Paul was), and therefore this must mean something else. The answer is found in Acts 13:1-4. Here it says that Paul and Barnabas were "SENT FORTH" by the church at Antioch (and the Holy Spirit). Thus our understanding of what they are called is made clear. They were simply preachers of the gospel sent out by the local church. Paul was a preacher like any other preacher and at the same time an apostle in the technical sense too (I Timothy 2:7).

Silas and Timothy jointly sent greetings with Paul in the I Thessalonian epistle. Then we read later in this letter, "Nor of men sought we glory, neither of you, nor yet by others, when we might have been burdensome, as the APOSTLES of Christ." (2:6). Of course the "we" and the "apostles of Christ" refer back to the three men just

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**A BRIEF STUDY ON APOSTLES**

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named. The proper understanding is found in the basic meaning of the word. Silas and Timothy, like Paul, had been "SENT OUT" to do the great work they were doing for the Lord.

An interesting use of the word is found in Hebrews 3:1, where we are urged to "consider the APOSTLE and High Priest of our profession, Christ Jesus." No doubt, the meaning "sent out" plays the major part in our understanding this. The Son of God was sent from the Father in heaven to earth to accomplish the great work of human redemption.

WE THINK the Scriptures bear out what has been said sufficiently. Keep in mind the technical use of the word APOSTLE in connection with the twelve and Paul. Then also remember that the word has a general usage. This will help you in understanding God's Word, as well as avoiding false teachings which are grounded in error. □

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**FOOT-WASHING: CUSTOM OR COMMAND?**

IT IS a well-known fact that some religious bodies now practice foot-washing as an act of worship. Those doing so, usually cite John 13:14, 15 as proof of their position. "If I then, the Lord and teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you" (John 13:14, 15, ASV). This passage on the surface may appear to be ample proof that foot-washing as a religious act is Scriptural. However, as we examine this passage more closely, we see that it does not authorize foot-washing as worship today. Here are my reasons for stating such a conclusion.

First, foot-washing was an oriental custom and was never considered an act of worship. When traveling in Palestine, a person's feet usually became very dirty because of the dry and dusty roads, and because they wore sandals without any socks or stockings. Hence, foot-washing was an act of courtesy and hospitality when people into your home. This is clearly demonstrated in the Old and New Testaments (Genesis 18:4; 19:2; 24:32; 43:24; Exodus 30:19, 21; 40:31; Judges 19:21; I Samuel 25:41; II Samuel 11:8; Song of Solomon 5:3; Luke 7:38-44; John 13:1-17; I Timothy 5:10). Even though foot-washing is mentioned some 21 times in the Bible, it was never a religious rite.

Second, if foot-washing was an act of worship it was never practiced as such in the first century church. In the book of Acts, which is in all practicality a history of the early church, we never see foot-washing being taught as a church doctrine. It was not until Augustine's time (400 A.D.) that foot-washing had any religious significance at all (Letters LV. 33).

Third, to state that John 13:14, 15 authorizes foot-washing is to miss the true meaning and spirit of the passage. Jesus is simply giving His disciples an "EXAMPLE" (*hupodeigma*) to be followed; a symbolical type of service to be rendered and not an exact pattern to be duplicated. He is teaching His disciples the very difficult lessons of humility and servitude (John 13:16; Luke 22:27; I Samuel 25:41). The attitude is what Jesus is teaching, not the very act itself.

Fourth, a proper understanding of what Jesus said in John 13:15 will show us that He did not intend foot-wash-

ing to be a religious ceremony. Notice the Lord did not say in this passage that "Ye should do WHAT I have done unto you, but, ye should do AS I have done unto you." He used the comparative article (*kathos*) which means "like as," instead of using *ho* (from *hos*) which means "that which." This, beyond any question, proves that foot-washing was used by Jesus as only a local custom to teach His disciples a spiritual lesson. To insist that foot-washing as a religious act today is Scriptural, is to miss the true teaching of the passage. Contrary to what some believe, John 13:14, 15 does not authorize foot-washing in worship today.

—Charles Sattenfield □

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**ON UNDERSTANDING ALL BEFORE ACTING**

IT WAS a bitter cold night.

The man, known for his intelligence, approached the house. Inside all was bright and cheerful. A merry fire crackled in the fireplace.

The man took the key out of the mailbox where he had been told it would be found.

He looked at the key. He fingered it.

"This has a very strange shape," he said to himself. "How could this queer little piece of metal open this heavy door and let me into this wonderful home?"

He looked at the keyhole.

"This is hard to understand," he muttered. "Many others said that they had used this key, but they were not as intelligent as I am. I must reason this out."

"No," he said, "I will not go in. I do not comprehend how this simple device can turn a complicated lock. Until I can fully understand how this mechanism works, I shall refuse to use it."

And he turned back into the night to perish.—A Tract □

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**JUST SUPPOSE...**

**JUST SUPPOSE** the Lord should begin to make people as sick as they claim to be on Sunday.

**JUST SUPPOSE** the Lord should take away the child you used as an excuse for not being in worship Sunday.

**JUST SUPPOSE** the Lord should make people as poor as they say they are when they are asked to help finance the Lord's work.

**JUST SUPPOSE** you had to live on ten times what you give to the Lord each week.

**JUST SUPPOSE** the Lord should strike all who lie about their giving as He did Ananias and Sapphira.

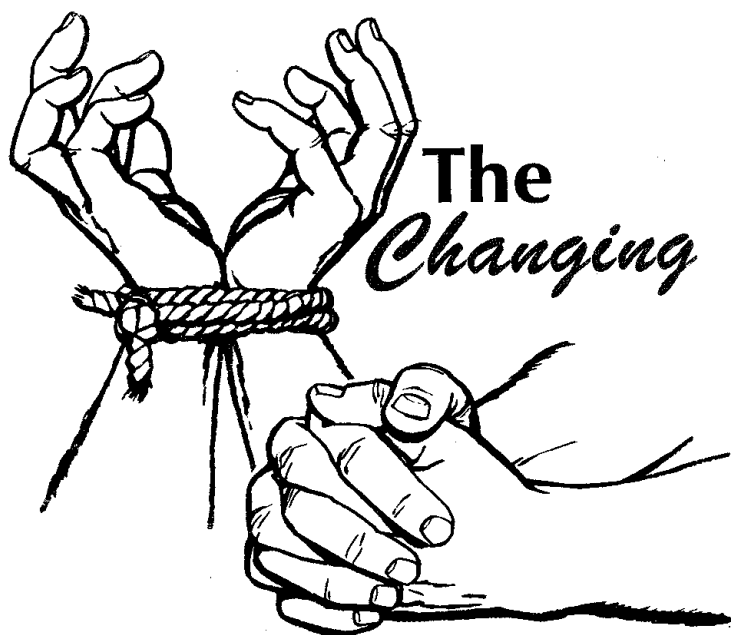
**JUST SUPPOSE** the Lord let some parents look into the future and see what their example and lax control are doing for their children.

**JUST SUPPOSE** you had no opportunity to make amends for these things... —Selected □

★ ★ ★ ★ ★ ★ ★

**Seven Days  
without Prayer  
makes One Weak.**





# POWER of CHRIST

• By William E. Paul

## INTRODUCTION:

1. Everything around us shows evidence of change—customs, styles, language, etc.
2. During the course of human history, men have played a leading part in bringing about numerous changes, some for the good, some for the bad, etc.
3. However, something that has remained the same is MAN'S NATURE. While men have changed their surroundings, environment, habits, etc., they have been unable to change their HEARTS. Sin is as much a part of man's make-up today as it was in the beginning.
4. Only a power greater than man can effect a change of heart in man—Jesus has all power (Matthew 28:18) and demonstrated his power to change (water into wine, dead to living, etc.).
5. The greatest power that Jesus exerts in the universe is to change the heart of man and make him a "new creature." Jesus has the power to forgive sins and give man a new purpose for living (Matthew 9:6).
6. In this message we want to see how the power of Christ to change men is illustrated in the lives of two men mentioned in the New Testament Scriptures.

## I. THE POWER OF CHRIST CHANGED PAUL WHEN HE WAS CONVERTED (Acts 9).

### A. When a person is converted his attitude toward Christ changes.

1. As a Pharisee Paul displayed the bitter hatred for Jesus characteristic of this sect (Matthew 19:3; 22:15; Mark 13:14).
2. At best Saul despised every teaching of Jesus; at worst he hated the very person of Jesus.
3. But upon conversion Paul came to love Christ with an undying devotion (Philippians 1:20); he yearned to be with Jesus more than to live (Philippians 1:23).

### B. When a person is converted his estimation of himself changes.

1. Paul had a pride in his heritage as indicated by what he lists about himself in Philippians 3:4-6.

2. But upon his conversion he came to realize what a sinner he had been (I Timothy 1:15) and considered himself a humble servant, least of all saints (Ephesians 3:8) and least of apostles (I Corinthians 15:9).
3. Self was now nothing to Paul (Philippians 3:7-9; Galatians 2:20).

### C. When a person is converted his attitude toward the church changes.

1. Saul had been a chief persecutor of the church—Ananias had heard all about this (Acts 9:13); Saul himself admits it (Acts 22:4, 5, 19); the church in Jerusalem came to fear him for it (Acts 9:26).
2. Upon his conversion Paul became one of the most outstanding advocates of Christianity who ever lived, turning the world upside down (Acts 17:6); suffering much for the sake of the gospel (II Corinthians 11:23ff). This change toward the church amazed those who saw it (Acts 9:19-22).

### D. When a person is converted the rule by which he lives changes.

1. Saul had been a zealous advocate of the traditions of men (Galatians 1:14).
2. But after his conversion he sought only to please God and made this his chief aim in life (II Corinthians 5:9; I Corinthians 2:2).

## II. THE POWER OF CHRIST CHANGED THE PHILIPPIAN JAILOR WHEN HE WAS CONVERTED (Acts 16).

### A. When a person is converted his philosophy of life changes.

1. The jailor was no doubt an emperor-worshipping pagan who despaired of life when things didn't go right (Acts 16:27).
2. But when converted to Christ his whole outlook on life underwent a radical change as joy and happiness replaced terror and despair (Acts 16:34).

### B. When a person is converted his conduct toward others changes.

1. The jailor showed no pity for Paul and Silas as he had them beaten and thrown into the inner prison, hungry, naked and cold (such conduct is described in Titus 3:3).
2. But upon his conversion note the immediate change as he bathed their whip-torn backs and gave them food in his own house—evidence of repentance.

### C. When a person is converted the condition of his soul changes.

1. As an unbeliever the jailor was condemned (John 3:18) and doomed to everlasting punishment (II Thessalonians 1:7-9).
2. Realizing this and asking what to do about it, he came to see that salvation was to be found in Jesus and upon obeying the gospel the jailor was saved and rejoiced over this assurance (Acts 16:29, 30).

## CONCLUSION:

1. Regardless of how wicked one may be, the power of Christ can change him, as evidenced by the conversion of Saul and the jailor.
2. Whatever may be your sin, it can be forgiven and you can become a new creature in Christ (I Corinthians 6:9-11).
3. All things become new to the one truly converted—his attitude toward Christ, his estimation of himself, his

(Continued on Next Page)

**THE CHANGING POWER OF CHRIST**

*(Continued from the Last Page)*

- attitude toward the church, his rule of living, his outlook toward life, his conduct toward others, and, most vital of all, the condition of his soul.
4. **HAVE YOU BEEN CHANGED BY THE POWER OF CHRIST COMING INTO YOUR LIFE?** Until your mind is renewed (Romans 12:2) your life can never be changed. What do you think of Jesus? What have you done with Him? He has the power to change your life if you will but let Him... **ONLY YOU CAN WITHHOLD HIS CHANGING POWER FROM CHANGING YOU!**
5. In 1829 George Wilson of Pennsylvania was sentenced to death for mail robbery and murder. President Andrew Jackson granted a full pardon to Wilson but he refused it, insisting that it was no pardon unless he accepted it. The matter was taken up by the Supreme Court and Justice John Marshall gave the following decision: "A pardon is a paper, the value of which depends on its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must be hanged." **AND HE WAS!**
6. **Christ will pardon your sins and transform your life IF YOU ACCEPT HIM. Refuse HIM and you reject pardon. JESUS CAN CHANGE YOU ONLY IF YOU LET HIM. WILL YOU?** □

★ ★ ★ ★ ★ ★ ★

**TALK TO GOD—TALK TO MEN**

THE BIGGEST BUSINESS in the world is winning lost souls to a saving Savior. Henry Ward Beecher had the right attitude when he observed: "The greatest thing in the world that one person ever did for another is to lead him to Jesus Christ." God declares, "He that winneth souls is wise."

Those who have tried to win souls to Christ know that the task is not easy. It takes more real faith and courage to face a single sinner with the gospel than it takes to confront a huge congregation.

Personal evangelism is not easy, but what worthwhile endeavors are? Running a business is not easy. Ministering to the sick is not easy. Work is not easy. As in other difficult tasks, winning people to Christ becomes less difficult with practice.

The greatest need in churches today is for a revival of personal evangelism. History records that the armies of the Roman Empire were unable to win battles with long swords, but when the military leaders invented short swords which could bring soldiers into a closer personal contact with the enemy, they turned the tide to victory.

Likewise, our battle must be hand-to-hand combat with the world, the flesh and the devil. For a Christian or the church of Jesus to neglect this work is to commit spiritual suicide.

Read the gospels carefully. Jesus won every outstanding follower by the personal method. His early disciples relied heavily upon personal contact for the spread of the kingdom. It is God's will that every believer win others personally. It utilizes the church's greatest human asset, individual members. Not everyone can preach, teach, sing, but all can share the gospel with another.

Everyone of us should long for the day when we can say, "God's will in my life has been done. I have won people to Christ." Today, talk to God about men—then talk to men about God. Set us afire, Lord, with your

Word! —*Douglas F. Parsons*

★ ★ ★ ★ ★ ★ ★

**THE END PRODUCT OF TRIALS**

**(James 1:2-4)**

FOR THOSE outside of Christ, life's goals are, to say the least, short range. Purpose is short-sighted and temporal, and the grave is "the end."

To those "in Christ," life has real meaning and that which happens to us, both good and bad, takes on meaning, serves a definite purpose and has an eternal end.

James says, "...count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience..."

The "temptation" he speaks about is that which carries the idea of testing or trials that are "directed towards an end."

You might say, "I am tested," "I'm tried," but then you are just one in that boat of many. What is more important is the direction in which you travel and the end which you reach. Because trials and suffering can make you "bitter" or "better." Blessings are found not simply in suffering, but in our reaction to that suffering. Everyone travels through the "valley of the shadow" at some time but the one blessed is the one who by faith, does not pitch his tent in that valley.

A young woman aspired to be a great singer. She was gifted with an unusual voice and had every appearance of one destined to spiral to the top overnight.

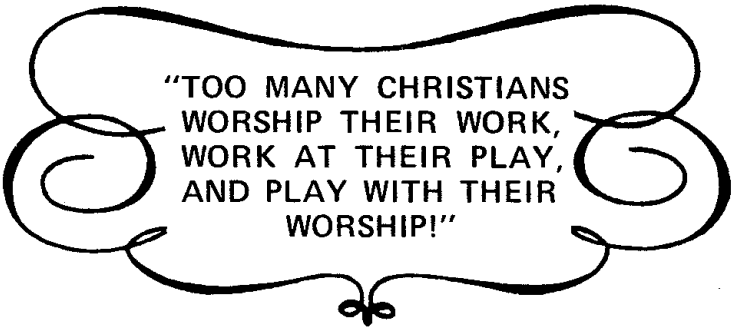
On opening night the critics were cruel—people groaned and felt uneasy. No curtain calls and no one was waiting at the stage door.

Years later she was re-discovered. This time the people responded generously. They called for her again and again, cheering, applauding. They thronged her, praised her and pushed her overnight into world fame.

What had happened in the intermitting years? She married, and mothered two sons, then tragedy struck. Both of her sons died at an early age of a rare disease. Suffering had given her heart compassion and feeling. Now the voice had a quality never known before. The tears of her heart had washed her voice clean and brought in that certain something that everyone needs. To her, reaching the depth was the most wonderful experience of life. It teaches extremes and shows perspective. It makes you a beggar or a blessing. It makes you limp or gives you light. "For we know that all things work together for good to them that love God, to them that are called according to His purpose" (Romans 8:28).

Thus the end, the victory, the meaning, and fulfillment of temptation is the growth, the lesson unlearnable from any other source, the trophy of patience in the mature Christian. —*JACK EXUM, JR.* □

★ ★ ★ ★ ★ ★ ★







# Was Peter a POPE?

*THE FOLLOWING is from a 1957 issue of THE SWORD AND STAFF, and we believe very timely to consider in view of the publicity the pope has recently received in the mass news media. It is regrettable that newspapers present it as if it were a fact that the new pope ascends to the "throne of St. Peter." The whole Catholic system is based on the false premise that Peter was the first pope and has passed down such authority to successors on earth today. Refute this and the whole Catholic religion is shown to be a pretentious counterfeit and not the original church of the New Testament.*

Since the entire structure of Catholicism rests upon the premise that Peter was a Pope, this claim will be considered in detail.

Peter did not fit the Papal pattern, because he was married. (See Matthew 8:14). In following Christ, Peter "left all" (Matthew 19:27), but he did not leave his wife (I Corinthians 9:5). Peter was an elder, as well as an apostle (I Peter 5:1). It is required that elders be married men with faithful children (Titus 1:6).

Peter did not fit the Papal pattern because he was poor. When asked for alms, he said, "Silver and gold have I none" (Acts 3:6). Peter was unable to pay a half-shekel tax until provided with the money by a miracle (Matthew 17:24-27). He did not dwell in palaces, surrounded by gold and jewels.

Peter did not fit the Papal pattern because he was humble. He would not allow anyone to call him "father", since this was condemned by Jesus (Matthew 23:8-11). The only title he ever claimed for himself was "Simon Peter, a servant and apostle of Jesus Christ" (II Peter 1:1). Peter was never carried about on a throne for throngs to bow down before him. When Cornelius bowed before him, Peter said, "Stand up, I myself also am a man" (Acts 10:26). Foreseeing the arrogance and pride of false religious rulers who would be powerful, he exhorted elders not to lord it over the church (I Peter 5:3). He spoke of himself humbly as a "fellow-elder" (I Peter 5:1), and when he used the term "chief Shepherd" he was referring not to himself but to Christ (I Peter 5:4).

Peter did not fit the Papal pattern because he did not consider himself infallible (morally speaking). Jesus once rebuked Peter by saying, "Get thee behind me, Satan" (Matthew 16:23). Peter denied his Lord three times. Peter was guilty of a serious error of conduct in which he led others into error. He was rebuked "before them all" by Paul (Galatians 2:11-14). In considering a doctrinal question in Jerusalem Peter was only one of the speakers (Acts 15). It was James, not Peter, (Acts 15:19) who spoke the final word.

Peter did not fit the Papal pattern since he did not teach that he was the head of the church. Peter taught of only one "Chief Shepherd" (I Peter 5:4), and that was

Christ. Peter taught that the "stone" and "rock" upon which the church was built was not a man but Christ (I Peter 2:6-8). This teaching agreed with the conversation that Jesus had with Peter (Matthew 16:15-19) where they were not talking about on which man to build the church, but the great question Jesus asked was, "Who say ye that I am"? When Peter gave the correct answer, Jesus answered, "Upon this rock I will build my church." Peter was given the keys of the kingdom of heaven with the power of binding and loosing. This power was shared by the other apostles (Matthew 18:18; John 20:21-23). Since Peter did not consider himself the head of the church, he made no provision for anyone to succeed him. He said nothing about successors.

Peter did not fit the Papal pattern because the other apostles did not regard him as their superior. Paul said, "I am not a whit behind the very chiefest apostles" (II Corinthians 11:5). And it was Paul who had publicly rebuked Peter for his erroneous conduct (Galatians 2:11-14). Peter was referred to as one of the pillars of the church (Galatians 2:9). Note, Peter was ONE of the pillars, not head of all the churches. The church had been "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone" (Ephesians 2:20). The church was built on the "apostles", plural, not on one apostle. Although false teachers have attempted to build the church on Peter, "other foundation can no man lay than that which is laid, which is Jesus Christ" (I Corinthians 3:11). Peter was one of the favorite three of the Lord, Peter, James, and John. He was impulsive and a natural leader. He was a beloved and faithful apostle. He was prominent but he was not pre-eminent.

Peter did not fit the Papal pattern because he was not in Rome. There is no Biblical evidence that he was ever in Rome. Paul wrote to the Roman Christians and saluted 27 persons (Romans 16:3-15) but did not mention Peter. In the last letter Paul wrote to Timothy from Rome, he said, "Only Luke is with me," and "At my first defense, no one took my part, but all forsook me" (II Timothy 4:11, 16). Where was Peter? He was not in Rome.

Peter did not fit the Papal pattern because Peter taught doctrines different from that of the Pope. Peter believed in baptizing only those who had been taught, and who had believed and repented (Acts 2:38). There is no record of his baptizing anyone who was too young to understand what he was doing. Peter taught that disciples of Christ should wear the name "Christian" (I Peter 4:16). Peter did not believe in traditions, but taught that God's word contains "ALL things that pertain unto life and godliness" (II Peter 1:3). Peter agreed with the doctrine that Jesus Christ is the only head of the church (Colossians 1:18, 2:10; Ephesians 1:22; 4:15; 5:23), and that Christ nowhere authorized any man to be head of the church on earth since "ALL authority in heaven and on earth" had been given to Christ (Matthew 28:18).

**SUMMARY:** Peter did not fit the Papal pattern, because,

1. He was poor.
2. He was humble.
3. He did not consider himself infallible.
4. He did not teach that he was the head of the church.

(Continued on Next Page)

**WAS PETER A POPE?**

*(Continued from the Last Page)*

- 5. The other apostles did not consider him their superior.
- 6. He was not in Rome.
- 7. He differed in doctrine from the Popes.

When it is proved that Peter was not a Pope, the whole structure of Catholicism falls, with the so-called "successors" of Peter. Catholicism has no true foundation. The doctrine of the supremacy of Peter, and that he had successors is contradictory to the Lord's teaching and plan. □

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**"YOU'RE FIRED!"**

"ABSENT!" the boss said to me. It was true. I had a headache. "ABSENT again," he said another time. Yes, my brother from Illinois came to visit.

"ABSENT again." The boss seemed to be repeating himself, but he was right. The kids had been sick, so we took them for a ride in the fresh air.

One more time he said, "ABSENT again!" What was my excuse this time? I had overslept! The boss called me in, looked me squarely in the eye, and said: "You are not interested in working for me. You don't really want this job, do you?"

"Oh, yes, sir, I do!" I said. "I need the job. It is very important to me and my family." But, one thing after another interfered, and I missed work some more. Finally, the boss called me in and said, "You're fired!" You were ABSENT once too often!"

I walked out of his office, down the long flight of stairs, out the door...and into Hell!

You see, my boss had been God. I had been employed as a Christian. Absences were from worship and work in the church. God was right: I hadn't really wanted the job. I didn't really want to go to Heaven...So, I didn't!

—The Lamplighter

★ ★ ★ ★ ★ ★ ★

**This Day Is Mine**

I WILL concern myself with:

Refusing to waste the legacy of time's precious hours by wishing things were better, but making them better with what I have.

Feeling thankful, and taking time to think and pray;

Resolving to learn to improve man's lot by being the first to praise, the last to criticize;

Losing no time in fretting, but filling the hours with worthwhile things;

Sacrificing for love without expecting gain, and being the last to tease or blame.

Keeping my mind free from all ill thoughts, and mastering humility that I may be understanding and forgiving.

I will lay away yesterday's dreams that are spent beyond recall, not waiting for tomorrow, but living this day with tender grace; for God makes each new day bright and beautiful. —Sunshine Magazine □

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**IT DOESN'T BELONG TO YOU**

ONE DAY when I was about eight, I was playing beside an open window while Mrs. Brown confided to my mother a serious problem concerning her son. When Mrs. Brown was gone, my mother, realizing I had heard everything, said: "If

Mrs. Brown had left her purse here today, would we give it to someone else?" "Of course not," I replied. Then mother continued, "Mrs. Brown left something far more precious to her than her pocketbook today. She left a story that could make many people unhappy. That story is not ours to give to anyone. It is still hers, even though she left it. So we shall not give it to anyone. Do you understand?"

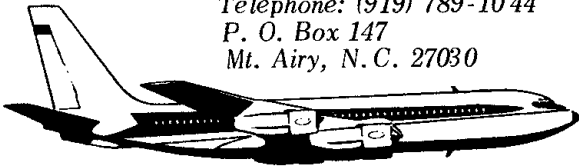
I did. And I have understood ever since that confidence or a bit of careless gossip which a friend has left at my house is HIS—not mine to give to anyone.—J. C. Bays □

★ ★ ★ ★ ★ ★ ★

**TIME FOR BIBLE LANDS TOUR DRAWS NEAR!—  
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EXCITEMENT is always in the air as time for such a tour draws near. A Bible lands tour for the Christian is an experience of a life-time. The tour this time will take us to Israel (heart-land of Bible happenings), to the area of the "seven churches in Asia" (modern Turkey), and to Rome (in that order). Many we have going are "repeat" travelers—so you can see what they think of such a tour. Add to your faith, Bible knowledge, and world outlook by taking this tour. You will be glad that you took it. The editor of this paper is slated to be one of the tour hosts. Write today for free brochure and information about the tour, including cost. Make definite plans to go with us.

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**WORDS TO LIVE BY**

Courage, brother, do not stumble;  
Though your path be dark as night;  
There's a star to guide the humble.  
Trust in God and do the right.

Let the road be rough and dreary,  
And its end far out of sight;  
Foot it bravely, strong and weary;  
Trust in God and do the right.

Perish policy and cunning;  
Perish all that fears the light;  
Whether losing, whether winning,  
Trust in God and do the right.

Trust no party, sect, or faction;  
Trust no leaders in the fight;  
But in every word and action,  
Trust in God and do the right.

Some will hate you, some will love you,  
Some will flatter, some will slight;  
Cease from man, and look above you;  
Trust in God and do the right.

—AUTHOR UNKNOWN

# READERS'

## ... Response



### TENNESSEE:

■ "I have read the first part of your comments on the Pentecostals. I'm sure there is no need to try to express my thoughts for it is plain to me that you can easily explain all the Bible away. Would you PLEASE take me off the mailing list? It makes my Christian, CHRIST-LIKE, life more difficult throwing this piece of garbage in the trash. I'm sure you'll find this funny! But so does the devil. But I kick him in the teeth all the time in Jesus Name."

■ "The 'Sample, Please Subscribe' copy of THE SWORD AND STAFF came in the mail today and I was very excited by it. I read, with great applaud, your editorial comments "ON THE PROPER NAME OF THE CHURCH." I, too, believe that, in order to let people of the world know who we are, we have limited the concept and scope of the body of Christ by the designated 'label': church of Christ. It is no wonder that the denominational world considers us "just another denomination," but sadder still is the fact that Christians, themselves, have a very limited understanding of the church of our Lord.

"I make this last statement and refer you to the same issue (VOLUME 16, NUMBER 3) of The SWORD and STAFF. In Charles Sattenfield's otherwise very good article "SATAN'S VERSION OF THE GREAT COMMISSION," twice he uses the term 'our churches.' Please note the following: Page 7 (31), paragraph 6, second column, 'Satan has substituted the good for the best. Consequently OUR CHURCHES are feeling the effect of this.' Would it not have been much better to say 'the Lord's church is feeling the effect of this'? Then, in the last paragraph of the same page, he says, 'Satan has so perverted this command today, until it means almost nothing to OUR CHURCHES.' Again, would this statement have been more scriptural, and carried more meaning and impact, had he not said, 'until it means almost nothing to Christians'?

"Now, I understand what he means, but I believe this terminology carries as much 'denominationalization' connotation as any other we might employ. If, indeed, the church is 'ours' (i. e., belongs to us) does it not make it just as much a denomination as it would if it belonged to John the baptist, John Wesley or anyone else?

"I pray that you will receive this letter in the spirit in which it is written. It has not been my intention to criticize destructively by to point out another facet on which we need to work in 'speaking where the Bible speaks and be-

ing silent where the Bible is silent.' If we cannot teach Christians (and others) that the kingdom belongs to Christ and that we are His, we cannot teach them the true significance of salvation. We must remember that we 'belong to Christ'; we do not 'belong to' the church.

"I did not mean to 'sermonize' but I believe this is a very essential part of restoring Christianity as we know it in the New Testament and I cannot help but feel very strongly about it.

"I have read all the articles in this issue of THE SWORD AND STAFF, except 'ARE THE PENTECOSTALS PENTECOSTAL?' (which I plan to read very soon) and find them all very exciting and very sound (with the exception I have made). I would like to take advantage of the Introductory First Year subscription...

"Also, I would like to send an Introductory subscription to a friend...

"I would like very much to hear from you. Am I straining the gnat and swallowing the camel?"

(EDITOR'S COMMENT: Of the two letters from Tennessee which one has the right attitude? Surely the second! Paul said, "Prove all things; hold fast that which is good" (I Thessalonians 5:21). We are not offended one bite—and, thank you! Let us think on these good and reasonable thoughts! Truth is what we want and we fear no investigation—in fact, we rejoice in this letter!)

■ "Please send me 200 booklets 'What Must I Do To Be Saved?' This is the best that I use. I have 675 students in World Bible School. When I send the certificate I send this booklet. I think it is so clear—it brings results. Many follow instructions and obey the gospel and are baptized into Christ."

### TEXAS:

■ "I have received THE SWORD AND STAFF publication for a couple of years and enjoy it very much. I am a student at...college and I use many of the articles and poems as ideas and helps in sermons. I appreciate the conservative articles which present the gospel in its simplicity, truth and power."

### NEBRASKA:

■ "My how time does fly! I could scarcely believe my eyes when the date on THE SWORD AND STAFF was brought to my attention. We really do appreciate your keeping us on the mailing list. We really like the material in THE SWORD AND STAFF. There are too few publications put out with such informative reading. Keep up the good work and may the LORD bless you in your every effort to spread the Gospel."

### KENTUCKY:

■ "Thank God for people like you. Forgive me for being 5 years late (in renewing)."

■ "...It's nice to know that in these days of "CHRISTIAN" material that's really "Sub-STANDARD" in God's eyes, there is someone who will still take a Scriptural stand and publish it for the benefit of others. Thank you."

### ALABAMA:

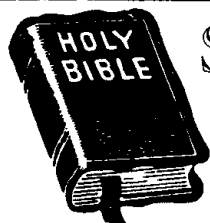
■ "Your article on the proper name of the church was good."

### LOUISIANA:

■ "Please remove from your mailing list..."

★ ★ ★ ★ ★

## "LOVE ONE ANOTHER"



# 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.
- ☐ *What Must I Do to Be Saved?*—6¢ each.
- ☐ *Objections to the Necessity of Baptism Answered*—8¢.
- ☐ *Are Visions, Dreams, and Religious Experiences Proof of Salvation?*—7¢ each.
- ☐ *Once in Grace, Always in Grace?*—4¢ each.
- ☐ *Every Sunday?*—3¢ each.
- ☐ *Lessons in Happiness from the Garden of Eden*—3¢.
- ☐ *His Church is Marching On* (Song on sheet with glue on back to stick in back of hymnbooks)—5¢ each.
- ☐ *I Saw Him Standing There* (or *The Old Gospel Preacher*)—FREE.
- ☐ *How To Be Saved From Sin*—FREE LEAFLET.
- ☐ *A New Day* (plaque)—FREE.
- ☐ *All Things Without Murmurings*—FREE.

**BACK IN PRINT:** The song **HIS CHURCH IS MARCHING ON** is now back in print. Still 5¢ a copy. Order.

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Thanks again! —EDITOR

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