

The Sword AND Staff

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

•

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



THE GLORIOUS CHURCH—Eph. 5:27

They were Jews from 16 nations arrived at Jerusalem for the occasion of the day of Pentecost. After baptism, they "were added unto them" (the apostles). In Acts 2:47 we read, "The Lord added to the CHURCH (unto them, the group of the apostles where the 3,000 baptized believers were added) daily such as should be saved." The church, therefore, is the "called out" body of people over which Christ the Lord is the Head and Saviour. The church of Christ was born on that day, fifty days after His resurrection from the dead, and ten days after His ascension. Salvation was first received by the Jews, then the Greeks later.

According to our text, the church is called a GLORIOUS CHURCH. The question is, How can we know that we belong to the one true and glorious church? There are hundreds of religious groups which boldly preach they have salvation because they believe in the Lord. All these churches that preach God and salvation (according to their own interpretations), have their own leaders and founders. They belong (in reality) to human organizations. They preach doctrines of men and their plans of salvation are not according to the gospel (II Thessalonians 1:8, 9). They add to, take away from what is written in the Bible and substitute other things to the gospel that never was preached by the Lord and His apostles. They differ from the true church as to origin, membership, head, name, doctrine, practice, etc. The glorious church is only one. This is the church founded by Christ on that great Pentecost day. This is His and Glorious. Therefore religious denominations cannot be the one true and glorious church of the Bible.

But why is Christ's church called THE GLORIOUS CHURCH? Remember, a glorious church is a church "full of honour, splendour, and beauty." The Bible speaks the following facts:

THE GLORIOUS CHURCH HAS THE GLORIOUS GOD

This church believes in only one God. This glorious God is the heavenly Father of all, the Creator of all things. Many religious groups believe and worship one God. But mostly they are worshipping a dead god, a god that cannot speak, hear, and walk. They are worshipping and serving

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By SERAFIN M. CALIXTO

P. O. Box 1187

Manila 2800—Philippines

"ALL HAVE sinned, and come short of the glory of God...The wages of sin is death" (Romans 3:23; 6:23). Paul is telling here that death comes to all because of sin. This is followed by the "second death" (Revelation 21:8). This is the everlasting fire (Revelation 20:14).

But God is love. He is "not willing that any should perish." He sent His Son for all so that whosoever believes and obeys Him should not perish, but have everlasting life. Salvation from sins began at Jerusalem when 3,000 souls believed in the Lord Jesus as the Son of God, repented of their sins, and were baptized in His name. These disciples, later named Christians, were united and "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer" (Acts 2:42). But who were they? Where did they come from?

THE SWORD AND STAFF

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Proverbs of Today

Faith is not only believing in God, but taking God at His Word.

"He who tolerates the devil soon endorses him, and he who endorses him soon embraces him."

Many times when one takes a strong stand for the Lord he is not invited to take the speaker's stand very much.

"Footsteps are not made on the sands of time by people standing still."

We are beginning to mature when we recognize the fact that we are immature and unworthy.

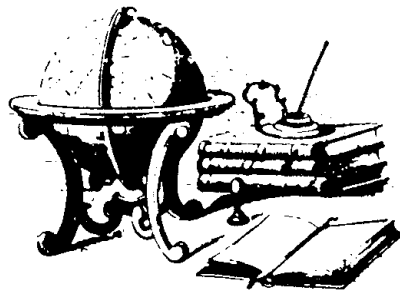
"You can't be judged by what people say about you, but you can be judged by what you say about people."

The most dangerous people are weak people trying to prove (to themselves and others) that they are strong.

"A Christian is like ripening wheat; the riper he grows the more lowly he bends his head."

If I meant enough to the Lord Jesus that he would die for me, he means enough to me that I want to live for him (completely).

"It's right to be contented with what you have but never with what you are."



EDITORIAL

COMMENTS...

ARE THE NEW TESTAMENT CHRISTIANS NEW TESTAMENT CHRISTIANS?

RECENTLY we ran the article, "Are the Pentecostals Pentecostal?" and a critical letter was received from a pro-pentecostal, or "charismatic" adherent, so-called. Aware of the fact that we were emphasizing undenominational, New Testament Christianity, he said that he could ask (but he wasn't going to) whether the New Testament Christians were New Testament Christians. He implied that we were being unkind in asking the question about the "Pentecostals," and that he was not going to be that kind and ask me the question.

Well, why not? Truth has nothing to fear by investigation. Truth has nothing to fear save fear itself and the lack of investigation to ascertain its truthfulness. It is not a matter of being kind or unkind, but of loving the Lord and knowing assuredly that we are following Him according to His New Testament. If we aren't following the New Testament, point it out. If we aren't measuring up, let's measure up. Let us believe and practice the Word of God alone.

Let us not naively point to the Corinthian church (as some have), and say that they were called a "church of God" (a New Testament church), although they had all kinds of sins, problems, and even heresy. They were called a "church of God" in a nominal sense. The I Corinthian letter was written to correct their ills, and, for the most part, it accomplished its purpose. Paul wrote in II Corinthians 7:10 and 11, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold the selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have proved yourselves to be clear in this matter." According to this Scripture, the Corinthians had to repent to regain their salvation. "Godly sorrow worketh repentance to salvation" was spoken to erring Christians (and they did this, repented)—if they hadn't repented, they would not have regained their state of salvation. They would not have enjoyed the status of real New Testament Christians.

True, none of us are perfect. In every congregation, different people are at different stages in their knowledge and maturity. This is where the grace of God fits in, and we are to help one another. And if the truth is preached, all of us are in a context to develop in the right way. But the Lord did not come to save us in our sins, but from our sins. Jesus is the way, the truth, and the life. When we follow Him, we follow Him in truth.

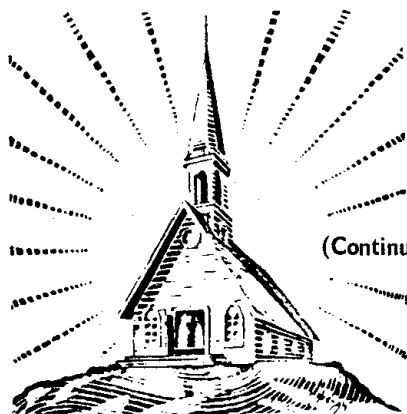
Overt sin and falsehood cannot be tolerated. In such a context one cannot be in a state of salvation, nor progress toward maturity. Repentance is in order. We are to get on the right footing with God, then go from there.

Are the New Testament Christians New Testament Christians? We must be, or this is a meaningless expression.

As someone said, "Let's put up, or shut up."

□

THE GLORIOUS CHURCH



(Continued from Page 1)

the creature and not the Creator (Romans 1:25). But the God of the glorious church is a glorious, living God and One who hears our prayers. Isaiah 33:21 says that this glorious God is alive. Jesus teaches us that we must worship Him in spirit and in truth (John 4:24) and that we must pray only to Him (Matthew 6:9). He is in heaven, "and Him only thou shalt serve" (Matthew 4:10). He is from "everlasting to everlasting" (Psalms 90:2), the Almighty.

THE GLORIOUS CHURCH HAS THE GLORIOUS CHRIST

Christ is the One that "taketh away the sin of the world" (John 1:29). He promised before He left the earth that He would be with us always, "even unto the end of the world" (Matthew 28:20). He gave Himself for the church. He purchased the church with His own blood. The Bible says:

"Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD" (Acts 20:28).

He gave himself for every believer who is baptized.

"For as many of you as have been baptized into Christ HAVE PUT ON CHRIST" (Galatians 3:27).

After receiving Christ by baptism,

"There is therefore now no condemnation to them which are IN CHRIST JESUS, who walk not after the flesh, but after the Spirit" (Romans 8:1). "Therefore if any man be IN CHRIST, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

We can "cometh unto the Father" by hearing the Word of Christ, by believing Christ, by repenting of sins in the name of Christ, by being baptized into Christ—to put on Christ, and by being faithful to Him and His Word unto death.

THE GLORIOUS CHURCH HAS A GLORIOUS NAME

Religious denominations have different unscriptural names—not wearing the glorious name of the Lord. If we shall ask a person what is his religious name or to what church he belongs, probably he will say he is a Catholic, Protestant, Baptist, Adventist, Pentecostal, etc. But these names and any other name, except the name Christian, are not glorious—not a divine name. The Bible says:

"And blessed be HIS GLORIOUS NAME forever: and let the whole earth be filled with his glory; Amen and Amen" (Psalms 72:19). "Neither is there sal-

vation in any other: for there is none other name under heaven among men, whereby we must be saved" (Acts 4:12).

"THE NAME OF JESUS CHRIST OF NAZARETH" (Acts 4:10) has salvation. He gave the church, His wife, His name. The early church wore His name and accepted it as a glorious name. While in this world, faithful believers of the Lord must wear the name Christian because His name is glorious and this name will be in us also in the world to come (Revelation 22:4). The Bible says:

"...And the disciples were called CHRISTIANS first in Antioch" (Acts 11:26). "Yet if any man suffer as a CHRISTIAN, let him not be ashamed; but let him glorify God in this behalf" (I Peter 4:16). "And they shall see his face; AND HIS NAME SHALL BE IN THEIR FOREHEADS" (Revelation 22:4).

Is the name not important? We cannot glorify God in wearing another religious name. Unscriptural names have brought shame to the Lord. Concerned denominationalists are not wearing the exclusive name of the bridegroom. "They blaspheme that worthy name" of the Lord by wearing other names. Perhaps they will say they are Christians; but the Lord said:

"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matthew 15:8).

THE GLORIOUS CHURCH HAS A GLORIOUS GOSPEL

I Timothy 1:11 says:

"According to THE GLORIOUS GOSPEL of the blessed God, which was committed to my trust."

What is the glorious gospel?

"And he said unto them, 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).

"For I am not ashamed of THE GOSPEL OF CHRIST; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). "Moreover, brethren, I declare unto you THE GOSPEL which I preached unto you, which also ye have received, and wherein ye stand; By which also YE ARE SAVED, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES; and that HE WAS BURIED, and that HE AROSE AGAIN THE THIRD DAY ACCORDING TO THE SCRIPTURES" (II Corinthians 15:1-4).

But how can we obey the gospel? The Bible says that not all have obeyed the gospel (Romans 10:15-17). Actually, many today believe only the gospel. But they do not obey it—the death, burial, and resurrection accounts—by baptism where the blood of the Lord, shed for the remission of sins, washes away our sins (Acts 22:15,16; Acts 2:38). Romans 6:3-11 says that when a person dies to sin, he is buried with Him through baptism into His death and is raised to walk in newness of life. To reject baptism as a condition for remission of sins is to disobey the gospel. To disobey the gospel is to receive the eternal punishment of God (II Thessalonians 1:7-10).

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THE GLORIOUS CHURCH

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The glorious gospel is the good news that God loves us, and gave His only begotten Son for us to be the Saviour of the world, so that whosoever believes and obeys in His name should not perish but have everlasting life. It is the good news that...

THE GLORIOUS CHURCH HAS A GLORIOUS APPEARING

Jesus promised that the One Who died, was buried, and arose again the third day will return to get the saved. Many Bible verses confirm this truth. Some of them are:

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44). "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). "Looking for that blessed hope, and THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST" (Tit. 2:13).

Remember that the saved are the glorious church. He promised to return for her.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

Christ will come again for His glorious church (Ephesians 5:23). His second coming will be the glorious happening in the future. His church is waiting now for the Lord's coming.

Personal questions for every reader: Are you in the glorious church of Christ? Are you ready "to meet thy God?"

REMEMBER THIS—THE GLORIOUS CHURCH HAS...

- 1. Glorious God, THE FATHER.
- 2. Glorious Saviour, JESUS CHRIST.
- 3. Glorious Name of the Saviour, CHRISTIAN.
- 4. Glorious Gospel, THE CHRIST AND HIS WORD.
- 5. Glorious Appearing in the Last Day of THE LORD JESUS CHRIST TO GET THE CHURCH.

QUESTIONS OVER I THESSALONIANS 1-3

STUDYING the book of Acts, and at the same time pointing out when and where each epistle was written, makes an interesting and worthwhile study; especially if one later studies the epistles in the order that they were written—at the same time tying them in with the book of Acts in the actual historical setting.

I and II Thessalonians are Paul's earliest epistles recorded in the New Testament. Study I Thessalonians with Acts 17 (especially the first part) as a backdrop to your thoughts. Then take this quiz. Questions over the last part of I Thessalonians will be given in the next issue, the Lord willing.

- 1. From all indications, I and II Thessalonians are the earliest letters written by Paul recorded in the New Testament. (1) True; (2) False.
- 2. From all indications, where was Paul when he wrote I Thessalonians? (1) Athens; (2) Corinth; (3) Ephesus.

- 3. After getting the Thessalonian church started, why did Paul have to leave suddenly? (1) To take the pressure of persecution off the Christians there; (2) He thought better fields were to be found elsewhere; (3) Because of bad health.
- 4. It seems the membership of the church was composed of what four groupings of people? (1) (2) (3) (4)
- 5. Out of the following list underline the names of three men who were members of the church at Thessalonica. (1) Aquila (4) Gaius (7) Tychicus (10) Secundus (2) Priscilla (5) Crispus (8) Trophimus (3) Jason (6) Sosthenes (9) Aristarchus
- 6. What other two men sent greetings with Paul to the Thessalonians?
- 7. "We give thanks to God _____ for you all, making mention of you in our _____."
- 8. What three things did Paul remember about the Thessalonians that showed they were real Christians? (1) (2) (3)
- 9. After Paul left Macedonia (where Thessalonica was) and came into Achaia (southern Greece), what did he hear about as he went among the people?
- 10. When Paul came to Thessalonica, he had just left what city? And when he left Thessalonica, to what city did he go?
- 11. Speaking of their preaching among the Thessalonians, Paul wrote: "For neither at any time used we _____ words, as ye know, nor a cloke of _____; God is witness: Nor of men sought we _____..."
- 12. Paul described his tenderness and care for the new Thessalonian Christians as a nursing _____ and as a concerned _____.
- 13. After accepting Christ, what did the Thessalonians experience from their own countrymen in common with the Christians in Judaea?
- 14. What does Paul say about the Thessalonian Christians that indirectly proves there will be heavenly recognition of one another?
- 15. Who had Paul sent to the Thessalonians when he was at Athens to learn again of their state and to encourage them?
- 16. Draw a line from the word concerning suffering to its basic meaning.
(1) Persecutions * To be tried
(2) Tribulations * To be chased
(3) Trials * To be crushed
- 17. What kind of report did Timothy bring Paul about the Thessalonians (was it good, bad, or what)?
- 18. "And the Lord make you to increase and abound in _____ one to another, and toward all men, even as we do toward you; To the end he may stablish your hearts unblameable in _____ before God, even our Father, at the coming of our Lord Jesus Christ with all his saints (holy ones)."

(Answers Found Elsewhere in This Issue)



"STUDY to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II TIMOTHY 2:15).

What About the Rapture?

By Curtis Dickinson

"IN CASE OF RAPTURE THIS CAR WILL NO LONGER HAVE A DRIVER." So read the bumper stickers. The owner of the car obviously believes in a "secret rapture," the doctrine so popular with dispensationalists today. This doctrine holds that Christ will return and secretly take the Christians away with Him for seven years while the sinners left on earth suffer "great tribulation." Then Christ will return, they believe, and live on earth for 1,000 years before the unbelieving dead are raised for judgment.

Christ's coming is one of the clearest and most emphatic doctrines in the New Testament. It is the "blessed hope" of the redeemed, and that which gives incentive to faithfulness, patience and labor. But the "secret rapture" doctrine which puzzles many is largely based on human speculation rather than Scripture.

NO SECRET. While the term "rapture" is not found in Scripture, it refers to the coming of Christ when all the saved, both living and the resurrected, will be caught up to meet the Lord in the air. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (I Thessalonians 4:16, 17). Certainly there is nothing secret indicated here. There will be the Divine shout, the voice of the archangel and the trumpet of God. Whatever these are supposed to indicate, whether natural or spiritual, they certainly indicate a noisy event, supernaturally announced.

Men will actually see Him come. "Behold He cometh with clouds and every eye shall see Him" (Revelation 1:7; Acts 1:11). Eyes of love, eyes of hate, eyes of anticipation and eyes of fear, eyes of sorrow and eyes of joy—every eye will see him come. "For as the lightning cometh out of the east, and shineth even unto the west, so also shall be the coming of the Son of man" (Matthew 24:27).

Many churches are showing movies and film strips which depict people awaking one day to find that members of the family and other citizens have mysteriously disappeared. But no such picture is depicted in Scripture.

A THIRD COMING? Those who hold to the secret rapture refer to either a third coming or a second stage of His coming. Can there be two stages to His coming?

Jesus taught that Christians and unbelievers, described as the "wheat and tares" would not be separated until the end of the age. It is His design that "both grow together until the harvest" (Matthew 13:30). He explained: "The harvest is the end of the world; and the reapers are the angels," carefully pointing out that the unsaved will be burned with fire, and "then" the saved "shine forth in the kingdom of their Father" (Matthew 13:43). According to the two-stage theory both would NOT grow together until the end of the world, and the wicked would not be burned until one thousand and seven years after the harvest!

Peter taught in Acts 2:19-23 that the heavens must receive Christ "until the time of restoration of all things."

This restoration, according to Peter's letter (II Peter 3:7-13), includes a "new heavens and new earth wherein dwelleth righteousness," the first earth having been destroyed by a fire which melts even the elements (II Peter 3:10). This speaks of only one coming, at which time history is consummated.

The "rapture" of I Thessalonians 4 and the resurrection mentioned in other places is one and the same thing. Jesus said, "for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment" (John 5:28, 29). In the next chapter Jesus taught that those who believe on him will have everlasting life "and I will raise him up at the last day" (John 6:40, 44, etc.). Evidently the "rapture" is at the end of the world with no time periods to follow.

ALL come forth at his voice, ALL come forth at the sound of the trumpet, and ALL are rewarded at the same coming (I Thessalonians 4:16, 17; I Corinthians 15:52; 11:15-18).

LIKE A THIEF. Several passages of Scripture mention Christ coming "as a thief in the night," but the context shows that this refers to his coming unannounced when the world is not expecting him. "If the master of the house had known in what watch the thief was coming, he would have watched...therefore be ye also ready; for in an hour that ye think not the Son of man cometh" (Matthew 24:43, 44). Plainly Jesus refers to the time of his coming as being unknown, but certainly it will be known at the time it happens.

Peter says, "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up" (II Peter 3:10). All this, great noise and destruction of the earth, comes "as a thief," but certainly not secretly.

ONE TAKEN, ONE LEFT. "Then shall two men be in the field; one is taken, and one is left" (Luke 17:34, 35). This says nothing of secrecy, but simply says that of the people living and working together one may be received by Christ for immortality and glory and the other left for destruction (II Peter 3:7).

THE DEAD RISING FIRST. Writing of Christ coming in I Thessalonians 4:16, 17, Paul says that "the dead in Christ shall rise first, then we that are alive, that are left, shall together with them be caught up in the clouds..." Here Paul explains that the saints living when Christ comes will not precede those who have died in being caught up ("raptured"), because the dead shall first be resurrected, then all the saints, both those who had died, and those alive, shall be caught up with the Lord. After all the saints of all ages are caught up, then will come the destruction of all the ungodly (see II Peter 3:4-13).

Revelation 20 speaks of "the first resurrection." Every Christian is raised twice. In his baptism he is buried with Christ and raised with Him, too, to walk in a new life (Romans 6:4), so that he is "raised with Him (Christ)" and made alive together with Him" (Colossians 2:12, 13); cf. Ephesians 2:5, 6).

According to I Thessalonians 4 Paul taught what will happen to saints when Christ comes, that they all, both dead and living, will be caught up to meet the Lord. Then on the next page, in II Thessalonians, Paul wrote, "When

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WHAT ABOUT THE RAPTURE?

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(at the time) he comes on that day to be glorified in his saints" the wicked will suffer His vengeance of flaming fire (II Thessalonians 1:4-10). Certainly Paul left no place nor time for the seven years tribulation nor one thousand years of Utopia.

CHRIST REIGNS. Christ is already reigning, having sat down on His Father's throne, of which David's throne was an earthly type (Revelation 3:21; Hebrews 12:22). He has all authority in heaven and earth (Matthew 28:18) and reigns "far above all rule, and authority, and power" (Ephesians 1:20-23). The apostles preached that Christians are already translated into Christ's kingdom (Colossians 1:13; Romans 14:17) and look forward to a new body and a new creation (Romans 8:23; II Peter 3:13). Christ Himself said that His kingdom was not of this world, and because He would not support the rulers of the Jews and their ambition for an earthly kingdom they became incensed and had Him killed.

Since all Christians recognize the fact that Christ is coming again, some will say, "What difference do the details make?" The answer is that one error leads to another, and the "secret rapture" idea is part of a host of errors.

For example, the two-stage theory of Christ's return also leads to the "two-gospel" theory, that we are now to preach the "gospel of grace" but after the rapture Jewish evangelists will preach the "gospel of the Kingdom." But the Bible teaches that there is ONE gospel (Galatians 1:6-9) and that the gospel of grace IS the gospel of the kingdom (Acts 20:24,25).

To summarize, when Christ comes at the end of the world, the righteous and the unrighteous shall be raised at the same time (John 5:28,29; Acts 24:15). Judgment shall ensue (II Thessalonians 1:4-10). This earth shall be burned up and dissolved (II Peter 3). Christ will deliver the kingdom up to God (I Corinthians 15:23).

Now, TODAY, is the gospel age, the time for sinners to be saved (Matthew 28:20; John 8:21; Hebrews 3:15; Revelation 22:12). When Christ comes there will be no further preparation. Therefore, watch and be ready! □

HOW TO STUDY THE BIBLE

THE BIBLE is as subject to rules and principles of study, both general and specific, as any other book. These rules must be observed while studying it, if your study is to be profitable, and if you would understand and appreciate it.

- 1. Cherish the love for the truth.
- 2. Act from proper motives when studying it.
- 3. Rightly divide the Word of truth.
- 4. Observe who is the writer under consideration, and at what time he was writing, whether in the Jewish dispensation or in the Christian.
- 5. See who is addressed in the particular book you are studying.
- 6. Consider the circumstances surrounding the lesson: the people, their religion, their past experience, and the time at which the lesson was written.
- 7. Consider the meaning of each word, sentence, and paragraph.
- 8. Use common sense! You cannot read between the lines.
- 9. Give diligence! STUDY!!! —Selected □

BE A "HOSE"!

THERE ARE three kinds of givers—the flint, the sponge, and the hose.

To get anything out of the flint you must beat it or strike it. Then you only get sparks that scare you, and chips that upset you.

To get anything out of a sponge you must squeeze it. And—you must keep on squeezing it. However, it never gives as much as it receives. It always keeps something back.

But—the hose passes on to others the blessings it receives from God. The more it gives, the more it gets. It never empties itself in enriching others. A gardner never waters a lawn with a sponge—only a hose.

"It is more blessed to give than to receive" (and... it is deductible). And the Bible says, "The Lord loveth a cheerful giver."

Do not be a flint, or a sponge. Be a "HOSE"!

—From THE RAILROAD EVANGELIST

ON WHAT BASIS DO YOU DOUBT?

DR. ROBERT DICK WILSON, a Hebrew professor at Princeton Seminary, was a world-renowned scholar. He knew and spoke over forty-five different languages and dialects.

He said, "No man knows enough to disprove the inspiration, accuracy, and authority of the Bible." He also said, "Those things which I do not understand in the Bible, I put down to my own ignorance."

A man once said to Dr. Wilson, "How can you hold the position that the Bible records are absolutely dependable and true? They're not in keeping with what I conceive to be scholarship?"

Dr. Wilson then asked him these questions: "Do you read Hebrew, Greek, and Sanskrit? Have you read the original manuscripts? Do you speak French, German, or Persian? Do you know astronomy? Are you a chemist or a physicist?"

The man replied negatively to each of these questions. Dr. Wilson then said, "Well, I can answer these questions in the affirmative as I profess to be somewhat scholarly. On the basis of my scholarship I put my affirmation that these records can be depended upon. On what basis of scholarship do you put your doubt of Bible records?" The man left the room. —David Lusk □

SLOW ME DOWN, LORD

Slow me down, Lord, I'm going too fast.
I can't see my brother when he's walking past.
I miss a lot of good things day by day.
I don't know a blessing when it comes my way.
Slow me down, Lord, I want to see
More of the things that are good for me.
A little less of me and a lot more of You;
I want the heavenly atmosphere to trickle through.
Let me help a brother when the going is rough.
When folks work together life isn't so tough.
Slow me down, Lord, so I can talk
With you quietly—slow me down to a walk.

—AUTHOR UNKNOWN

A Prayer SERMON



By DALE V. KNOWLES
Route 2, Wellman, Iowa 52356

(ON A SATURDAY NIGHT sometime ago, I was poring over the sermon notes to be used for the morning message next day. Somehow the mind wasn't wholly on those notes, so I set them aside for restful thought. While so meditating I drifted farther than ever from the sermon already prepared. Was I not to preach that particular sermon? Was there some other that I should? Then I prayed, and this is the prayer that I prayed which became the sermon the following day. It brought an unusually favorable response. Perhaps it also will from readers who now see it in written form.)

LORD, what should I preach tomorrow? What I have already prepared does not at all seem to be it. My whole being seems to say, "No, no, not that one." But if not that, then what? Is there something other than this that should be said at this particular time, that needs to be said for someone's special good? I do not know that Your Holy Spirit is leading in this, but I do know there is a disturbance in my spirit, as if through me as but an earthen vessel some great spiritual message be sounded at this precise time. What is it that I should say?

Should I tell the people again what is in Romans 3:23? I say "again" because I have read it and stressed it so often in the past. Is it possible that the people have forgotten it? Or that they have let the content of it become unmeaningful? I know this is possible. Yea, it might be more than possible. It might be that I should tell them what it says as if they had never heard it before. "For all have sinned, and come short of the glory of God." What a powerful verse. It puts every one of my hearers (and me) in that classification. And dishonorable, too. It should

sober them. It should completely demolish every vestige of pride and arrogance. It should humble them, even to generate heartfelt sorrow for the fact that they have sinned, transgressed the law of God (I John 3:4). Everyone should feel a sense of shame for having done wrong. Perhaps this verse needs to be stressed again, lest their hearts become the least bit hardened to what the verse should mean to them, and lest they become insensitive to the force it is intended to exert.

If I should tell them that, then I surely should bring in the companion verse of Romans 6:23 to show both the bleak side and the bright side of the matter of sin. "For the wages of sin is death" is the bleak side. And if that were all that could be said about sin, what a fearful outlook would be ahead for everyone. Hopelessness, misery, dread and eternal condemnation! Life itself would be purposeless and useless. But "the gift of God is eternal life through Jesus Christ." This is the bright side, the rainbow in the clouds, the song of joy in the dark. Have the people forgotten this? Do they need to hear it again? Perhaps they do. Sometimes it does appear that Christians who have appropriated this gift of God have boxed it up and left it out of their thinking altogether. They should be the happiest people on earth, rejoicing always in their salvation through Jesus, singing the songs of redemption day after day. But so many are so glum and so grouchy, and their songs are the songs of this ungodly world. Why? Have they let the gladness of their salvation go into eclipse? Paul said to "Rejoice in the Lord always," and he was in prison when he wrote that. My, how Christians ought to rejoice. Look what Jesus has done for them, is doing for them, will yet do for them, in His death, His mediation, His return "to receive you unto Myself that where I am there ye may be also" (John 14:3). Yes, it might be that I need to read Romans 6:23 again, go into its depths, and show the people what is there for them.

Is there a need that I tell them again what is in John 14:6? How many times I have used that verse I don't know, but is there a present need to use it at least once more? "Jesus saith...I am the way, the truth, and the life; no man cometh unto the Father but by Me." Surely this makes Jesus the only way whereby access to God can be realized. This, of course, rules out every human organization and fraternity organized by men. People need to see that in this verse, to be sure, and they need to see that in Jesus there IS the way to God, in which they should be happy, happy, happy, and which ALONE they should be completely satisfied, having no need whatever to even consider what other "ways" claimed by some, but which are no acceptable ways at all. Long ago it was accurately said that "There is a way which seemeth right unto a man, but the thereof are the ways of death" (Proverbs 14:12). How people do need to see that Jesus is the only way to the Father. So it might be timely for me to tell the people once again what this verse says, for there are many powerful personalities in the world even now that are drawing away from Christ many to be followers of them.

Should I tell them again what Hebrews 5:9 says? I have done it so many times already, but is there a need for it now? I know it is a much needed verse in this age of "How To Be Saved" sermons and books that tell only part of the Bible plan, and that tragically leave this verse out, along with other vital ones, such as John 3:5; Mark 16:16; Acts 2:38. "...He (Jesus) became the author of eternal salva-

(Continued on Next Page)

A PRAYER SERMON

(Continued from Last Page)

tion unto all them that obey him.” How plain that is. Salvation, so desirable, so wonderful, is that which Jesus authors, makes possible for us, all of us—that is, all of us who obey Him. Obedience to the divine will has always been the requisite to and the assurance of the divine blessings. And here in this verse the blessing is eternal salvation. Why shouldn’t everyone, therefore, be more than eagerly willing to obey Him for such a blessing as that? This seems to be an echo from what Jesus said in Luke 6:46, “And why call ye me Lord, Lord, and do not the things that I say?” Is Jesus Lord? If so, should He not be obeyed in all that He says? Should an indifference to, or a minimizing of, His Lordship entitle anyone to eternal salvation? With so much playing down the need to obey Jesus as Lord while at the same time almost exclusively playing up the matter of believing in Jesus as Savior, there is a critical place for sounding out the pertinent message of this verse. Yes, it should be told again.

Should I tell them again what Jesus said in Matthew 24:44? I know I have called attention to it numberless times, but does it need telling again tomorrow? Somehow, with all the talk I hear of nothing but mundane things day after day, it disturbs me, lest they are not concerned about Jesus’ return and their need to be ready for it. “Therefore be ye also ready, for in an hour that ye think not, the Son of man cometh.” Oh, how people need to seriously ponder that. Speech, behavior, attitudes, plans and ambitions would be much different (and better) if they would. Many will not be ready when He does come, but I trust none will for my failure to frequently remind them that the Master said they SHOULD be. This verse ought to have a daily review in every mind and heart. Other things can quickly cloud it over, however, so I have a feeling that tomorrow I should read the verse to them, making an impact on the hearers like a blast of thunder. That is going to be an awesome day, a day for which all should be ready, and for which all CAN be ready. But they must be mindful of it, so perhaps it is necessary for me to bring it to their attention again, even after the countless times I already have.

Is it needful for me for the nth time to tell them that that portion of Revelation 2:10 that says “be thou faithful unto death, and I will give thee a crown of life” demands their very serious attention? Evidently so, because there is all too much unfaithfulness to Jesus in the lives of all too many who purport to be His disciples. When I consider the coming deaths of a host of folks I know, this precious phrase could not rightly be used as an appropriate funeral text. How sad. How tragic. Perhaps it ought to be put to the people in tomorrow’s sermon just like that! Surely they will sorely regret their unfaithfulness in the day of His coming, but I can’t afford to let them say I never pointed out their need to be faithful unto death. While preaching it ever so earnestly, will you, Lord, bless the people to respond to it favorably, for their own good?

Need I tell them again, although I have done it many, many times, that they are to “forsake not the assembling of yourselves together” as Hebrews 10:25 admonishes? Whatever other assemblies might be considered here, verily that of the first day of the week must be included. But Sunday after Sunday there are absentees without number, and without excuse. Why? Don’t they love the Lord? Don’t they appreciate what He did for them on Calvary? Are they so ungrateful that they can’t honor His request that they be at

the table of remembrance, worshipping Him with the deepest of devotion and fullest heartfelt praise? Doesn’t their salvation mean enough to them that they can’t reserve 52 Lord’s days out of 365 calendar days to eat the loaf and drink the cup in honor to and in memory of Him, “showing forth his death till He comes”? If they think so little of this appointment of His that they prefer the things of the world, its pleasures, its lures, to it; how can they hope for His approval of them? Absenteeism is serious, and as long as it abounds and involves so many, I must constantly tell them of Hebrews 10:25, and maybe I should do it tomorrow, especially if some of those spasmodic attenders should chance to be there.

Ought I plan to tell them again that “Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is heaven”? (Matthew 7:21). Many seem unconcerned about knowing the will of God, let alone doing it. Ignorance of that is widespread. Sermons, classes, rallies, revivals, home studies, private studies, etc., have no appeal to an enormous number of souls. They are far better acquainted with political figures and their views, with entertainers and their doings, with athletes and their accomplishments than they are with You and Your Will. Shame! Shame! Shame! I have used Matthew 7:21 as many times in my preaching as perhaps any other one verse in the Bible. (I am surprised that someone hasn’t started calling me “Old Matthew 7:21”) But what a verse that is. Should I tell it again tomorrow? I know there is always a need of it for many, and that all who will heed it will be everlastingly glad they did. Would that every time I told it at least one more indifferent soul would reel under its impact and attend unto doing Your will.

Should I tell them again that they are to “present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God” (Romans 12:1,2)? More than a few times have I used those verses, but with so much unholiness in the ranks, and with so much conformity to the world, it appears that a constant necessity prevails for the use again and again of these verses. They are vital, but they are not taken to heart as they should be. The devil is still busy snatching this teaching, as he does other doctrines of the Lord, from the hearts of people who should apply them most. What is my responsibility? To think that I have used the verses enough? To feel that the people have heard them sufficiently that one more time will do no good? Why, then, this disturbance of heart that I should make use of the verses one more time and say, “They are still here, they still mean exactly what they say, and it is still the the Lord’s will that every one of you is to do precisely what they say, and to fail to do so will bring the direst of consequences”? They not only owe it to You to be the kind of people who please You, but they owe it to themselves to be the kind of people who can be claimed as Your own. Instead of talking like the world, acting like the world, dressing like the world, they should be conforming NOT to the world, but seeking out the meaning of that word “holy” and putting every sincere effort into fulfilling the demands of these verses, remembering, too, that “without holiness no man shall see the Lord” (Hebrews 12:14). Your will is that they be holy, even as You are holy (1 Peter 1:15,16). Should it not be theirs, both as a need and as a privilege?

Should I tell them again what II Corinthians 5:10 says?

Not that I haven't told them over and over, but that I should again, even tomorrow? "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Oh, for the power and eloquence of speech to burn this verse into every heart and conscience, to make it so convincing that every one gets a vivid picture of that forthcoming scene, and, seeing it, would be shaken like they were on Pentecost, crying out for guidance and instruction how to be prepared for that judgment day when it comes, as inevitably it must and will. Since this judgment is coming, and since it is clear that the ones prepared will be received into glory, and the unprepared will be committed to perdition on that day (Matthew 25:31-46), surely, surely, the telling of it will turn the people from their wilful ways into the ways of obedience to the will of the Master, won't it? At least some of the people? A few? One?

Well, Lord, in this, my prayer, I have become burdened with these Scriptures for the sake of the people to whom I will speak tomorrow. I feel that I MUST bring at least these of many important verses to their attention again. I pray You will supply an abundance of Your personal blessing on them and on my words about them as I deliver them. And may the people hear them intently, be grateful for them, be pricked in their hearts by them, that will instantly lead them to a whole hearted commitment of life to their demands, bringing about the Bible based joy of knowing that in thus doing their redemption is a reality. Redemption can come in no other way. Thank You for that way, and for what is my privilege to tell it just once again.

In Jesus' Name. Amen. □

(NOTE ABOUT BROTHER KNOWLES: *Brother Knowles, author of the foregoing article, was one of the earlier writers in this publication years ago. He has done other writing that perhaps some of our readers are not aware of. He is a first class poet, and his second book of poetry is now in print. The name of the book is MEDITATIVE TRAILS, and it is worthy of your reading. A copy of the book may be bought directly from brother Knowles by mail. One of his his fine poems is found elsewhere in this issue of THE SWORD AND STAFF).*

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BLESSINGS THREE

A blessed thing it is that God,
In condescending grace,
Has spared for all this span of time
This wicked human race.

More blessed yet it is that He
Has sent His only Son
To die for every single soul
To pardon every one.

And still more blessed is the fact
That His saints will be raised
From death to live forevermore;
O, may His Name be praised.

— By Dale Victor Knowles, Sr.

NOT OLD ENOUGH

BIG BROTHER BOB had a pocket knife. It had pearl handles, and oh, the things Bob could do with it. Timmie wanted a knife, too. Timmie asked Daddy to get him one. Daddy said, "No."

You see, Timmie was only three years old. He could cut himself very badly with a knife. Even if he promised just to carry it without opening it, Daddy knew he was too young to be trusted to keep such a promise, if the temptation became great.

Timmie thought he was old enough, didn't he? Sometimes you ask favors of Mother and Daddy, and they say, "No," because they know you aren't old enough.

Now, want to know something else? Sometimes Mother and Daddy ask God for something and He says, "No," because He knows they aren't yet able to safely use the gift they asked for. God loves us dearly, and when we ask Him for things, He can look into our hearts and tell whether we should be trusted with such a gift.—*Living for Jesus* □

★ ★ ★ ★ ★ ★ ★

AN APPEAL TO YOUTH—

YOUNG PERSON, don't crush the bud of your life. God doesn't want you to destroy yourself with drink, drugs and illicit sex. He has always been; He made the worlds; He made you and me. He certainly knows far more about what is best for us than we could ever know ourselves. Surely, you cannot think that you, at your tender age, are wiser than God.

Satan seeks to beguile you, as he did mother Eve, into thinking that God is withholding something good from you. Just remember that Jesus branded him as a "liar and the father thereof" (John 8:44). Do not be deceived.

I realize that great pressures from the world rush against you each day. You want to do right, but there is a strong desire to be like others and to be accepted by them. I think that I know how you feel. Yet the experience of men through the ages teaches that God's way is the best way, even in this life.

Don't judge Satan's fruit by appearance. When it is peeled you will find it rotten to the core and as bitter as wormwood. He offers only deceit and a snare. Wise up to him before he has you in chains.

I beg you to order your life, even while young, by God's Word. You will actually be happier now, will have no regrets tomorrow, and will be among the angels in all eternity (Read Ecclesiastes 11:9-12:8).

Please, accept these words as from one who loves you and prays for you and whose heart aches because of the temptations that you face... —*Jimmy Thomas* □

★ ★ ★ ★ ★ ★ ★

A MARVELOUS BOOK

A PREACHER told of traveling on an airliner. During the flight he heard the hostess coming down the aisle calling out, "Cocktail, Sir?" The reply from most of the passengers was, "Make mine a martini."

The preacher was reading the Bible, and as the hostess approached him from the rear of the plane, she paused and said, "Tomato juice, Sir?"

Commented the preacher: "Now what other book could change a martini into tomato juice?"—*Adapted* □

★ ★ ★ ★ ★ ★ ★

WHAT IS SUCCESS?

SUCCESS is not the size of your bank account, or how much real estate you "own." Real success cannot be measured in any materialistic way. True success can be measured by your ability—

1. To have true peace of mind, because you have given Christ your best.
2. To love when hate is practiced all about you.
3. To be able to accept criticism without getting bitter.
4. To bear injustice without retaliating.
5. To be able to carry money without spending it.
6. To be able to work and let others get the recognition.
7. To be willing to keep a job until it is finished.

—Adapted

★ ★ ★ ★ ★ ★ ★

ANOTHER MODERN PARABLE

NOW IT came to pass that a certain rich man invited a certain church man to lunch and they went to a popular restaurant. The waiter was very efficient, and the food was good. As they arose to depart, the church man observed that his host laid some coins under the edge of the plate. And the waiter, who stood by, smiled happily; which being interpreted, meant that the tip was satisfactory.

Now, with such customs not all are familiar and this parable entereth not into the merits or demerits of tipping. But the church man began to meditate on those coins. He well knew that the proverbial tip must be at least a tithe, lest the waiter turn against you. And it came to him that few people so honor their God as they honor their waiter. For they give the waiter the tithe, but they give unto God whatsoever little they can spare!

Verily, doth man fear his waiter more than he feareth his GOD? And doth he love God less than he loveth his waiter? Truly, a man and his money are past understanding! —Selected

★ ★ ★ ★ ★ ★ ★

Doesn't He Love Me?

"...AND THE LIFE I now live, ...I live by the faith of the Son of God, who loved me, and gave himself for me."

—GALATIANS 2:20.

THERE ONCE lived in Dundee, Scotland, a man who had fallen and broken his back as a lad of fifteen. For forty years he lay in his bed and was moved only with the most terrible pain. Probably in all those forty years there was not a day when he did not suffering acutely. But day after day God's grace was found sufficient, and many people came to him for cheer and courage in Christian living.

One day such a visitor asked him, "Doesn't Satan ever tempt you to doubt God? Doesn't he try to make you think Christ is a hard Master?"

"Oh, yes," he answered, "he does try to tempt me. I lie here and see my old schoolmates, driving along in their carriages, and Satan whispers, 'If God is so good, why does He keep you here all these years? You might have been a rich man, riding in your own carriage.' Then seeing an old friend walking by in perfect health, Satan fairly screams, 'If God loved you, why did He permit your back to be broken?'"

"What do you do when Satan tempts you?" someone asked.

"Ah, I take him to Calvary, show him Christ, and point to those deep wounds, and say, 'Doesn't He love me?' And the fact is that Satan got such a scare there 1900 years ago that he cannot stand to be reminded of Calvary; he flees from me every time."

Such a bed-ridden saint had little trouble with doubt; he was too full of the grace of God which is in Christ Jesus. □

—SELECTED—

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ANSWERS TO QUESTIONS OVER I THESSALONIANS

1. (1) True; 2. (2) Corinth (Acts 17:14-16; 1 Thess. 3:1, 2, 6; Acts 18:5; 1 Thess. 1:1); 3. (1) To take the pressure of persecution off the Christians there; 4. Jews, devout Greeks, honorable women, converted pagans (Acts 17:1-4; 1 Thess. 1:9); 5. (3) Jason, (9) Aristarchus, (10) Secundus (Acts 17:5-9; 20:4; 6. Timothy and Silas (1 Thess. 1:1); 7. 1 Thess. 1:2; 8. 1 Thess. 1:3; 9. How the Thessalonians had left idols to serve the living God (1 Thess. 1:7-9). 10. Philippi, Berea (Acts 16:12; 17:10; 11. 1 Thess. 2:5, 6; 12. Mother, Father (1 Thess. 2:7, 11); 13. Persecution (1 Thess. 2:14); 14. They would be his crown of rejoicing and glory at the second coming of Christ (1 Thess. 2:19); 15. Timothy (1 Thess. 3:1-3); 16. Persecutions—to be chased; Tribulations—to be crushed; Trials—to be tried; 17. A good report (1 Thess. 3:6); 18. 1 Thess. 3:12, 13.

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"Just Git To Work!"

A FARMER was hiring a new hand. He showed him the equipment that he was to use and how to operate it. He outlined the chores he expected him to do. They discussed salary, side benefits, and related items. Each detail was gone over several times until it was thoroughly understood by both. Finally, the new hand asked, "Well, Mr. Smith, I understand all that. Is there anything else that you want to tell me?" The farmer replied, "No, nothin'. just git to work!"

With the average "faithful" member of the body of Christ, there could surely be no misunderstanding about the tools with which he is to work (the Bible), the "chores" expected of him (save the lost), the salary given him or the side benefits of the child of God. All these are related to him over and over in almost every service he attends. The average "faithful" member attends about three or four assemblies a week, plus meetings, VBS, special courses and sessions which total to more than 230 hours a year in public instruction. There ought to be at least this much more private study on the part of the individual. Like the hired hand, we might ask, "Lord, is there anything else you want to tell me?" The answer comes back loud and clear, "No, nothing, just get to work" (Matthew 21:28; 24:45-47; 1 Corinthians 15:58).

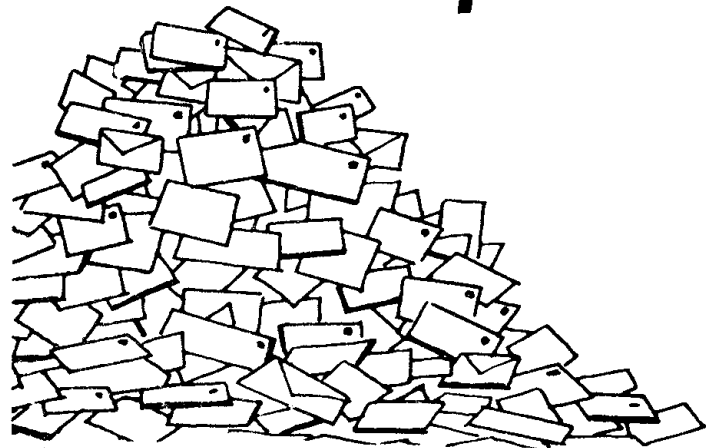
We have too many "professional" students in the Lord's church. We learn one study course after the other; we learn (or do we?) all there is to know about the Lord's way. Yet "we" do very little work. What do we lack? Tools? We have the truth that can save the world. Organization? We have the local church or body as God organized it! What then do we lack? PERSONAL INIATIVE and ACCOMPLISHMENT! That's what's lacking. Just "gittin' to work!" We seem to be waiting on someone else to do something or the other. We seem to wait around for somebody to say GO when the Lord has already said it.

LET'S GET TO WORK! —Selected/Adapted

□

READERS'

... Response



VIRGINIA:

■ "Please renew my subscription to THE SWORD AND STAFF. Thank God for a true Christian voice in this ultra-liberal society."

TENNESSEE:

■ "We have just finished reading our first copy (introductory offer) of THE SWORD AND STAFF. We thank God for your strong stand for the faith once delivered. We especially liked the articles 'Are the Pentecostals Pentecostal?' and 'A Brief Study on Apostles.' Also, we would like to send an introductory subscription to some of our friends."

WEST VIRGINIA:

■ "I am very sorry for my negligence in keeping my subscription paid up. The benefits received from the 'Sword' far exceed the pittance that is given for publication. Please use this check as you see fit toward the publication of THE SWORD AND STAFF. Will try to be more prompt in the future."

■ "In December, 1973, I subscribed to THE SWORD AND STAFF and have been receiving a copy ever since, and would like to say that I enjoy reading it very much. I have kind of neglected sending my payment each year since for it, and would like to apologize at this time for it. I would like to take care of this now... Thank you very much for being so faithful in sending this to me and again I apologize for being so neglectful."

KENTUCKY:

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

■ "I am sending my renewal subscription fee with a little extra for an offering for your good work. Keep up the fight for Jesus. It is getting so that many of our preachers are afraid to speak out and stand up for the truth for fear they will offend somebody and lose their jobs. Certainly we need more conservative writers like you."

OHIO:

■ "I have received THE SWORD AND STAFF publication for a couple of years and enjoy it very much. I thank God for people like you. I look forward to receiving your paper every time I get it. I just sit down and enjoy the blessings from it. Being a minister of the Gospel, I receive many papers in the mail from denominational organizations (or should I say trash?), and it is good to know there are Bible believing, God fearing people who will stand up and tell it

like it is... May God bless you in your efforts to spread the Gospel. I stand and believe in Philippians 4:13 and 19."

INDIANA:

■ "I have enclosed a love offering to cover my subscription. I appreciate your paper and articles so much. As an elder in the local congregation, I use the articles for many different presentations... May God richly bless your continued work."

MICHIGAN:

■ "Thank you to all who make this paper possible. Your efforts really are appreciated and have been a blessing to my husband and me. Please forgive us for not taking our responsibility sooner. But thanks for the reminder."

■ "Thanks so much for the wonderful SWORD AND STAFF."

OKLAHOMA:

■ "I received an issue of THE SWORD AND STAFF today and want to subscribe to your publication. I have received issues off and on since about 1972 when I think my father subscribed for me. He has since passed away. In the past I usually skimmed through the paper, but was not caught up in any involved way. This issue seemed to be the exception as I was much impressed by the lead article by Richard Snell and also by your response to letters in the Reader's Response section. I like your attitude as expressed and your candor... Keeping a publication going these days is a task only for a truly dedicated and able man, and I believe you fit into that category. Keep up the good work and may the Lord bless you."

NEBRASKA:

■ "Some friend subscribed to your paper for me several years ago. I have always read part if not all of each issue, but I no longer wish to receive it. I take the PLAIN TRUTH magazine and enjoy it very much and think you would too. I feel... groups such as yours are very important but I feel Armstrong is closer to the true pre-Constantine Christianity than you are."

(EDITOR'S COMMENT: Which Armstrong do you have in mind—father or son? There are two groups now. And, I am afraid that much of the Armstrong brand of religion is even more than pre-Constantine. It is pre-New Testament, going back to the Law of Moses. That brand of religion was removed on the cross, Colossians 2:14,16, and any effort to be justified by it is to have the pronouncement "fallen from grace" applied to us, Galatians 5:4).

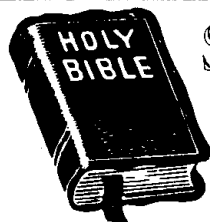
★ ★ ★ ★ ★ ★ ★

I HAVE DECIDED I WILL

I will do more than belong... I will PARTICIPATE.
I will do more than believe... I will PRACTICE.
I will do more than care... I will HELP.
I will do more than be fair... I will be KIND.
I will do more than forgive... I will FORGET.
I will do more than teach... I will INSPIRE.
I will do more than be friendly... I will be a FRIEND.

—Author unknown

TO COLLEGE LIBRARIES AND OTHER PUBLICATIONS: Copies of this paper are sent on a complimentary and exchange basis to you. —The Editor



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.
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