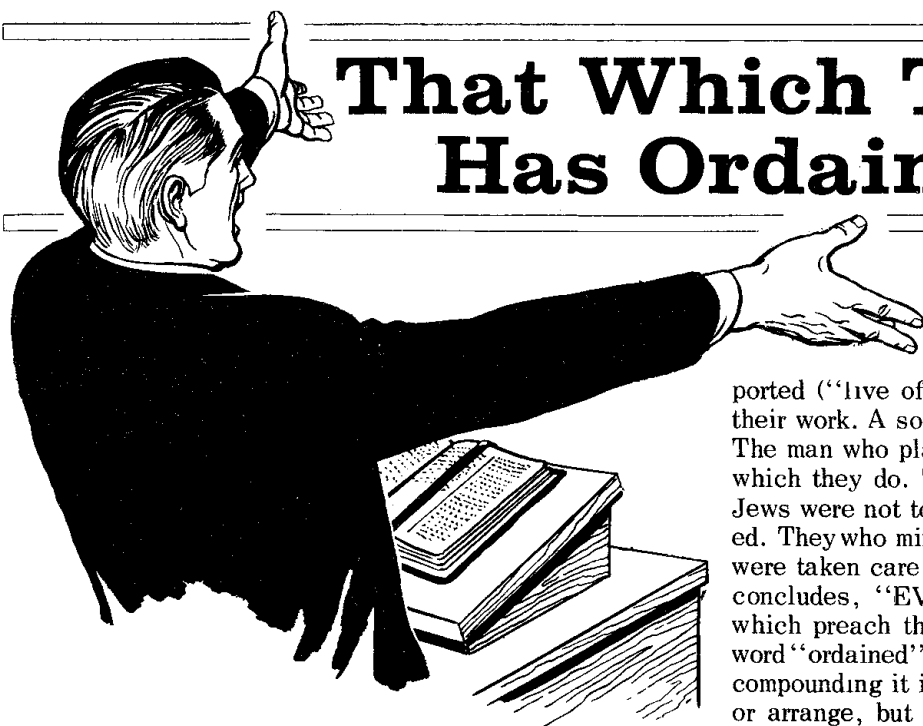


The Sword AND Staff

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

•

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



That Which The Lord Has Ordained

BY JAMES E. GIBBONS—1535 FAIRFIELD DRIVE
MOUNT AIRY, NORTH CAROLINA 27030 U.S.A.

• "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I CORINTHIANS 9:14).

• "Let him that is taught in the word communicate unto him that teacheth in all good things" (GALATIANS 6:6).

• "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (I TIMOTHY 5:17).

ALTHOUGH THERE ARE (and has been, can be, and will be) abuses of God's plan, these verses teach that God's special servants are to be supported materially while they are engaged in the great work of the kingdom.

Living by the Gospel

Let us notice each Scripture given above in particular.

First, notice I Corinthians 9:6-14. Although Paul had not personally made use of God's arrangement (more will be said about that later), he gives several lines of reasoning, illustrating why preachers of the gospel should be sup-

ported ("live of the gospel") while they were involved in their work. A soldier doesn't go to war at his own expense. The man who plants a vineyard and a shepherd live of that which they do. The law of Moses even instructed that the Jews were not to muzzle the ox so he could eat as he worked. They who ministered in the temple in the Old Testament were taken care of while they did their work. Etc. Then he concludes, "EVEN SO hath the Lord ordained that they which preach the gospel should live of the gospel." The word "ordained" is a more intensified use of the word *tasso*, compounding it into *dia-tasso*, which not only means to order or arrange, but to "arrange throughout." This is the way the Lord wants it.

The second reference is interesting and informative (Galatians 6:6). To put it plainly, the people who have been blessed by the teaching and preaching of God's Word are to reciprocate with blessings of their own to the one who has taught them. This is a principle that is stressed throughout the New Testament. The word "communicate" (KJV) is *koinoneo*. This is of the same family of words as that translated "fellowship" in Acts 2:42 (and "fellowship" in Philippians 1:5; 4:14-17, where it is talking about the Philippians supporting Paul materially while he was engaged in spreading the gospel elsewhere). Also a noun coming from this word is rendered "distribution" in Romans 15:26,

**"I preach as never sure to preach again,
And as a dying man to dying men."**

having reference to the offering that Paul was taking to the poor saints in Palestine. The idea is sharing in and sharing with. Indeed there is something wrong with our religion if

(Continued on Page 3)

THE SWORD AND STAFF

Post Office Box 147
Mount Airy, N. C. 27030 U. S. A.

SUBSCRIPTION RATES:

- Introductory—\$1.50 for the first year;
- Regular—\$2.00 for renewals;

NOTE: The subscription is regarded as the minimum offering needed to help with the expense of printing and mailing this paper; the "payments" for booklets, tracts, and other material is regarded as offerings. Subsidizing gifts are also needed above this. Make your check out to **CHURCH IN MOUNT AIRY.**

This paper is supposed to be published bi-monthly, but the frequency is determined by financial backing.

James E. Gibbons is editor.

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

NOTE: This paper is sponsored by church of Christ, meeting now on U.S. 601 across from Northwestern Bank, Mt. Airy, N.C.

Proverbially SPEAKING...

"A true child of God bears resemblance to the (his) Father."

"Blowing out the other fellow's candle won't make yours shine any brighter."

"People generally have too many opinions and not enough convictions."

"Keeping away from the mire is better than washing it off."

In some cases one member's sickness may keep the whole family away from church, but at the same time it doesn't keep them away from work or school—why is this?

"Be sure your world is not one in which things merely happen, but one in which things are done."

"Courage is not the absence of fear, but the conquest of it."

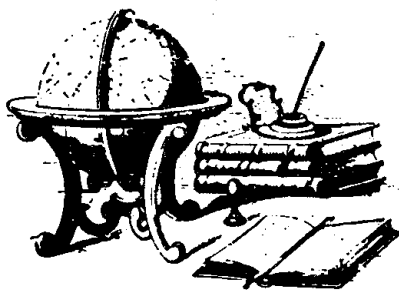
"A critic is one who would have you write it, sing it, play it, or paint it as he would do—IF HE COULD."

"When we 'get even' with someone, that is literally what we are doing—becoming even with them: that is, descending to their level in vengeance, and losing whatever moral superiority we may have had."

"Sizes are deceiving—sometimes a woman's thumb has a man under it."

"The fellow who worries about what people think of him wouldn't worry so much if he knew how seldom they do."

"He who fears God has no one else to fear."



EDITORIAL

COMMENTS...

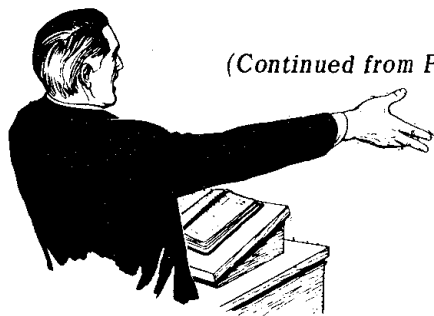
DOING WHAT WE CAN AS WE CAN

WE REGRET the delay in getting out this issue of THE SWORD AND STAFF, but our situation seems to be one that we must live with. Our effort is not a commercial endeavor. We are no publishing company, nor are we endowed with finances. We print this paper as funds become available along. It is a labor of love for the Lord and His Truth by the editor. We wish to share our conviction and study of God's Word with you. The "subscription" is just a formality to encourage that at least something be coming in to help pay the ever increasing cost of publication (yes, bills have to be paid). No renewal notices are sent. We leave that up to you. The first part of this year the response in renewals and offerings was very good, but the high level has not kept up...thus the delay with the current issue. It's the same old story. The cost of paper and postage have gone up since the last mailing of THE SWORD AND STAFF. Also, the necessity of repair for some equipment was thrust upon us at \$50 an hour (and other needs to be done). Those who have helped are very much appreciated. Please be patient with us as we do what we can as we can. Thank you. □

If One Could But Foresee



THAT WHICH THE LORD HAS ORDAINED



(Continued from Page 1)

we are not prompted to want to help the one who has blessed us with God's eternal teachings.

The third Scripture, found in I Timothy 5:17, has to do with elders. This may be a new thought to some (since the work of the preacher and elder are confused today), but this verse and the one following (5:18) teach that elders who diligently do their work are to be supported in their work. (Of course the need and size of the church would determine this). Paul says that the elders that "rule well," who "labour (to labor with wearisome effort, to toil) in the word and doctrine," are to be counted worthy of double honor. The next verse quotes some of the same Scriptures Paul used in I Corinthians 9 to stress that preachers are to be supported in their work.

The expression "double honour" captures our attention. The word "honour" (*time*) is actually twofold in its meaning. It refers to (1) the value or price of something (being translated "price" in Matthew 27:6,9; Acts 4:34; 5:2,3; I Corinthians 6:20; etc.), and (2) respect or veneration that is given. The Scriptures say to "Honour thy Father and Mother..." Not only does this mean to respect, esteem, and venerate them; but, as Jesus brought out, it meant to help them materially with their needs (remember the scribes and Pharisees were trying to get out of doing this, Mark 7:9-13). Therefore, not only were they "to esteem them very highly in love for their work's sake" (I Thessalonians 5:13), the elders of Ephesus in I Timothy 5:17, but they were to be honored by material support too.

Being Brought on Their Way

Beginning with Acts 15:3, we find an expression that is found several times in the Scriptures thereafter. This reads, "And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren." Among other places, this means of expression is also found in Romans 15:24; I Corinthians 16:6; II Corinthians 1:16; and III John 6. The last reference is an especially interesting one (III John 6). The traveling preachers were visiting the church where Gaius was. The despotic leader Diotrephes would not receive them (verses 9 and 10), but Gaius had been kindly disposed toward them. Of these preachers John writes, "...whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went forth, taking nothing of the Gentiles (heathen). We therefore ought to receive such that we might be fellowhelpers of the truth" (III John 6-8).

"Being brought on their way" means to send forward, to accompany, and equip for a journey. These preachers of the gospel were being given a send-off with the best wishes and prayers of the saints. But, more than that, it

seems that they paid for their trip, bidding them God speed in the great work of the kingdom.

An Exception to the Rule

The apostle Paul was a unique individual in more ways than one. Although he taught that preachers were to be supported in their work, and under some circumstances he accepted support, his personal preference was to go it on his own. He mentions this in several places (Acts 20:34; I Corinthians 9:6,15; II Corinthians 11:9; I Thessalonians 2:9; II Thessalonians 3:8,9; etc.). Although he meant it for good, with some at Corinth it caused him problems. Criticism of Paul is implied in I Corinthians, and it has not been completely extinguished in II Corinthians. The implication of his critics is that he would not take support from the Corinthians because he felt unworthy, that he knew he was not a true apostle (like the others). He asked if he had done them wrong: "Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?" (II Cor. 11:7). "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong?" (II Cor. 12:13). He was planning on seeing them again; and he said even then, "I will not be burdensome to you" (II Cor. 12:14ff).

One is made to ask why Paul took such a course. When Paul first came to Corinth, he made tents to support himself (Acts 18:1-3). More than once he calls attention to this in his epistles to the Corinthians. However, he said, "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself" (II Cor. 11:8,9). Silas and Timothy had brought help from the CHURCHES (more than one) in Macedonia. It seemed that Paul would accept help from established churches as he went elsewhere to preach, but he declined to accept it from churches he was starting. The church at Philippi was one of the early churches to rally behind Paul (Philippians 1:3-5; 4:15-18). When he left Philippi to get the church going in Thessalonica, the Philippian brethren supported him (although he worked some, I Thess. 2:9). Evidently they are to be included in reference to those from Macedonia who supplied his needs later at Corinth. When Paul was at Rome, they sent help. But he refused support from the church at Corinth and others in their early infancy.

Perhaps several reasons are involved as to why he did this (declined support):

(1) It was a personal preference with him; that was the way he wanted it. He "gloried" in it.

(2) He didn't want to give the impression to the newly converted heathen Gentiles that he was mercenary, so as not to be a stumbling block to them (although it backfired with some at Corinth).

(3) He wanted to set the early Christians an example that work was honorable. Perhaps this was a great factor. In the Roman Empire a large percentage of the population was slaves, and it was a society wherein idleness, with its "circus and bread," was idealized at times.

Let us consider some Scriptures that relate to this third point.

(Continued on Next Page)

THAT WHICH THE LORD HAS ORDAINED
(Continued from Last Page)

Read II Thessalonians 3:6-12. Paul talks about them being idle, disorderly, and not working. He reminds them that when he was with them, "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power (the right to be supported), but *to make ourselves an ensample unto you to follow us*. For when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

What Paul later said to the Ephesian elders is largely an echoe of this. "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. *I have shewed you all things*, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:33-35). (Read Ephesians 4:28 also).

The privilege of Paul to receive support was over-ridden by his much stronger desire to preach by example a much needed sermon that Christians are to be working, self-reliant, productive individuals in this world. Work is honorable, and he has showed us. It is an expression of character, and it is good in developing character; it puts one in a position to help others.

Abuses of God's Plan

Certainly this world is lost in sin, and the Great Commission is to be carried out unto the "end of the world (age)." The need for conscientious and full-time gospel workers cannot be denied, as well as it is a fact ordained of God (as we have plainly seen). But, like all things touched by human hands, it can be abused (either from the standpoint of the preacher or the elders).

(1) It is abused when preachers and elders will not work and still expect to be supported. The whole idea is that they are so busy doing the work of the Lord that they need to be supported by the church so they can continue what they are doing.

(2) It is an abuse of God's plan when the preacher stops doing the work of a New Testament evangelist (notice we said "New Testament evangelist" to distinguish from the modern misconception of the work) and becomes "THE pastor" (also called "THE minister") of the local church (becoming sort of a hybrid, usurping the title and work of the defunct elders); thus, the work of the New Testament evangelist and the elders are not accomplished as God has ordained. In fact, if what we read in the New Testament would be carried out, there would be fewer preachers associated with local churches already established. They would be spearheading work in new fields.

(3) God's plan is abused when the preacher not only replaces the elders and what they should be doing, but he becomes a denominational clergyman *per se*, disregarding the priesthood of believers. Like Diotrephes, he dominates the scene and all the church "activities" revolve around him. He does not teach or train the general membership that they are to do the work of ministering (Ephesians 4: 11,12). In fact, he would probably feel threatened in his unscriptural position to have others so actively engaged

in the public and private life of the church.

(4) And perhaps in connection with all these comments, Peter's admonitions and warnings are to be considered. To the elders, he said, "Feed the flock of God which is among you, not by constraint, but willing; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock" (I Peter 5:2,3). Here Peter deals with motives and relationships. The elder is not to do his work by constraint or for money (that's not the reason). If money is the determining factor in the elder (or preacher) doing his work, he is a hireling. And, he is not to lord it over "God's heritage" (KJV). One of the meanings of this word translated "heritage" is property. He is not to treat the people like they were his property.

In our day of much misunderstanding of New Testament concepts, certain situations we have "run up against" are amusing (as well as pitiful). More than once we have seen and heard of preachers not preaching because they didn't "HAVE" a church. We must confess they had the clergyman concept and the mentality of a hireling. This world is lost in sin. The gospel is to be preached (publicly and privately) whether we as preachers are supported or not (and even if we are not supported). That was Paul's conviction. He declared: "Woe is unto me, if I preach not the gospel!" Support is a divinely ordained privilege (or right), but it is not a prerequisite to being a minister of the gospel of Christ.

Concluding Remarks

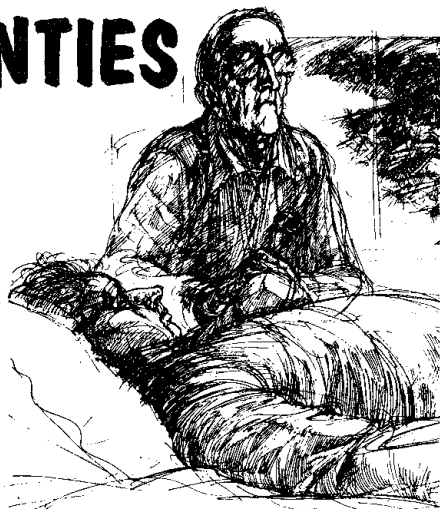
In view of the startling increase of unbelief and sin, and at the same time the staggering increase of the world's population, it behooves the church to be vigorously alive and well. In more ways than one, time is running out. Faithful evangelists of the gospel need to be faithfully backed and supported in greater numbers as they herald forth the only hope for this world. The local church needs to be the home base for operation go. It must be the center of beehive activity for the Lord with every member involved. Although men are to be supported as they expand the boundaries of the kingdom, no man can be paid to do our religion for us. There is work that all personally must do. Let's do it! Amen! □



Mr. Sydney Harris
Field Newspaper Syndicate
Chicago, Illinois

Dear Mr. Harris: (Continued on Page 6)

SOME SOBERING CERTAINTIES



THE PIONEER PREACHERS often ended their sermons with a plea for consideration of one's spiritual condition—"Life is short, death is sure, the judgment is certain." I remember as a boy hearing the "old-timers" of my day saying that often. Probably it needs to be repeated more often in our time than it is. Consider, my friend:

LIFE IS SHORT

Every rational person is forced to admit that life, indeed is short. Job said: "Man that is born of woman is of few days, and full of trouble" (Job 14:1). David said: "The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Psalms 90:10). Even though science has added a number of years to man's life expectancy—still, man's little day here on earth is fleeting and brief. Today we may be healthy and strong—but tomorrow may be different. At any time, even before this day draws to a close, our little day on earth may have come to an end. Are we ready for that, if it should happen?

DEATH IS SURE

In an age of multiplied uncertainties, one of the things that is absolutely certain is death. Death is sure. Whether we are rich or poor, live in a palace or an apartment, we all will die. Some of the appointments of life may change, may be postponed or cancelled—but death is an appointment that all must keep. "It is appointed unto man once to die, but after this the judgment" (Hebrews 9:27).

THE JUDGMENT IS CERTAIN

Men have been heard to say—"I don't have to do anything but die!" often with a certain degree of arrogance. But it simply is not so. The judgment is certain. Solomon said: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:14). Paul said: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad" (II Corinthians 5:10). Men must consider the fact that they have more to do in the future than just die, for the Hebrew writer says, "but after this the judgment" (9:27).

SIN IS A REALITY

Even though modern psychologists, psychiatrists and philosophers attempt to minimize sin and belittle its terrible consequences—it cannot be dismissed with a wave of the intellectual's hand.

1. *God recognizes sin and holds man accountable for it.* "The soul that sinneth, it shall die" is the unalterable edict of Almighty God (Ezekiel 18:20).

2. *Sin is the product of lust (unlawful desire).* "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (James 1:15).

3. *Sin is transgression of God's law.* "...whosoever committeth sin transgresseth also the law; for sin is the transgression of the law" (I John 3:4).

4. *The end result of all sin for all men is spiritual death.* "The wages of sin is death" (Romans 6:23).

Men are not born in sin (with the guilt of sin on them) contrary to the popular thinking of some. They do not inherit sin from their ancestors. Man is personally responsible for his own sins. The destiny that man brings upon himself is condemnation, because of (his) sin.

CHRIST IS THE WAY OF ESCAPE

This is the only possible solution for man's hopeless condition—the Lord Jesus Christ. We stand before God justly condemned to eternal separation from God because of our own sin. But, thanks to God, He loved us enough, even while we were sinners, to send His Son into the world to give men a chance to be saved and have eternal life (John 3:16; Hebrews 2:9; 5:8,9).

After Christ died on the cross and shed His blood as a purchase price for the sins of mankind, and had been buried and raised, He commissioned His apostles to preach the gospel to every creature—"He that believeth and is baptized shall be saved; he that disbelieveth shall be condemned" (Matthew 16:16).

The apostles taught men that in order to accept the great salvation which Christ had purchased they must believe that Christ is the Son of God (Acts 8:37; Romans 10:9), repent of past sins (Acts 17:30,31; Acts 2:38; II Peter 3:9), confess faith in Christ before men (Romans 10:9,10; Acts 8:37; I Timothy 6:12,13), and be baptized for the remission of sins (Acts 2:38; Romans 6:3-7; Galatians 3:27; I Peter 3:21). When one thus obeyed the gospel, the Lord added him to the church, His church (Acts 2:47). After one becomes a Christian, he must live a godly life (Philippians 2:12; II Peter 1:5-11).

WHAT WE MUST DO

Our part is simply to take God at His Word (faith) and obey the plain, simple commands of the gospel. God's righteous wrath is sure to fall on all unrepentant, rebellious men who continue to follow their own way and refuse to obey the gospel. Truly, life is short, death is sure, the judgment is certain, sin is a reality, and Christ is the only way of escape.—Brent Lewis □

★ ★ ★ ★ ★ ★ ★



SPEAKING OUT...

(Continued from Page 4)

I find the material you write for your syndicated newspaper column very interesting, and I am a regular reader of many of your articles. I am able to read them in our local newspaper, the WINSTON-SALEM JOURNAL.

However, a recent feature of yours (appearing one day in May) prompted me to write to the editor of the WINSTON-SALEM JOURNAL. He was very nice, and I was called from his office concerning a criticism I had of something you had written. He agreed with what I wrote and said that he would forward my letter to you. I trust you got it. I know that you are no doubt very busy, but (to me) the matter is very important and should be publicly corrected. My letter has not been acknowledged.

In one of your features under the caption, "Interesting Little Facts," your information was in error. Your column started with the usual "Things I Learned En Route to Looking Up Other Things." Then after giving several interesting statistical tidbits, you concluded by saying, "That the word 'gospel' is never used in the New Testament, except in the titles, which were added later to designate the four books of Matthew, Mark, Luke and John."

Now, Mr. Harris, it would be interesting to know where you found these "Interesting Little Facts" when you were "En Route to Looking Up Other Things." Pardon me if I sound unduly critical, but obviously you are not familiar with your Bible. The word "GOSPEL" is found dozens of times in the New Testament, including the books of Matthew, Mark and Luke. Paul declared in Romans 1:16, "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." I Corinthians 15:1-4 even gives a Christian definition of the gospel: the good news about the death, burial, and resurrection of Jesus Christ. Yes, GOSPEL is a frequent word in the New Testament Scriptures. II Thessalonians 1:8 even tells us that God will be "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

We are living in a time when people are not familiar with the Bible as people once were. Too many people reading your article will assume your information is correct when obviously you are in error for some reason or other.

Perhaps it is asking too much to ask for a correction update on this, but personally I just wanted to call your attention to this.

Sincerely yours,
James E. Gibbons

A DANGEROUS ATTITUDE

IT HAS BEEN SAID that we believe what we want to believe. This is very largely true. People believe falsehood because they want to, and others believe truth because they want to. This is not to say that anybody wants to believe a falsehood in the abstract. Few, if any, ever want to do that. But there are specific truths that people want to believe for personal reasons. And there are specific truths that people want to believe for personal reasons and not because they are true. Obviously one does not have to love the truth in order to believe a specific truth. But there are those who love truth and want to believe whatever is true. In this respect they are like the Bereans who searched

the Scriptures daily to see if the things they were hearing were so. They are like Saul of Tarsus, who gave up every thing for the truth of the gospel. They are the ones whom the truth will make free.

But what of those who do not love the truth? Paul said that the "lawless one" would come "according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved." Then he said, "And for this cause God sendeth them a working of error, that they should believe a lie" (II Thessalonians 2:9-11). It follows that not every-one who teaches error does so knowing that he is teaching error. Some believe their false teaching is true, because that for lack of love of the truth God has sent them a working of error that they should believe a lie. As long as they maintain this attitude toward the truth, no amount of logic or Scripture will make them see that they are wrong. □

—Selected

TIME...

- Spend your time in nothing which you know must be repented of;
- In nothing on which you might not pray for the blessing of God;
- In nothing which you could not review with a quiet conscience on your dying bed;
- In nothing which you might not safely and properly be doing if death should surprise you in the act.

—Richard Baxter

A SHOCKING CONDITION!

- "OUR YOUTH love luxury. They have bad manners, contempt for authority, they show disrespect for elders, and they love to chatter instead of exercise.
- "Children are now tyrants. They no longer rise when elders enter the room. They contradict their parents, chatter before company, gobble up their food, and tyrannize their teacher."
- A shocking condition! But relax—what you have just read was written by Socrates in the year 400 B.C. —Copied.

IF

If there is right in the soul,
There will be beauty in the person;
If there is beauty in the person,
There will be harmony in the home;
If there is harmony in the home,
There will be order in the nation;
If there is order in the nation,
There will be peace in the world.

TWO IMPORTANT AND RELATED BIBLE STUDIES

1

GETTING ROMANS CHAPTER 14 IN PERSPECTIVE

TO BE CORRECTLY UNDERSTOOD all Scripture must be understood in the light of its context (setting). There is the immediate context and the larger context of the rest of the New Testament (or even the whole Bible at times). Question marks are raised when we read the 14th chapter of Romans (READ IT NOW), then read other parts of the New Testament like the book of Galatians. And especially are our questions compounded when we realize the book of Romans and Galatians were written about the same time.

The 14th chapter of Romans obviously is talking about Christians with Jewish and Gentile backgrounds. In embracing Christianity, Jewish people carried over many unwarranted scruples and hang-ups involving their former religion. Their consciences were guided by Jewish distinctions and pagan associations, the latter having more of a moral basis to it. Gentile Christians had no problems in eating any kind of meat (in fact, that is the New Testament position—I Timothy 4:4; etc.), but the Jewish Christians were more restrictive, some eating only vegetables. The question of ceremonially unclean meats still plagued them. Then Paul said, "One man esteemeth one day above another: another esteemeth every day alike..." Some individual Christians of Jewish descent were regarding Jewish holy days. Although Jew and Gentile seemingly held divergent views, they were not to be judgmental or despise one another. The judgment was to be left in the hands of God.

Much of this would seem to be at variance with what we read in the book of Galatians. Through the influence of Judaizers the Galatians were brought back to things Jewish, even practicing circumcision and "esteeming one day above another" (keeping Jewish holy days). Paul sharply rebukes them for the course they have taken, although on the surface Romans 14 would seem to frown on doing this, and he said, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Galatians 4:10,11). Galatians 1:8 and 5:4 go two

steps further.

How are we to understand and explain all this? How does Romans 14 fit in with the larger context of the New Testament (and especially Galatians)?

Perhaps the key to understanding Romans 14 is found in Romans 14:1 and 15:2. Romans 14:1 reads, "Him that is weak in the faith receive ye, but not to doubtful disputations." The word *WEAK* (in the faith) means "being not strong." The person holding the Jewish position was not on solid ground. He is called weak, and it is worded in such a way as to imply that he is expected to become strong. In the meantime such were to be received as brothers because Christ had received them, and his grace would take care of them while they were becoming strong.

Coupling Romans 15:2 with this verse, we read, "Let every one of us please his neighbour for his good to edification." They were to go along with the weak brother with his Jewish hang-ups, be considerate of his feelings, "for his good to edification." That is the key; that is the whole point. As they were dealing with an individual brother on an individual basis, they were to do this, with the view to helping him become "built up" (i.e., "edification"), eventually being made strong. They were to help him over the rough places until he could come to the larger Christian view of things. This was not something imposed on the whole church because only individuals were entering into the abstinence and the observing of days, etc.

That is the difference between Romans and Galatians. In Galatia whole churches had accepted the Jewish position. It was being taught as the doctrine of the church, and men were looking to the law of Moses for justification (Galatians 5:4). It was not a matter of individuals struggling with hang-ups, but of whole churches accepting a sectarian position. That is the difference between the situation in Rome and the one in Galatia. To go along with churches now steeped in Judaism was not for their "good to edification." They were not in a context where they could be helped, and it would confirm them in their error. They had turned from the grace, which alone was sustaining the weak brother in Romans 14, and they were claiming justification in what the Romans were looking upon as hang-ups. There is quite a difference.

Keep these thoughts in mind in dealing with modern day situations which may be parallel to this. Let us help the weak brother on toward maturity, but at the same time may we not let the church fall into apostasy.

—By JAMES E. GIBBONS

(Continued on Next Page)

God is Love

THE VICE OF FOOLS

PRIDE HAS been called "the never-failing vice of fools." Ancient Assyria exalted her own greatness. Like a prairie fire she swept over the earth. One king after another fell before her. As she headed toward the Holy City she said: "Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" (Isaiah 10:11). But she was riding for a fall! God said, "I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks" (Isaiah 10:12). And like a mighty tree, Assyria was hewn down.

Pride was the undoing of haughty Haman. When he passed by, everyone bowed down...well, almost everyone. "When Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath" (Esther 3:25). You can still see him through the centuries rubbing his in glee as he built a gallows 50 cubits high on which to hang Mordecai. Perhaps he thought the higher the gallows, the deader this insolent Jew would be. Pleased with himself, Haman went to the king to request the life of Mordecai. But before he could open his mouth the king asked, "What shall be done unto the man whom the king delighteth to honor?" Now Haman thought in his heart, "To whom would the king delight to do honor more than myself?" Oh, how pride can deceive! As quick as a flash, Haman suggested:

Put the royal apparel on this man...the royal crown upon his head...let him ride the king's horse...and have one of the noble princes shout that this is the man the king delights to honor.

Haman had hardly blurted it out when the king told him to do all this for Mordecai. And Haman? Why, he got to lead the horse! With the blush of shame on his face, Haman ran home to mourn. But the story was not finished. Remember the gallows? The Scripture says, "So they hanged Haman on the gallows that he had prepared for Mordecai" (Esther 7:10). As a reward for his pride he got to try on the gallows for size!

Someone has said: "Pride thrust Nebuchadnezzar out of men's society; Saul out of his kingdom; Adam out of paradise; Haman out of court; and Lucifer out of heaven." Make no mistake about it, the capitalization of "I" is dangerous business. —John Gipson

TWO IMPORTANT AND RELATED BIBLE STUDIES

(Continued from Last Page)

2

KNOWING IN PART AND PROPHECYING IN PART UNTIL THE PERFECT CAME

READ I CORINTHIANS 13:8-13, and consider this in the light of its larger context of chapters 12, 13, and 14. Especially let us look at verses 9 and 10 in chapter 13. "For we know in *part*, and we prophesy in *part*. But when that which is *perfect* is come, then that which is in *part* shall be done away."

This Scripture is quite revealing in the light of what our Lord said in John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth..." Earlier Jesus said in John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

At the time the apostle Paul wrote to the Corinthians they knew "in part," and they prophesied "in part," and they were looking to the time when that which was "perfect" would come so the "in part" situation would be done away. The word "PART" here means just what it says: a part, or a portion, in contrast and in relationship to the whole or that which is complete. In reference to the Greek word translated "PERFECT," the *Analytical Greek Lexicon* defines it as "complete, entire, as opposed to what is partial and limited," and it gives I Corinthians 13:10 as an example of this usage.

But what about the *knowing* in part and *prophesying* in part? Paul, in Ephesians 3:2-5, speaks of the "mystery..." which in other ages was not made known unto the sons of man, as it is now revealed unto his holy apostles and prophets by the Spirit." We make a mistake if we think of the gift of prophecy only in terms of foretelling the future. Here it means to forth-tell the truth of God by direct inspiration and guidance of the Holy Spirit.

So, Paul is saying, the Holy Spirit was in the process of guiding them into all truth. They did not receive the revelation of all the New Testament truths at once, but in parts along. Their knowledge was not complete, but the time was coming when this could be possible as far as God's revelation was concerned. As we pointed out, when the "perfect" (that which was "complete, entire, as opposed to what is limited," I Cor. 13:10) was come, the in part situation would be "done away." When the Holy Spirit finished guiding the inspired men into all truth, and it was written down, this was accomplished.

Thereafter the supernatural spiritual gifts, which were transferred by the laying of the apostles' hands (Hebrews 2:3,4; Acts 8:18; Acts 19:6), were no longer needed. They came to an end. Paul had said, "...whether there be prophecies, they shall fail; whether there be tongues, they shall cease: whether there be knowledge, it shall vanish away" (I Corinthians 13:8). He makes a parallel of their situation in the early church to that of a child: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (13:11). (Everything could be known and seen a lot clearer with the completed Word of God—13:12; James 1:21-25; Hebrews 4:12,13; II Corinthians 3:18).

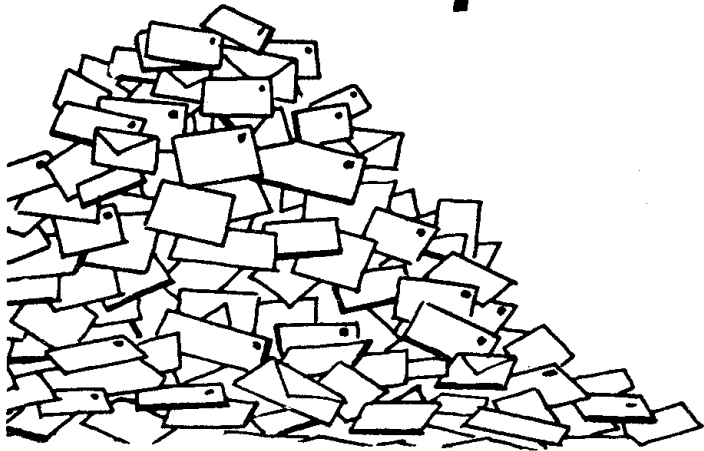
(It is naive to think that we have the spiritual gifts today. Some say we do, especially emphasizing the "tongues"—however, in the New Testament this was the gift of speaking in another human language theretofore unlearned by the person speaking, Acts 2:8; not some jibber-jabber. If we can have one of these spiritual gifts today, we can have all of them. And the most important was the gift of prophecy, receiving and preaching God's truth in PLAIN language by direct divine revelation. If this is true, the Bible is not a completed or a closed book, and it could be added to by those who supposedly had the gift. Yes...and we have much confusion today!)

Now let us notice some ways in which the Holy Spirit guided the apostles into all truth, and how they knew in

(Continued on Page 11)

READERS'

... Response



NORTH CAROLINA:

■ *"I received THE SWORD AND STAFF yesterday, and I read it from cover to cover. I really enjoy reading it. I just wish more people received it. Please forgive me for not sending money sooner. I only wish I could send more. Thank you again."*

VIRGINIA:

■ *"I am sending along another small gift to be used in the work of getting out the blessed little paper THE SWORD AND STAFF. I depend a lot on the paper for spiritual food. There is not much strength for the soul's needs from some of the pulpits today. At least they are not much help to me. I thank the Lord for the paper and thank you for putting it out..."*

■ *"We've been getting two issues of your publication... I believe _____ is sending them to us, but I don't know. It's ridiculous receiving two identical magazines! I'd prefer not receiving any as I'm not an 'intellectual Christian' anymore but led by the Spirit of God. I totally disagree with your belief that only the early church was blessed with supernatural gifts and 'these gifts are not available to us today'... please send our future issues of your publication to someone else who asks for them."*

■ *"I appreciate the work you're doing through THE SWORD AND STAFF and realize it goes forth into many, many homes. I feel that our children are being treated unfairly in many 'so called' churches and perhaps the leadership is unaware simply because it has become a custom."*

"I have never seen any solicitation for materials in THE SWORD AND STAFF, however I am enclosing an article concerning a topic I would like to see given space in your paper..."

(EDITOR'S NOTE: The said article follows, and you may read our correspondent's thoughts).

JUST WHERE IS THE CORRECT PLACE IN THE CHURCH BUILDING FOR THE CHILDREN?

"Lo, children are an heritage of the Lord..."—Ps. 127:3.

IT HAS troubled me greatly to see the increasing number of churches who are setting aside a room for a nursery or crying room, etc. to rid the worship services of children.

I wonder, have they really considered what they are doing or are they simply following someone else's example? Are we putting ourselves above Jesus? He *did not* send the children away and don't you believe that in the multitudes that followed Him that perhaps some of the children may have been a bit "fussy" or tired?

Let's read Matthew 19:13-15, Mark 10:13-16 and Luke 18:15-17 which reads as follows: And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

Does God approve of us taking our children, His "heritage," out of His Kingdom (the body, assembly, of immersed believers)? We must be careful how we deal with our children. The Bible plainly tells us in Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it." Pray tell me, how can you effectively train up the child who is unwelcome in the worship service? Even the great apostle Paul was humble enough to admit that he had been a partaker of childhood. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."—I Corinthians 13:11. We cannot make or expect a child to think or act as an adult. If we cannot tolerate childish actions, we are in desperate need of repentance.

The apostle Paul writing to Timothy had this to say, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—I Timothy 3:15. When a child is allowed the privilege of being present regularly in worship services, their young minds retain a great portion of what is being taught and preached. They are listening even when you don't realize it. Many, many times they are gaining more knowledge from the message than some of the "so called" Christians whose hearts have grown cold. Yet they continue to make their routine visits to the church house to look good in the eyes of the community, business associates, etc. Question—does the preacher or anyone in the congregation ask them to go to a separate room? Then why should they ask you to take your child away?

In Ecclesiastes 12:1 we read, "Remember now thy Creator in the days of thy youth..." Don't you think this is confusing to the child who is not allowed to worship with his parents? Satan is hard at work and he knows if he can restrict the youth's knowledge of God that he has made a great head way. Beware, man's ideas are not God's commandments. Can you find any place in the Bible where children were kept in separate places from their parents during worship? I have searched the Scriptures, and I cannot.

The writer of Proverbs declares, "Even a child is known by his doings, whether his work be pure, and whether it be right."—Proverbs 20:11. Tell me, if you can, is there any better place for a child to be than in the church worship? Will you not agree that a child who regularly attends worship services, is going to have an influence in his community and on his friends of all ages?

You may say, but you just don't know how noisy and misbehaved the children are where we attend church. — Friends, we are without excuse. We must remember that

(Continued on Next Page)

READERS' . . . RESPONSE (Continued from Last Page)

God is a watchful God—everywhere present and nowhere absent. He has given us guidelines for training our children and we'd best give heed. Discipline is required in all walks of life—not just in church. If a child is allowed to do as he pleases at home, he'll sure try the same wherever he goes. Let's refer to some guidelines God has given us to follow: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.—Proverbs 3:12. He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.—Proverbs 13:24. Chasten thy son while there is hope and let not thy soul spare for his crying.—Proverbs 19:18. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.—Proverbs 22:15. The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame.—Proverbs 29:15. Ephesians 6:1-4 and Colossians 3:20, 21, commands children to obey their parents in the Lord for this is right. It also tells the fathers to provoke not their children to wrath: but bring them up in the nurture and admonition of the Lord.

If we as parents will follow Biblical instructions for correcting our children, they will be well disciplined and will not be allowed to distract attention from the messenger or the message during worship service.

Another startling question is present in my mind: do the folks who attend to the nursery really think they are being excused by God for not being in the worship service; and at the same time depriving God's own heritage from attending too? Hebrews 10:25 tells us to not forsake the assembling of ourselves together, as the manner of some.

Friends, let us all with open minds consider how we are treating our children—if we cannot tolerate their presence in this life during our worship services, we shouldn't even be thinking of getting to heaven, because we'll never make it. Jesus puts in plain when he says, "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—Mark 10:15.

Also, do we not expect our children to behave in the public or private school? I Corinthians 13:8 tells us whether there be knowledge, it shall vanish away. Remember salvation does not vanish away—let's get back to God's way of doing things—keep our children in church with us, making them behave so they can learn the true plan of salvation. —**A CHRISTIAN PARENT** (Galax, Virginia).

INDIANA:

■ "Please allow me to point out the misspelling of the word 'EXPLANATION' on the back of *THE SWORD AND STAFF*. Please see attached."

(**EDITOR'S NOTE:** THANKS...and if you looked closely, you also found 3 or 4 other misspellings or typographical errors in the same issue. After looking at type continuously, it all seems to "run together." There is a tendency to see thoughts rather than words. We think that we have a "perfect" paper, but it doesn't turn out that way. We need an independent proof reader (such as our correspondent). However, the mistake that was pointed out went several issues undetected and uncorrected.)

ILLINOIS:

■ "Thank you for your fine publication, *THE SWORD AND STAFF*, and its conservative Biblical emphasis. You can be assured that it is read through word for word every issue.

Please find small check to help keep it coming. Keep up the (Lord's) good work!"

MISSOURI:

■ "I recently read *THE SWORD AND STAFF* and was really excited and blessed. Would you please put me on your mailing list? I will be happy to share in this ministry too."

NEBRASKA:

■ "I surely appreciated the sermon on the 'Priesthood of Believers.'"

OREGON:

■ "We enjoy *THE SWORD AND STAFF* and don't want to miss a copy. I read every word of it. God bless you." □

THE "ANYTHING GOES" CHURCH

There was a church "upon a time"
Full of grit and sinful grime
They had a name but took no stand;
They sang the song of any band.

They felt secure but knew not why.
They were confused but could not cry!
One doctrine here, one doctrine there,
But for the truth they did not care!

They pleased her and they pleased him,
Even liars now and then.
No one could teach this silly fold
For they were deaf, and dead, and cold.

"Don't step on my toes," they seemed to say;
Send false teachers, they would pray.
"Water down the truth," they said,
"Forget about the one who bled."

Forget about correcting wrong.
Sing to us a fickle song.
Everybody's saved we know,
No matter which road they go.

One day a stranger came their way;
He stopped to worship, sing, and pray.
They thought it strange, he was so firm,
While their backbone was like a worm.

They listened to him for a while,
Then they soon began to smile.
This one's a fool who stands so firm,
While our backbone is like a worm.

He "don't" accept the heretics.
There's just one simple way he picks,
And soon their smile became a frown,
"This joker's got to leave our town!"

So out they threw the firm young man
Who took so firm a Christian stand.
So he departed on his way
And never came another day.

Till Judgment passed upon that church
Who cared not the truth to search.
God's Spirit left their "Citadel."
The fickle church wound up in Hell!

—By **BILL MANUEL** (Piney Flats, Tn. 37686)

TWO IMPORTANT AND RELATED BIBLE STUDIES

(Continued from Page 8)

part and prophesied in part until that which was perfect came.

Even as God gave Moses His basic law, yet some things had to be spelled out more in detail along (Leviticus 24: 10-23). This is especially true in the present age as people were making the transition from the Old Testament, which was but a shadow (Hebrews 10:1), to the reality of the New Testament religion. The Holy Spirit guided the apostles into all truth, and they preached the truth. However, sometimes they didn't fully comprehend what they were saying, nor realize all its implications. It took several years for them to get around to putting it into practice.

A good illustration of this is the Great Commission. The Lord had said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). And, as Matthew reads, it was to be taken to "all nations" (Matthew 28:19). The day the church was fully established among men (Acts 2: Mark 9) people were told to repent and be baptized for the remission of sins for salvation. Then Peter declared, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38,39). We know that those who were "afar off" refers to the Gentiles (Ephesians 2:11-17).

We are made to wonder what the apostles actually thought Jesus meant in the Great Commission. It seems that Peter did not get the full import of what the Holy Spirit guided him to say on the day of Pentecost. For about eight years they stayed in close to Jerusalem and preached the gospel just to the Jews. It took the special prodding of God and the great demonstration of the Holy Spirit upon the household of Cornelius before they would move on out and preach to the Gentiles. It took a persecution before they "went every where preaching the word" (Acts 8).

Although they accepted Christ for salvation, the Jewish Christians had many hang-ups in making the complete transition to simple New Testament Christianity. They thought in terms of the temple, Jewish customs, and days. Perhaps the break in clarity and finality was not fully realized until the destruction of Jerusalem and the temple in 70 A. D. by the Romans. In the meantime, God led them step by step as these truths were sinking in. Peter's vision, which led him to the house of the Gentile Cornelius, also taught him that God no longer made distinctions of clean and unclean animals (Acts 10). Then a few years later, the "council" at Jerusalem concluded that the Gentiles didn't have to be circumcised or keep the customs of the Jews (Acts 15). However, it was another thing with the Jewish Christians. Their clear-cut break was much longer in coming.

During this period of knowing in part and prophesying in part, we find Peter and John going to the temple at the hour of prayer (Acts 3:1). Later in Asia Minor Paul had Timothy circumcised "because of the Jews which were in those quarters" (Acts 16:3). We see that Paul had "shorn his head in Cenchrea: for he had a vow" (Acts 18:18). To the Ephesians he said, "I must by all means keep this feast that cometh in Jerusalem" (Acts 18:21). In Acts 20:6 Luke mentions their departure from a certain place "after the days of unleavened bread" (the Passover). In the same chapter it is said that Paul wanted to be in Jerusalem for the "day of Pentecost" (Acts 20:16). Acts 21:20-30 shows some of their problems and indecision in relationship to the

Law of Moses.

But, God was leading them into all truth. By the time the New Testament Scriptures were concluded, there is no question mark about these things. Even in the stage of knowing in part, Jewish concepts were looked upon more as hang-ups (Romans 14); especially by Paul as he considered them in relationship to the Gentiles. Although some were still doing things Jewish, they could not connect justification to them. It was more of a matter of individual hang-ups. When such hang-ups were imposed on whole churches as their doctrine (especially among the Gentiles), they were regarded as being in an apostate condition (Galatians).

YES, the apostle Paul wrote to the early Christians, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (James used this same Greek word for perfect when he wished his readers in their trials to be "perfect and entire, wanting nothing," James 1:4, thus illustrating its meaning). We have the full, final, and completed revelation of God. It is "perfect and entire, wanting nothing." What advantages we have today! Let us be faithful and diligent in studying that which God has taken the trouble and time to give us. We are a highly blessed people. —By JAMES E. GIBBONS

★ ★ ★ ★ ★ ★ ★

NO ONE...

No one ever stands so straight as when he stoops to lift a fallen foe.

No one ever stoops so low as when he reaches up to pull down a friend.

No one is looking for the truth who will not consider and properly weigh the opposite of what he believes.

No one is in danger of going wrong so long as he is determined to stay in the unquestionably safe course.

No one has made a start for heaven so long as he thinks "one way is as good as another" (Isaiah 55:8,9; Matthew 7:13-25).

No one can serve God in Satan's kingdom, and no one can serve Satan in God's kingdom.

No one can climb to the housetop with his mind in the basement. —Selected

★ ★ ★ ★ ★ ★ ★

SERMONS WE SEE

I'd rather see a sermon than hear one any day,
I's rather one should walk with me than merely show the way.

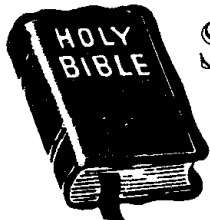
The eye's a better pupil and more willing than the ear.
Fine counsel is confusing, but example's always clear.
And the best of all the preachers are the men who live their creeds,

For to see the good in action is what everybody needs.
I can soon learn how to do it if you'll let me see it done.
I can watch your hands in action, but your tongue too fast may run.

And the lectures you deliver may be very wise and true;
But I'd rather get my lesson by observing what you do.
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

—By Edgar A. Guest

★ ★ ★ ★ ★ ★ ★



SOLID
BIBLE-RELATED
MATERIAL:

BELOW IS a listing of booklets, tracts, and materials published by and currently available from THE SWORD and STAFF. If something is not listed, that means it is now out of 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 back issues in more of a permanent form this way. More and more people are seeing the value of doing this.

★ ★ ★ ★ ★ ★ ★

- *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.
- *The Letter That Was Never Answered*—6¢ each.
- *Once in Grace, Always in Grace?*—4¢ each.
- *Are You Sanctified?*—3¢ each.
- *Every Sunday?* (shows the scripturalness of having the Lord's Supper every Lord's day)—3¢ each.
- *Sequel to Lord's Supper "Every Sunday"* (answers objections to the weekly observance of the Lord's Supper)—3¢ each.
- *The Meaning of Suffering in the Life of the Christian*—10¢ each.
- *Lessons in Happiness from the Garden of Eden*—3¢.
- *Is It Wrong for a Christian to Use Tobacco?*—3¢ each.
- *A Question About the Sabbath?*—2¢ each.
- *His Church is Marching On* (song to tune of the "Battle Hymn of the Republic" on sheet with glue on the back to stick in back of hymnbooks)—6¢ each.
- *I Saw Him Standing There (or The Old Gospel Preacher)*—No charge
- *Christianity Without Denominations*—No charge.
- *How to Be Saved From Sin*—No charge.

(NOTE: Since postage is so high, any help along that line will be appreciated).

★ ★ ★ ★ ★ ★ ★

• SPECIAL INTRODUCTORY OFFER •

Gentlemen:
I wish to take advantage of your special introductory subscription offer of only \$1.50 for the first year.

Name.....
Address.....
.....Zip.....

BOUND VOLUMES OF THE SWORD AND STAFF
(Check for bound volumes order)

- 1971-72 bound vol. of *The Sword and Staff*—\$4.25
- 1973-74 bound vol. of *The Sword and Staff*—\$4.00
- 1975-76 bound vol. of *The Sword and Staff*—\$4.25
- 77-78-79 bound vol. of *The Sword and Staff*—\$4.50

A GREAT DIFFERENCE!

AN ENGLISH WRITER has said: "The early Christians did not go around saying, 'Look what the world is coming to.' Rather they went out with great joy and said to all men, 'Look what has come to the world!'"

There is a great difference between these two attitudes. Yes, the world is in bad shape—but read the second chapter of Romans and you will find that the world was in an awful condition in Paul's time. Nearly all thoughtful men agree that man is in a terrible predicament, but the unique gospel of Jesus Christ offers the solution to man's problems.

Look! See what has come into the world—God's revelation of Himself in all His power, wisdom and love through Jesus Christ, His only begotten Son. This is indeed glorious news! This is a message which we cannot keep to ourselves, but we must tell everybody about it.

No wonder Christians are radiant with joy. They have found the treasure all men are seeking. They have seen what has come into the world in the advent of Jesus Christ, and they are working for the advancement of His kingdom until He comes again. —Newark Visito.

NEW CHORUS! Sing to the Tune of "THIS WORLD IS NOT MY HOME!"

This world is lost in sin;
O, that's one thing I know.
I read it in God's Word;
Each day we see it's so.

The Saviour beckons me and says that I must go,
And I can't waste my time in this world anymore.

O Lord, we know this world is lost in sin;
If we don't do our part,
Then who will bring them in?

The Saviour beckons me and says that I must go.
(And I can't waste my time in this world anymore).

—By JAMES E. GIBBONS

• BIBLE LANDS TOUR: 11 days to Rome, Greece, Israel, Jordan in June, 1983; 4 extra days in Europe optional—Write for details

THE SWORD AND STAFF
Post Office Box 147
Mt. Airy, N. C. 27030-0147
U. S. A.

Non-Profit Organ.
U. S. POSTAGE
38¢ PAID
Mt. Airy, N. C.
Permit No. 25