

THE BIBLE TEACHER

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EDITORIAL

A Word To Our Readers And Radio Listeners

We are now in our 16th year of printing this magazine. During the first year or so we missed a few issues, due to circumstances beyond our control, but this has not been repeated for many years. Some of you have been on our mailing list from the beginning. Numerous others have joined us since that time, and as a result of showing it to your relatives and friends, it is now being sent all over India, as well as to Nepal and Bhutan. Not only have you been receiving this magazine, but at your request we have sent to you other publications as well. Although we send the magazine and small packets of books free of charge, we do request a few rupees to help with the postage when you order a set of our

books. Let it be understood that we are not in the book business, but rather we are using the printed page to spread the gospel of Christ. We pray that you are receiving it with this in mind.

Also, for over ten years we have been broadcasting the gospel of Christ over Radio Sri Lanka and by short wave it is directed to India, Nepal, and other countries in this part of the world. We broadcast 16 programmes each week in 5 languages, that is, Hindi, Telugu, Tamil Malayalam, and English. Through these programmes we offer the radio sermons in printed books in the languages in which they are presented. We also offer Bible correspondence courses in these languages. As a result of this, hundreds of thousands of people of all walks of life have heard the pure gospel of Christ for the first time. Letters and cards have poured in to express appreciation for the programmes and to request a Bible course or other literature. Thousands have obeyed God and perhaps over 200 congregations of the Lord's church have been established. To God be all the praise for this.

Now I have said all of that to say this: With as many of you as have received the magazine and other literature over a long period of time, and perhaps you have also heard some of our radio programmes during this time, then surely by now, if you have been understanding what you are reading and what you are hearing, then you ought to know the truth, and you should be ready to obey the gospel of Christ. How could you go on and on reading these articles about the one true church, about the salvation that Christ offers, and the commands that he has given you to obey, without wanting to obey God? How could you hear the weekly radio broadcasts, year after year, and not obey the Lord? Surely by now you know the truth, and if you know the truth, then you should obey it. If you don't, then you will eventually lose interest and drift away.

In both the literature, and on the radio broadcasts, we have done our best to point out to you that there are many false teachers and many false doctrines. At the same time, we have tried to show the difference between error and the truth. If you have been reading these materials, or hearing the radio sermons, over all of these years, or even over a reasonable period of time, then by now you should begin to see the difference between the truth

and error. Furthermore, by now you should not only see that difference, but you should want the truth, and the truth only.

With the literature and radio sermons going over such a large area, then that makes it impossible for us to visit with all of you. We would love to come to your home and sit down and talk to you about these matters. It would be our pleasure to conduct meetings in your city or village. But we are limited on time and funds, and therefore, that within itself makes it impossible. Then what can we do? From our side, we plan to continue to send forth the gospel by literature and radio. We can also correspond with you, if you will write us. Not only so, but if you want to have a personal study with someone, or if you would like for someone to assist you in your obedience to the Lord, then if you will write us and let us know what you want to do, then we will do our best to put you in contact with a Christian in your area, so you can visit with him, or he can visit with you. If you are sincere, and you really want to obey God, then there will be a way for you to do it.

That means that a lot of responsibility is now on you. It is our job to preach the gospel to you, but once you learn the truth then you have the responsibility of obeying it. We would like to do more, as already indicated, but we feel that if we can't do more than send the gospel to you through literature and radio, then we must at least do that. We further believe that you had rather know God's will in this way, than to wait on us to come to you personally, and then perhaps for us never to be able to come.

But let me emphasize again that once you come to know God's will then you need to act on it. Don't put it off. Don't keep waiting. Neither should you go out and join some denominational church. If you are going to become a believer in Christ, only to enter into religious error, then your situation has not been helped at all. Neither should you leave one denomination to join another. Like I said, let us know what your needs are, and we will correspond with you, and do our best to help you contact a Christian, so he can help you obey the Lord and find a congregation of the Church of Christ to worship with, or to establish the church where you are.

If you are not a Christian then I want to encourage you to believe in God, repent of your sins, confess Christ as the Son of God, and be baptized in water to wash away your sins. (Mark 16: 16; Luke 13: 3; Romans 10: 10; Acts 2: 38). When you do this then the Lord will save you and add you to his church, the one church that you can read about in the Bible. (Acts 2:47).

If you are already a Christian and a member of the Lord's church, then you need to worship every Lord's day with other members of the church, and live daily for Christ. You also need to be teaching those around you to believe in God and to obey Christ. If you will send us the names and addresses of your friends, then we'll send them our monthly magazine, or if you need a packet of literature to give out in your area, then please let us know your needs and we'll be happy to send you some books and tracts to be used for that purpose.

Thank you for letting us share the gospel with you, and as you obey the Lord then that will make us brothers and sisters in Christ. As God's family, the church, then we'll have the opportunity to work together to spread the Lord's message. There can be no greater honour than that.



**associate
editorial**

The Glory of a Christian

In the world there are many things men want to glory in. Some would glory in their possessions or riches. Some glory in their beauty, or in the colour of their skin. Others might glory in their nationality or in their education or in their position or authority. In fact, all men glory in some thing. But a Christian, a

follower of Christ is different, because his glory is not in the things of the world, but the glory of a Christian is the Cross of Jesus Christ. To Christians the Apostle John wrote : "Do not love the world or the things in the world. If any one loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever." (1 John 2: 15-17).

Men have always gloried in different things of the world. Just as now, there were people in the days of the Apostles, even in the church, who would want to glory in the flesh. The Apostle Paul wrote to them : "But God forbid that I should glory except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world." (Galatians 6:14). The Apostle said that my glory is the cross of the Lord Jesus Christ. He was not referring here to a cross of wood or stone or metal, but he was talking of the cross on which Christ was put to death for the sins of the world. He had in mind the cross of Christ where God demonstrated His own love toward us, "in that while we were still sinners, Christ died for us." (Romans 5:8). The Apostle there is talking about the cross of Jesus Christ, on which he was put to death, where God "made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." (2 Corinthians 5:21). And, of course, the Apostle had in mind the cross of Christ where "God so loved the world that he gave His only begotten Son, that whoever believes in him should not perish but have everlasting life." (John 3:16).

When we look at the life of this man whom we know as the Apostle Paul we find that if ever a man lived who had the right to glory in any other thing then it was Paul. He was much educated and had the best education available at that time. He had power and fame. In Philippians 3:4-8 he wrote, "Though I also might have confidence in the flesh. If any one else thinks he may have confidence in the flesh, I more so." And then he listed the things in which he could have boasted among them, he said, "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the

righteousness which is in the law, blameless. But what things were gain to me, these I have counted loss for Christ, But indeed I count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ."

Speaking of the cross of Christ at 1Corinthians 1:18 he said, "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God." Thus he wanted to glory in the cross of Christ alone. The cross of Christ was so important to the Apostle Paul because of the powerful message of salvation it gives. There at the cross the Son of God died for all humanity, to be the propitiation for our sins. There at the cross of Christ God demonstrated his magnificent love for the world by giving his only begotten Son for our sins. The cross of Christ is the emblem of peace between man and God, and the cross of Christ unites all men on earth in one body. We read, "But now in Christ Jesus you who once were far off have been made near by the blood of Christ. For He Himself is our peace who has made both one, and has broken down the middle wall of division between us. Having abolished in His flesh, the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace. And that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity." (Ephesians 2:13-16). "For it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross." (Colossians 1: 19, 20).

If we realize, as the Apostle Paul did, what God has done for us through the death of Jesus Christ on the cross, then we too will be able to say with the Apostle, "But God forbid that I should glory except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world."

Christ, who died on the cross for our sins, claimed no status while he was in the world. In fact, the Bible says that he emptied Himself and became a servant. (Philippians 2:5-8). It is sad to see, however, that there are those who claim to be his followers are

proud of their status, and want to be called by names and titles which would glorify them among men, and which the Son of God never used for Himself and never authorised them. The Son of God on earth was a humble man who had no place to lay his head. But there are those who want to be called after his glorious name, and are proud of their fancy cars and beautiful things and luxurious houses.

In what do you glory? What is your glory? Is your glory the cross of Jesus Christ? Believe in Him that He died on the cross to save you from sin. Give your life to him. Obey His commands. Live as He wants you to live. Let your glory be the cross of Jesus Christ.

Satan as "An Angel of Light"

—Selected

"For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel, for even Satan fashioneth himself into an angel of light." (2 Cor. 11: 13, 14).

This is one of the most important passages in all the Bible. Ignorance of it, or indifference towards it, has produced more false religion than any other scripture. No one seems to be able to consider that, in any pleasing theory or prosperous campaign, Satan is at the bottom of the thing. If the religious enterprise appears to be the dissemination of "light," it is taken for granted that it is the effect of the Spirit of God; when, most probably, it is Satan in disguise. And who can discern him, save as God reveals him to us? The only way to detect the presence of Satan in any religious movement, is to compare that movement with the New Testament teaching. But this requires a knowledge of the New Testament teaching, which knowledge few possess.

An evangelist will open a "revival" under some tent, or in some building, and soon great crowds are attracted and scores are "converted;" and the average person regards it as a "work of

God," and enthusiastically joins the excitement and possibly "gets religion" there.

That evangelist teaches sinners to do something to be saved. Many accept the teaching. Soon droves are seen "hitting the sawdust trail," claiming salvation. Lookers-on, not knowing what the New Testament teaches, regard the whole thing as the "work of God." But that decision is due to their lack of understanding what the Word of God teaches. They see sinners "going forward" and kneeling at "the altar," and they do not question the scripturalness of what they see, for they do not know how to discern evidences. They see many "hold up their hands" in answer to some proposition put out by the preacher, but they see nothing out of the way there. The result is, they fall for it.

Had they known the New Testament, they would have understood the whole performance to be a change of New Testament teaching and example. They would have known that, in the first place, sinners never were told by inspired men to "go forward to pray and be prayed for." In the second place, they would have seen that "holding up the hand" in response to some proposition, was a thing unknown to the New Testament in leading sinners to Christ. No such example is found in the New Testament. There is no case where **prayer** was ever enjoyed by an inspired man, as the duty of alien sinners. The practice of "holding up the hand" in response to a proposition, was never practiced by inspired men. They invariably did something else.

Knowing the New Testament, they would remember that inspired men told alien sinners to "arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) They would remember that Peter, holding the "keys of the kingdom," told sinners, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38).

They would recall that Christ, in giving the Commission, said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) They would recall that Paul told the Galatians: "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) They would remember that, in giving the universal

Commission, Christ commanded : "Teach all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit". (Matt. 28: 19, 20.) These passages would confront the minds of the hearers of the evangelist's propositions, and responses, and they would know that Satan, and not God, is the author of the evangelist's programme. And they would know that the evangelist required the unscriptural performances for the one purpose of keeping the people from doing what the New Testament teaches. Therefore, Satan appears in the form of the evangelist—as an "angel of light"—to mislead the people.

If some person present, who has read the New Testament, raises the question, "What about baptism?" the evangelist will respond : "We are saved by Christ, not by water." If the question of the Church is raised, the evangelist will answer : "The Church don't save you." Thus he annuls one of Christ's commandments, and disparages His Bride, the Church. All of which shows unmistakably that the evangelist, posing as "an angel of light," is truly Satan disguised; for no man directed by the New Testament will give any such reply to the two questions just named. It is Satan talking when it is asserted that Christ, and not the water, saves people; and it is Satan who responds, "The Church don't save you." I repeat, it is Satan disguised who employs such language. The evangelist is Satan's representative and his influence is against Jesus Christ.

It was an Apostle speaking for all the Apostles who said : "We [Apostles] are of God : he that knoweth God heareth us : he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error." (1 John 4: 6.) The evangelist above supposed is to be tried by that standard. So doing, he is shown to be "**not of God.**" He flouts the doctrine and practice of the inspired Apostles. That is the certain identification of Satan in the garb of an angel of light.

"My people are gone into captivity for lack of knowledge," said Jehovah. (Isa. 5: 13.) Lack of New Testament knowledge today is responsible for the people being led off into doctrines and "churches" unknown to the Word of God. They do not know enough of the New Testament to be able to tell when they are

being misled. Evangelists make capital of that ignorance. They know the people are not sufficiently taught of God to be able to discern false teachers, hence they take advantage of them and "land" them in something that is contrary to the Word of God. Satan thus popularizes his false church and religion, knowing the ignorance of the people; and it is the evangelist's duty to Satan to see that the people are kept in ignorance of the New Testament. This is what creates Sectarianism and maintains it on earth.

Roman Catholicism subsists wholly upon the ignorance of the people. They must be kept in a state of perpetual ignorance of the Word of God, or there would not be a Catholic on the earth. Sectarianism springs from Catholicism. It also must subsist upon the ignorance of the people. Where they are most ignorant, it grows most luxuriantly; where the people know considerably much of the New Testament, Sectarianism is set back perceptibly. Where the people fully know the New Testament, there can not exist either Catholicism or Protestant Sectarianism. There can be no Methodists, Baptists, presbyterians, etc., where the New Testament is known and they believed. Such people were not known in New Testament times, and would not be known today, if the New Testament were believed. Educated, polished, brilliant Sectarian preachers only broaden Satan's influence: he needs such to completely blind the people to the Word of God. These polished evangelists popularize Satan's campaigns to keep the Word of God from coming before the people. One man like the late Billy Sunday, Mordecai Ham, "Gipsy" Smith, and J. Frank Norris, can do Satan a tremendous service in holding the people away from the Bible. Such men never lead sinners to do what inspired men required of them in New Testament times, hence they are but "angels of light" in disguise: they work for the Devil underneath the disguise. I say, that is proved by the well-known fact that, in their "conversions," these men employ a method unknown to the Word of God, and they produce a brand of religious people not known in that Book. I say, that fact proves every word I here speak. It is undeniable. Only wilful blindness is unable to discern the corruption being taught.

When an evangelist is heard to tell his audience that "it is not necessary to be baptized to be saved," in the face of Christ's

command to "teach all the nations, **baptizing them**," he is an agent of Satan; for he teaches that it is not necessary that men **obey Christ**. Only Satan would attempt to lead men to disrespect the authority of Christ. When the evangelist is heard to tell his audience: "He that believeth and is NOT baptized shall be saved;" in the face of Christ's word, "He that believeth and IS baptized shall be saved," that evangelist is a mouthpiece of Satan. When an evangelist promises remission of sins without baptism; in the face of Peter's command, "**Repent ye, and be baptized . . .** unto the remission of sins," he commits a high-handed sin, that of teaching people that they do **not have to do** what Christ through the Apostle Peter commanded. These instances are sufficient to enable all men to determine whether an evangelist is sent of God or of the Devil.

To pathetically preach the Story of Christ's sufferings for our sins, then tell sinners that they may be saved in rebellion to Christ's authority—as all Sectarians do—is to be a hypocrit and a rebellious knave.

A knowledge of the New Testament is the only hope for men under either Catholicism or Protestantism. That Book will provide the only escape from Satan's deceptive religions. Until the people awake to this need, they are but "cannon fodder" for Satan's false religions. Sectarians cannot meet that Book, nor can the Pope of Rome meet it. It is therefore the only means of escape from Satan's kingdom, which consists of the Denominational Parties on the earth. Of these Parties the Holy Spirit says: "Factions, divisions, parties," . . . "they who practice such things shall not inherit the kingdom of God." (Gal. 5: 19-22).

Insufficient Warning Given

Clare Annis

"But if all prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judg'd by all; the secrets of his heart are made manifest; and he will fall down on his face and

worship God, declaring that God is among you indeed." (1 Cor. 14: 24, 25.)

Paul's chief argument in this chapter is that all public services in the Church be suited for "*edifying*." To that end he instructs that nothing be said that is not qualified to instruct the hearer. And it seems that all such instructive teaching was to be charged with the power to *overcome* the unbeliever and make him "fall down on his face" in reverence for the God of such powerful teaching. In other words, there was *deep conviction* in all hearts where the Word was preached. Men were *moved* by it.

Then, as now, God's power to save men was in His Word, the Gospel. (Rom. 1: 16.) No other "power" was ever used in convicting sinners, for the Gospel is **THE** power of God for that purpose. Where men were to be reached, and led to the Truth, inspired teachers presented the Word in such a manner that men were made to "fall down" on their faces. Such was the strength or power of the preached Word.

I'm convinced that modern preaching has been shorn of God's power, in a large majority of preaching. When a "Gospel" sermon is preached, and an "invitation" is offered; if there is no "response," the preacher will stop the "invitation hymn" and preach a "sermonette" as a "persuader" of those who could not be reached by the *power of God*. When one finally accepts the invitation, it is possible that he has been moved more by the *persuasion* of the preacher than the *power of God*. When the invitation is sung, then sung again *very low*, it is proof that the *emotions* rather than the heart have been stirred, and that the "response" was more *physical* than *spiritual*.

There is something radically wrong with preaching when *something else* has to be employed to "*get a response*." I believe the fault lies in the character of message delivered. When Paul preached to Felix, that man "was terrified." Paul spoke of "the judgment to come" in such a strong manner that results followed; and while Felix was not fully converted, he was moved, and had

he been *reachable* at all, the sermon would have had the proper result.

There is not enough of that "*judgment to come*" laid before the modern sinner. He is told beautifully of the "robe" and "crown" he will receive if he becomes a Christian; but he is told too little of *what will become of him* if he does not obey the Gospel. That would destroy all indifference and awaken him to a sense of *where he stands* while in sin. He needs to be assured that Christianity is for but one purpose; and that is *to save from Hell*, from the flames that issue from the "*lake that burneth with fire and brimstone.*"

It is not to give a man a feeling of comfort and social enjoyment here below, but it is assurance that he *will escape Hell*—the effulgence of God's extreme wrath. He needs to be shown, that the very moment he closes and opens his eyes at death, he is *sealed for eternity*; that unless he is prepared to be given a place with the redeemed in Heaven, he will take up his eternal abode in Hell; and that *anguish* will begin the *very moment* his breath leaves him. Though only in *Hades* temporarily, his "*anguish*" will be that of conscious burning in the flames of Hades—the door to Eternal Hell. What he is at death, that is what he will be eternally, for his final punishment in Hell *starts in Hades* at the moment of death; for "There is no peace, saith Jehovah, to the wicked." (Isaiah 48: 22; 57: 21.) That extends into Hades, and through Hades into Hell eternal. All "*peace*" ends at death, to the wicked. From Hades he will be brought forth to be cast into Hell—at the Judgment. "For a Tophet is prepared of old; yea for the king it is made ready; he hath made it deep and large; the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it." (Isaiah 30: 33.) The picture drawn here is one of *continuous burning*, as sufficient "*wood*" perpetuates a fire; and that burning is accomplished with God's "*breath*" of *eternal vengeance*. It is the *vengeance of God* that pours upon the wicked in Hell that *flood or stream* of molten punishment. To that awful and indescribable place goes every unprepared sinner; and it awaits also every unfaithful Christian! Both shall "suffer punishment, even eternal destruction from the face of the Lord and from

the glory of His might." (2 Thess. 1: 8, 9.) The "*unprofitable servant*" of God will go to the same place the Devil will go to—"the outer darkness : there shall be the weeping and the gnashing of teeth." (Matt. 25: 30).

Paul, in Gal. 5: 19-22, lists fifteen sins, any one of which will keep the guilty Christian out of God's Eternal Kingdom. They are these :

Fornication.	Wraths.
Uncleanness.	Factions.
Lasciviousness.	Divisions.
Idolatry.	Parties.
Sorcery.	Envyings.
Enmities.	Drunkenness.
Strife.	Revellings.
Jealousies.	

Usually, the modern Church considers only two or three of the above sins worthy of **rebuke** ! These are : *Fornication*, *Lasciviousness*, and *Drunkenness*. For those sins members will be disciplined or withdrawn from. And correctly so. But what of the other 12? A church-member will be sent to Hell as quickly for *jealousy* or *enmity*, as for *fornication* or *drunkenness*. Paul says so. He also says a man will go to Hell for the sins of *faction*, *division*, or the *Party* indulgence, as for *drunkenness* and *fornication*. Why are there no withdrawals for the rest of the sins in that catalogue? Speaking of *all of them*, Paul says : "They who practice such things shall not inherit the Kingdom of God." (Verse 21.) Or are the other sins in the list, *never practiced* today? *Strife*, *jealousy*, and *wrath* are equally sinful with *lasciviousness* and *fornication* and *drunkenness*. Yet Christians seem to willingly fellowship all the sins named in that catalogue, excepting only the few I have indicated. The list covers the *jealousy* that too often exists among preachers; the *envyings* prominent among the females and businessmen. The *wraths* often exhibited in a personal way. I once asked a prominent brother with whom I was staying during a meeting, to take me to see another prominent brother—both members of the same congregation. He said he would love to accommodate

me, but "*that brother and I are not speaking*"! Both were attending my meeting regularly. There is the wrath of which we are warned. We have brethren who have torn the Church assunder by puerile contentions over such things as the number of *cups* to be used at the Lord's Supper; over the number of *classes* that should study together; the "order of worship" contention; the Bible **class** division; and now the "*running water*" that must (?) be used in baptism; and such like sinful contentions. Paul emphatically commands that we *withdraw ourselves from all such*. (Rom. 16: 17, 18.) Do we practice that discipline? No; we just let them alone, as though it were their business altogether. Yet Gal. 5: 19-22 plainly tells us that those who practice the *factions, division, and Parties* in that passage, "shall not inherit the Kingdom of God." Thus we know that every *factionist* and *Party leader* in the Church is doomed for Perdition—except he repent. But let a member be seen *drunk*, and the whole Church rises up against him! That they should do, but only as *one* of the practices named in the catalogue by Paul. They should all be treated alike.

Sinners should be shown *what it will mean* to reject the Gospel. They should be "sent home," so to speak, with God's Word ringing in their ears,—"*Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels.*" (Matt. 25: 41, 47.) With such a close to every sermon, there will be more souls *truly converted* than appear to be today. Many will *fall down on their face* before the God whose Word shows such impending judgment upon all sinners. They will be made to see that "It is a fearful thing to fall into the hands of the living God." (Heb. 10: 31.) Only in the true Church is there safety from that awful fate.

What about your Reputation

Dennis J. Gulledge

Benjamin Franklin, the famous statesman, once said, "Glass china and reputation are easily cracked, and never well mended." A truer proverb has never fallen from the lips of uninspired man. In this article for **Speaking of Youth** we will examine a number

of truths relative to a person's reputation among friends, family, neighbours and comrades. You, young reader, are urged to consider your own reputation in light of what the Bible teaches on this all important and interesting matter.

What Is One's Reputation ?

According to the **Britannica World Language Dictionary** the word "reputation" means, "1. The general estimation in which a person or thing is held by others, especially by a community : repute, either good or bad." In other words, our reputation is our fame. It is what we are known for. We acquire a reputation, most often, by the things we do best. For example, in the Old Testament David earned a reputation as a "man of war," because of the vast number of men he slew in the act of battle (2 Sam. 8:13). In the New Testament Dorcus is known for her love in the performance of kind, benevolent works (Acts 9). The poor widow is memorialized to this day for her contribution of two mites, which composed all she had, "even her living" (Mark 12).

How Valuable Is One's Reputation ?

The sagely Solomon suggested that, "A good name is rather to be chosen than great riches, and loving favour than silver and gold" (Pro. 22:1). That is, if it comes down to it, always choose a "good name" (reputation) above wealth, or any other worldly benefit. Yet, the sad truth is that a good name does not carry a very high premium in this present generation. The teenage idols of the TV and movie world work very hard to avoid the "Little House on the Prairie" image of a good name. Even more regrettable than that is the fact that many young people in the Lord's church are daily sacrificing their good name on the three altars of pleasure, pomp and pride. However, the entire youthful picture is not gloom and doom. This writer shares the convictions expressed long ago by the great T.B. Larimore, when he said,

I do not believe the spirit of the martyrs has ceased. Neither do I believe it abides in the hearts and controls the lives of none but veterans of the cross who are about to lay their armor down, to receive and wear robes of spotless purity and

glittering crowns of glory. I believe there are youthful heroes and heroines now as brave as the bravest, as good as the best, who are battling on the Lord's side, meeting and overcoming temptations, standing steadfast and unmovable in their devotion to Christ and his cause. (**Life, Letters & Sermons of T.B. Larimore**, pp. 153-154).

How Far Reaching Is One's Reputation ?

Reputation reaches out in many directions. First, it is as far reaching as one's interaction in the community. Unless he is a recluse one is going to exert an influence for good or bad on the lives of many people. As the people of God we are to live so as to "give non-occasion to the adversary to speak reproachfully" (1 Tim. 5:14). The young Christian must live his religion and practice what he preaches (Acts 1:1). Let the youthful child of God never fail to exemplify the high and holy ideals of a noble reputation in his speech (Titus 2:8), his manner of dress (1 Tim. 2:9), his temperment (James 1:19) and his habits. Second, it is as far reaching as one's interaction on the job. In the daily work force the Christian must be honest (Rom. 12:17), fair, and considerate (Titus 1:8), true to his convictions for truth and right (1 Cor. 16:13) and possess a good, working knowledge of the Scriptures (1 Peter 3:15). Third, it is as far reaching as one's interaction in the local church. Every member of the Lord's body should be totally committed to Christ (Matt. 16:24), spiritual (1 Peter 2:5), faithful in attendance (Heb. 10:25), prayerful (James 5:16), willing and ready to work (1 Tim. 4:10) and one who seeks the kingdom of God first in his life (Matt. 6:33). The church of Christ will thrive and flourish when more of her members acquire such a reputation. Fourth, it is as far reaching as one's interaction in the home. We maintain a good reputation within the family framework by loving and respecting each other (Titus 2:4), living happily with each other and practicing the golden rule (Matt. 7:12).

It is also worthy of note that one's reputation reaches even beyond the temporal walks of this life. The Bible clearly teaches that an individual, while living, is putting into motion influences that will live long beyond the grave. Those who die "in the Lord" are blessed because "their works do follow them" (Rev. 14:13).

Solomon took the pen of inspiration to write, "The memory of the just is blessed : but the name of the wicked shall rot" (Pro. 10:7). The poet Henry Wadsworth Longfellow expressed it this way :

Alike are life and death
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

Were a star quenched on high,
For ages would its light,
Still travelling downward for the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken
The light he leaves behind him lies
Upon the paths of men.

Train up A Child

Wallace Maxwell

"Train up a child in the way he should go : and when he is old, he will not depart from it." (Proverbs 22:6) Some parents seem to have problems following Solomon's instructions. They want to bring up their children the way they were brought up. Other parents had a hard time in childhood, and they don't want their children to undergo the hardships they endured, so they want to bring them up the opposite way they were reared. Still others want their children to be popular, so they bring them up in the way that is the most popular. All of these parents have missed the thrust of Solomon's instructions. "...the way he **should** go. . . ." may or may not be the way in which his parents grew up, and it's certainly not the most popular way.

The word "train" brings to our mind many different pictures. We may picture a vine whose runners are trained to climb a trellis. We may picture the patience, the rewards and the disciplines that are involved in athletic training. The word train may cause us

to think of the laborious studying that is required in training to be a physician. The word train to some would envision an engine pulling the freight cars on the railroad. All these concepts are involved in the training of children.

Child psychologists and those who are considered authorities on child-rearing say that the first five years of his life are the most important time in the training of a child. In our Bible class one Sunday morning, we discussed four essentials in the training of children. (1) **Tell**—"Tell ye your children of it, and let your children tell their children, and their children another generation." (Joel 1:3). (2) **Show**—A picture is worth a thousand words. (3) **Require**—Christian character can never be formed in the home unless the child is taught obedience. Make sure that your disciplining of your child is for his good, and you are not whipping him out of your frustration or retaliating by taking out your anger on him. (4) **Encourage**—"Encourage him in honest, integrity, industry, scholarship and spirituality." Your child needs your support and encouragement in his spiritual, social, mental and physical developments. In doing all these things we must not forget to PRAY!

Concentration

Quentin Dunn

Many failure in life result when one tries to do too many things at one time. We can think only one thought at a time, speak only one word at a time and do one task at a time. When we see a man do many tasks in one day, we marvel and ask why he can do so many tasks in one day. One reason for this is his concentrating his entire being on one task at a time. One fails if he scatters too much. A man dug many wells on his farm and nearly all of them went dry. Why? Because he dug them too shallow. Concentration is a Biblical principal. Paul said, "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the calling of God in Christ Jesus" (Phil. 3:13, 14). Paul concentrated all of his energies in the direction of his main objective before him. He wrote more for the New Testament than all of the other Apostles and there was no un-

certainty about his prize of the high calling of God in Christ Jesus. Concentrate your heart and soul upon one worth while task at a time, press toward the mark and there will be no uncertainty about your accomplishments and there will be no uncertainty about your receiving the uncorruptible prize.

The Lord's Supper

Winston C. Temple

Please observe the following New Testament teachings :

- (1) **Its Name**—" . . . the Lord's supper." I Cor. 11:20.
- (2) **Its Institution**—on the night of Christ's betrayal. I Cor. 11:23; Matt. 26:26-29.
- (3) **Its Place**—in the worship of the New Testament church. Acts 2:42; I Cor. 11:20-26.
- (4) **Its Elements**—unleavened bread and the fruit of the vine. Luke 22:19-20.
- (5) **Its Purpose**—as a memorial to remind the followers of Christ of His death. I Cor. 10:16; I Cor. 11:24-26.
- (6) **Its Participants**—those who have been added to Christ's church. Acts 2:42; I Cor. 11:20.
- (7) **Its Manner of Observation**—self-examination and proper discernment of the Lord's body on the part of the participant. I Cor. 11:27-31.
- (8) **Its Frequency**—upon the first day of the week. Acts 20:7.

Mephibosheth, A Man of Misfortune

John Waddey

We live in world of misfortune. It is an important lesson of life that we learn to deal with it in our own lives and to be considerate of those who are afflicted. This lesson is about a victim of great misfortune and the kindness extended to him by David the man after God's own heart.

About the Man

Mephibosheth was the son of the noble Jonathan, prince of the house of Saul (II Samuel 4:4). He was originally called

Meribbaal which meant "he that strives with Baal" (I Chronicles 8 : 34).

The days of his youth were dark indeed. His father and most of his relatives were killed in the Philistine wars (I Samuel 31 : 1-4). "When the tidings came of Saul and Jonathan out of Jezreel; and his nurse took him up, and fled . . . it came to pass, as she made haste to flee, that he fell, and became lame . . ." (II Samuel 4 : 4). For several years then he lived in seclusion in the house of Machir of Lodebar (II Samuel 9 : 4-5). He later married and fathered a son named Mica (II Samuel 9 : 12).

When David secured the throne of Israel he elevated Mephibosheth to a place of honor (II Samuel 9 : 1-13). To understand David's actions, we must remember his friendship with Mephibosheth's father, Jonathan. The historian of First Samuel tells us that "the soul of Jonathan was knit with the soul of David . . ." (18 : 1). Jonathan exacted an oath from David that when fortunes changed that his family would be spared when David became king (I Samuel 20 : 14-16). Together they swore, "Jehovah shall be between me and thee, and between my seed and thy seed forever" (I Samuel 20 : 42). David never forgot that pledge or friendship.

When Mephibosheth was summoned into the new king's presence we can imagine the fear and trepidation he must have felt. Some 15-20 years had now elapsed. It is doubtful that he would have known or remembered the friendship of David and his father. It was a common practice in those days for a conquering king to destroy all remaining male heirs lest they be a rallying point for rebels. Thus we read that Jehu smote all of Ahab's heirs (II Kings 10 : 11). Mephibosheth's fears melted however when he heard David's joyful words, "Fear not, for I will surely shew thee kindness for Jonathan thy father's sake (II Samuel 9 : 7). His family inheritance was restored and the king granted him an endowment for life along with a place of honor at the royal court (II Samuel 9 : 7-10).

Trouble in Israel

Dark clouds settled upon the nation when David's son Absalom led a rebellion against his father's rule. As the uprising spread like wildfire, David and his servants fled Jerusalem for

mountain hideouts. (II Samuel 15 : 13-14). Mephibosheth was betrayed by his servant, Zeba who slanderously accused his master of hoping to regain the throne. Believing the lie, David rashly apportioned all of the young cripple's estate to the deceitful Zeba (II Samuel 16 : 1-4).

Following Absalom's untimely death, David returned to his throne with power. Mephibosheth, the grandson of Saul came down to meet the king and welcome him home. He had publicly mourned David's misfortune and was still dressed in the signs of mourning. He explained why he had not been able to join the king in exile and expose Zeba's slanderous charges. No favours were asked. He would gladly accept David's judgment in the matter (II Samuel 19 : 24-30).

At a later date, David again had occasion to spare Mephibosheth's life, when the men of Gibeon sought revenge against Saul's heirs for the evil he had done in slaughtering many of their people. (II Samuel 19 : 4-7).

Some Observations About Mephibosheth's Life

Truly our subject was a man of many misfortunes. He was orphaned at age 5, losing his entire family in the violence of war. At the same time he lost his right to the throne of the nation. A freakish accident left him crippled for life. Through the slanderous lies of his own servant he lost his station, his property, and well-nigh his own life. Even when the truth was known he only regained one half his inheritance (II Samuel 19 : 29).

Mephibosheth had a noble attitude amid all of his vicissitudes. He was deeply grateful to David for his consideration. He harbored no bitterness about his loss. He had no thought of trying to subvert David's authority. Willingly he submitted to his new lord. All of these wholesome traits were a reflection of Jonathan's spirit in his son's character.

By the grace of king David, this poorman received provisions, honor and safety. His reward was not because of his own merit, but because of his father's goodness which David sought to repay.

Lessons to Remember

We are impressed with the beauty and loyalty of true friendship such as was shared by David and Jonathan.

From David we learn to honor our commitments, no matter how much time may have passed by.

Also we must learn to show compassion for unfortunate that are about us. "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again" (Proverbs 19 : 17).

Christians, like David, must be generous towards all men, especially them of the household of faith (Galatians 6 : 10).

We need to exhibit the gratitude that Mephibosheth showed toward his benefactor.

This man was withered in body but not in soul. Some folks have healthy bodies but crippled souls.

We are reminded of the evil a slanderer can do if he is listened to. "A whisperer separateth chief friends (Proverbs 16 : 28). But "a false witness shall not be unpunished. . ." (proverbs 19 : 5).

May our children be fortunate to have noble parents like Jonathan. "A righteous man that walketh in his integrity, Blessed are his children after him" (Proverbs 20 : 7).

David showed Mephibosheth "the kindness of Jehovah" (1 Samuel 20 : 14). Christ has shown it to us by saving our souls (Titus 3 : 4-5).

Mephibosheth's blessing had nothing to do with his intellect, his goodness, his wealth or infirmity. He was blest because of whose son he was. So with us.

One of his blessings was to eat continually at the king's table. Such is our privilege as well (Luke 22 : 29-30).

May we not neglect these lessons from this little-known man's life.

The Impotency of Unbelief

Wayne Jackson

In Galatians 4 : 9 the apostle Paul describes the former unregenerate state of the Galatian Christians as "weak and beggarly." The meaning suggested is this—their pagan lives had been void of power, and were thus impoverished. Unbelief, whether of ancient or modern vintage, simply has no strength; it is without that rich depository of treasure for which the human spirit throbs. Reflect

upon the following :

(1) **ORIGIN**-Man is inquisitive by nature. He is the only creature on earth that is interested in where he came from. He is ever searching for his roots. Unbelief, however, simply cannot provide any answer. It knows nothing of the origin of matter or the organized universe. It frustratingly attempts, without success, to explain the mystery of life. Its theories of origins are hopelessly contradictory, and in conflict with known scientific data. Unbelief knows absolutely nothing of origins!

(2) **PURPOSE**-Exactly what is man's purpose upon this planet? Unbelief argues that there is no purpose to human existence. Man's function is simply to reproduce his species, and so hopefully, for some unknown reason, to advance along the alleged evolutionary scale. But why? What is the ultimate goal? "There is none," humanists dismally reply. The Biblical record, however, reveals that man does have a higher goal; it is the happiness that is to be found in serving the great Creator (Isaiah 43 : 7; Ecclesiastes 12 : 13).

(3) **HUMAN CONDUCT**-What is the motivating factor for moral conduct in those who know not God? There is no rational motive! If there is no God, why should men not live lives that are devoted strictly to their own selfish interests? In his parable of the unjust judge, the Lord noted the connection between those who have no fear of God, and so, who have no regard for man (Luke 18 : 2,4). Moreover after describing the wickedness of the ancient world, Paul focuses upon the real problem when he writes : "There is no fear of God before their eyes" (Romans 3 : 18). If there is no God, and so no ultimate reckoning to the Judge for human conduct, then there is no final value to choosing a good life over a bad one!

(4) **MENTAL TRANQUILITY**—What mental satisfaction does the man have who considers his existence to be nothing more than a meaningless moment in an endless panorama of passing history? The infidel philosopher David Hume expressed the feeling of many an unbeliever when he depressingly wrote : "Where am I, or what? From what causes do I derive my existence, and to what conditions do I return? . . . I am confounded with these

quotations, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness, and utterly deprived of the use of every member and faculty." Perhaps the unbeliever John Stuart Mill said it most pointedly when he selected these words as the epitaph for his tombstone: "MOST UNHAPPY."

(5) **FUTURE HOPE**—What is the hope of those who are without knowledge of the Creator? There is no hope in a cold hole in the ground! One is reminded of the conversation that Alexander Campbell once had with the skeptic Robert Owen. As the two men walked past a family cemetery on Campbell's farm one day, Owen remarked: "There is one advantage I have over the Christian; I am not afraid to die." Campbell responded: "Have you any hope in death?" After a solemn pause, Owen replied, "No." "Then," rejoined Mr. Campbell [pointing to an ox nearby], "you are on a level with that brute . . . he has neither fear nor hope in death!"

Unbelief is indeed a futile and frustrating philosophy. It robs man of much and gives nothing in return. Let us do our best to turn men and women to the Author of their being.

"Will A Man Rob God?"

W. A. Holley

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Malachi 3 : 8-9).

Malachi was the author of the last book of the Old Testament. His name means "My Messenger." When Malachi's prophecy was delivered to the Jewish people, they were not under a king, but under a governor appointed by the Persian Emperor. Zerubbabel's temple was still standing, as was the altar; and sacrifices were being offered (Malachi 1 : 7-10). An outburst of religious fervor had attended the Jews' return from Babylonian captivity, but had now almost withered away. The priests and people were corrupt. The priests and the people dishonored God by presenting blemished offerings. They also dealt treacherously

against their brethren. They also intermarried with the heathen, putting away their own wives; and were engaged in doing deeds of violence.

Another sin of the Jews of Malachi's day was : "robbing God." We here suggest ways by which Christians may become guilty of "robbing God." We shall note—

(1) *One can rob God of money* that rightfully belongs to him (I Corinthians 16 : 1-2). It is God who gives the ability to earn wealth, for he hath said, "And thou hath said in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God : for it is he that giveth thee the power to get wealth . . ." (Deuteronomy 8 : 17-18; Cf. Proverbs 10 : 22; Hosea 2 : 8). In fact, the Bible teaches that all good and perfect gifts are from God Almighty (James 1 : 17). Hence, one should not become so selfish and self-centered as to think that he owes God nothing (Matthew 5 : 45). In a very real sense, one saves only what he gives to the Lord God. (Matthew 6 : 19-21).

(2) *One can rob God of the reverence* due him. The Great Shema of the Jewish faith in Old Testament times was : "Hear O Israel : The Lord our God is one Lord : . . ." (Deuteronomy 6 : 4-9). We respectfully suggest that the entire segment of Scripture cited be read with great care and thoughtfulness. It is a sin to take the Lord's name in vain (Exodus 20 : 7; Matthew 5 : 33). All by-words, such as "Golly," "Good grief," "Gad," "Egad," "Gosh," "Gee Whiz," and all similar expressions are profane, and should be eliminated from our vocabulary. ". . . Holy and reverend is his name" (Psalm 111 : 9). We should "serve God acceptably with reverence and godly fear" (Hebrews 12 : 28). The greatest irreverence and contempt is shown when sinful men, in their arrogance and superciliousness, choose to ignore and rebel against the holy commands of God (Cf. Mark 16 : 15-16; Acts 2 : 36-38; 22 : 16; Romans 6 : 3-4; Galatians 3 : 26-27; I Peter 3 : 21).

(3) *One can rob God of worship* that is due him. It is imperative for men to worship God "after the due order" (I Chronicles 15 : 13). "Give unto the Lord the glory due unto his name . . . worship the Lord in the beauty of holiness" (I Chronicles

16 : 29). Jesus taught that the Father is seeking true worshipers, and that they must worship "in spirit and in truth" (John 4:23-24). Thus; worship according to doctrines of men fails completely (Matthew 15 : 9). Items of acceptable worship are clearly listed in the Holy Bible (Acts 2 : 42; Ephesians 5 : 19). Those who change the items of worship or the day (first day of the week) of worship do greatly sin before God!

(4) *One can rob God of service* due him. We can use our hands, our eyes, our brains, our feet, our tongues, our talents in service to God (Romans 12 : 1-2). When men refuse to serve God in such a manner as to make the world a better place in which to live, they are indeed robbers of God! Wicked men and women have corrupted the earth with lawlessness of every kind : drunkenness, drug addiction, adultery, homosexuality, murders, kidnapping, and the like (Cf. I Corinthians 6 : 9-11; Galatians 5 : 19-21; Romans 1 : 26-27). Sons and daughters of men desperately need the leaven of righteousness which will make the problems of the earth tolerable (I Corinthians 5 : 7-8).

(5) *One can rob God of precious time*. "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time" (Margin: Buying up the opportunity) "because the days are evil" (Ephesians 5: 15-16, ASV.). You may have yet a few days, or a few weeks, or a few years : life is fleeting, and, at best, will soon be gone (Psalms 90: 10, 12; Hebrews 9: 27). Are you a labourer in the Lord's vineyard? Are you sitting on your hands, doing nothing? (Matthew 20: 1-6). Time was never meant to be killed. Time was meant to be used with intelligence and common sense. It is as alive as you are, moving on its ordered way, something to be cherished, not strangled to death.

Hence, let us be painstaking in Bible study, often in prayer, diligent in attendance, ever doing our best to add the Christian graces (II Peter 1: 5-11).

(6) Some are guilty of *robbing God of their own children*. For shame! Many parents are experts at growing flowers, crops, or gardens, or at making money; but they are failures at training their children. The Bible talks of "training up" and "bringing up" children (Proverbs 22: 6; Ephesians 6:4). Eli had some who "knew not the Lord." The Lord spoke: "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (I Samuel 3: 13). Adonijah, a son of David, was allowed to

have his way, never being questioned about his conduct (I Kings 1: 6). Parents who *send* their children to the Lord's assembly, rather than *taking* them and remaining with them, are certain to fail. Poor examples are so powerful!!

(7) *One can rob God of his own soul.* Have you ever said, "I'm going to become a Christian some day, but not now." Do you think you have plenty of time left? One's life is as a flower of the grass, which soon withers away (Job 14: 1-2). Death is an appointment which all must keep (Hebrews 9: 27). "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell" (Matthew 10: 28). "For what shall a man be profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16: 26). Will a man rob God??

The Dress of Christians

Dan Jenkins

The silence of many pulpits stands in great contrast to the amount of space given in the Bible to the attire worn by godly people. When mother Eve partook of the forbidden fruit, one of her first realizations was that she was naked, even when attired in fig leaves. In view of the fact that we live in a world where many are wearing fewer "fig leaves" without recognizing they are naked, it is imperative that we be reminded about the Bible teachings on this subject.

The matter will not be determined by human wisdom and thus cannot be settled by the statement, "I just don't see anything wrong with it." Neither will it be settled by an appeal to what most people are doing. The Bible alone can give us direction.

The Bible says that lasciviousness is a sin. This means that those things which are lewd, which produce lewd thoughts, are wrong. This fundamental principle must govern our dress. *Dress that primarily appeals to others' sexual desire is wrong.* Visit the beaches and look at the dress there, see its impact on those of the opposite sex. It is lascivious for men to lust after women in skimpy attire, but it is also lascivious for women to dress to appeal to this desire.

Israel had lost its ability to blush (Jeremiah 6: 16), and the dress of many Christian women shows this same attitude today. They simply are not governed by shamefastness and sobriety (I Timothy 2: 12). We must think soberly about this matter!