

# THE BIBLE TEACHER

A large, stylized sunburst graphic composed of several overlapping, fan-like shapes radiating from a central circular area. The shapes are filled with a dark, textured pattern, possibly representing a sun or a fan. The central circle is white and contains the title 'The Bible Teacher' in a bold, black, cursive font.

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Bible  
Teacher*

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# THE BIBLE TEACHER

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## EDITORIAL

### Fornication And Adultery

Man and woman need each other. This need is built into their physical and social makeup. To control this need God has provided an outlet in marriage. When God's way is abused then the guilty must suffer the consequences.

Two of the most prevalent sins of our time, or of any time, are fornication and adultery. Those who involve themselves in such acts have little respect for marriage or else they succumb to fleshly appetites.

Fornication is defined as being illicit sexual intercourse; human sexual intercourse other than between a man and his wife; sexual intercourse between a spouse and an unmarried person; sexual intercourse between unmarried people. In other words, it may be between unmarried people, between married people, or between married and unmarried people. It is an act outside the marriage contract and therefore does not become an adulterous union. It is classified as unchastity and immorality.

Young people in particular are often tempted and become guilty of fornication. It is as wrong for a boy to do this as for the girl, but the girl often suffers the most in the eyes of the public. In giving up her virginity in such a sinful act, she risks pregnancy, a guilty conscience, heart broken parents, and

ostracism by society. At least this has been the case in the past. With the so-called new morality, most anything goes now, so it would seem. But even then, just allow a young lady to step out of line and she will find that there is still a big price to pay.

Although the young are often too impatient to wait for marriage, and indulge in pre-marital sex, it does not stop here. Where the habit has been formed in earlier years, those same people more than likely will continue with their practice even after marriage. This brings on still more problems with the main one being that it often leads to divorce. This, however, does not cover all of the cases of fornication, the people who participate in it, or the reasons for it and the results of it. There are about as many sides to it as those who engage in it, but it cannot be justified. Whether within the framework of man's law or without, whether accepted by society or frowned upon, it is still wrong and therefore a sin.

The Bible condemns fornication. We are told to abstain from it. (Acts 15:20,29; 21:25). Paul says, "...Now the body is not for fornication, but for the Lord; and the Lord for the body." (1 Corinthians 6:13). He continues, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (1 Corinthians 6:18-20). But what is wrong with fornication? Today we are told that if it feels good (that is, whatever it is) then we should go ahead and do it. Is this true? Certainly not. This is the devil's philosophy and those who listen to it will have to suffer for it. But fornication is wrong because it is a sin against one's own body as well as the other person's body. It is a cheap act. It is abusing one's body. Even the body reacts to such an immoral act by producing or bringing one in contact with social diseases. Although man may prevent these diseases in many instances, or may cure them once they are contacted, there are still scars that result from them. When one steps

over the line of decency, and that which is right, then there will always be penalties.

Fornication is listed as a work of the flesh in 1 Corinthians 6:9, 10 and Galatians 5:19 and it is said that those who do such shall not inherit the kingdom of God or that they cannot go to heaven while practicing such. Speaking to the Ephesian Christians, Paul warns, "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints..." (Ephesians 5:3). Also, to the Colossians, he said, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them." (Colossians 3:5). In addressing the brethren at Thessalonica, Paul says, "For this is the will of God, even your sanctification, that ye should abstain from fornication..." (1 Thessalonians 4:3). And so on with a host of other verses. Surely with all of this we can see the category in which fornication is placed. It is listed with murder, theft, lying, and the long list in the catalogue of sin.

Fornication is never right or condoned in God's holy word. Jesus recognizes it as the one cause for divorce and remarriage. He says, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matthew 19:9). That means that in marriage, where fornication has been committed, that the innocent party is free to marry again. The one who engaged in fornication is not free to marry again and should he do so then he and his companion will commit adultery.

That brings us next to adultery. Adultery is committed when a married man or woman has divorced and re-married without a scriptural reason. In this event both are living in a state of adultery. This is an unlawful union. Jesus said, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adul-

tery : and whoso marrieth her which is put away doth commit adultery." (Matthew 19:9). Again, he said, "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced commiteth adultery." (Matthew 5:32).

Under the Law of Moses one of the ten commandments was, "Thou shalt not commit adultery." (Exodus 20:14). During the personal ministry of Jesus, on one occasion after another he reminded his disciples, and the people around him, that they should not commit this sin. In speaking to a young man concerning what he should do to inherit eternal life, he stresses that he must keep the commandments. When he wanted to know which ones, among others, Jesus specifically said, "...Thou shalt not commit adultery..." (Matthew 19:18). Not only was adultery forbidden under the law, and condemned by Christ while he lived on the earth, but it continues to be frowned on under the new law. In speaking of the marriage relationship, Paul says, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." (Romans 7:2, 3).

Adultery as such is condemned. It is classified along with other works of the flesh and it is said that those who do such shall not inherit the kingdom of God. (1 Corinthians 6:9,10; Galatians 5:19-21). The Hebrew writer says, "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge." (Hebrews 13:4).

It is therefore clearly established that it is possible for one to commit adultery and to live in it. It is also shown clearly in the scriptures that those who commit such an act are living in sin and as long as they continue to live in such a state they cannot be saved and have the hope of eternal life.

How then can one rid himself of this sin? He must repent of it and that means then that he must cease to live with his adulterous partner. There may be many problems involved in breaking such a relationship, and many excuses may be offered to attempt to justify the continuation of it, but one cannot continue to live in adultery and expect to please God. Repentance demands that one give it up.

We see again the wisdom of obeying the Lord's teaching from the beginning on the subject of marriage so as not to become entangled in such difficult relationships. When asked if it was lawful to put away one's companion for every cause, Jesus responded by saying, "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matthew 19:4-6). And that is still true up to this very day. As long as man and woman abide by the Lord's teaching on marriage, then there is no problem. It is when man and woman ignore the Lord's will and begins to do things their way that they get into trouble on this subject. Adultery therefore is a sin and there is only one thing that one can do with it and that is simply to repent of it and to give it up entirely.



**associate  
editorial**

## A Deceived Group of People

Recently when I was scheduled to visit Nagpur to meet and encourage the brethren in that city, I wrote a letter to a young man who had earlier written me and had asked me to

visit him whenever I come over there. In my letter to him I had asked him if it would be possible for him to arrange for a meeting while I am there, since I was planning to stay over there for a few days. He replied to my letter immediately and wanted to know what doctrine I would preach if I am invited to preach in their church. He said that he had discussed with his "Pastor" about arranging the meeting for me but his "Pastor" had advised him to make certain if I would preach according to their doctrine.

Later when I was in Nagpur and was visiting with him and his family, it took me but only a few minutes to know that these people were "Pentecostals".

Pentecostal people among other things believe that they have the baptism of the Holy Spirit, and therefore they can speak in tongues, that is, unlearned languages, and that they can perform miracles. But almost all their miracles are limited to certain physical healing only, and that too inwardly, that is, they cannot perform a visible healing. They cannot restore a withered or a twisted part of the body, or give new eyes to a person who was born blind, or new legs to a person who was born lame, they cannot raise a dead, as Jesus and his Apostles did in the first century A.D. Also, the tongues they claim to speak are no tongues or languages at all but simply noise that even a small child can make at any time.

The Bible says that when the Apostles of Christ began to speak with other tongues, after they had received the baptism of the Holy Spirit, then they that heard them said among themselves, "And how is it that we each hear them in our own language to which we were born." (Acts 2:8). Thus it should be plain enough for us to understand that speaking in tongues means speaking in other languages that one has never learned. To illustrate this fact, let me give you an example, suppose I meet a person who is from Russia, he knows only Russian and knows no other language. But I want to speak to him and tell him the gospel of Jesus Christ. Now what can I do since I don't know Russian? The only possible way that I can find to communicate with him would be to find a translator who understands my language and knows Russian also,



thus I can give him the message. But on the other hand, if I had the baptism of the Holy Spirit then the Holy Spirit would give me the power to speak to him in Russian directly. And this is exactly what the Bible says about speaking in tongues. It says that when the Apostles were baptized with the Holy Spirit, "They were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Now there were Jews living in Jerusalem, devout men, from every nation under heaven, And when this sound occurred, the multitude came together, and were bewildered, because they were each one hearing them speak in his own language. And they were amazed and marveled, saying, "Why are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born? Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs—we **hear them in our own tongues** speaking of the mighty deeds of God." (Acts 2:4-11).

No doubt then, the Apostles were able to perform miracles and to speak in languages that were foreign to them because they had the baptism of the Holy Spirit. Pentecostal people, however, today are deceived into thinking that they also have the Baptism of the Holy Spirit and therefore they can also perform miracles or healing and speak in tongues like the apostles did. It is their this belief that forces them to try to speak in tongues which ends up in making unnecessary foolish noise, and all their claims of so-called healing are bogus and false.

They should know however, that the baptism of the Holy Spirit was a promise only to the Apostles. Notice, Christ has said to the apostles, "But the Helper, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring to your remembrance all that I said to you." (John 14:26). And, "When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth, who proceeds from the Father, He will bear witness of Me." (John 15:26). And again, "I have many more things to say to you, but you, cannot bear them now. But when He, the Spirit of truth, comes, he will guide you into all the truth; for He will not speak on his own initiative, but whatever He hears, He will speak; and he will disclose to you what is to come." (John 16:12,

13). Thus, as you can see, the Holy Spirit or the Comforter or the Helper was to come to the Apostles, they would receive the Holy Spirit. And Luke, the writer of the book of the Acts of the Apostles, later says in his record, mentioning the brief conversation that took place between Jesus and his Apostles just before his ascension into heaven, "And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which", he said, "you heard of from Me; for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now." And so when they had come together, they were asking, Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by his own authority; but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." (Acts 1 : 4-8). So again, the promise of the Baptism of the Holy Spirit was not made to all people but to the apostles. And therefore as we see, when the Apostles were all together in Jerusalem waiting for the promise, the writer of the book of Acts in chapter 2 tells us that the Holy Spirit came upon the Apostles just as it was promised.

If you are a Pentecostal or if you are in contact with such people, I hope and pray that you will seriously consider about the things we have discussed in this article. Jesus said, "And you shall know the truth, and the truth shall make you free." (John 8:32).

## **Free Book of the Month**

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# The soul of Man Never Dies

Jim Laws

The Worldwide Church of God through the leadership of Herbert W. and Garner Ted Armstrong contend earnestly that the doctrine of the immortality of the soul is not Christian in its origin but comes from pagan sources. "The doctrine of the immortality of the soul,... came from pre-christian Greek philosophers who acquired it from pagan Egypt and Babylon." (Ambassador College Correspondence Course, V. P. 4). The Armstrongs contend that early poets such as Virgil popularized this teaching throughout the Roman world. Its tenets were continued by men such as Origen, Tertullian and Thomas Aquinas. (Ibid. p. 5). "Man does not have a soul—man is a 'soul' ! The 'soul' then, is merely animal life that is subject to death and decay. It is not immortal !" (Ibid. p. 9).

It is hard to conceive of a doctrine that is more antagonistic to the Bible than the one which has just been exposed. This article bases its argument on proof found in the Bible. To refer to authorities other than this will be of little help. Either the Bible teaches that man possesses an eternal soul which will continue to live after him in death or the Bible does not teach that man possesses an eternal soul which will continue to live after him in death. This article looks at the Biblical account of man and proves that the Bible teaches that man does possess an eternal soul which will continue to live after man dies.

Man has the option of choice while he lives in this life. But man is continually told in the Bible that he is transitory, that is temporary. Because of the consequences of Adam's sin and man's free will, all men must die. Psalms 49: 12 states, "Nevertheless man being in honour abideth not: he is like the beasts that perish." The writer of this scripture did not say that man is a beast but that this life is merely a temporary life. Eccl. 3:20 and Eccl. 9:5 merely emphasize the transitoriness of the flesh. Heb. 9:27 clearly shows that all men will die, (unless Christ returns before one's death), and after that there will be the judgment. But if all there is to man is merely animal life, then how is the statement, "and after that the judgment," meaningful? It is impossible for this statement to be meaningful if

there is nothing left to man after death. Since the Bible is inspired (II Tim.3:16) and contains no mistakes, then there must be something which continues to live after this physical body dies.

There are several different words used in the Bible which will help in a better understanding of the essence of man's nature. The Hebrew word **basor** is used to refer to man and is commonly translated, "flesh." It can refer to both animal flesh (Num. 11:4) and the human body (Gen. 2:24). It can refer to flesh and skin such as the muscle structure of the body (Job 10:11) and it can be shown to be temporary in contrast to that which is permanent (Isa. 40:6-8). The Greek word **sarx** may simply mean the physical body as Paul used it in I Cor. 15: 39 and in II Cor. 12:7. The flesh of man's physical body is obviously subject to death and decay (II Cor. 4:11).

The Hebrew word **nephesh** is often translated soul. It is a word which may have many meanings. Just as **basor** can refer to both animal as well as human flesh, so **nephesh** can refer to both the physical as well as the spiritual nature of man. A man may express emotions with the **nephesh**:

1. Love with **nephesh** -Gen 34:3.
2. Longs with the **nephesh**-Ps. 84:2.

The **nephesh** may refer to the physical appetite:

1. Prov. 27:7.

The **nephesh** may refer to the physical man himself :

1. Ezk. 18:4.
2. Num. 5:2.

There are also times in the Old Testament where the spiritual soul of a man is distinguished from a man's physical soul such as in Isa. 10:18.

The Old Testament word **nephesh** is often brought over into the New Testament as **psuke**. It can refer to life on this earth as well as that part of man which transcends the earthly realm into eternity. Matt. 2:20 and Rom. 11:3 refer simply to this present physical life. Yet, the New Testament makes it clear that the soul of man can be lost (Matt. 16:26). It can receive divine salvation (James 1:21 ; 5:20), and it is said to be

more precious than the whole world (Matt. 16:26).

The New Testament tells that the patriarchs thought that there was more than just Canaan to look forward to. Heb. 11 refers to Enoch (vs. 5) who by faith was translated that he would not see death. It is clear from Gen. 3:19 and I Cor. 15:50 that Enoch's body could not have been taken, therefore God took that which was eternal; the soul. Abraham looked for a city which hath foundations, whose builder and maker is God (vs. 10). The Old Testament patriarchs realized that there was more than just this earthly life.

The Old and New Testaments are both clear and unified in its teaching on the subject of life after death. Daniel states, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2). Isa. 26:19 states, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust..." Isa. 25:6-8 is used by the apostle Paul in I Cor. 15:54 to show that there will be an end to death.

The New Testament adds new understanding to the Old Testament concept of man by such passages as Rev. 20:4 which pictures the souls of them which were beheaded for the cause of Christ, 'And I saw thrones' and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus and for the word of God..." Matt. 10:28 states, "and fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both body and soul in hell."

Though it is true that man is described as a physical soul which is subject to death and decay (Gen. 37:21; Num. 23:10), there is a distinction made in the Bible from that and that eternal man which will never die; his spiritual soul (Matt. 10:28).

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## Warning About Armstrongism

One of the false doctrines now sweeping the world is that of Mr. Herbert W. Armstrong and his son, Garner Ted. Radio, television and their magazine, "The Plain Truth" covers the world with their doctrines. They are a combination Seventh-Day Adventist and Jehovah's Witness group, and follow the usually sectarian line of getting much of their message from the newspaper and the wire services, and not from the Bible. As is typical of all such, they are more interested in prophecy than anything else, and their relating their message as to the "times" and "modern-day signs" gets them a large and receptive audience. Beware of this, and all other false systems !

# Social Drinking

Shelby G. Floyd

William Shakespeare wrote in the play, *Othello*, "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil." There is no doubt that devil would be a good name for wine and strong drink for it produces no good, but rather is the occasion of much of man's unhappiness, sorrow, shame and death. Anything which causes man as much sorrow and woe as does alcoholic beverages cannot be of God but must be of the wicked one who is set to destroy man's body, soul and spirit.

What is so disturbing today is that some people who claim to be religious, and even some members of the Lord's church, are calling social drinking good instead of evil. (Isa. 5: 20-23.) Some even blasphemed the wonderful name and character of Jesus Christ by reference to his visit to the marriage feast in Cana, as proof that Christ endorsed the moderate use of alcoholic beverages. (cf. Jno. 2: 1-11.)

Those who affirm that Jesus endorsed social drinking assume the point which is their burden to prove, namely, that the water which Jesus turned into wine was intoxicating wine; this they will never be able to do. In fact, the teaching of both the Old and New Testament condemns the use of intoxicating beverages. It is not fair to assume that the wine which Jesus made was intoxicating wine, since the term wine is used in atleast three ways in the Bible: first, the term wine sometimes refers to grape juice which is still in the cluster or in the vine. The prophet, Jeremiah, used the term in this sense when he said, "...but ye, gather ye wine, and summer fruits, and oil and put them in your vessels." (cf. Jer. 40: 10-12.) Isaiah, also used it in this sense, "In that day sing ye unto her, A vineyard of red wine." (Isa. 27: 2.)

Secondly, the term wine sometimes refers to grape juice, freshly pressed out of the grape, but not yet fermented. In this sense Isaiah states, "...tread out no wine in their presses." (Isa. 16: 10). Jesus in one of his parables no doubt used the

term wine to refer to fresh grape juice, and he called it new wine. (Matt. 9: 17.) When they put the new wine into the new bottles it would be fresh grape juice; but when it fermented and the bottles expanded it would be old wine and intoxicating. Therefore, in the third place, the term wine does sometimes refer to intoxicating drink.

When Solomon said, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." He did not have in mind fresh grape juice, but rather intoxicating wine. (Prov. 23: 29-30.) Therefore, in reference to intoxicating wine, Solomon said, "Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23: 31-32.) Solomon simply meant by this last statement that one should not drink wine when it is fermented and intoxicating for it will destroy like the bite of a serpent and like the sting of an adder.

In view of this, would Jesus Christ have made intoxicating wine, and would he have encouraged others to drink wine which Solomon prohibited God's people from doing? Obviously, he would not have done that. Therefore, the water which Jesus turned into wine was doubtless fresh grape juice, the drinking of which everyone would approve.

Let us further examine the teaching of Jesus Christ to see if he taught or approved social drinking. Near the end of his life, Jesus, taught his disciples concerning his second coming, saying, "But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Matt. 24: 48-51.) Eating and drinking with the drunken would be social drinking and this is what Jesus positively forbids his disciples to do;

therefore, Jesus does not approve of social drinking. (cf. Lk. 21: 34.)

The inspired apostles of Jesus Christ were just as strong in their contentions for total abstinence as was the Lord Jesus Christ. In a statement to the Christians at Rome, Paul, exhorted, "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." (Rom. 13: 13-14.) You will notice in that statement that "rioting and drunkenness" are condemned.

Every Christian realizes that drunkenness is wrong, but there are some religious people who believe social drinking to be right. Let us see if this is true? The word **rioting** in Rom. 13: 13, is from the Greek word **komos**, and is defined, "**a revel, carousal, that is in the Greek writing properly a nocturnal and riotous procession of half drunken and frolicsome fellows who after supper parade through the streets with torches and music in honor of Bacchus or some other deity, and sing and play before the houses of their male and female friends; hence, used generally of feasts and drinking-parties that are protracted till late at night and indulge in revelry.**" (Thayer, p. 367.) Therefore, according to this definition, not only is drunkenness wrong, but also reveling, which involves feasts and drinking-parties which are protracted until late at night. There is only one safe course for the child of God; he must totally abstain from the use of alcoholic beverages.

## The Church

No one should be interested in any church except the one that is revealed in the New Testament. Everyone should be interested in the church that Christ built. Jesus said: "Upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matt. 16: 18.) This church was established before the New Testament was written; hence, it is older



than the New Testament. It is a part of the great gospel scheme for the salvation of sinful man. "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3: 10.11.) The church is the greatest institution in the world and membership in it is the greatest privilege accorded to man.

### What is the Church ?

We must let the New Testament answer this question. Man can define human institutions, but only God through the Holy Spirit can tell us what this divine institution is. Since Christ built this church and purchased it with his own blood, he can, through the Holy Spirit, define his church. The New Testament declares that this church is the body of Christ; "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1: 22, 23.) Here we have the Holy Spirit through Paul saying that "the church" "is his body." Again: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church," (Col. 1: 24.) So here we have the Holy Spirit calling the body of Christ "the church." Hence, the church "is the body of Christ," and "the body of Christ" is "the church." Moreover, the church is "the kingdom of God." Jesus said; "Upon this rock I will build my church; ...I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16: 18, 19). Here Jesus in one sentence calls this institution "my church," and in the next sentence he calls the same institution "the kingdom of heaven." Again, the Holy Spirit said; "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col. 1:13). Here these people had been translated "out of the power of darkness," or the world, "into the kingdom of the Son of his love." These Colossians also constituted the church

at Colosse. (Col. 1: 2.) The Holy Spirit said through John that Christians were made "to be a kingdom, to be priests unto his God and Father." (Rev. 1: 6.) So the church is "the kingdom of heaven."

The church is also said to be "the house of God." "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 14, 15). The family of God dwells in "the house of God." "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named," (Eph. 3: 14, 15). Furthermore, it is called "the church of God." Eight times the church is called "the church of God" in the New Testament. (1 Cor. 1: 2; 10: 32; 11: 22; 15: 9; 2 Cor. 1: 1; Gal. 1: 13; 1 Tim. 3: 5, 15.) One time it is called "the church of the Lord." (Acts 20: 28.) The plural is used three times as "churches of God." (1 Cor. 11:16; 1 Thess. 2: 14; 2 Thess. 1:4.) One time we have the expression "churches of Christ." (Rom. 16: 16.) Here the term "church" is used in the local or congregational sense. One time we have the expression "church of the firstborn" (Heb. 12: 23.) The term "firstborn" is in the plural in the original, and the expression means "the church of the firstborns." Again, the church is called "a spiritual house." "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus." (1 Pet. 2: 5.) These and other Scriptures teach us what the church is. No institution but the church of our Lord answers these statements of the Holy Spirit.

### How Many Churches ?

The New Testament answers this question also. It may be clearly seen that the term "church" is used in a general sense and in a local sense. All Christians constitute the church in the general sense, and the different congregations of Christians compose the churches in the local sense. There is but one church, over which Christ presides as head. There is but one kingdom of God on earth, and but one body of Christ: "But

now they are many members, but one body." (1 Cor. 12: 20.) "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." (Rom. 12: 4, 5) The New Testament frequently declares that there is but one body, and that this one body is the church: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4: 4-6.) All Christians are instructed to give "diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.)

"Church" when used in the plural has reference to the different groups of Christians meeting for worship at different places. We have "the church of God which is at Corinth" (1 Cor. 1: 2), "the churches of Galatia" (Gal. 1: 2), "the church of the Thessalonians in God" (1 Thess. 1: 1), "the church which was in Jerusalem" (Acts 11: 22); "the church of the Laodiceans" (Col. 4: 16), and church at Ephesus (Acts 20: 17). There are twenty-seven different churches mentioned in the New Testament. All of these churches had the same faith, wore the same name, and practiced the same things. Their form of worship was the same. These were not different denominations as we now have them. The New Testament does not teach anything about the different denominations as constituting "the church of God." Each member of the denomination, wears the peculiar name of that denomination, believes certain tenets of faith as prescribed by that denomination, and practices different forms of worship as may be outlined by the denomination. There is little or no resemblance between the different denominations today and "the churches of Christ" of New Testament times.

### How to Enter the Church

The New Testament answers this question. The New Testament teaches how to get into the church of God; it does not teach how to get into any other church. Hence, if one joins one of the denominations, the New Testament does not teach to do so. The one who goes into a denomination must go

without any divine instruction, without any word of God; and since faith, or belief, "cometh of hearing, and hearing by the word of Christ" (Rom. 10: 17), where the word of God does not give instructions, there can be no faith. So those who go into a denomination or become members of a denomination do so without faith in the word of God on that point. However, many of them claim to be saved "by faith only," but they do not have scriptural *faith*.

The New Testament teaches clearly and definitely how to enter the New Testament church. Surely Christ would not establish a church on earth and not tell people how to enter it. Since the church is a divine institution, we must have divine instructions as to how to enter it. Human instruction may guide one into a denomination, but it takes divine instruction to guide one into the divine institution, the church. People are added to the church. The Lord adds them to the church: "And the Lord added to them day by day those that were saved." (Acts 2: 47.) Here at the close of the day of Pentecost, the day on which the church was established, about three thousand were added by the Lord to the church. "And believers were the more added to the Lord, multitudes both of men and women." (Acts 5: 14.) Here we learn that only believers are added to the Lord; babies or infants are not believers and cannot be added to the church. Again, we have the statement: "And much people was added unto the Lord." (Acts 11:24.) So the evidence is clear that the Lord adds people to his church; he does not add anyone to any other church.

How does the Lord add to his church? Whom does he add to it? These are important questions. Jesus said to Nicodemus: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) What is it to "be born of water and the Spirit"? That which puts one into the kingdom of God puts one into the body of Christ, into the church of God. One must have faith in Christ. Those who hear the gospel and believe it have one qualification of a citizen of the kingdom of God. Without faith it is impossible to please God. (Rom. 10: 17; Heb. 11: 6.) Those who had

heard the gospel preached by Peter on the day of Pentecost and who were convinced that Jesus is the Son of God asked what they must do—that is, those who believed in Christ asked what they should do to be saved. Peter, speaking by the Holy Spirit, answered them by saying: “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 did what Peter commanded them to do, and they were added to the church by this process. Hence, the Lord adds to his church those who believe on the Lord, who are penitent of their sins, and who are baptized into Christ. The only way that people enter Christ is by baptism: “Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.” (Rom. 6: 3, 4.) Again, “For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ.” (Gal. 3: 26, 27.) When one has been baptized into Christ, he is a new creature: “Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.” (2 Cor. 5: 17.) Hence, one has been born of water and the Spirit who has been baptized into Christ, for he is “a new creature.” This is the way that one enters the church. One cannot be in Christ and not be in his church; neither can one be in his church without being in Christ. The church is his body.

### Can One be Saved out of the Church?

The question is not, “Can one be saved out of a denomination?” but, “Can one be saved out of the church of the Lord?” Many attempt to evade a direct answer to this question by saying: “The church does not save one.” It is true that the church does not save one, but God through Christ saves. But where does God save one, in the church or out of the church? God is in Christ reconciling the world to himself. (2 Cor. 5: 19.) God saves people in Christ—that is, he saves people in the church. If people can be saved out of the church, then

they can be saved out of Christ, out of the kingdom of God, out of the house of God, out of the family of God, out of the body of Christ, out of the building of God, and without their becoming living stones in the spiritual house of God. The New Testament declares the church to be all of these things; and if one can be saved out of the church, he can be saved out of that which the church is called. Again, if one can be saved out of the church, one can be saved without being redeemed. All spiritual blessings are in Christ. (Eph. 1: 3.) Redemption and forgiveness of sin are in Christ. (Eph. 1: 6, 7.) Hence, if one can be saved out of the church, one can be saved without redemption and forgiveness. Moreover, the blood of Christ is in the church, which is his body. If people can be saved out of the church, then they can be saved without coming in contact with the blood of Christ. All Christians, are in the church. We know this, because the same process that makes one a Christian is the process by which the Lord adds one to the church. We are saved *from* our sins, but not *in* our sins. If salvation is out of the church, there was no use for Christ to establish his church.. Christ paid too much for the church when he purchased it with his blood if people can be saved out of it.

## “Words of Life”

“Can a child of God fall from grace ?” Among the many controversial topics discussed in religious circles is this very question. When we consider what is at stake here, i.e., the salvation of souls, the question begins to take on real meaning. We must go to God’s word for our answer. This is no time for feelings, opinions, or church doctrines.

The Bible most emphatically states that a child of God CAN fall from grace. Case in point—Christians at Galatia. Paul said in Galatians 5 : 4 (ASV) “Ye are severed from Christ ye who would be justified by the law ; ye are fallen away from grace”. Some do not consider Paul to be speaking to Christians. However, a study of the overall context most cer-

tainly shows that they were. In Galatians 1 : 4 Paul says that the recipients of his letter, "Had been delivered from this present evil world". In 1 : 6 they "had been called into the grace of Christ". In 3 : 2 they "had received the Spirit" (notice also Galatians 4 : 6). Galatians 3 : 19, 27 state that they were "in Christ". They were also "Heirs to the promise", according to Paul in 3:29. Surely honest hearts would admit that those that had "fallen away from grace" were children of God.

The terms "severed", "fallen away from grace", "accursed". (Galatians 1:8) are synonymous with being "lost again." Logic demands that one can't be severed from something that he is not joined to. The Galatians were Christians that had become lost again.

Faith in Christ is a prerequisite for salvation from past sins (Ephesians 2 : 8; Mark 16 : 16). Likewise, faith in Christ is necessary for one to remain saved (2 Timothy 4 : 6—8; Revelation 2 : 10). John says it like this, "But IF (conditional) we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth (continual) us from all sin". Surely one does not have to be a "Theologian" to understand the conditional nature of the continual cleansing that John speaks of.

The Church of Christ, is interested in lost souls. It is our desire to teach the truth (John 8 : 32). It is not our intention to discredit, hurt, or impune the motives of those who differ with us on this teaching. We hope that you will "search the scriptures with an open mind to see if these things be so". If you have any comments or questions please feel free to contact us. Thank you so much for taking the time to read this article.

## “Be Not Deceived : God Is Not Mocked” (Gal. 6:7).

Few scriptures are better known than the one quoted above, yet we do not always see the obvious truths in many very familiar passages. The subject under discussion in the context of this verse is moral living. Apparently there were some who desired, like Balaam (Numbers 22 : 1-10) to live according to the flesh, and die the death of the righteous. If we would reap the harvest of the righteous, we must plant the crop of the righteous.

This principle of seed-time and harvest is true in all phases of life. A boy planning a career as a gospel preacher primarily does not go to school to study law. If one wants to become a doctor he must study the things that one needs to know to become a doctor. This principle holds true with regard to seeking eternal life. Those who are making no preparation for a life in heaven, cannot expect—by any law—scripture, or reason—to inherit eternal life.

We may apply this same principle to business. No one may expect his “ship to come in” until first he has sent his ship out ! We would have many successes in business if **WISHING** would make a success. Too many want the rewards of hard labour but are unwilling to do the labour themselves. There are few failures among those who really work for success. Very seldom does a child fail in school who has really put in labour to study. Few businesses have ever failed when all persons concerned worked ! No church to my knowledge has ever failed to grow when the members work. Many students, businesses, and churches fail when the majority stand by and just **WISH** that success would come—but wait for others to do the **WORK**. How about you ?

The New Testament is complete in describing the kind of life that God wants. It is true beyond any shadow of a doubt that we can no more reap what we do **NOT SOW** than that



we can escape reaping what we DO SOW ! This verse of Scripture sets forth a dual truth : (1) THAT EVERY MAN MUST REAP WHAT HE SOWS, (2) And, that NO MAN CAN REAP WHAT HE DOES NOT SOW ! We are the children of God, not because of just the desire to be children of God, but because we have become obedient to the law of God which makes up children of God. We are redeemed because we have come in contact with the redeeming blood of Christ. We are a peculiar people unto the Lord because we dare to be different from the rest of the world. We are God's workmanship in CHRIST because we were "baptized into Christ" (Rom. 6 : 3-4), and we work FOR CHRIST. These are just simple matters. WE MUST REAP WHAT WE SOW, but WE CANNOT REAP WHAT WE DO NOT SOW !

Now we are aware that it is possible to sow seeds of carelessness, indifference, and to let opportunities slip by that should have been used for something better. Even so, this is still a form of sowing—and it must be followed by a period of reaping ! Many parents are going to reap a bitter harvest in the lives of their children for a failure to sow positive seeds of good deeds, right habits, good training and a proper discipline in their lives.

Frequently when a home has been brought low because of some evil that some member of the family has done, a mother or father will be heard to say : "What have I done that I should deserve all this ?" Perhaps nothing—yet, your doing NOTHING may cause some very grievous heartaches and disappointments. The Lord is holding each of us responsible for the things that we can do, and if we don't do them, our harvest will be accordingly. "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." You will never know how much it means and is worth to serve the Lord until it is too late to change. So, live in His service by faith. Begin right now.

## Mr. Elder You Are The Fellow !

“You are the fellow !” It is in emphasis of the individual responsibility that rests upon every person. We can do, and be, what we set our minds to do and be.

In that regard, we recall the great passages that lay upon the shoulders of the elders the responsibility of feeding, taking care of, watching for the souls of the flock of God (Acts 20 : 28; 1 Tim. 3 : 5; Heb. 13 : 17). We think of those verses, and recall several troublesome errors that have come along in recent years to disrupt the work and harmony in the church of the Lord. As in handling every false teacher, the stopping of their work and influence centered upon the elders. They were the fellows who could have nipped it in the bud !

So, Mr. elder, YOU ARE THE FELLOW who by example (1 Pet 5 : 3) can make a congregation a spiritually-minded and dedicated group of saints.

You are the fellow who can cause the teaching programme to be sound and Biblical or weak and sectarian.

You are the fellow who can place godly dedicated and well-prepared teachers over the classes, or you can place the hypocrite in a teaching position.

You are the fellow who can see to it that those who stand in the pulpits, regularly and during special services, are men true-to-the Book and sound in the faith, or you can have those in who are liberals, modernists and infidels who do nothing but damage the sheep.

You are the fellow who, by your leadership can develop the congregation into a disciplined and well-ordered body, or you can also cause it to be an “anything goes” group where anyone can do as he pleases and not one word is said.

Indeed, Mr. elder, YOU ARE THE FELLOW, and God assures you that you shall give an accounting. (Heb. 13 : 17). The eldership is a grave responsibility, and we sincerely wish more men would take an interest in the work and develop themselves toward that time when they might be asked to serve.

## Since you Asked...

“Will the great tribulation be on this earth before the end of time, Matt. 24 : 21, 29 ?”

There are two questions asked of the Lord here, the first having to do with the destruction of the temple and other, the end of time and the Lord's return. The answers are given in the same order, as we might expect.

The “tribulation” spoken of has to do with that which was prophesied by Daniel (v. 15), dealing with the over-running of Judea (v. 16) and which resulted in the destruction of Jerusalem and the temple. Titus, in A.D. 70, brought this ruin. And, the stones of the temple were broken down and scattered. The next thing in the sequence of the Lord's explanation, the “immediate” scene he describes, is that of his return. v. 21-29, 36-51.

The tribulation spoken of here has nothing to do with the end of time, or the Lord's return but with the destruction of Jerusalem and related events of over 1900 years ago now. As to the GENERAL TRIBULATION, the Lord assures us that we'll have it throughout the Christian age (John 16 : 33).

## The Gospel is Constructive and Destructive

Melvin Wise

“For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life.” (II Corinthians 2 : 15-16).

We hear much today about positive and negative preaching. Both kinds are needed that we might have a full gospel, just as the positive and negative posts are necessary on your car battery. It is a wonderful thought to meditate upon the love, mercy and grace of God, for such is consoling, but also as unpleasant as it is, we must consider the wrath and judgment of God. This is necessary if we are going to declare “the whole counsel of God.” (Acts 20 : 27). Just as Paul said, “Behold

therefore the goodness and severity of God." (Romans 11: 22).

Paul declared that "it pleased God by the foolishness of preaching to save them that believe." (I Corinthians 1: 21). Therefore, those who proclaim the gospel are described as "unto God a sweet savour." Yet when they preach the gospel of salvation the audiences who listen to them are made up of those who are being saved, as well as those who are on their way to destruction. They are described as "them that are saved and "them that perish."

So the gospel we preach is powerful—powerful to save the obedient, and powerful to condemn the disobedient.

It is our task to "make all men see what is the fellowship of mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." (Ephesians 3: 8). It is not ours to make "all men see," or understand the will of God. Through the preaching of Christ's gospel He stands at the door of the sinner's heart and knocks, pleading entrance, but Jesus respects man's right of choice. Man must open the door and let the Saviour in. All that we can do is to preach faithfully and fully the word of the Lord. Some will accept it, but some will reject it. Let us preach the word with a prayer upon our hearts that "the word of the Lord may have free course in their hearts."

## A Woman's Hair and Dress Should Distinguish her from A Man's—her Clothing should be Modest

Garland Elkins

### A Woman's Dress Should Distinguish Her From A Man

This writer is perfectly aware that we are not living under Old Testament regulations. However, the truth that a man and a woman should so dress as to be distinguished from each other is taught in both the Old and New Testaments (Deut. 22:5; Rom. 15:4; I Pet. 3:1-6).

Numerous women have discarded wardrobes with strictly feminine appearance and have adopted styles that make them look boyish or manly. There is a strong movement in our day to create a new appearance and role for women. The result is a woman cast in an opposite and contradictory role to the Bible description of both the appearance and role of

women. It is very obvious even to casual readers of the Bible that God intends for a woman (and a man) to live and act in such a fashion that God will be glorified. (Mt. 5:16). *If God made you a woman, then not only your hair but also your apparel should clearly identify you as a woman.*

### **God Demands That A Woman Wear Modest Clothing**

What type of clothing shall Christian women wear? The Bible clearly, plainly and emphatically teaches that Christian women *must* wear only modest clothing. (I Tim. 2:9; Jas. 1:27). It is incredible that anyone could read these passages and then contend that a woman with bare midriffs, low cut dresses, and skirts so short that it is difficult for her to stand or walk and impossible for her to sit without exposing her nakedness, is modestly clothed!

It is a shame for one's physical or spiritual nakedness to be seen. Our Lord so taught and therefore we so teach (Rev. 3:18). In spite of all the emphasis of our day on the "sex symbol" men generally lose respect for women who expose their bodies to the public.

Christians, and all who are knowledgeable concerning the immodest apparel worn by those who engage in mixed swimming, know that such immodesty is unbecoming to "women professing godliness" (I Tim. 2:10).

A reporter in the *Commercial Appeal*, Sunday, May 18, 1975, stated some very revealing "bare" facts:

The Teeny-weeny bikini. The barer string, the even barer thong. The sleek maillot.

They're all part of the beach wear scene this summer.

But whatever the style or degree of nudity, swimsuits today have one thing in common—freedom...

The '40s saw a variety of styles. the maillot, the plunging back, the two—piece—and, like an explosion the French bikini, which totally changed swimwear.

From then on it was anything goes, with cut-outs in one-piece styles, Rudi Gernreich's topless suit in 1964, last year's string, this year's thong by Gernreich, which is almost bottomless, and back to the fitted maillot.

A lady who was looking at a pair of pants remarked that one could see through the white ones. The saleslady replied, "Yes, women are not as modest as they used to be."

Every Christian lady would do well to purchase a full length mirror and look at herself sitting, as well as standing, before she wears a garment outside her house. Christian ladies should also realize that stretch and see-through fabrics may cover the entire body, but at the same time the body may be indecently exposed.

Numerous women of our day are so brazen that they can no longer blush. (I Tim. 2:9). Unfortunately, both men and women can reach and have reached a state of heart which results in a loss of the ability to blush. This simply means that they cannot be made ashamed of their sins. Jeremiah once asked, "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush." (Jer. 6:15).

There is nothing more terrible than the loss of shame. When modesty is no longer felt as an affront, when there fails to rise in the blood and burn upon the cheeks the hot resentment of a wholesome nature against things that are foul, when we grow tolerant and familiar with their presence, we are far down the slopes to hell. It needs only the kindling of passion, or the removal of the checks of circumstances, to complete the descent. The pain that the sign of evil gives is a divine shield against it. (*David Lipscomb Commentary on the Epistle to the Ephesians*, Gospel Advocate series, p. 85.

### **Some Attire Acceptable In Some Places—**

#### **Poor Taste In Others**

There is also such a thing as proper taste in the choosing of apparel that is acceptable. *Some of our day have leaned over backwards so far to be casual (slouchy) that their informality has become downright crudeness.* It is still true that few people would consider it proper to appear in the presence of the president of our country in casual attire.

Our Lord accepted the view that some garments would be inappropriate in some places and he used that truth as a beginning point to teach a spiritual lesson. Among other things he said, "But when the king came in to behold the guests, he saw there a man who had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen" (Mt. 22:11-14).

The following statement, which appeared in a church bulletin, and signed by the elders, very appropriately sets out these matters :

#### **A Note On Clothing From The Elders**

Modest apparel for the Christian is a Bible teaching. We each should dress sensibly in seemly apparel. The elders respectfully request each steward who serves in the various

(Cont'd on last page)

# Radio Sri Lanka Broadcasts

**ENGLISH**—*The Voice of Truth*—Speaker : Reggie Gnana-sundaram.

All correspondence should be sent to *The Voice of Truth*,  
Post Box 3815, New Delhi 110049.

Sundays—10 : 15 to 10 : 30 P.M.

Tuesdays—9 : 30 to 9 : 45 A.M.

**HINDI**—*Gospel Truth*—Speaker : Sunny David.

All correspondence should be sent to *Satya-Susamachar*, Post  
Box 3815, New Delhi 110049.

Tuesdays—9 : 00 to 9 : 15 P.M.

Thursdays—9 : 00 to 9 : 15 P.M.

Fridays—9 : 00 to 9 : 15 P.M.

Saturdays—9 : 45 to 10 : 00 P.M.

**TELUGU**—*The Voice of Truth*—Speaker : Joshua Gootam.

All correspondence should be sent to *The Voice of Truth*,  
Post Box 80, Kakinada 533001.

Sundays —2 : 30 to 2:45 P.M.

Monday—2 : 30 to 2 : 45 P.M.

Tuesdays—2 : 30 to 2 : 45 P.M.

Wednesdays—2 : 30 to 2 : 45 P.M.

**TAMIL**—*The Way of Truth*—Speaker : P. R. Swamy.

All correspondence should be sent to *The Way of Truth*,  
Post Box 3301, Bangalore 560033.

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Thursdays—6 : 45 to 7 : 00 P.M.

Fridays—6 : 45 to 7 : 00 P.M.

**MALYALAM**—*The Voice of Truth*—Speaker : John Chandy.

All Correspondence should be sent to *Church of Christ*,  
Thevally, Quilon—9 Kerala.

Tuesday—3 : 45 to 4 : 00 P.M.

Friday— 3 : 45 to 4 : 00 P.M.

## **ALL ARE ENCOURAGED TO LISTEN**

Bible Correspondence Courses and Christian Literature  
are available in these different languages from the addresses  
listed.

capacities of worship to attire himself in dress befitting as he praises the Father in His presence. A coat and tie are certainly acceptable attire.

For the Christian woman, the attire that would not draw undue attention to your dress or lack of dress would be appropriate. Pantsuits, scooter skirts, etc. may be sensible at picnics, ball-games, or other places, but during worship to Him, let us strive to attire our physical bodies and spiritual minds in an acceptable manner.

—The Elders

**A Final Word**

At a school meeting recently, Sgt. Walker of the El Paso Police Department, reviewed "*Ten Rules For Safety for All Parents*"—a list of rules for child protection. Moving quickly through the first items he paused before he discussed number 7.

"I want to point out this rule in particular because it is so important. The rule reads: 'Dress your child adequately, particularly girls.' The way some of the girls we pick up are dressed it is a small wonder they are not harmed," said the speaker. Then Sgt. Walker pleaded, "Please, please, mothers, put some clothes on your girls!"

Mother, if you won't listen to those who beg for your child's spiritual safety, won't you listen to those who beg for your child's physical safety? **PUT SOME CLOTHES ON YOUR GIRLS AND DRESS MODESTLY YOURSELF!**

TO :

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

From :

**The Bible Teacher**

Post Box No. 3815  
 New Delhi-110049