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# Contending FOR THE Faith™

FOR THOSE WHO LOVE THE TRUTH AND HATE ERROR

## THE PROGRESSIVENESS OF SIN

Benard Ooko Kagaga

Unless one repents, one sin leads to another until one is overwhelmed (2 Sam. 11-12:15). One sin makes it easier to commit another one. David is a great example of how one sin leads to another (2 Sam. 11-12:15; Rom. 15:4). Let us learn from it so we will not sin as David. Thereby, we can remain pleasing to God (Heb. 11:6).

It was the right time for the **“kings [to] go forth to battle”** (12:1), but David failed to go [sinned] and he did not repent failing to do his duty. Though he was a great king, he was still a man and subject to weakness and the sins of mankind. However, the solution for David and us is that we must be willing to repent of our sins. But David did not do so.

By David’s failure to repent, he made it easier for him to commit other sins. He lusted after Bathsheba

**...and...he saw a woman washing herself; and the woman was very beautiful to look upon... sent and enquired after the woman... Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite... sent messengers, and took her; and she came in unto him, and he lay with her... And the woman conceived, and sent and told David, and said, I am with child.** (vv. 2-5).

Bathsheba was very beautiful to him and David did not criticize Bathsheba’s indiscretion. Also, he did not repent of the sin of the lust. Instead, he took another step by sending for her (vv. 3, 4). He spent the night with her, the consequence of which was that Bathsheba conceived (v. 5).

Regarding the foregoing actions, David, undoubtedly, knew the right thing to do, but he did not do it (Deu. 23:2; Jam. 4:17).

As previously written, one unrepented of sin leads to another sin. The craftiness of David came out in his efforts to cover his sin (vv. 6-8). Instead of repenting, he began to carry out his deceitful plans (v. 6). David attempted to lure Uriah into his trap with food (v. 8). The king was unsuccessful for God’s plan cannot be thwarted by man (vv. 9, 11).

As we know, we are fighting a spiritual warfare. Thus, our adversary is constantly and regularly seeking any opportunity in our lives to entice us to sin. Satan gave David another opportunity for him to sin. David attempted to get Uriah to spend the night at home with Bathsheba, his wife. David said to Uriah, **“...Tarry here today also, and tomorrow I will let thee depart...”** (v. 12). He **“...made him [Uriah] drunk”** (v. 13). David knew better than to treat Uriah as he did, for this is one of the things Lord forbade—**“Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!”** (Hab. 2:15). Not being ignorant of God’s Word, why did David do this? It was because David gave his life over to Satan. He made choices that put him to work for the king of darkness. Thus, he sinned more! Again we emphasize, God’s way ultimately cannot be thwarted by man in any way. Thus, Uriah **“...went not down to his house.”** (v. 13). To all we say, do not do as David did. Repent of your sins before they take you into the **“far country”** (Lk. 15:13) of sin.

Now the plan to murder Uriah came into David’s mind (vv. 14-17). How sad it is that innocent Uriah carried his own death sentence from King David to his commanding officer, Joab. **“David wrote a letter to Joab, and sent it by the hand of Uriah.”** (v. 14). David involved Joab in his plan to murder his faithful servant, Uriah (vv. 15-17). Yes,

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# Contending FOR THE Faith™

David P. Brown, Editor and Publisher  
dpbcftf@gmail.com

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Ira Y. Rice, Jr., Founder  
August 3, 1917–October 10, 2001

## Editorial...

# MAY A MEMBER OF THE MASONIC LODGE GO TO HEAVEN?

## YES...

**IF** God will accept mere men being addressed as “Worshipful Master,” “Most Worshipful Master,” and “Right Worshipful Master,” or in the case of the Eastern Star (the woman’s twin to the Masonic Lodge), “Worthy High Priestess” or “Royal Matron,” etc.

**IF** God will accept Christians who have kneeled, been blind-folded, and with hands on the Bible taken a solemn oath “in the presence of Almighty God, and this Worshipful Lodge erected to Him, and dedicated to the holy Saint John do hereby and hereupon most solemnly and sincerely promise and swear...” and made a “Master Mason” (3rd degree); a “Mark Mason” (4th degree); a “Past Master” (5th degree); and then a “Most Excellent Master” upon taking the sixth degree.

**IF** God will accept prayers worded in the following manner from Christians and non Christians.

And when we shall have ended our labors on earth may we forever sing songs of deliverance and joy in that Heavenly Lodge where love is supreme and the ties of fraternity and friendship are never to be broken. Amen. (*Masonic Manual*, Grand Lodge, A. F. and A.M. of Alabama, Compiled under Authority of the Grand Lodge by Oliver Day Street, 1940, Reprint 1943, Premier Printing Company, Birmingham, Alabama, p. 145).

**IF** God will save religious institutions other than the church of Christ (as that term is defined and used in the New Testament). “Masonry, then, indeed, a religious institution; and on this ground mainly, if not alone, should the religious Mason defend it.” (*Encyclopedia to Freemasonry*, McClure Publishing Co., Philadelphia, 1917, p. 729).

**IF**, along with the church of Christ, God will accept Masonry as a divine institution. “That the institution is of Divine origin, leaves no not a shadow of doubt on my humble mind.” (*The Freemason’s Monitor*, Z. A. Davis, Late Past Master of Lafayette Lodge, No. 71, p. 4 of the Preface).

**IF** God will accept the following statement about a deceased Mason made at Masonic funerals.

As a reminder to the living of that rectitude of conduct which should characterize man in this life, we deposit this apron with the body of our deceased brother with the hope that the virtues symbolized by it will gain ready passage for him from our important lodge here to that all-perfect, celestial lodge above where there is a higher, a wider and a brighter realm of life and labor (*Masonic Manual*, p. 84).

**IF** God will accept the doctrine that whatever a man believes to be the truth is the truth to him (*Morals and Dogma*, Albert Pike, p. 160).

**IF** God accepts people into heaven contrary to His will (Mat. 7:21; 2 John 6-11).

—David P. Brown, Editor

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David even encouraged Joab saying, “**Let not this thing displease thee, for the sword devoureth one as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.**” (v. 25). David’s plan was evil before God. “**But the thing that David had done displeased the LORD**” (v. 27). We can only be pleasing to God if we have a saving faith (Heb. 11:6), and that “**faith cometh by hearing, and hearing by the word of God**” (Rom. 10:17).

Brethren, nothing is hidden from God’s sight. “**For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad**” (Luke 8:17; See 2 Sam. 12:1-14) for God is all knowing (vv. 1-4). Through the prophet Nathan, God brought things to light, moving the king to pronounce the death sentence on himself (v. 5), and that restoration should be made by the sinner (v. 6). Thereby, God revealed His knowledge to David

regarding the king’s sin (vv. 7-9). Although David repented of his evil deeds, God sentenced him to suffer for his sin (vv. 10-12). Let us be honest with ourselves and God. All must repent of their sins as did David. Only then will we have peace with God (vv. 13-15; Also see Psa. 51, David ‘s prayer to God for forgiveness).

David was a great king. He was humble, but strong. He was wise, but sometimes unwise. He was good, but he sinned greatly on some occasions. He was strong enough to kill a lion and a bear, but not strong enough to keep himself from lusting after Uriah’s wife. He was strong enough to kill Goliath, but not strong enough refrain from killing innocent Uriah. He was strong enough to spare Saul’s life (1 Sam. 22:9-10), but not strong enough to refuse to number the children of Israel (1 Chr. 21:1-4). Let not your sins take you into “**a far country**” as did David (Luke 15:13).

—PO Box 192-40302  
Ndhwa Kenya

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## NON CIVILIS RELIGIO

(NO CIVIL RELIGION)

Roelf L. Ruffner

Even a casual student of American history knows that America once loudly proclaimed itself a “Christian” nation. The Bible believing Christian knows that this was not completely true. No nation, except ancient Israel (a theocracy), could have come close to claiming that they followed God’s will and, according to the inspired record, they rarely came close. Some of Israel’s judges and kings did try to keep the Law of Moses (i.e., Moses, Joshua, Samuel, David, Hezekiah, and Josiah). Considering that they were dealing with a “**stiff necked people**” (Exo. 39:2), their efforts were laudable.

However, America did once claim it was a Christian nation. The United States Constitution, though a humanly inspired document, was written for the most part by God-fearing men. Its penchant for fairness, the rule of law, equality under the law, and justice set an example for the world. Though God, Jesus Christ, and the Bible are not specifically mentioned in it they are strongly implied. Notice the following:

### PREAMBLE

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

I have never heard or read of an atheist or a materialist amplify on the term “Blessings” because the word implies that the source of those blessings is God. It is clearly God-language. The “rights” enumerated in the Bill of Rights of the Constitution reflect the eternal truth stated in the United States Declaration of Independence that human rights come from God and not man (i.e., kings or governments).

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.

Virtually every American politician/statesman, beginning with President George Washington, mentioned God and the Bible in their speeches and proclamations. For example, President Lincoln quoted the Bible extensively in his speeches, debates, and articles. However, while many American leaders were sincere in their appeals to the Divine, others were not. They lived hypocritical lives filled with alcohol, gambling, crooked business deals, and illicit sexual affairs.

All of this should not distract us from the fact that American society back then clearly leaned towards Christianity. Yet since the 1960’s our nation has departed from God and is becoming more secular (if not atheistic!) by the day. Today’s “civil religion” is a pathetic mix of humanism, arrogance, and sentimentality. A case in point is the reaction of many

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to the recent Covid-19 pandemic. There have been few if any appeals by our leaders for divine guidance. Compared to the response of past leaders to pandemics, wars, and catastrophes, it is virtually non-existent. For example, Andrew Cuomo, the Democrat Governor of the State of New York, when commenting on the fact that the number of Covid-19 cases in New York had plateaued, said, “God did not do that. Faith did not do that. Destiny did not do that. A lot of pain and suffering did that.” This same politician recently signed a partial birth abortion law. He is also divorced, recently broke up with his long-time mistress, and is an outspoken supporter of same-sex marriage. **“Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed”** (1 Sam. 2:3).

In stark contrast, please notice the following excerpts from the proclamation for a National Day of Fasting, Humiliation, and Prayer on July 3, 1849 issued by President Zachary Taylor during the Cholera Epidemic of 1849:

At a season when the providence of God has manifested itself in the visitation of a fearful pestilence which is spreading itself throughout the land, it is fitting that a people whose reliance has ever been in His protection should humble themselves before His throne, and, while acknowledging past transgressions, ask a continuance of the Divine mercy.

It is therefore earnestly recommended that the first Friday in August be observed throughout the United States as a Day of Fasting, Humiliation, and Prayer ...

It is recommended to persons of all religious denominations to abstain as far as practical from secular occupations and to assemble in their respective places of public worship, to acknowledge the Infinite Goodness which has watched over our existence as a nation, and so long crowned us with manifold blessings, and to implore the Almighty in His own good time to stay the destroying hand which is now lifted up against us.

I hope and pray Americans coming out of this pandemic will realize how tenuous their life is and how dependent they are upon God’s Providence. But, Christians should not expect our nation’s attitude toward God and the Gospel to change overnight. The present civil religion I have mentioned has become embedded in our culture and, like a cancer, it will not be easily removed. Only lives transformed by Jesus Christ will help transform a nation. **“Righteousness exalteth a nation: but sin is a reproach to any people”** (Pro. 14:34).

#### END NOTES

[https://en.wikipedia.org/wiki/United\\_States\\_Declaration\\_of\\_Independence#Annotated\\_text\\_of\\_the\\_engrossed\\_declaration](https://en.wikipedia.org/wiki/United_States_Declaration_of_Independence#Annotated_text_of_the_engrossed_declaration). Accessed June 6, 2020.

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—2500 Moore Court  
Columbia, TN 38401

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## IT’S A DANGER TO THE SOULS OF MEN!

Bill Jackson

To speak, or not to speak? That is the choice placed before every Gospel preacher, every bulletin editor, every Christian journal editor. The choice is placed before us because of issues; and issues are here, and will always be here, because of sin’s entry into the world (Gen. 3). There is no such thing as an “issueless Christianity” in a world where sin and Satan do their work.

We keep hearing from those who admit that the issues are present, but their recommendation is that nothing be said about it. The preacher, or the editor, is censured for speaking and writing on it, as if the noble thing to do when an issue rears its head is to ignore it; we wonder if some feel that by ignoring it, it will go away? The basis behind the urging of silence is that men are involved, and thus, these men have their friends, associates, and supporters, and they do

not want to see their friends spotlighted at all. Let a problem such as Crossroadism appear, and let men thus begin to promote it; then, those who try to counter it face the friends and supporters [of it]. Let someone get off on the doctrine of marriage, divorce, and remarriage, [Christian fellowship—*Editor*] and spread the doctrine abroad; again, those countering the false positions must face the friends and supporters. Let a college or a paper take a turn away from the truth; then, faithful men rise up to press the point of truth, and they must face the friends and supporters of those colleges [preacher training schools, and like brotherhood organizations—*Editor*] and papers. And the beat goes on... “Ignore the issue, for I want no criticism of my friends and co-workers.”

Then, what does the faithful writer, editor do? Is he to elevate men above God? Is he to value physical association

above truth? Is the protection of some man, or school, or paper to take precedent before proclamation of truth? Is he to decide that Paul really did not know what he was talking about in picturing the warfare upon us in 2 Corinthians 10:3-5? Is he to be a man-pleaser, when such is never commended, but rather always condemned in the work? Is every issue Satan places before the kingdom to be weighed with: "Where do my friends stand? Maybe I should just be silent?" Brethren, there is just one consideration, and it is paramount: On any issue, the question is: "Is this a danger to the souls of men?" If it is something in the realm of human judgment and expediency, then there should be no pressing. But if it has to

do with the doctrine of God (obligatory matters—*Editor*), and thus truth is involved and the souls of men are involved, speak we must! What man is involved, what group may be involved, what congregation, what college, what paper—the kingdom and God's Word are vastly more important than any man or group of men involved in whatever endeavor. Every faithful man must view every issue, and then in weighing whether he is to speak or not, we insist that it is still the vital question: "Is it a danger to the souls of men?" If it is, truth and souls demand speaking!

—Deceased

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## WHERE DO YOU STAND?

Danny Douglas

This is a common question among brethren. For example, "Where do you stand on the music question?" Or "Where do you stand on the version issue?" etc. Today, we ask everyone, including elders and preachers, "Where do you stand?"

### SOME STAND BACK

Some brethren stand back when the truth is being attacked, although in private company they may take a strong stand. Yet, out on the battlefield they just stand back and let other brethren do the fighting. Their inaction reminds us of Moses' question to the tribes of Gad and Reuben, "**Shall your brethren go to war, and shall ye sit here?**" (Num. 32:6). Indeed, some brethren are content to let their brethren go to war while they just sit! Remember: The "**fearful... shall have their part in the lake which burneth with fire and brimstone**" (Rev. 21:8). Some declare, "I'm behind you," and in the heat of the battle you look back and find that they are way behind you!

### SOME STAND IN THE MIDDLE

The compromiser seeks to stand in the middle. An example of this are those who are against certain false doctrines, but who fail to stand against all who uphold the error. Another example is those who attempt to stand between the world and the church. They do not want to give up the church, nor do they want to give up the world altogether either. They attempt to "keep one foot in the church, and one foot in the world," as it were. This is an utter impossibility according to Jesus:

**No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.... He that is not with me is against me; and he that gathereth not with me scattereth abroad** (Mat. 6:24; 12:30).

They need to hear the question that Elijah asked Israel on Mt. Carmel: "**How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him**" (1 Kin. 18:21). Remember that everybody's friend is nobody's friend! How can the compromiser sleep at night, or look himself in the mirror in the morning?

### SOME STAND ALOOF

These are they who say, "I don't want to get involved," either by their words or their actions. They stand aloof when it comes to the work of the Lord, standing for the truth, or solving problems. Their attitude is, "It is not my problem. Let someone else do it." The priest and the Levite, who did not stop to help the man fallen among thieves, simply stood aloof and did not help. The Lord does not commend them, but He does commend the Samaritan who stopped and helped (Luke 10:30-37).

The city of Meroz stood aloof when the Lord's people needed help against the enemies of God. God said of them: "**Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty**" (Jud. 5:23).

### SOME STAND IDLE

Some, as it were, "sit on the stool of do nothing and whittle on the stick of do less." In the parable of the householder, the owner of the vineyard went out to "**hire labourers into his vineyard.**" To those who were doing nothing he said: "**Why stand ye here all the day idle?**" (Mat. 20:1-6). The householder represents the Lord and the vineyard represents His kingdom. We would do well to ask the idle person: "Why stand ye here all the day idle?" Some in the church are like this. They stand (or sit) idle. They are happy

to enjoy the fruits of others' labor, but they themselves will not lift a burden with one of their fingers. They are ready to criticize the efforts of others in the Lord's work. This speaks of their character. As one sister said several years ago, "An empty wagon rattles the loudest." How true! They need to remember the one talent man who was called a "wicked and slothful servant," and was cast into "outer darkness" (Mat. 25:25-30). They then need to repent!

Let us all stand on God's side, the side of truth, and labor in His kingdom. Then we will be on His side (on His right hand) in the Judgment (Mat. 25:31-34; 2 Cor. 5:10; Rom. 14:10).

—704 Azalia Dr.  
Mt. Pleasant, TN 38474

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## A Good Mixer

R. L. Whiteside

So often the announcement runs about as follows: "We are anxious to secure a preacher. He must be a good mixer, and"... but no matter about the rest. Anything else is of secondary importance, whether the call comes from Bat Creek or from Progressive Hollow. No others need apply.

What is a good mixer? Can't define the term? No matter; every one knows a good mixer when he sees him in action. A person may be courteous and in every sense a gentleman without being a "good mixer." The Bible gives us an account of one good mixer, only that is not what the historian calls him. This man, the son of the favorite king of Israel, had led a rather wayward life. He was selfish, devoid of sympathy for others, and without interest in their welfare. He killed his brother Amnon, and fled to Geshur, where he remained in exile three years. David finally brought him back. Now this man Absalom was more than a good mixer; for **"in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him."** (2 Sam. 14:25).

Absalom had a big selfish purpose to accomplish. He set his heart on dethroning God's anointed king, his own father, that he might obtain the kingdom for himself, even if he must murder his own father to accomplish his purpose. But he could never do this without first winning the people. He knew the value and utility of being a good mixer. He formulated a plan.

**And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on**

**this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel** (2 Sam. 15:1-6).

Of course he kept his purposes in the dark, while by the arts of flattery and deceit he was working himself into the good graces of the people. He made them believe he was so kind, so sympathetic, so unselfish—such a good man! When they came to believe him to be the best man in the kingdom, they were then ready to support him in a move to gain the throne, even if God's king and his own father must be murdered to accomplish the purpose. Thus Absalom, the finest-looking man in the kingdom, was also the best mixer in Israel, and the basest scoundrel!

But is it not strange that a man could be so selfish and base, and yet be the most idolized man in the kingdom? It is not strange that he practiced the arts of flattery and became a good mixer. That was a part of the game, without which he could have made no headway. But the people love to be flattered, and they love a good mixer; and Absalom knew it. In that line he was an artist. I never read a call for a good mixer without thinking of Absalom; and if he were living, I would recommend him for the place. And would he not make a great showing as a modern pastor, or "located minister?" He was such a fine-looking man, so entertaining, seemingly so unselfishly interested in every one's welfare, that he would have captured the whole town or city. And had he discovered that the elders were growing suspicious of him, how easily he could have stirred up his enthusiastic supporters, deposed the old elders, and appointed some who would retain him as their preacher and be thoroughly submissive to him.

Be courteous, of course—truly, genuinely, sincerely courteous. If a man loves God and man, neither bigotry, impudence, self-will, nor any of the other unbecoming traits of character will find a place in his heart. He will be considerate and forbearing, gentle and forgiving, kind and sympathetic, toward all, rich and poor. But genuine love will prompt one, when occasion demands, to do a thing that, under ordinary

circumstances, would not seem courteous. To rescue a child from immediate danger may require you to snatch him in a way that under ordinary conditions would seem extremely rude. And to rescue a man from sin may require you to rebuke him in such way as to destroy your reputation for being a good mixer; but genuine love, true courtesy, requires it. A physician will not flatter one concerning his prospects for a long life and good health, when he knows that a serious operation is the only means of prolonging his life; only a quack would console him into the idea that he needed only mild treatment.

Some people are naturally more demonstrative than others. Extreme friendliness seems to be a part of their nature. It is not strained and professional. They have the fluidity of spirit that mixes in easily with others; and, for that reason, they cannot be leaders. A good mixer mixes easily and gracefully with his surroundings, and catches the spirit of the crowd. How can one possessing such fluidity of spirit have sufficient boldness and concentration of spirit to lead others? He is more likely to be affected by them. As Brother D. Lipscomb said: "A good mixer is easily mixed." You would have to change human nature for it to be otherwise. But it is certainly no sin to be naturally a good mixer, though this trait so highly prized by some may really be a liability instead of an asset. Neither is it wrong to cultivate a friendly, sympathetic disposition. In fact, love for man creates sympathy and a desire to be helpful. If genuine love masters a man, he will be kind and courteous to all, neither fawning on the rich nor patronizing toward the poor, recognizing that all are God's creatures upon whom is engraven or may be engraven the image of the divine nature. This is true courtesy.

But let us not forget that courtesy may be put on as a cloak. There is such a thing as professional courtesy. What may be genuine fruit in one may be merely artificial trimmings in another. And here is the danger. The preacher who is a good mixer is in demand. Seeing this, a young preacher may cultivate it as an ornament, as a means of making a

success in his calling. Hence, he flatters that he may please, and seems interested when he is not, because both contribute to his success. He shakes hands with everybody in his own meetings; but when he attends another's meeting, he does not. Thus he makes courtesy a professional matter. Such a course is rotting to character and makes one the basest of hypocrites.

Flattery, an essential trait of the professional good mixer, is insincere praise, and is a product of selfishness. No one ever flattered another for the other's benefit, but for his own. Hence, David classes the flatterer among his enemies (see Psa. 5:8, 9). And no wonder for the flatterer seeks to use others for his own selfish ends. I like true courtesy; but when a new acquaintance is too sweet to me, I wonder what he is priming me up for.

Flattery is an evil, a great sin, and is severely condemned in the Bible. And yet a young preacher said: "People like flattery and being bragged on, and I am going to give it to them." All such should react and ponder the following:

**Help, Jehovah; for the godly man ceaseth; for the faithful fail from among the children of men. They speak falsehood every one with his neighbor: with flattering lip, and with a double heart, do they speak. Jehovah will cut off all flattering lips, the tongue that speaketh great things (Psa. 12:1-3). A flattering mouth worketh ruin (Pro. 26:28). And in his place shall stand up a contemptible person, to whom they had not given the honor of the kingdom: but he shall come in time of security, and shall obtain the kingdom by flatteries (Dan. 11:21). And such as do wickedly against the covenant shall he pervert by flatteries; but the people that do know their God shall be strong, and do exploits (vs. 32).**

Rather than be a contemptible flatterer, let us follow the example of Paul: "**For neither at any time were we found using words of flattery, as ye know nor a cloak of covetousness**" (1 The. 2:5).

—Deceased



## YOU HEAR STRANGE THINGS

George E. Darling, Sr.

After more than thirty years of preaching, one would think that he had heard everything that brethren could come up with to try to justify their sins. I recently heard an altogether "new approach," at least it was new to me. This brother had attended a service and heard me preach. As usual, I "touched on" several of our "popular sins." I was told that *unless a thing was specifically mentioned-in the Bible it cannot be condemned!* At first I thought this man was trying to be facetious, but learned that he was dead serious in his contention.

If such be so, there is NO sin in the catalog that one cannot commit at will, and that without offence, simply because there is not a sin but what is known by more than one name. If a person wishes to commit certain sins, all he needs to do is to make sure he doesn't commit them in one of the names found in the Bible, and thus he would be free from all guilt: because the thing he did is not found in the Bible, therefore, he committed no transgression. Brethren, if that kind of reasoning is not *stupidity* and *treason* against all that is high and Holy, then the "Christian" (?) "Scientists" (?) are right, there "ain't no such thing as sin."

For instance, not one time do we find the following in the Bible: consequently no sin can be charged against a man drinking *whiskey, beer, gin, vodka, or "moonshine."* Of

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course, he would sin if he got drunk on “wine.” Because wine is named, but none of these other beverages would be counted as sin! If he gets “high” or “tight” on whiskey, beer or gin that would be OK, because it is not mentioned by name. Remember this was his point. To “speak where the Bible speaks,” it would have to be spelled out by name.

Too, if a man steals another man, he commits sin, because the Bible forbids a “**man stealing**.” But if you *kidnap* someone, that is not wrong because the word *kidnap* is not in the Book; it is not a Bible word. Neither is *dice, roulette, bingo, poker, cocktail lounge, “honky tonk,” topless bars, strip tease, sadism, rape, arson, gambling, or dope*. The Bible says “**defraud not**,” but it no where mentions gambling! How ridiculous! And of course; if you want to kill or murder your fellow man that would be a sin, because the Bible strictly forbids murder, but it nowhere mentions: *assassinate, abortion, infanticide, parricide, fratricide*, nor *suicide*, so this is “license” enough to slaughter a multitude, including himself, and NO SIN COMMITTED! Why? Well, according to this argument(?) not one of those terms are “spelled out” in the Bible.

As you read this I can hear you shouting “only a fool would reason like that.” Remember this is not my reasoning, it is the reasoning of a whole school of preachers that is being turned loose on an unsuspecting brotherhood—preachers who DECLINE to condemn sin, if it is not named in the Bible *by name*.

Along with the above we are asked to consider and accept “TRIUNE BAPTISM” because it is not mentioned. So

goes the argument, “If a thing is not mentioned in the Bible, by name, it isn’t wrong;” that’s why I say nothing about dancing, mixed bathing, immodest dress, or instrumental music in the worship. They are matters of opinion. This is what you can expect from POSITIVE PREACHERS. Matters of opinion? Not where morals are involved or where mutiny is impelled against God’s word, they are not matters of opinion. If Jesus meant what He said about faith, and baptism, He most certainly meant what He,said about repentance and holy living. If He meant what He said about righteousness then He meant what He said about carnality.

If the POSITIVE teaching of the Bible means what it says then why does not the NEGATIVE mean what it says?

**Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and lust of the eyes, and the pride of life, is not of the Father, but is of the world (1 John 2:15-16) Know ye not that the friendship of the world is enmity with God? (Jam. 4:4).**

Read James 1:27. Is the first part true? Then, why not the last part?

Again: “**And have no fellowship with the unfruitful works of darkness, but rather reprove them**” (Eph. 5: 11). “**Abstain from all appearance of evil**” (1 The. 5:22) . THAT’S ENOUGH!!

—Deceased