

SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XVI

JULY, 1975

NUMBER 7

Special Issue

"The Family Under Fire"

FACING PROBLEMS

IN THE FAMILY

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Someone has said the two most cherished words in the English language are "home" and "heaven." Home, what a beautiful word indeed! It is one of the dearest words enshrined in the heart of man. With most of us, "precious memories flood our souls" at the very thought of home. It has been said that "the home is the foundation of all human stability and progress. As goes the home so goes the nation." Grace Noll Crowell so aptly put it like this;

So long as we have home to which men turn

At the close of day;

So long as we have homes where children are

And women stay;

If love and loyalty and faith be found

Across those sills,

A stricken nation can recover from

Its greatest ills.

In my lifetime I have never seen the termites of evil eating away at the very foundations of the home like I see it today. According to a recent Associated Press release which appeared in the Houston Post, "The United States set a record last year both in the number and rate of marriages dissolved. It was part of a 12-year upward trend in divorce which the new laws and legal aid are helping fire." According to the

figures, in 1960 there were 393,000 divorces and the rate per 1,000 population was 2.2. Almost without exception the trend has gone up each year. Now, please take a look at the figures for 1974. In 1974 there were 970,000 divorces and the rate per 1,000 population has jumped to 4.6. Not only is divorce shaking the American home, but to add fuel to the fire, the home is losing its image as an institution of authority. Obviously, there is trouble in the land. I have been asked to write on "Facing Problems In The Family." This subject is as broad as Texas and obviously I can't discuss everything deserving of your attention, but I shall try to do justice to a few. Before I go further, let it be understood that by "facing problems" I mean "solving problems."

The Problem of Conflict Between Husband and Wife

These problems can arise over most anything; money, sexual matters, sickness, in-laws, and even children. Of course, I don't have some magic formula, nor do I know of any button to push which will instantaneously take care of all these ills. Let me be quick, however, to assure you that I do believe there is an answer, and it is found in the Word of God. I guess I will sound mighty simple, but I firmly believe the answer to everything that "pertains to life and godliness" is found in God's Divine Revelation. You see, to me the answer for most everything is "back to the Bible," and the conflict between a husband and wife who are Christians is no exception.

The first thing that needs to be recognized is that marriage originated in the mind of God and did not come from man. Marriage came from God and as long as we direct it by the laws God gave to govern it, everything will be fine. When we disrespect and disregard the laws which govern it, the home is in trouble. A man may buy himself an airplane, but if he is unwilling to abide by the regulations which come with the plane, neither he nor the plane will last very long. So it is with marriage.

The second thing that must be maintained is the line of communication. When communications break down completely, there remains little hope. We understand this in the spiritual realm. When we see members of the body of Christ who have ceased communicating with God; (that is, they have quit praying, quit studying, stopped communing) then you may know they no longer have **fellowship** with God. I have never known of a man improving spiritually until he resumed his communications with God. Likewise, I have never known a marriage conflict to improve until the husband and wife started communicating in an honest and sensible way. So, "be ye kind one to another," and talk to each other. When you do, more than likely many of your problems will disappear like "the mist before the king of day."

In the **third** place, I believe when two people, husband and wife, are really trying to live like God would have them live, there will be very little trouble to begin with. When trouble between them does arise it simply means that either one of them or both are wrong. When the rails on a railroad track remain parallel and stay straight there will be no trouble, but if one or both rails cease to go straight, there will be a cross-up. So, when conflict arises, take time for an honest **investigation**. Someone is wrong and most of the time upon honest investigation both parties will be found remiss in duty to God and to one another. With proper forgiveness and prayer, everything is beautiful again.

These remedies are ultra simple, I freely admit. It is not the complicated rules that solve most problems, but rather the simple. Don't disdain their simplicity. If you have conflicts, and don't we all to some degree, then let me urge you to give them a try, they will work.

The Problem of Conflict Between Parents and Children

Conflicts will arise between most parents and their children. In Ephesians chapter six, Paul admonished; "Children, obey your parents in the Lord: for this is right." In verse three he says; "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." In recent years there has been a great deal of conflict between many children and their parents, as most of us know. So, instead of discussing the problems, let's talk about how to solve them. The answer is, **back to God's Word**. Many years ago I was introduced to a group of sayings called "The Ten Commandments For Parents." Although scripture citations are not made following each one, I do believe they have their foundation in the Book of God. For what they are worth I would like to share them with you for I believe they solve most of our problems.

I. 'THOU SHALT LOVE THY CHILD WITH ALL THY HEART, WITH ALL THY SOUL, AND WITH ALL THY STRENGTH, BUT WISELY.'
Some parents have mistakenly thought that to love

Searching The Scriptures

Volume 16

July, 1975

Number 7

Published Monthly at
BROOKS, KENTUCKY

Second Class Postage Paid at Brooks, Kentucky

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52 Yearling Drive
Brooks, Kentucky 40109
Phone (502) 957-2257

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POSTMASTER: Send change of address forms to P.O. Box 68, Brooks, Kentucky 40109.

their children they had to furnish them with everything in the world their little hearts desire, and let them do just exactly what they want to do. (After all, to deny them and correct them, might warp them.) I must say, in all candor, that this is the most effective way to **hate** a child I have ever known. Listen, mothers and fathers; true parental love means that a parent will do that which is best for the child. If you truly love your children you will give them both **instructive** and **corrective discipline**, and of course, if it is done right it will be tempered with an attitude of loving kindness.

II. "THOU SHALT THINK OF THY CHILD, NOT AS SOMETHING BELONGING TO THEE, BUT AS A PERSON." It is sad, but often true, that parents treat their children about like they treat a pet dog. They keep the dog so they can have something to lavish their affections upon; and with the same attitude they have a child just to have something to lavish their affections upon. They

train the dog to obey to their satisfaction and this makes them happy when they show off their dog. Then in the same fashion they train the child to obey or perform to their satisfaction and pleasure, and they are pleased to show off the child. My friends, a child is a person with an eternal soul and must be trained, not just to please the self-centered parents, but to grow up and be able to stand on his own feet, to be able to live with himself, with his fellow man, and most of all to live at peace with God. This takes training that is much deeper than mere performance.

III. "THOU SHALT REGARD THY CHILD'S RESPECT AND LOVE, NOT SOMETHING TO BE DEMANDED, BUT SOMETHING WORTH EARNING." Parents, it is impossible to force your children to respect and love you. Respect is not something that can be produced on command. It is something that has to be cultivated and developed. You can best help in earning your child's respect by giving him something worthwhile to look up to, and by dealing with him fairly and uprightly in all things. Many foolish parents are trying to buy the respect of their children with money, and things, and letting them do just what they want to; and they are failing miserably.

IV. "EVERY TIME THOU ART OUT OF PATIENCE WITH THY CHILD'S IMMATURITY, THOU SHALT CALL TO MIND SOME OF THINE OWN MISTAKES ATTENDING THINE OWN COMING AGE." We ought not put up with a child's rebellion, his sassy disrespect for God, his parents, or the laws of the land. On the other hand, we ought to be very patient and understanding with our child's blunders as he struggles to grow up. It will help us to be more understanding if we will take the time to reflect on some of our own foolish stumbling as we once reached for maturity. Many times we are also too impatient to hear our children out when they are trying to tell us something. We often "shoot them out of the saddle" before they have time to explain their problem. If we would do a little more patient listening I believe we could solve more problems and maintain a much better relationship.

V. "REMEMBER, THAT IT IS THY CHILD'S PRIVILEGE TO MAKE A HERO OUT OF THEE AND TAKE THOUGHT TO BE A PROPER ONE." What children badly need are parents and leaders that can be looked up to in admiration. Children do not need parents who are "just pals," they have pals in abundance among their peers. To bring a child up in "the nurture and admonition of the Lord" means that the parents have tried the Lord's Way and found it to be worthwhile and by example and teaching they coax their children to follow that path.

VI. "REMEMBER THAT THY EXAMPLE IS MORE ELOQUENT THAN THY FAULT FINDING AND MORALIZING." Children also, had rather "see a sermon than hear one any day." As parents we sometimes forget to take note of the good things our children do and see nothing but their mistakes. In our attempts to exercise both instructive and corrective discipline we would ac-

complish a great deal more if we could learn to "talk religion with our children" instead of constantly "talking religion to our children."

VII. "THOU SHALT STRIVE TO BE A SIGNPOST ON THE HIGHWAY OF LIFE, RATHER THAN A RUT OUT OF WHICH THE WHEEL CANNOT RUN." Some parents are happy if they see nothing more than duplicates of them selves in their children. This is not enough, for at the very best, we as parents are still frail human beings. In teaching his children, the wise parent will not constantly point to himself, but instead he will point to the MASTER TEACHER, for herein lies the perfect standard.

VIII. "THOU SHALT TEACH THY CHILD TO STAND ON HIS OWN TWO FEET, AND FIGHT HIS OWN BATTLES." Some parents, in their selfishness, have refused to untie the "apron string" and let their children go. This may seem to bring great comfort to the parents, but it makes a cripple out of the child. It is a mean thing to do!

IX. "THOU SHALT HELP THY CHILD TO SEE BEAUTY, TO APPRECIATE KINDNESS, TO LOVE TRUTH, AND TO LIVE IN FRIENDSHIP." Parents, in their own bitter struggles, often talk about the bitter so much that their children often do not realize there is any such thing as sweet. It is most destructive for children to hear nothing but the negative and adverse. It is my personal opinion that many children have been "soured" on the church because every Sunday after services about all they had for lunch was "roast preacher, elder or teacher."

X. "THOU SHALT MAKE OF THE PLACE WHEREIN THOU DWELLEST A REAL HOME — A HAVEN OF HAPPINESS FOR THYSELF — FOR THY CHILDREN — FOR THY FRIENDS — AND FOR THY CHILDREN'S FRIENDS."

Admittedly, I have only faintly touched the matter of "FACING PROBLEMS IN THE FAMILY." If I have made even one suggestion that will help so much as one person just a little, then my time has been well spent. Some seem to feel that we need a 20th century gospel for the needs and problems of 20th century people. NOT SO! The truth is, 20th century human theories have just about destroyed the 20th century family unit. My friends, we must work at the job of solving family problems. We must turn back to God and His Word for our only answer. "The marriage institution violated, the home will decay; the home broken, morals will be lost, morals lost, this wonderful nation of ours will sink to rise no more." And, even worse than this, is the fact that in the decay of the home, an unbelievable number of souls will be lost in Hell.

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Editorial

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THE FAMILY UNDER FIRE

God is the founder of the family. In his infinite wisdom, he saw that it was not good for the man to be alone and made for him a suitable companion. Man and woman ideally met the needs of each other. To them God said "be fruitful and multiply" (Gen. 1:28). Thus was set in motion the divine plan for all time that a man should "leave his father and mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). This union was ordained of God, and man was not to "put asunder what God hath joined together" (Mt. 19:6).

Satan is the enemy of God and man. Whatever God ordains, Satan despises and seeks to destroy. Peter said "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8). Since the home is the basis of orderly society and the foundation upon which even progress in the kingdom of God rests, it is no wonder that Satan has launched such a massive attack against the family unit. We dare not let him succeed. This special issue of *SEARCHING THE SCRIPTURES* is intended as an arsenal of defense against "the prince of the power of the air." The family is indeed under fire and we rally to defend what God ordained for the good of man, woman and child.

The industrial revolution brought about great changes in our nation. Society began to shift from rural to urban life. Down on the farm the whole family had to work together for survival. The wonderland of God's own natural creation was the workshop where father, mother and children daily toiled. The family hearth was the center of social activity and Bible study. Marriage was for life and children were a blessing from the Lord. Divorce was rare and frowned upon by society at large. But as industry expanded, it became nearly impossible to survive with the proverbial "forty acres and a mule." The small farms went out of business, the old houses rotted, ivy grew over the walls of deserted houses of worship which dotted the countryside and the family moved to town.

In town there was usually better housing, better wages and access to material things the family did not even know it needed. There were schools and churches. A weekly or monthly check was a welcomed novelty. But there were also theaters and taverns. Crime was more prevalent. As industry

grew and urban centers swelled, a number of changes developed which were not altogether good for the family.

World Wars I and II brought many women out of their homes to run machines in factories and to handle office jobs in the absence of men who were at war to end all war, or so they thought. At the end of World War II we had not only the shattered ruins of Europe and Japan, but as well the desolation of many an American family. Many war marriages did not survive. The children of these broken homes were not the only victims. This contributed to rapid changes of attitude toward the family structure itself, resulting in easier divorce laws. The family was at war with the devil. The conflict continues to the present hour.

The industrial revolution would not have undermined the family had it not been aided and abetted by a theological revolution. The seeds of rationalism and present-day modernism were sown in the last century. It took a couple of generations for the harvest to fully bloom in the towns and cities. The leading churches and their respected leaders moved away from faith in the Bible as the inerrant word of God. As "men of the cloth" sought accommodation with the sceptical intelligentsia, absorbed the theory of evolution and adapted it to the idea that God himself is the product of man's own imagination, they were sowing the wind. We are now reaping the whirlwind. If God is nothing more than a figment of human imagination and the Bible is not his infallible, authoritative word, then what the Bible says about marriage, divorce, husbands and wives, parents and children, is of no greater validity than any other human guesswork. When religious leaders stopped telling people what the word of the Lord said relating to family problems, they undermined the foundation of all decent society.

With the changes in everyday life brought on by the industrial revolution, and basic attitudes altered toward marriage by the theological revolution, the family was now exposed to heavy artillery from the ensuing social revolution. Easier divorce laws tempted more and more couples to call it quits, instead of working out their difficulties in the fear of God, respecting his word as their authority. The popular music of the day reflects these sentiments. One country music band leader said that when he played for clubs the most requested song was "Please Release Me." Songs of broken homes, broken hearts, discovering someone else "After the Fire Is Gone"—these and many other forlorn sentiments which blare from the nation's jukeboxes and radios all testify to the fact that the family is under fire.

Working women have changed the whole atmosphere of the family circle. The "queen" of this realm comes home from the battles of the business world tired and weary. She would rather go out and eat but settles for something which will thaw quickly for supper. She has problems enough of her

own without being concerned about her husband and his needs or their children with their needs. America has reared a generation of key-chain children who have come home to empty houses with no mothers to greet them. Oh yes, the family has more money and more material "things" but there is a poverty of spirit which deprives husband, wife and child. It is the tender touch of a loving wife and mother which puts heart and character into the home. Remove this element and a house becomes simply a place to sleep, eat and QUARREL!

The Women's Liberation Movement is making a serious assault upon the family. It involves much more than a plea for equal wages for equal work. That is already guaranteed by law. The thrust of the movement is completely contrary to all the Bible teaches about the home. The Bible says "the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). Wives are to be in subjection to their husbands in all that is right (Eph. 5:24). Paul said women are to "guide the house" (1 Tim. 5:14) and to be "keepers at home" (Titus 2:5). From the beginning God meant for man to be the breadwinner. It was to Adam that God said "in the sweat of thy face thou shalt eat bread all the days of thy life" (Gen. 3:19). The contentions now that the man might as well take woman's name in marriage, or that God may be identified as "she", are blasphemous and rooted in infidelity. The unisex movement seeks to blur distinctions in both the appearance and role of men and women. Make no mistake about it, the leaders of such agitations have no respect for God or his word. They are doing the work of the devil and their ammunition is furnished straight out of Hell.

Permissive psychology has placed the family under fire. The notion that children should not be restrained or corrected is at odds with the Bible and at war with the family. Eli was brought to sorrow because he did not restrain his sons. Paul said children are to be reared in "the nurture and admonition of the Lord" (Eph. 6:4). This foolishness not only destroys authority in the family circle, it breeds crime in the streets. Thankfully, many are now seeing the folly of such a course.

Loud voices are now being raised which question the validity of the family structure itself. Trial marriages are advocated by some. More and more young people are simply "living together" without honor of ceremony. They think they are liberated and that they are not "shackled by forgotten words and bonds, and ink-stains that have dried upon some line" as one popular song expressed it. They think they can "live in the sunshine" until a cloud comes up and then they can be on their way to find another patch of sunshine elsewhere, all without ceremony. If the girl gets pregnant, she can always have an abortion, destroy the unwanted life and they can continue to live as animals without the penalty of parenthood. Popular entertainment of the day presents such situations as the normal, acceptable

way of life. Again, this places the family under fire.

All of the preceding has led to a sexual revolution. The "new morality" seeks to justify whatever "love" demands. Pornography abounds, homosexuality is blatantly defended as "normal" behaviour, and even churches have defended such. One Dallas church recently had a striptease dancer to perform her night club act before a congregation of about 200 men, women and children with the approval and defense of the preacher. All these aberrations constitute further attacks on the home as God meant it to be.

But we do not believe that all is lost. There are still faithful saints of God who love the truth and who are determined to practice it in their homes. In 2 Timothy 3, Paul warned of "perilous times" to come during the gospel age. But he showed how to face and overcome such times. In verses 10 and 11 the power of worthy example is set forth. He said "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (verse 12). Then he cited the fact that Timothy was strong in the faith because he had been taught the word of God by Paul, but not only that, Timothy "from a child" had been taught the holy scriptures by his grandmother Lois and his mother Eunice (2 Tim. 3:14-15; 2 Tim. 1:5). The faith which was in them dwelt also in young Timothy. That was a perilous time also. We can still rear faithful Timothys if we will take up the challenge and resist the devil. Paul went on to show that the inspired scriptures are sufficient to provide every spiritual need and to equip the man of God completely unto every good work (2 Tim. 3:16-17). It is here that the child of God must be entrenched for the battle. With the shield of faith we can and must "quench all the fiery darts of the wicked" and with the sword of the Spirit we must smite and defeat the enemy and advance the cause of truth (Eph. 6:10-17). It is the hope of the writers of this special issue that this effort will make a worthwhile contribution toward ultimate victory over Satan and his forces who now have the family under fire.

About this Special Issue

This issue has been prepared to offer hope and help to families everywhere as they face daily the pressures and problems of modern society. An appeal to the word of the Lord is always the proper solution in any situation of life. We believe that our readers will see the need for this material to be in the hands of Christians and others who also face these problems. Show this copy to someone else. Urge elders to secure enough copies for every family in the congregation.

PRICE: \$25 per 100 copies or \$15 per 50 copies

**PREPARATION
FOR
MARRIAGE**

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The wise man, by Inspiration, said, "Whoso findeth a wife findeth a good thing" (Prov. 18:22). That marriage is in danger today is admitted by all who are informed. Why is this so?

Parental Responsibility

Paul told fathers "provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:4) and "Provoke not your children to anger, lest they be discouraged" (Col. 3:21). Parents need to realize that they have a God-given responsibility to train their children and part of that training is for marriage. Parents should so train their children that they can talk with them. Daddy, if you cannot talk to your daughter about certain subjects, rest assured that she will find some man, but without scriptural answers. Mother, if you can not talk to your son about certain subjects, do not be surprised when he has false information from another woman. There are several areas that need attention in preparation for marriage and in one article I can only list them and make a few comments for consideration for one's further study.

God's Will

The first consideration in preparation for marriage is for all parties to know the will of God. God's will from the beginning has been one husband for one wife (Gen. 2:24; Mt. 19:4-6; Mk. 10:1-12; Lk. 16:18; Rom. 7:2-3; I Cor. 7:39). Jesus Christ said that if one puts 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" (Matt. 19:9). God's plan is for people to "leave" parents and "cleave" to their companions. Thayer says the word "leave" means "to forsake, leave to one's self a person or thing, by ceasing to care for it, to abandon, leave in the lurch...Mt. 19:5" (page 333). He says "cleave" means "to glue, glue to, glue together, cement, fasten together; hence univ. to join or fasten firmly together" (page 353).

Who Shall One Marry?

Restrictions of the law of Moses do not apply to us now (Col. 2:14). My personal conviction is that the New Testament does not teach that it is a sin for a Christian to marry one who is not. (In this article, space does not permit an examination of this question.) However, while I do not believe one sins if they marry "out of the church", I would very strongly warn against it.

Problems

(1) Attendance. When the saints assemble for worship, the question one will have to settle is: "Will I attend by myself or will I do something else with my companion?" "Will I go with him part time to religious services?" is a question that may need an answer. Someone may think he can convert his companion and I wish him well in such an effort. Most gospel preachers know of those who have, but they know that the majority do not and often times are led completely away from Christ because of their companion.

(2) Where shall the children attend? Most couples in time have children and if both are Christians the problem is easy to settle. However, if one is a Christian and one is not, the solution to this question does not come easy. If mother and daddy cannot agree on where to attend services, the child will reason, "why should I worry?"

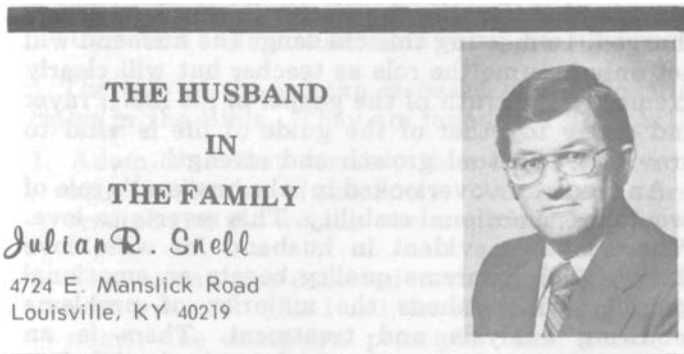
(3) Money. A Christian is to contribute upon the first day of the week (I Cor. 16:1-4; 2 Cor. 9:6-11). When the Christian contributes, the non-Christian companion may resent this amount of money being used for what they might consider "no good purpose".

(4) Alcohol. God has always warned against the use of strong drink (Prov. 23:32; 23:21; 28:1; 23:29-30; Psm. 107:27; Isa. 5:22-23; Joel 3:3; I Cor. 6:9-11; Gal. 5:19-21). Alcoholism figures to some degree or another into a great many marriage problems. The drug problem of which we have heard so much in recent years is small compared to the problem of alcohol in this country. Parents should prepare their children not to make the mistake of getting involved with alcohol in their marriage.

(5) Sex. Sexual activity within marriage is not sinful but rather ordained of God (Heb. 13:4). Having children is just one of the purposes of marriage (I Tim. 5:14). One of the God-ordained things for a wife is to be a "keeper at home" (Titus 2:5) but this is not all being a wife involves. Another purpose of marriage is to "avoid fornication" (I Cor. 7:2). Husband and wife have "due benevolence" that they are to render to each other with each not having power over his or her own body; the companion has the "power" over the other's body (I Cor. 7:3-4). When one is "defrauded of this relationship without "consent", one of the things that happens is that Satan tempts him for his incontinency (I Cor. 7:5). Being defrauded does not justify the sin of adultery with someone else. One is not prepared for marriage if he does not understand that his body belongs to his companion. Parents need to so teach their children.

Conclusion

I realize that in one short article, it is not possible, to completely deal with a subject such as this. If, however, this article in this special issue of SEARCHING THE SCRIPTURES on related matters helps parents to understand better their God-ordained parental responsibilities and in turn they prepare their children for marriage, this effort will have served its purpose.



Carl Sandberg used the terms "steel and velvet" to describe Abraham Lincoln as a man of strength and courage coupled with gentleness and compassion. It is my belief that this expression is profoundly descriptive of the greatness attained in true manhood, in particular of the husband. The ideal husband has the strength, endurance and the temperance of fine steel. The quality of velvet is seen in his gentleness, tenderness, kindness, generosity and patience. When the steel and velvet traits are combined in the husband we have the epitome of greatness.

The essential quality or ingredient for the husband in his role as head of the family is love. As we examine the scriptures and apply them to the role of the husband, love stands out as the basis and essence. Love of husband for wife is compared with the love of Christ for the church. This, the most profound of all expressions of love, when used in comparison to the husband's love for his wife, ought to impress the quality. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" (Eph. 5:25). When the comparison is projected, the love of the husband involves a giving of himself freely and willingly to the demands of his role. Within the same context the wife is commanded to submit unto her husband recognizing he is head of the wife. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:22-23). Submission is no burden or grievous chore where proof of real love has been established and accepted. Respect for that to which one is to submit makes the submission easier. The husband, establishing his love for the wife and family, engenders a respect on the part of that family which recognizes his headship. The strength of character which is reflected in dedication and commitment to the highest of all callings within human relationships is a thing of real beauty. Truly, such makes the husband king within his family.

The place of the husband within the home as God ordained it is authoritative; the husband is the head. The divine order which establishes this is stated in 1 Corinthians 11:3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." "The head of the wife" does not mean that

she shall be a foot stool to the husband. "Help-meet" as applied to the first wife, Eve, is intolerant of such a conclusion. The love repeatedly emphasized as the cohesive and foundation quality of this relationship will not allow this kind of attitude. Though the husband may be referred to as king we must also recognize the wife as queen of his kingdom. The husband who is a Christian is to accept his place of headship as a sacred responsibility put upon him by God. In the exercise of that authority he is a blessing to his home and glorifies God.

"Husbands love your wives and be not bitter against them" (Col. 3:19). In the beginning it was said: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). The idea of "cleave unto" impresses a oneness unlike any other relationship excepting Christ and the church. The love required involves cherishing the wife, promoting her good, happiness and total welfare. "So ought men to love their own wives as their own bodies. He that loveth his own wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church...Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:23-33).

"Be not bitter against her" imposes the same love and care for a wife under the most trying circumstances as it does the pleasant and easy. Though the attitude may be petty and trying, through the grace and help of God patience must prevail and exasperation must never be allowed to reach the point of bitterness.

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Pet. 3:7). "Dwell" is translated from a term which denotes domestic association and sums up the relationships of the marriage state. Such is to be according to knowledge with due understanding and in each the showing of proper regard for the other. The word "giving," translated from a term which occurs nowhere else in the scriptures, means to assign; to apportion; and "honor" in the text is the rendering of the same word translated "precious" in 1 Peter 1:19, "But with the precious blood of Christ." Christian husbands are to regard their faithful wives as precious and to assign to them the honor that is theirs. Normally, the wife is the weaker vessel, physically, and this is to be respected. In all the husband is to remember that they are "joint-heirs" of the grace of life. Surely this will include a deep concern for the spiritual well being each in the other.

Consideration must be given to the emotional aspect of the husband's role as it relates to love and honor of the wife. It would be an easy thing to conclude that love is too profound for the little

things of that relationship. Often it is the combination of the little and insignificant which keeps love in focus. Hopefully, the following will illustrate this and furnish us with a profitable lesson.

A preacher friend told of a couple, members of the church for years, who had been married long enough to rear their children. They lived on a farm, with no obvious problems, but suddenly the wife sued the husband for divorce. Being familiar with the couple and having been called to preach where they were faithful in attendance, the preacher felt compelled to make some effort toward the reconciliation of this couple. The "gripes" of the wife had merit and while to you or me they may be a bit amusing, to her, to them, they were extremely serious. She mentioned a lack of attention, remembering that not once on Sunday afternoon or after the days work did he suggest, "hon, lets get in the pick-up and take a ride." Never as they returned home from services did he suggest, "lets stop for a coke" or "eat out today." "Just a coke or hamburger would be such a treat," she said. Then she went on to say he never bathed or used a deodorant. Here is a classic example of a husband who ignored the small things until they became a hill too great to climb. Often our nearest and dearest thing is taken for granted.

The preacher told the husband these things and it was a real shock to him. He awoke to the need for correcting some of his careless, inconsiderate blunders, but with others it was too late. No reconciliation occurred, for then it was too late. What about the small things? A good husband is attentive in both the great and small and thereby the wife knows she is loved and enjoys the emotional stability to which she is entitled. The need for this may in part make her that "weaker vessel" to which Peter refers.

The husband occupies the role of provider in the family. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). Responsibility here is not limited to financial need, although certainly involved. The scope must broaden beyond the provision of physical necessities to include emotional needs, moral guidance and even include exemplification of godliness. The whole sphere of family need is the husband's responsibility.

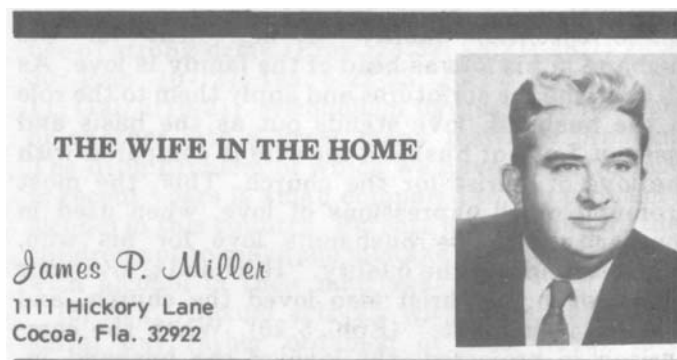
Morally, he must be the proper example in matters of basic honesty and fair dealing, not only with members of the family but with all. Abiding by the laws of the land identifies him as a good citizen and reflects a proper attitude toward God's law in this area. The opportunity to be a good neighbor is seized and cultivated. In these representative areas the husband must provide the right example. Financially, it is the husband's duty to provide for his own. Honest, respectable employment is the source of the income provided.

Spiritually, the responsibility for providing rests primarily upon the husband. His efforts are certainly complemented, and often success is in a great

measure due the wife, but basically the husband is charged. In meeting this challenge the husband will not only assume the role as teacher but will clearly exemplify the truth of the gospel in his life. Prayer and study together of the guide of life is vital to providing spiritual growth and strength.

An area often overlooked in the husband's role of provider is emotional stability. This reverts to love. Where love is evident in husband for wife, love thrives. This supreme quality begets an emotional stability which sheds the majority of problems requiring analysis and treatment. There is an emotional security unsurpassed in the knowledge, "I am loved." The husband must provide for his own, whatever is needed, and thrill in the satisfaction of doing so.

The Psalmist said, "Thy word is a lamp unto my feet and a light unto my path" (Psa. 119:105). As a husband, accepting this, one will seek and find the instruction that will make him the kind God intended. Failure in this will bring condemnation as surely as failure in other things required of God. May God help every husband to be a blessing to wife and family and thereby glorify God.



I am not sure why brother Adams picked me to write on the role of the wife in the home. Perhaps it was just by chance or it may have been because my wife has more college degrees than I have; for twenty years she was a successful college teacher, has written a book on teaching, and spends a part of her time going over the brotherhood teaching women how to be teachers of other women and children. At this very writing she is making preparation to teach the women of the city of Orlando, Florida at the invitation of James P. Needham and the Palm Springs congregation. She has done all of this, (I know I am prejudiced) without violating one line of God's word. Both the Old and New testaments have a great deal to say about woman and her place in the home. The passages are too long and numerous to quote in their entirety here. The sum of the teaching and where it can be found is this:

1. The husband is the head of the wife (I Cor. 11:3. Eph. 5:23).
2. The wife is to obey her husband (Eph. 5:22).
3. The wife is to respect (reverence) her husband (Eph. 5:33).
4. The wife is to ask of her husband at home about affairs in the church (I Cor. 14:35).

5. The wife is to show by her deeds that she is a Christian and by so doing may win her husband.

The role of the woman is based upon two principles in the Bible. They are found in I Tim. 2:13.

1. Adam was first formed, then Eve. This is a simple matter of seniority. Adam was first created and the woman was made for him (I Cor. 11:8).
2. The woman was deceived in the garden, but the man was not. This I call, for the lack of a better name, the deception principle. The woman is more likely to follow her heart instead of her head.
3. In I Cor. 14:34 in working out the difficulty at Corinth, Paul says the Law also taught this in the role of women. I judge that the Law taught it because of the two older principles in the beginning.

Thus we see the chain of authority as God would have it in I Cor. 11:3:

God is the head of Christ

Christ is the head of man

Man is the head of woman

I can well understand the frustration of women in the business world who do most of the work and have most of the knowledge and do not get paid in proportion to man. This was impressed upon me when a good friend obtained an interview for me with the head of a large insurance company to see what my hospitalization would pay in regard to my brain operation. Such an operation is rare and not on the usual schedule. I was ushered into a large office and introduced to the head of the company who had exercised his right to have the woman present who had all the answers to the questions I wanted to ask. I am sure that her salary was not anywhere near the president's, yet she was the one who had the information to answer the questions and the president listened while she gave the answers. It is this kind of thing that gave rise to the Equal Rights Amendment that we hear so much about today. Woman has been mistreated and this ought to be corrected but this does not mean she is to set aside God's order. In his admonition in I Tim. 5:14 Paul tells the younger women to (1) marry, (2) bear children, (3) keep the house, (4) give the enemy no occasion for reproach. This was pretty much the rule until the industrial revolution when the woman went out of the home and into the business world. My father and mother attended Southern Normal School in Bowling Green, Kentucky at the turn of the twentieth century and at that time women who worked in the business world were considered a novelty. Since that time it has become a rule. A part of this has been brought on by the high cost of living. A husband just could not make a living and the wife was made to go to work. More frequently it is brought about by the unwillingness of the family unit to live on one income. I heard brother Irven Lee

say several years ago that we were all trying to live like millionaires and that is true. While half of the world does not have enough food to eat, we want two cars or three or four, if there are children. Many of our troubles started when the woman or wife was taken out of the home and put to work in business. She is no longer there to guide the children or even home when they come from school. Material things do not make up for her guidance and the child goes without the attention it should have. Even the attendance of the family at the services is affected because the wife is no longer in the home to have everything ready. She comes home from work too tired to attend any service and by the time she cooks and cleans the entire family is lost. Every wife should ask herself the question: is my working worth what it cost my family, and can we do with less and serve the Lord better?

The importance of the wife in the home is nowhere better found than in the example of Timothy in II Tim. 1:5. His father is written off spiritually in Acts 16:1 as being a Greek. I do not know why Timothy's mother married a Greek. We are not told, but we know that Timothy not only had a great mother but a great grandmother whose name was Lois. They succeeded in planting their faith in young Timothy, evidently in spite of the father, who made no spiritual contribution to him. This should be a matter of great encouragement to all wives who are Christians today. The old adage, "the hand that rocks the cradle rules the world," is not wrong. Regardless of the husband, the mother gets the first chance to train the child. If she is in the home daily during the first formative years she has the first chance. If she is not there the work of training the child will be left to others. All too often these are "second rate" people who are not even members of the church. Child care centers are springing up all over the land where the child can be left to others day after day, to partake of their ideas and principles.

It is little wonder that the Kingdom of our Lord is fighting today to survive the pressures that are everywhere around it. Some predict another dark ages and some the end of time but all this was brought to bear when the wife was taken out of the home. During World War II in a dining car a mother was offering her four year old son money to give his seat to his 18 month old brother and an old general sitting across from me remarked, "not everything wrong with this country is in Washington." If this was true twenty-five years ago, think of how true it is today. Both the state and the church get just what the home sends them. Others will write on other relationships in the home but we do not want to close without some well-known passages.

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round thy table. Behold, that thus shall the man be blessed that feareth the Lord." (Ps. 128:3).

"Whoso findeth a wife findeth a good thing, and obtaineth favor with the Lord" (Pr. 18:22).

We close with this well-known passage in I Cor. 11:12;

"For the woman is of the man, even so is the man also by the woman: but all things of God."

**PROBLEMS OF CHILDREN
WITH THEIR PARENTS**

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One of the most serious problems in the family relationship today producing proliferous consequences is the alleged "communication gap" between parents and children. That most parents are having problems with their children goes without saying, but not much is said about the problems that children have with their parents and why these problems exist. I am one of those who does not believe that the communication gap can and should exist between parents and children because of age difference. The most normal relationship in a healthy family is that the very best of communication will exist between them. Much of the time we hear sermons, read articles, or hear lectures about the despicable, degenerate conduct of the rotten generation of today's young people. I believe as much or more attention should be given to the poor, irresponsible, despicable conduct of parents which has created problems for their children which they do not know how to solve.

The average child today, I am persuaded, is convinced that his parents do not understand him or his needs, and he has very good reasons for so believing. Here is where the breakdown in communications begins. How can a child who knows he is last on the list of important interests of a parent believe it when he is told how much he is loved? A father tells his son how much he loves him and what he wants him to be in life, but the lad passes from childhood to manhood, and little or no time is ever spent with him by the father. A young lady is told virtually the same thing, but no one ever has the time to talk to her about the most pressing problems in her life. Surely parents must know that children have daily problems that cannot wait a week or a month or a year to be answered, especially when they reach school age. There is no job that any parent can do that is more important and rewarding than to take the time to hear the problems of his children and to give the simple answers to their questions. There is no way a father or mother can more adequately express their genuine love and concern for their child than to attend to these matters.

More often than not, parents will show little or no

interest in either the successes or the failures of their children in their various undertakings in life. The graduation of a child from kindergarten is probably a greater event in his life than when he graduates from college. And when his father and mother fail to give some attention and show some interest and approval at his successes at this period of life, they will never go back and do it over, not will the child ever forget the indifference shown to him by his parents. Time passes on! Little wonder that out of this grows the budding rebellion and the ever-increasing juvenile delinquency that troubles this entire nation and costs billions of dollars each year.

Children's Rebellion Against Parents

A child ten years old does not understand much about the world about him. He does not know how to cope with the temptations that press upon him, some of which he has been told are wrong. He seeks solutions to the problems and answers to his questions, but when he receives a rebuke or even punishment from his parents for even raising the question, he is certain to react with rebellion, because he knows no other course to take. At this point in years, a child's rebellion against his parents under these conditions is as natural as for him to cry in pain.

Rebellion from early preschool years to the college years takes many different forms. It may be expected of a small child to react with tantrums, attempt to destroy toys or other objects, to do whatever he has learned will torment or irritate his parents, but as he reaches an age to give some thought to his action, rebellion is expressed in his language, even though his parents may not hear him. He adopts lying, profanity, vulgarity, filth that he may pick up anywhere, and all of this is expressing a disapproval of the conduct of his parents. It may be expressed in the way he dresses; the filthy, dirty dress of renegades expresses his unhappiness with the normal society in which his parents live. Most crimes by early juveniles are more the crimes of rebellion against parents than for any other reason. Sometimes it is self-destruction, by committing sins of immorality and dissipation with alcohol and drugs. These are expressions on the part of a child of his disapproval of his parents and rebellion against them.

Why Do Children Rebel Against Authority?

We must understand that rebellion is actually a condition of the heart toward law and authority and those who represent this law. The rebellion is expressed more mildly by personal conduct that is intended to shame and reproach the parents, and expressed more violently in brutal crimes and needless destruction.

But someone may ask, "Why do children take this form of rebellion? Why do they not just leave home and the environment that irritates them?" The answer, of course, is in the fact that they are trying to hurt what they believe to be injustice and mistreatment and they are trying to call attention to

this fact and at the same time make the situation painful enough that they will get some attention. They do not know how to accomplish this goal in any other way. I suppose the most impelling reasons for a child's rebellion against parents and against the society represented by the generation of his parents are:

1. They feel that they have been replaced by material values. How do they go about saying that money and material worth are of no value compared to them? They say it simply by showing no interest or care for material things or for the value of the property of others.

2. They resent the hypocrisy of their parents and the older generation represented by their parents. This deception and dual character role played by their parents and their grandparents is found in their home life, and they have observed the duplicity of moral standards most of their lives. When they reach out into the world in school and in other relationships in life, they find a corrupt society, primarily engaged in the single goal of acquiring material wealth, and playing the hypocrite in this area. The same is true in the business world. When men steal, cheat, lie, from the officials on the highest level of the land down to the smallest official in the smallest community, they are all a party to the graft, bribery, and deception that they have been told all their lives is wrong. Even in the church, they hear unbridled tongues, and they see the men and women pouring out the pious praise of the lips when they know their lives at home are completely contrary to everything they profess.

The way children express resentment to such hypocrisy is to become lawless. They decry the dual standard in morals, one for the parents and one for the children. As one young lady told me of her parents, "They say and do not, just as the Pharisees." And it doesn't help much to say that her father was a preacher of the gospel. Children under such conditions grow up to believe in nothing but what they have to fight for on their own.

3. The doctrines that are being taught by many in the church and passed along from parents to children that have to do with the morals and the standards that are taught by the word of God make little or no impression upon a child when these doctrines are false or when they are not practiced. Such simply drives a child further toward rebellion. Can you imagine what the result of the human race will be in America in two generations of lawless, rebellious, immoral children as the result of false teaching and the failure to practice sound doctrine?

In some homes, religious life changes as frequently as the programs on television. The religious and moral standards in the modern church are up-dated to fit the needs of this generation, and children know this is not right. When the rules of the game are changed to fit the way we want to play, the real meaning of the game is gone. And when children see parents teach one thing this year and

then an entirely different doctrine next year, they lose all confidence in the Bible, in God, in religion, and in morals generally.

Revolutions have occurred in the family relationship and in the functions of families, and very often when such occurs and the highest authorities are consulted, the advice is "no parental restraint or obligation beyond certain points. Let the child learn for himself." One father, a professed member of the church, once told me that he wanted his four small sons to experiment with sex before they married. Such is repulsive to any decent person and is moral and spiritual murder of the children.

Children rebel because the practice of parents has taught them that might makes right. The reaction of the father who has been mistreated in business or by a neighbor or by a member of the church, by his language and conduct says, "destroy your enemies," whereas the Lord said, "love your enemies." Children will demonstrate with senseless destruction because they believe that power and might make their destruction right.

Illicit sex of a teen-age child is an act which expresses no self-respect. They have lost respect for themselves, because they have never believed their parents had respect for them. This is one way to either get attention of parents or throw themselves away for lack of self-respect. Drugs are a way many of them have found to escape from the reality of the horrible life in the family environment. Crime among juveniles is rising at an alarming rate, and the main reason is to find some world they have been told is beautiful. Crime is in most cases their way of expressing their disregard for law and order and is actually a strike at the parental authority or the lack of it. They destroy senselessly for attention and as an act of vengeance against father or mother or some person at the slightest provocation.

Children have come to the conclusion, because they have not lived long enough to learn the lesson in fact, that man will not really reap what he sows (Galatians 6:7-8). Children believe that you can sow your wild oats and never reap the consequences because of what they see in their parents. To them, atheism is a far better excuse for their behavior than to accept the idea of a creator. Immoral dissipation of their bodies and minds is a better course of life than the moral and spiritual uprightness which some of them perhaps have never heard about. They are inclined to lean upon human wisdom and adore and honor philosophy rather than accept divine revelation. All of this because they have never learned and do not believe that they will reap exactly what they sow.

These are some problems that children have with their parents, and unless fathers and mothers awaken to the needs of their children, young, middle years, and in adolescence, they are going to contribute more to world destruction than the man who presses the button to ignite the holocaust of a hydrogen bomb.

SPIRITUAL GROWTH

IN THE FAMILY

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The family is one instrument ordained of God for the spiritual welfare and development of its members (*Deut. 6:6-9; 1 Cor. 7:2; Eph. 6:1-4*). The family involves varied relationships each of which has divinely ordained responsibilities. Other lessons in this series will deal with the particular duties of each relationship. This lesson concerns itself primarily with general spiritual principles for the good of the whole.

There must be recognition of the Bible pattern for the home. The wisdom of the world (1 Cor. 1:20) often expresses itself in sociological, psychological, and physiological reasons for certain standards of living. However right these may be in any given instance, they are not always dependable. The wisdom of the world has often been in error. A few years ago psychologists said: "Never say 'don't' to a child; withhold correction, allow free, unrestrained expression of will, otherwise his personality will be warped and he will become a misfit in society" As a consequence, we produced a generation of rebels. Sociological consequences contradicted psychological reasoning. The wisdom of the world often contradicts itself. The Bible never does. It is always right. Compare the following references: Prov. 23:13,14; 19:18; 29:15; 22:6,15; 13:24. Thank God, the trend has now been reversed, and already we are reaping benefits in improved sociological conditions.

Respect for the divine order of authority must be maintained. The husband over the wife and the wife in subjection to the husband is the divine order (1 Cor. 11:3; Eph. 5:22-33). Worldly wisdom can never improve upon it, the "women's liberation" movement to the contrary notwithstanding. Each was created in nature so as to fill his place in the divine order, and neither can fill the role of the other better. Both husband and wife are complements of each other (Gen. 2:18-25), and each is superior in his own area. All efforts to force equality in every relationship by one or the other, legislation, or otherwise, reduces itself to absurdity in the face of reason, experience, their essential differences in nature, and divine revelation. The husband's love for his wife, comparable to Christ's love for the church and his love for his own body (Eph. 5:25-30), demands that he be considerate of her welfare at all times—even to the peril of his own personal interest, health, and life. Even the answer to prayer depends upon it (1 Pet. 3:7). The wife's love for and sub-

mission to her husband (Eph. 5:22) demand that she yield to his decisions in the final analysis and adapt to his way of life—"in the Lord," of course. She was created for him, not vice versa (1 Cor. 11:9), and is, therefore, a "help meet for him" (Gen. 2:18), which means a helper suited and adapted to him.

Parents over children is also part of the divine order of authority. While both parents are under consideration in the context, the father bears primary responsibility in nurturing and admonishing the children in the Lord (Eph. 6:1-4). His rule, however, will in most instances be indirect through the mother, who by virtue of more time spent in intimate association with the children can be most *influential in accomplishing* the divine objectives.

Parental love for children demands consideration of their viewpoint, however, the parent who lowers himself to the level of the child by arguing with him, instantly loses respect, contravenes divine law, and contributes to child delinquency. Parents, being human, will err in judgment now and then, but age, experience, and maturity give wisdom that is not found in youth; that cannot be gleaned from books, and which at the same time justifies this divine order of authority.

The "nurture and admonition of the Lord" (Eph. 6:4) in which parents are to bring up their children demand a training and disciplinary program ("nurture") by which the child learns by experience as well as by word of mouth ("admonition"). Here the child learns both by experience and advice respect for authority, good manners, principles of industry, how to discharge with honor responsibilities, the value of selecting right companions (1 Cor. 15:33), and the priority of things spiritual (Matt. 6:33). Thus, he is prepared to pass from childhood to adulthood with all ease, grace, and confidence. This is spiritual growth that enables one to live to the glory of God.

Formal family worship should not be minimized for one moment. However, it should not be regarded as the only alternative. In this modern world the pressure of business, professional, educational, and social life, especially as children grow older, makes such next to impossible. Because of these pressures some families seldom if ever have a family meal together anymore. This is one of the problems of our modern society. How shall we cope with it? The plan God gave to Israel cannot be improved upon: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:6-9). Parents should see to it that the Bible is freely discussed and related to the activities, problems, and experiences of each day without waiting for a

time when the whole family is gathered together. Each member of the family should sense deeply the responsibility of providing within his own schedule a time for daily Bible reading, meditation, and prayer. Such will preclude the child or parent from feeling excused from such simply because his schedule conflicted with the formal hour of prayer. Christians must face up to the fact that these pressures of our modern society can and often do take precedence over "first things." Therefore, firm rules limiting such must be formulated and executed.

Today we are continually subjected to the evil influence of unprincipled living by the glamorization of sin through the mass media-television, radio, movies, newspapers, magazines, and literature in general. Christians must face up to the fact that more of this is absorbed than we realize. Unless diligent efforts are made to keep such in its proper perspective (including discrimination, remonstrance, warnings, advice, and even disciplinary action in some instances) spiritual growth will be impossible.

The failure to create and maintain an atmosphere of love is a primary hindrance to spiritual growth. Love cannot be taken for granted. Love does not just happen, infatuation may. Love grows and demands time, nurturing, and just plain hard work to keep it alive, especially in this modern chaotic, pressure driven world. The "wear and tear" of the reality of daily living can do much to destroy a lovely atmosphere. Immaturity (which often shows itself in an uncontrolled temper), selfishness (which seeks his own happiness at the expense of the happiness of others), and other "childish things" must be put away (1 Cor. 13:11). An atmosphere of love produces a feeling of stability and security that is worth more than all the riches of time. To be loved is to be wanted. Who can measure the happiness of the child, wife, or husband, that is comforted by that secure wanted feeling? This love will preclude violent domestic scenes. No sadder sight can be imagined than the shocked, frightened look in the eyes of a child forced to witness an ugly quarrel between his parents. What a moment of dark despair—when his whole world rocks about him! Whatever luxury you may have to deprive your child of, he is still one of the more fortunate ones if you have spared him such a terrifying experience. This love will also provide the forbearance needed as a saving quality when disturbances threaten the future security of the home.


It should go without debate that whatever plans the family, or any individual member thereof, may have, a recognition of spiritual priorities demands the foregoing of such in order to maintain regular or faithful attendance and full participation in the worship and work of the local congregation. God ordained such for our good (spiritual growth) and his glory.

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**DIVORCE: ITS CAUSES
AND EFFECTS**

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On the average, "divorce granted" is heard about 2658 times a day in the divorce courts of America. "The number of divorces totaled 970,000 last year (1974), up 57,000 or 6:2 per cent over 1973 and 13.5 per cent higher than in 1962, which was the last year before the upward trend began" (Dayton Daily News, Feb. 28, 1975). It is projected that there will be somewhere in the area of 10,000,000 divorces in the present decade. Divorce is becoming easy to obtain, although the Bible says, "What therefore God hath joined together, let not man put asunder" (Mt. 19:6).

In 1867 the population was 37,000,000 with 9,937 divorces that year. Our population in 1970, the last census year, was about 203,000,000, a 5V2-fold increase. However, the divorce rate in 1970 had increased from 9,937 to 715,000, a 72-fold increase. Our burden in this article is to show the causes, and effects, of the marriage breakdowns.

Sociologists tell us that it is impossible to "pinpoint the causes of divorce." Kephart wrote, "At any rate, the behavioral sciences have not reached the developmental level where definitive statements can be made regarding specific causes of marital breakup."

Lantz and Snyder said, "...even though some students compile statistics in the attempt to show what percentage of divorces are granted on the grounds of cruelty, desertion, neglect to provide, adultery, drunkenness, and the like, it is highly questionable just how accurately these statistics depict the real causes of divorce."²

Actually, marriage failure stems from a multiplicity of things, all so interrelated and entwined that every part of the couple's relation may be involved. One lawyer suggested, "Causes are jumbled, like a drop of bluing in a pail of water. You cannot tell where the bluing stops and the water begins." But in spite of the complexity of the matter, we will attempt to get to the basic causes of why marriages end in divorce. We will approach it from two points of view—societal and individual.

Societal Causes

The rapid increase in divorce during the last few decades can be greatly attributed to the cultural revolution in our society. Changes have taken place in economics, technology, religion and so on. Although these cultural and social changes may not precipitate marital dissolutions, they do provide the

means for divorce to take place. Let us notice the changes in society that have made divorce more common.

(1) **Family functions have changed.** Formerly, the educational, medical, religious, recreational and protective functions were part of the family life, but to a great extent, these have been taken over by outside agencies. Hence, there is not the compelling force to sustain marriages as there once was.

(2) **Women have taken jobs.** Having become independent by entering the labor market, women no longer feel the need of economical support from their husbands. About 37 per cent of the labor force is women. They can now make it on their own, they feel, and are not, therefore, as hesitant to seek a divorce.

(3) **Casual marriages.** Parents used to have more to say in mate selection than they do now. Marriage is entered into by many on the basis of romantic love without due consideration of other important factors. Hasty marriages and youthful marriages are common and these, many times, lack the ingredients for success.

(4) **Religious sanctions of divorce.** Most churches have taken a more liberal view of divorce and have now given it their sanction. Consequently, there is not the public stigma that was once associated with a marriage breakup. Too, people with the approval of divorce from the "clergy" feel no compunction of conscience in divorcing and remarrying.

(5) **Technological changes.** The industrial revolution has taken people off the farms and placed them in an urban environment. This meant a greater exposure to other people and thereby greater opportunities for a married man or woman to get a divorce and marry somebody else.

Individual Causes

In order for a marriage to succeed the needs of each person must be met "through (1) a congruence of each person's perception of his and the other's roles in the relation; (2) a reciprocation of each person's role performance in all important areas of need fulfillment; and (3) an equivalence of the values of roles each person performs."⁸

Saxton concludes that "although marriage failure can be correlated with such objectively determinable factors as childhood background, early marriage, short engagement, lack of educational or vocational preparedness, divorce of parents and/or grandparents, in-law objections to the marriage, elopements, marriage because of pregnancy, and lack of homogamy in education, social class, intelligence, interests, race, or religion—and although marriage failure can be traced to such subjective factors as physiological differences, housekeeping and money problems, sexual ignorance or inadequacy, character disorders (emotional maturity, alcoholism, anti-social behavior), the romantic illusion of togetherness, an imbalance in the power structure, power struggle and game playing, and personality disorders (debilitating neurosis and psychosis)—all of these various

factors arise from or contribute to the essential causes of failure: lack of role congruence, reciprocation, or equivalence with the marriage."⁴ Let us analyze these three essential causes of marital failure.

(1) **Lack of role congruence.** This entails each partner accepting his expected role in the marriage relationship and a willingness to fulfill that responsibility. If the husband perceives the role of the wife of being at home, bearing children, while the wife sees her role of pursuing a career, then conflict is bound to follow. Instead of congruence or harmony, there is discord. Unless the causes of this dissension are resolved, the marriage is headed for the divorce court.

A couple contemplating marriage should be in agreement as to what each perceives the other's important duties and responsibilities are before they take the marriage vows. Of course, the husband-wife roles are plainly outlined in the Bible (Eph. 5:22-33; Col. 3:18-19; I Tim. 5:14; I Pet. 3:1-7; I Cor. 7:1-5).

(2) **Lack of reciprocity.** Marriage is a sharing with each other. It is not to be one-sided, but reciprocal—mutually giving as well as receiving. When compliments, courtesies, tokens of kindness, generosity, consideration, understanding, wants, needs, etc., are always being given, but never received, then the relationship becomes dull and lifeless. The marriage is in trouble.

(3) **Lack of equivalence.** Each spouse must feel that he is getting as much out of marriage as he is putting in it. In other words, the need satisfactions that each provides for the other must be about equal, perceptually, in value. For example, if a wife strives to be an excellent home-maker, but the husband is lazy and irresponsible, failing to provide adequately, the wife may soon become weary of her efforts to provide a pleasant home life without anything in return.

A husband may work hard to provide a living, but the wife refuses to cook, clean the house, and take care of the children while he is away. She spends her time watching television, reading novels and playing bridge with the neighbors. He is not receiving the equivalent of values as he is working to provide a home while his wife squanders her time and neglects her duties. Whether husband or wife, if one or the other is not receiving equal value which he or she expects in the marriage relationship, divorce may likely follow.

Thus in the area of individual causes of divorce we have suggested a framework whereby the reasons for marriage failure can be studied. People marry for material, sexual and psychological needs. When these are not fulfilled by role congruence, reciprocal actions and equal perceived values of roles, then a breakup of the partnership will likely occur. If divorce does not happen, the couple may separate or continue to live together in an unhappy relationship.

Effects of Divorce

A divorced person does not escape from problems. His old problems are simply replaced by a set of new

ones. Let us look at some of the problems or effects connected with divorce.

(1) One will suffer emotionally. The divorced person may feel insecure, lonely, bitter and distrustful and suspicious of others.

(2) There will necessitate changes in one's social life. New friends will have to be found and new interests sought. The divorcee will no longer be heartily received by his or her former associates. It won't be like it used to be.

(3) Financial problems are created for both man and woman. The woman must now begin looking for her financial security as alimony is insufficient for her to be independent and free of money worries. The husband, if he remarries, has two families to support and this generally will lower the second family's standard of living.

(4) Children suffer. Experiencing the conflict leading to a divorce and the tension during divorce proceedings, is quite traumatic for children. They feel deserted and fearful about their fate, and suffer the emotional strain of insecurity. There are instances, however, where a divorce creates a more wholesome atmosphere than living with parents who are constantly bickering and fighting. Each year approximately 400,000 children are affected by divorce. How sad!

(5) Moral effects. Generally, when people divorce, they remarry. God teaches marriage is for life (Rom. 7:1-3), and that there is only one exception for divorce and remarriage—fornication (Mt. 5:32; 19:9). God's will is ignored and nearly any excuse is used today for divorce and remarriage. The end result is that men and women are practicing adultery and God says adulterers cannot go to heaven (I Cor. 6:9-10). Though it be "legalized" and "sanctified" by the state, adultery is no less sin. Marriage being a life-long contract is a vital reason that it be entered into seriously and discreetly.

Footnotes

1. William M. Kephart, *The Family, Society, and the Individual*, (Boston: Houghton Mifflin Co., 1972), p. 588.
2. Herman R. Lantz and Eloise C. Snyder, *Marriage - An Examination of the Man-Woman Relationship* (New York: John Wiley & Sons, Inc., 1969), p. 402.
3. Lloyd Saxton, *The Individual, Marriage, and the Family* (Belmont, Calif: Wadsworth Pub. Co., Inc., 1968), pp. 302-303.
4. *Ibid.* p. 304.


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**ABORTION: SOLUTION
OR PROBLEM?**

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No one will deny that legalized abortion has presented some problems to Christians which, in most cases, they had not given serious attention to before. Prior to the U.S. Supreme Court decision of January 22, 1973, that the criminal abortion laws of Texas, and consequently of most other states, were unconstitutional, most Christians did not have to be seriously concerned with the matter. Abortions, with few exceptions, were against the law. Therefore they were wrong.

The reverse is riot necessarily true. Abortions, during the first six months of pregnancy, are now lawful. The Christian is suddenly faced with the question of when the embryo or fetus becomes a human soul, made in the image of God. Does this happen at the moment of conception? Does the fetus become a human life when it becomes a structured and organized organism at approximately the sixteenth week? Does this take place when the unborn child has a reasonable chance of living outside the mother's body at possibly the twenty-sixth week? Or does the fetus become a human being at the point of birth, when it takes its first breath?

This is the basic question and there is no unanimity of opinion on it. The question must be faced and answered by each individual in the light of God's Word if it provides information on the subject. The Supreme Court is not God's supreme court. It cannot answer for the Christian.

Besides, it has admitted its inability to answer. Justice Harry A. Blackmun, in the majority opinion, said: "We need not resolve the difficult question of when life begins. When those trained in the respective disciplines of medicine, philosophy and theology are unable to arrive at any consensus, the judiciary, at this point in the developing of man's knowledge, is not in a position to speculate as to the answer. The unborn have never been recognized in the law as persons in the whole sense."

That last statement is certainly open to challenge. If they have not been recognized in "the whole sense", they have at least been recognized. Court decisions can be cited and multiplied wherein the fetus has inherited by will and intestacy; been beneficiary of a trust; been protected by the criminal statutes on parental neglect; been the beneficiary of legal action for injury; and etc.

The ironic thing here is though the Supreme

Court has admitted its inability to resolve this basic question, it has undertaken the responsibility of doing just that. Since it has ruled that laws against abortion are unconstitutional, it has in effect ruled that the fetus is not a human being with rights under the constitution.

Justice Blackmun was right, however, in his opinion that those trained in the respective disciplines of medicine, philosophy, and theology have not arrived at a consensus on this matter. Many doctors look upon the fetus as a mere appendage of the mother. Others point out that genetically, mother and baby are separate individuals from conception. The circulatory system of the embryo is complete four weeks after conception. The blood flowing through the embryo's body may well be a different type from that of its mother. Brain wave tests denote an active brain in the womb. Doctors are divided on the question. Let each individual consider the available evidence.

IS ABORTION A SOLUTION? Many argue that abortion is a solution to a number of problems. Abortion is said to be a solution in those cases where the bearing of a child would add to an already traumatic experience. I speak particularly of cases where pregnancy is the result of rape or incest, perhaps in the very young. Recognizing that some women do not decide they've been raped until they are aware of their pregnancies, I am sympathetic with the true victim of an attack. Is abortion a solution in such cases?

Abortion is offered as a solution when giving birth would be a threat to a mother's life. I am not a medical authority. If I am wrong, those who are more knowledgeable are urged to correct me. But according to much that I have read, therapeutic abortions have been largely eliminated as necessary considerations.

Denis Cavanagh, M.D. has written: "... I believe there is a place for therapeutic abortion, and there is no doubt that it may be necessary to kill a fetus to save the life of the mother. But this situation is very rare in modern obstetrical practice... I am director of the Obstetrics Service at the St. Louis City Hospital. This is a hospital that serves the underprivileged almost exclusively and where one would expect a high maternal mortality rate. But over the period July 1, 1966, to July 1, 1968, we had 5,102 deliveries without a single maternal death. This compares well with the national maternal mortality rate of approximately 3 per 10,000 live births. During this two-year-period only one therapeutic abortion was considered necessary to save the life of a mother" ("Reforming the Abortion Laws: A Doctor Looks At the Case," America, April 18, 1970).

When a therapeutic abortion is truly needed to save the life of a mother, the question is different from that of other abortions. If two people were drowning and I could save only one, my difficult decision would not justify another in drowning

someone. In a case where both mother and baby cannot be saved, the decision to save the mother certainly would not justify the intentional killing of other unborn babies.

Abortion is often set forth as a solution when giving birth would be a threat to the mother's mental health. It is argued by some that an illegitimate or undesired birth will likely provoke emotional stress and possibly suicide. It should be noted, however, that there are a number of psychiatrists who take the opposite view. Dr. Theodore Lity, Professor of Psychiatry at Yale University School of Medicine has said: "It is practically impossible... to predict when an abortion will not be more detrimental to the mental health than the carrying of the child to birth."

Abortion is considered a solution by many unwed expectant mothers and many married expectant mothers whose pregnancies are unwanted for one reason or another. It is viewed by many as a solution when deformity in the unborn child is either known or likely.

But to the Christian, all these situations bypass the real issue. Is abortion an indifferent matter or is it a question of right and wrong? If the embryo or fetus is a human being, then abortion is the taking of innocent human life. We do not propose killing human beings after birth if their parents are not married, or if they are deformed, or if it's just not socially or economically convenient to have them around, or if their mothers just can't cope with them.

Consideration of Some Bible Passages

Genesis 2:7: The argument is sometimes offered that the soul is not imparted until the child is born and first breathes. This borders on the Jehovah's Witness doctrine that the breath is the soul. The word translated "soul" in this verse is used several times in Genesis one and two in reference to animals. It refers to the life principle. Adam was created full-grown and there was no life until he began to breathe. But life does exist for the fetus before it begins to breathe.

Exodus 21:22-24: This scripture has seemingly been relied upon more than any other by those who would find scriptural justification for abortion. It has been pointed out that a clear distinction was made in the life of the mother and the life of the unborn child. But such an interpretation is open to question. J.W. Montgomery in "The Christian View of the Fetus" upholds the view that the fine is payable for the blow providing that no harm follow to mother or child (Birth Control and the Christian, Tyndale House). Many authorities are cited by Montgomery in his bibliography. The disagreement turns upon the meaning of the Hebrew word for fruit. Does it refer to a live or dead infant? The passage does not say.

Furthermore, the passage is not germane. Even if a miscarriage is in view here, it is an accidental miscarriage, not a deliberate abortion. The dif-

ference in the punishment could well be based upon this rather than a difference in the value of the lives.

Deut. 12:23: "The blood is the life." As already mentioned, the embryo possesses a bloodstream of its own four weeks after conception.

Luke 1:44: "... the babe leaped in my womb for joy." Not only do we "have here the child in the prenatal state referred to as a "babe", the same word (Greek, **brephos**) which is used for "babes" afterbirth (Luke 18:15; Acts 7:19; Luke 2:12, 16), but he is mentioned as responding in an emotional way. Elizabeth was inspired by the Spirit to correctly interpret this fetal movement.

Luke 1:43: "... the mother of my Lord." Elizabeth here declared that Mary was carrying her Lord, the Son of God. The incarnation of Jesus presents a problem to the pro-abortionist, it appears to me. Jesus was made in the form of man (Phil. 2:7, 8). If there was no spirit in the developing body in Mary's womb, then where was the pre-existent spirit of Jesus during that time?

John 3:3-5: It has been argued that since one is not a new creature, a babe in Christ, until he is born again, then one is not a human being until he is both conceived and born. I don't believe this argument is valid. The Lord didn't say that every part of the natural birth has its counterpart in the spiritual birth and vice-versa. It is dangerous hermeneutics that takes a scriptural analogy in which a spiritual application is drawn from a natural illustration, turns it around, and uses it to prove something in the natural realm which wasn't expressed in the illustration.

James 2:26: If death is the evidence of the spirit's departure, would not life be the evidence of the presence of the human spirit?

IN CONCLUSION: It is my conviction that the weight of Bible evidence indicates the unborn child is a human being and becomes such at the point of conception. I submit that it is impossible to prove the opposite. Therefore, to say the least, the risk of murder is part of the problem of abortion.

James J. Diamond in an article in **America**, July 19, 1969, pointed out that in the event of a cave-in, or when a submarine goes down, or a plane is lost at sea, or a building catches fire, "our instinctive reaction is to work on the assumption that somewhere in that mine, beneath that sea or beyond those flames is a human life to be saved. We don't demand proof that life is there; we act simply on the possibility. . . . We do not quibble about what kind of existence we would be returning the miners to, its quality, its desirability, its fulsomeness.

"In the case of abortion, however, our response operates in a manner diametrically opposite. Here the action is based on an assumption, a hunch, a hope or even a prayer that a human life does not exist in that uterus."

This article has not been written with animosity toward those who hold a different point of view. I do hope it is worthy of consideration. It is also my hope that differences over the abortion question will not generate divisions in the body of Christ. May we

view this as we have traditionally viewed the "war" question, and continue to discuss our views and examine them under the searchlight of Divine revelation.

The most constructive thing we can do is continue to instruct our young people in true moral values and Christian principles, including wholesome sex education. Let us be ready also to lend a helping hand to girls who are experiencing pregnancy out of wedlock. Other alternatives besides abortion are open to them. The demand for South Vietnamese children has vividly demonstrated that aborted children are not unwanted children. Certainly, adoption should be preferred over abortion.

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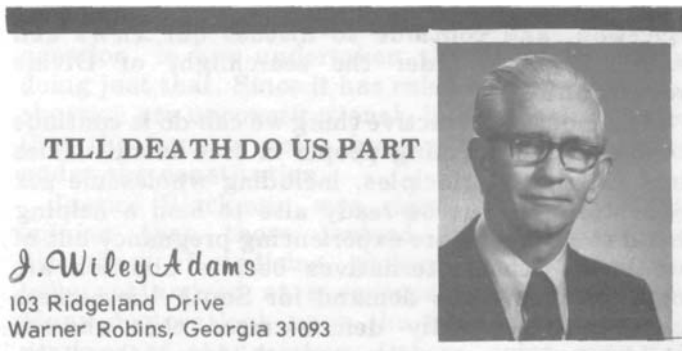
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Many marriage ceremonies include the statement "till death do us part" as a grand climax to the exchange of marital vows. Sometimes the one officiating will emphasize the same thought in the words "as long as you both shall live." This is both proper and right for God intended for a man and his wife to live together as one flesh until death overtakes one of them. However, a recent TV program in which a marriage ceremony was involved changed the thought considerably when the bride and groom were advised to live together "as long as you both shall love." That idea is most assuredly the philosophy of a good many today but it is foreign to the Word of God. With a seeming loophole as big as that, it is no wonder many do not think of marriage in terms of permanency. Yet **permanency** is the purpose of God in marriage and always has been.

At the Beginning

In Genesis 2:20-25 God made Adam and Eve meet or suited to him. Eve was so constituted as to complement or be a suitable counterpart of Adam in every way. Whatever Adam was not, Eve was. Likewise, Adam was everything that Eve was lacking. This being true it is not difficult to see that God had in mind a complete unit. So he brought this wondrous counterpart to Adam and gave her to him and she became his wife. The wedding was simple but with Divine authority. God gave the bride away and performed the ceremony. He did not say much but what he did say became the constitution for all future marriages. "Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they two shall be one flesh." (v. 24). Jesus referred to this statement in Matthew 19:6 and added "What therefore God hath joined together, let not man put asunder." We would do well to remember this.

Through the Years

Although Biblical history records many departures from the permanency intended in marriage, yet Jesus in answering the Pharisees on the matter of divorce plainly said "but from the beginning it was not so" (Matthew 19:8). In this statement Christ indicated first of all God's original intention of permanency in marriage and secondly his intention to have a return to this permanency. To this Christ made only one exception and that for the cause of fornication (v. 9). In such cases this is a privilege extended to the non-fornicator but this

right does not have to be exercised. It **may** be. It is certainly good if a reconciliation can be reached in such a problem which is always loaded with many side-problems. Some can do this and some cannot. The Lord recognizes this and makes the one exception.

Early New Testament Days

In the New Testament the Holy Spirit revealed Christ's purpose for marriage to be recognized by husband and wife as a life-long proposition. In I Romans 7:4 in a comparison relative to the old law, it clearly states that a woman is "bound by the law to her husband as long as he liveth." It is only when her husband is dead that the marriage is over. She may then marry another man without becoming an adulteress.

The permanency of marriage is again referred to by Paul in II Corinthians 11:2 when he said, "for I have espoused you to one husband that I may present you as a chaste virgin to Christ." Here the apostle calls upon the permanency of marriage to illustrate the required permanent loyalty of a child of God to Christ.

Contemporary Times

That there is today much corruption and error with regard to marriage and the home is perhaps the understatement of this decade. The solidarity and permanence of marriage is being tested in ways and under such brazen and rebellious circumstances as to shock the sensitivity of even the calloused among us. The "used car" view of marriage seems to be in vogue these days. If he or she does not suit they just "trade in" on a different model. The practice of free love (unrestrained sex) has raised the question with its advocates as to whether marriage has any real function at all. Not a few feel that marriage is in reality a hindrance to what some have erroneously called "a meaningful relationship." Premarital sex is the order of the day and unwanted children can always be legally aborted. More and more the laws of the land seem to be slanted in this regard in favor of the immoral. Wife-swapping and divorce for any cause is the popular thing with many. In view of all of this it is no wonder that the home has been shaken to the roots. Even so-called Christian homes have not escaped this Godless onslaught against marriage and the home. More and more church members have resorted to the world's practice and are shamelessly putting asunder what God has joined together. As a result of these inroads of the devil, not only is the home in jeopardy but also the church and the nation.

The Solution

Although sex plays an important role in marriage, it is not the whole thing. We suggest this as a reason why many marriages "play out" quite soon. The parties enter into the marriage inflamed with passion which is always unreasonable and they mistake the sex urge and physical attraction for love. When this initial ardor has cooled and they back off for a second look at each other, often there

is shock and disappointment for they discover they are really unacquainted and somewhat strangers to each other except on the marriage bed. That is why young people should take the necessary time to look past sex to find Godly traits of character in each other which will outlast the sexual side of marriage. As time goes on sex will wane and the character qualities will predominate. The time to find out about these things is before the love bug bites because then reason jumps out the window. By then they have it all figured out and no one can tell them anything. Parents, when they begin cooing like doves at each other you have lost your opportunity to teach them what they need to know about marriage. Then you can only hope and pray that it will last. While you still have time, parents, teach the young about these matters and by all means set the proper example. Unless this is done it will be most remarkable if they should learn them on their own.

In the event a couple should not have had the advantage of Godly training then we say that a joint study of the Word of God should be undertaken to learn what the will of the Lord is. Some very stormy marriages have been saved through diligent study and determination to do above all else the will of God.

A happy marriage can be a touch of heaven on earth. On the other hand some marriages can be a literal hell on earth. A happy marriage offers many joys in this life that are rather difficult to describe. How is it that a happy couple growing older together can say and mean it that they love each other more each day. They even find it hard to understand it themselves but they both must admit that it is most certainly the truth. Together, side by side, they have shared life's joys and sorrows, ups and downs, in sickness and in health, as one person though two. They like to be together as much as possible for one without the other is incomplete. Together they mellow into a picture of dignity and serenity that causes the young to marvel. If our younger generation wants to talk about a "meaningful relationship", this is it.


As time goes on and hair turns gray while bodily strength diminishes, it is a beautiful thing to see hearts and hands entwined in a true lover's clasp. They have truly become "heirs together of the grace of life" (I Peter 3:7). Life had much to offer to such a Godly marriage and together they have found it and enjoyed it. Their very prayers are unhindered as together they daily offer their petitions to God. They have put the will of God first and foremost in their lives.

Yes, marriage is "till death do us part." And this sad separation will most assuredly take place. When the time arrives that one must go on ahead into eternity it will not be difficult for the one remaining to pray to God amidst hot tears of grief and loneliness beyond comparison that they also may be permitted to rejoin them beyond the sunset ere long, for only a half remains. Such can be said of a

marriage as God would have it. May His will be

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