

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.

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RECIPE FOR A GOOD DAY

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Have you ever had a bad day? Do you ever have those days when nothing seems to go right? Does it ever feel like the pressures of life pile up some days? If you haven't, you're unlike the rest of us. We all have those days. However, Peter said something that will help during those times. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it" (1 Pet. 3:10-11).

We can *make* our days good. If we determine to have a good day—we will! This doesn't mean that we won't have some bad days. There will be some days that we won't feel so good. There will be times that we are sad and even depressed. We will be sick some days. Things will not always go right or the way we expect them to. This doesn't mean that when we have such days that it is always our fault or that we have sinned. Yet, we can make even those days better. We have some control.

Life is too short not to enjoy living and having good days. The Bible gives us the recipe for having a good day. The following are some things that I have thought upon for sometime. They have helped me a great deal. I believe that I have better days and am a better person as a result of adhering to these points. Every one of the rules is a part of eschewing evil, doing good and seeking peace.

1. *Begin your day with prayer.* What better way can you think of to start the day off right? Jesus taught that men "ought always to pray" (Luke 18:1). The rea-

sons are obvious. How refreshing it is to spend some time with God in prayer in the morning.

We have so much to pray for when we rise to begin a new day. We ought to thank God for the night's rest and another day. We should pray for God's protection and care throughout the day. We will need his help in overcoming temptations that we will face (Matt. 6:13). We should pray for strength and help to make it through the day (1 Pet. 5:7). I realize more and more each day how much I have to depend upon God and his power. I need and want to begin my day with prayer.

We also need to pray for God's help in our following the recipe for a good day.

2. *Look at life through Heb. 13:14.* When we awake we should put on the glasses of faith and view the world through Paul's statement, "For here have we no continuing city, but we seek one to come." Then, we will realize that nothing in this world is continuing or abiding. All is temporary. All that really matters is being right with God. Everything else is not all that important. Whether or not I have a fine home, a late model car, the latest fashion or a sizeable bank account doesn't matter. Whether or not I have a good education, am popular, have a lot of abilities or am successful in business doesn't really matter. So what if I have little or no money, fewer talents than others or wear second-hand clothes, that's not going to ruin my day.

3. *Realize that mistakes and inabilities are not failures.* If we let them, such can look like monumental failures. We are human; we will make mistakes and even sin (1 John 1:8). That's true of all. Even men like Paul, Peter and James made mistakes.

We must realize that some of us just have less abilities than others. This is quite clear from the parable of the talents (Matt. 25).

We must also understand that we will make mistakes, but those mistakes are not failures. If we serve God faithfully, we are a success (Josh. 1:8). Learn not to dwell upon those past mistakes, but rather look to the future (Phil. 3:13).

4. *Realize that there will be problems; all have them.* Everything is not going to be as I want it. There will be disappointments and changes of plans. There will be

those times when things just don't fall in place. Everyone shares in these experiences. Job faced problem on top of problem. We sometimes could wish as David did that we had "wings like a dove", for then we would "fly away and be at rest" (Psa. 55:6-7). The words of Anne Johnson Flynt say it well:

God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

5. *Exercise patience throughout the day.* Patience is bearing with the problems and trials without complaint. We must add patience to our faith (2 Pet. 1:5-10).

We need to be patient with ourselves, our mistakes, failures and inabilities. Patience is needed in dealing with the problems of life (Jas. 5:11). We must be long-suffering in overcoming sin and weaknesses. No case is hopeless. With God's help, we can overcome our problems and sins (Phil. 4:13).

6. *Be temperate.* Temperance is self-control. It is easy to let our tempers get out of hand and "fly off the handle." Self-control doesn't come easy. We must continually work at it. Nevertheless, God requires it (2 Pet. 1:5-10).

When we are temperate things will go better throughout the day. We will get along with others. It just makes for a better day.

7. *Don't worry.* Some folks can ruin their day worrying about things that don't really matter anyway. We worry about what did happen, what could have happened and what is going to happen. However, worry doesn't do one bit of good. Jesus said that a man cannot add one cubit to his stature by worrying about it (Matt. 6:27). If you can do something about the matter, do it and quit worrying. If not, what will the worrying accomplish? We need to learn to cast our cares upon God (1 Pet. 5:7). The trusting spirit is seen in this poem:

Said the robin to the sparrow. I should really like to know why the anxious human beings, rush around and worry so. Said the sparrow to the robin, Friend, I think that it must be, that they have no heavenly Father, such as cares for you and me!

8. *Don't let life get you down.* Too many let the affairs of life bother them. It keeps them wound up and uptight. When this happens, they become fretful about life in general. Again, we must learn to talk to God about our problems. Also, our thoughts must be redirected to dwell on the good and pleasant (Phil. 4:6-8).

9. *Be happy.* Some apparently think that happiness is something that just happens to you. If you're not

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happy, you can't help it. However, God commands us to "rejoice" (Phil. 4:4). We must work at it. It is something we have to learn to do. We must try to be happy in spite of any problems and trials we may have.

10. *Be content.* When one is discontented he is unhappy and thus has a bad day. Sometimes we complain if we don't get our way. That not only ruins our day, but it messes things up for others as well. If we could only learn to be satisfied (1 Tim. 6:8), we would have good days. Paul learned to be content in whatever state he was (Phil. 4:11). The Hebrews were told to be content with such things as they had (Heb. 13:5).

Let's try to eliminate those bad days. We can purposely have many good days. Serve God faithfully and you will see good days.

Editorial

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"LORD, IS IT I?"

"And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to ask unto him, Lord, is it I?" (Matt. 26:19-22). The succession of events was rapidly unfolding. The dreaded hour of which Jesus had told them hovered over them like an ominous cloud. What would be the end of these things? How could Jesus even think that one of them would betray him into the hands of enemies. The question they raised, one by one, was as if each one were saying "Lord, please say I am not the one to do such a terrible thing." Verse 25 shows that when Judas said "Master, is it I?" then Jesus said unto him "Thou hast said." This indicates that each of them asked him privately, or out of the hearing of others. Soon after that, Judas left them with the others not knowing what he intended to do.

None of us was present that night. None of us made the evil bargain with the Jewish rulers. None of us put the money in his pocket. None of us led the temple guards to the garden to arrest Jesus. None of us placed the betrayer's kiss on his cheek. And yet, it is possible that any one of us could have done it. Was Judas the last man in history to sell his soul for money? The Hebrew writer spoke of those who "fall away" and who refuse to be renewed again "unto repentance" and said they "crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). The same writer described the willful sinner "who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10:29).

To this may be added the warning of Paul "Wherefore, let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). Peter cautioned "beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (2 Pet. 3:17). Peter said "Judas by transgression fell" (Acts 1:25). What about us?

There are practical implications of the question, "Lord, Is It I?" It is not, "Lord, is it George, or Bill, or Susan or Ellen?" Let every one examine self to see if he be faithful (2 Cor. 13:5).

"THE CHURCH IS NOT GROWING AS IT

SHOULD." "Lord, is it I?" Am I the reason the church is not growing as it should? "Well, we need more elders, deacons, teachers, preachers." Are YOU willing to qualify and serve? Are you willing to be the helpful companion to one who wants to serve? How many men have been hindered from such work because of wives who were not in subjection and children who were rebels? "Yes, but we are just not baptizing as many as we should." The Lord said the taught are to be baptized (Matt. 28:18-19). How many have YOU taught? How many have you ever handed a gospel tract? How many have you ever invited to a study in your home? How many have you invited even to gospel meetings? "Well, the community does not know this church exists." Is the church not made up of people? Do these people have no influence? Do they not all work somewhere? Do not some go to school in the community? Are not Christians engaged in businesses in the community? Is all of that light under a bushel? "Lord, is it I?"

"THE PEOPLE ARE NOT FRIENDLY." "Lord, is it I?" Am I the one who turns and looks the other way to keep from speaking to someone? Am I the one who quickly slips into a tight-knit circle of family or friends and ignores the rest? Am I the one who races for the door when it is over?

"WE ARE NOT EVANGELIZING THE WORLD." That may be all too true. "Lord, is it I?" Can YOU go? Will you go? If not, can you encourage and support someone who will go? Elders, are YOU doing what you can to encourage young people to give their lives to gospel work? Does the teaching program give emphasis to such needs? Have you put the congregation in the banking business with huge accounts accumulated with no plans for their use? And parents, what if your son wanted to go to Indonesia, Nigeria or Brazil to preach the gospel, AND TAKE YOUR GRANDCHILDREN? And what if your daughter should marry such a nut? Would you dare to even plant the thought yourself? The world is NOT being evangelized as it should be. While we have worshipped at the shrine of materialism, doors of entry have been closed in one nation after another. There are still some doors open in nations where there are millions of people. Will we wait until those doors are closed too? "Lord, is it I?"

"WE ARE LOSING OUR YOUNG PEOPLE." Thank God, we are not losing all of them. But we are losing MANY of them. We have slept in the same house, eaten at the same table, traveled in the same car, and grown apart morally and doctrinally. How did it happen? While we have been busy making a living, seeking entertainment, climbing the ladder of success, "finding ourselves," our children have been listening to humanism at school and to music which encourages lust, rebellion, witchcraft, suicide and you name it. They have watched the ever-sliding standards of the television and movie industry. Meanwhile, we have been too busy to read the Bible together, or pray together, or to keep in touch with what is going on at school. We offer them thirty minutes of "quality time" every third Wednesday and can't understand why they won't talk to us on schedule! We get them to ball games, band practice or

camp in the summer, but see no reason to help them cultivate friendships with young people of "like precious faith." Those who are lost to the Lord were not lost all of a sudden. It was gradual—day by day. What a shame that it could happen without parents even suspecting what was taking place. "Lord, is it I?"

It was our Lord who said, "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." It was our Lord who said the taught should "commit., to faithful men, who shall be able to teach others also." It was our Lord who said fathers should bring up their children "in the nurture and admonition of the Lord." Do we betray him when we ignore these things? Our Lord also said "And why call ye me Lord, Lord, and do not the things which I say" (Lk. 6:46). "Lord, is it I?"

Commending you to

THE WORD OF HIS GRACE

Marshall E. Patton

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MATERIALISM

"When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when earnest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:24-27).

In the above text we see Jesus meeting the problem of materialism head-on. Materialism was a problem of great magnitude then, and it is equally so now. Materialism places undue value on things that are material. Those guilty of it make one's physical and material well being in the here and now a matter of primary concern. This was the fault of those who approached Jesus in our text. The setting of our text will help us to appreciate more both the fact of their guilt as well as our Lord's reply.

In the preceding verses we find that Jesus had fed the five thousand with "five barley loaves, and two small fishes" on the northeastern shore of Galilee in a deserted place near to Bethsaida Julias. After this miracle Jesus departed unto a mountain alone. The disciples returned by ship toward Capernaum. When the multitude found that He was no longer in their midst they began searching for Him. They found Him teaching in the synagogue in Capernaum (John 6:59) and proposed to Him the question of our text: 'Rabbi, when earnest thou hither?' Jesus replied with words of reproof. He read their thoughts and knew they were seeking Him because of their materialism.

Jesus said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." They should have seen in Him miracles evidence of His deity, hence, one who could minister to the welfare of their souls both for time and eternity. Instead, they saw in Him one who at the "snap of His finger" could provide for their every physical and material need—one who as their king could provide "a Utopian world of tomorrow." What an earthly, carnal kingdom



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and king! They could not think about their souls for thinking about their stomachs. This is materialism!

Today many cannot think about the welfare of the soul for thinking about food to eat, clothes to wear, a house to live in, automobiles to drive, a bulging bank account, etc. Often our desire to "keep up with the Joneses" or to get ahead of them exceeds our spiritual interest. Remember, Jesus said, "(For after all these things do the Gentiles seek:) . . . But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you" (Matt. 6:32, 33). Again, Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matt. 6:19-21).

Jesus continually faced the problem of materialism. On another occasion one said unto Him, "Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:19,20). Jesus read his heart and knew that his primary concern was material blessings. Therefore, Jesus let him know by this reply that such was not the purpose of His ministry.

Concerning the Kingdom

Jesus faced this problem, especially, in the popular view of His kingdom. Even on the occasion of feeding the five thousand He had to escape from their midst to keep them from taking Him by force and making Him an earthly king (John 6:14,15). Just here, it is well for all premillennialists to note that the Jews will never be more ready for an earthly king and kingdom than they were when Jesus came the first time. Again, James, John, and their mother evidenced a materialistic view of the kingdom by the request: "Grant that these my two sons may sit, the one on thy right, and the other on the left, in thy kingdom" (Matt. 20:21,22). Jesus explained to them some differences between the kingdom of the world and His and concerning the latter He said, "it shall not be so among you" (Matt. 20:26). When Pilate asked Jesus "Art thou the king of the Jews?" (Matt. 18:33), Jesus knew that he had gotten his idea of his kingship from the Jews and was, therefore, fearful of Him as a rival. Jesus focused attention on this with the question: "Sayest thou this thing of thyself, or did others tell it thee of me?" (V. 34). When Jesus explained "My kingdom is not of this world," Pilate was satisfied and went out unto the Jews and said, "I find in him no fault at all" (V. 38).

We should understand as much about the nature of our Lord's kingdom as did Pilate. It is a spiritual kingdom! It was foreseen and foretold in the Old Testament (Isa. 2:2-4; Dan. 2:44; 7:13,14), and its reality in the New Testament is clearly established by the "holy apostles and prophets (Eph. 3:5) thereof (Acts 2:29-33, 37-41,47; Col. 1:13; Heb. 12:28; Rev. 1:9).

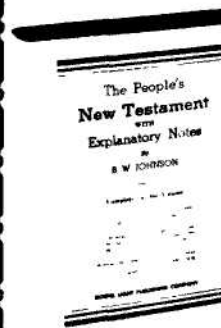
Carnal Motivation

Obviously, those of our text were carnally motivated. Why did they come seeking Jesus? Not because of the miracles, i.e., not because of His deity and power to forgive sins, but because He could satisfy their carnal appetites. Jesus reproved their being carnally motivated. Carnal motivation was wrong then and it is just as wrong now! Yet, many churches are using carnal motivation in an effort to draw people to Christ. This is seen in the building of "fellowship halls" and the secular activities conducted therein, the modern day "bus ministry" with all its gimmicks, and all the recreational and entertaining programs provided by many churches.

Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:44,45). Here Jesus shows that there is only one way to draw people to Him. That way was foretold by the prophets: "And they shall be all taught of God" (John 6:45; Isa. 54:13). Paul said that the gospel is God's power to save (Rom. 1:16). Notice the conclusion Jesus draws: "Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:45). The only way one can be drawn to Christ is by an intellectual process. One must hear, learn, and obey the gospel. One thing is certain: If one is drawn by anything else, he is drawn to something else!

No wonder Jesus preached to those of our text the great sermon on "The Bread of Life" recorded here in John 6. No wonder he said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27). Our Lord's reproof of carnal motivation was needed then, and such reproof is urgently needed now. Materialism continues to be a problem of great magnitude.

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(Rom. 4:3)

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WOMEN AND BIBLE CLASSES

QUESTION: *Can a woman speak, discuss and comment in Bible study? I know women are to be silent during worship service other than singing but does this apply to Bible study as well?*

ANSWER: A woman may speak, discuss, comment or ask questions in Bible classes where there are men present providing she does not violate the divine principle set forth that regulates the man-woman relationship. This principle is revealed in 1 Tim. 2:11-12. Paul said, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Let us analyze the passage.

(1) **Let the woman learn in silence.** The word "silence" (vv. 11-12) is descriptive of manner of decorum or propriety. It does not mean "without sound." Such restrictive interpretation would not only prohibit a woman from saying a word in a Bible class, but it would also prohibit her from singing in worship, confessing her faith in Jesus as the Son of God in the assembly and confessing her sins. But the Lord authorizes women to sing (Eph. 5:19; Col. 3:16), confess their faith (Acts 8:37; Matt. 10:32) and confess their sins (1 Jn. 1:9). Such a view, therefore, is absurd.

The Greek word translated "silence" is *hesuchia*. W. E. Vine says it "indicates tranquility arising from within, causing no disturbance to others." This same word is found in 2 Thess. 3:12 where it is translated "quietness." Paul told those who were busy bodies at Thessalonica "that with quietness they work." Did he mean they were not to speak a word? No, but that they were to mind their own business. The ASV, as well as other versions, employs the word "quietness" in 1 Tim. 2:11-12. Peter wrote that believing wives are to adorn themselves with a meek and quiet (*hesuchios*) spirit in order to win their unbelieving husbands to Christ (1 Pet. 3:4). It becomes obvious, therefore, that manner of decorum is to be understood in the word "silence" under consideration.

(2) **with all subjection.** This word is from *hupotage* and it means, "the act of subjecting, obedience, subjection" (Thayer, p. 645). Thayer says of the verb, *hupotasso* (*hupotage* is the noun), "to arrange under, to subordinate; to subject, put in subjection" (p. 645). Paul told Titus, "These things speak, and exhort, and rebuke with all authority" (Tit. 2:15). "Authority" is *epitage* in

the Greek. It means, "an injunction, mandate, command . . . with every possible form of authority" (Thayer, p. 244). Hence, a man may command, control, take charge of a mixed-class, religious meeting or assembly of the whole church, but a woman must be under or subordinate to man. Therefore, a woman may not be a bishop, evangelist, teacher in charge of a class wherein are men or any other position in the church that puts her over the man.

(3) **But I suffer not a woman to teach, nor to usurp authority over the man.** Observe that Paul did not say: a. I permit not a woman to teach, b. I permit not a woman to teach a man. c. I permit not a woman to teach when the church is assembled, d. I permit not a woman to teach a man when the church is assembled.

What Paul did say in 1 Tim. 2:11-12 was: I permit not a woman to teach in such a way as to disregard her place of subjection to man. "I suffer not a woman to teach" is qualified by the clause, "nor to usurp authority over the man." Lenski is right when he wrote, "for 'neither to exercise authority over a man' states the point involved in the forbidding 'to teach.' "

A few years ago I wrote Dr. Stephen W. Paine, Professor of Greek, Houghton College and asked him about Lenski's view as stated above. He replied, "As you realize, the Greek word *oude* means simply 'and not' and thus presents us with a double negative in the combination 'I do not permit a woman to teach and not to take (the) authority of a man.' However, in Greek, a double negative does not follow the mathematical process that English does. Hence, 'nor' is an inadequate translation, and the interpretative step which identifies 'to teach' with 'to take (the) authority' is justified and Lenski is grammatically correct."

I also wrote Dr. Homer A. Kent, Professor of N.T. and Greek, Grace Theological Seminary, and he said, "I understand Lenski's comment to be the proper explanation for that passage. I regard 'neither to exercise authority over a man' to be somewhat exegetical of the previous clause and giving one of the reasons why the prohibition to teach is made."

This same principle is stated in 1 Cor. 14:34 where Paul says of women, "but they are commanded to be under obedience, as also saith the law." The "law" was that stated in Gen. 3:16, which has always been the law and still is today. However, the "silence" in 1 Cor. 14:34 is a different word than the word "silence" in 1 Tim. 2:11-12. "Silence" in 1 Corinthians is from *sigao* which means, "to be silent; hold one's peace" (Vine). In other words, say nothing. Seemingly, those women at Corinth were the wives of the prophets who were interrupting the service during the exercise of spiritual gifts. Paul said if they would learn anything, let them ask their husbands (who were prophets) at home (v. 35).

The tongue-speakers were also told to "keep silence" in the church (assembly) if there were no interpreters, and then in v. 30, Paul instructed prophets to hold their peace (*sigao*) under the condition prescribed. 1 Cor. 14 has to be put in the proper context in order to understand the prohibition of women speaking in this chapter.

Though a woman may comment and ask questions in Bible classes, she should always maintain, by attitude and action, her proper relationship toward man. To become argumentative, assertive and try to take over a class is totally out of order. (I might add, it is out of order for men, too, to try to take over a class. There are a few of them around.)

Things Most
Certainly
Believed

Julian R. Snell
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"WE ARE OF THE TRUTH"

The First Epistle of John offers a number of positive statements, introduced by the expression "we know" or the equivalent, which give confidence and assurance of our salvation. We are offering a study of some of these as evidence of the security and certainty that is in Christ. Once again we emphasize as the theme of the epistle, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (1 John 5:13).

"**We know that we are of the truth**" (1 Jn. 3:19). How can we know this? When we practice the truth that we preach. "Of the truth" equates "in Christ" as well as the expression "of God." Stress is on the correlation of heart and actions. Our heart gives approval when action is within the framework of truth. Conversely, when the heart condemns, approval is lacking and there is no confidence that we are of the truth.

Love of brethren has previously been offered as evidence of having passed out of death into life (3:14). The active requirement of that love is illustrated in relieving our brother's need freely and cheerfully. This kind of response is but an outgrowth of having cultivated the type of love reflected in Christ laying down his life for us and is the very spirit of God manifested in us. This fruit is produced by the truth, brings approval of heart, and confidence in God's approval of us.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (3:17)? This is the negative of loving the brethren. John seems to say theory is one thing, practice is often something entirely different. Does this have application? Are we so personally entrenched in our affluent society surrounded by the finer things we just cannot conceive of 20th Century brethren having need? Perhaps it is the abuse by a minority that has plagued compassionate brethren and turned us off, for the most part, to this expression of love. Some of us may have become so

concerned with determining if even an occasional opportunity to help a brother is, in our judgment, completely legitimate that we let it pass by. The point is, even in view of justifiable concerns, the love of God within finds expression through self giving. The joy and satisfaction derived from this produces heart approval and assures of godlikeness.

Boldness toward God is a result of this confidence and we thus ask of God and are assured we shall receive. Within the context the receiving is conditional, "because we keep his commandments and do things that are pleasing in his sight" (1 Jn. 3:22). The continuity of thought is clearly in complement of the key statement, "we know that we are of the truth" (5:13).

"**We know the spirit of truth, and the spirit of error**" (1 Jn. 4:6). How? By the attitude which prevails toward the word of God. Those "of God" are in tune to his voice, their life's march is to his cadence. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (Jn. 8:47). Those of the world are so described in contrast. Significantly, there are but two possible places one can be spiritually, both described in this context: in the world or of God, in truth or in error. There is no middle ground.

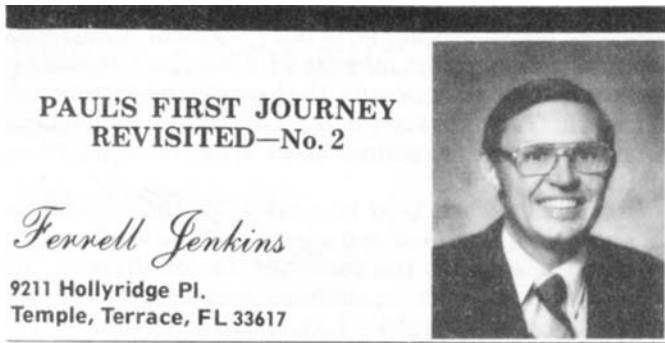
One whose attitude is bent to truth increases in his knowledge. Such an one recognizes truth and hears it gladly. Conversely, one whose attitude is bent to error and to the world hears not the truth. One of the perplexing things to preachers and teachers has to do with different reactions to the word. Why is it that people are affected so differently by the same teaching, the same sermon? Obviously, to some it is boring and tiring, to others a matter of indifference. What is the answer? Simple, these are not of God, their bent is to the world. Truth will hear the words of the apostles and has nothing to fear. So will those who are of truth. Error and those of the world, always fear.

A long standing measure of spirituality revolves about interest in the preaching of the gospel. Those of truth thrill in every opportunity and refuse to allow anything to deter or discourage their interest and participation. When minds are on earthly things there can be little or no interest in the gospel. "Revival" is not such a bad word if we apply it to stirring interest in the gospel. John says in this 6th verse, "by this" (the attitude manifested toward truth), we can know our true relation to God and can be sure of salvation.

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Iconium

The beautiful valley through which we drove began to narrow about 35 miles from Konya. The mountains became rugged and with much variety. Some reminded me of the "rose-red" (actually a red ochre shade) sandstone of Petra. Some looked barren like the wilderness of Judea. I would judge that the area had experienced volcanic eruptions. Reforestation was evident in many places. Just before reaching the plain on which the large city of Konya is built one can see the distinctive twin peaks of Paul and Thecla.

A romantic apocryphal book, **Acts of Paul and Thecla**, contains a legend describing the conversion at Iconium of a woman named Thecla. The second century book contains the earliest description of the physical appearance of Paul, who is described as "a man of stature, with a bald head and crooked legs, in a good state of body, with eyebrows meeting and nose somewhat like a man, and now he had the face of an angel" (**Acts of Paul and Thecla 3**). There is no way to test the accuracy of this portrayal.

The city limit sign of Konya listed a population of 353,300. It was dark by 8:30 P.M. when we reached town. The taksi driver soon located the Park Hotel in a nice section of town near the Otogar (bus station). Word awaited us in broken English that the new car would be there the next morning by 11 A.M. Another disappointment, but we would make the best of it with a good night of rest and an early visit to the museum. At an altitude of more than 3300 feet above sea level, Konya is much cooler than the Pamphylian coast. We noted that most men were wearing long-sleeve shirts; some had jackets on. Situated as it is on the western edge of a great plain, the city is subject to dust storms in the summer and snow blizzards in the winter.

Konya, which covers the site of Roman Iconium, is one of the oldest cities of Anatolia. To my knowledge there are no Roman period ruins to be seen in the city. When Paul and Barnabas came to Iconium they came to a city whose origin goes back to the time of the Hittites nearly 3,000 B.C. The emperor Claudius (A.D. 41-54), during whose reign Paul and Barnabas visited Iconium, allowed the city to use his name as an honorific prefix, Caludiconium. There they preached again to the Jews in the synagogue. Jews and Greeks believed, but the disbelieving Jews stirred up the Gentiles against the brethren. A long time was spent there in bold preaching

and in the performing of miracles. When the persecution became severe, Paul and Barnabas fled to a new region called Lycaonia, to the cities of Lystra and Derbe (Acts 14:1-6).

Konya is probably best known today as the home of the Whirling Dervishes. It was the home of Mevlana Celaleddin Rumi (A.D. 1207-73), one of Islam's greatest mystics, and founder of the order of the Whirling Dervishes. One circle along a main street was decorated with images of the dancers. The rite of the Whirling Dervishes is still celebrated annually in December.

The museum at Konya contains two important inscriptions which mention Lystra and Derbe. The one mentioning Lystra is a seven-line Latin inscription dedicated to the Divine Augustus. It is easily read, but the one containing the name of Derbe is a Greek inscription in poor condition. As we were leaving the museum two Australians walked in. They had interests similar to ours and were coming from the opposite direction. They shared some information with us about how to find Lystra and Derbe and we told them how to reach Antioch. By 10:45 our car had arrived—another new Renault!—And we were on our way to Lystra.

Lystra

The mound of Lystra, now called Zordula, is located about 30 kilometers (18 miles) south of Konya near the village of Hatunsaray. We actually took a longer route, as advised by the Aussies. We would have been there sooner except for the Turkish "speed trap." The officer couldn't speak English, but he did write "90 kilometers" and say "Turkey" as he pointed to it. He pointed to the speedometer and wrote "120 kilometers." We understood each other. With that friendly warning he waved us on.

In Paul's day we would have left Phrygia and crossed the frontier into the region of Lycaonia. Both Lystra and Derbe were cities of Lycaonia. The identification of Lystra was made by J. R. S. Sterrett in 1855 on the basis of a Latin inscription found there. Earlier in the day we had seen the inscription in the courtyard of the Archaeology Museum at Konya. The city had been made a Roman colony by Augustus. Paul's healing of a lame man at Lystra caused the local residents to say in the Lycaonian language, "The gods have become like man and have come down to us." They called Barnabas, Zeus (Latin, Jupiter), and Paul, Hermes (Latin, Mercury). Earlier in our tour we had seen busts of these "gods" in the museums. Even the priest of Zeus wanted to offer a sacrifice to the apostles. In Acts 14:8-18 there is included one of the two sermons of Acts which were spoken to Gentiles. Bruce suggests that this one is to "untutored pagans," and the one at Athens (Acts 17) is to "tutored pagans."

Lystra is located to the east of a range of high mountains. We had noticed a drop or two of rain as we approached the city. After making some photographs of the tell, Raymond insisted that we walk to the top. Normally this is something I would want to do, but I noted the dark clouds approaching from the southeast and warned that we not do so. Against my better judge-

ment I became a follower rather than a leader. We did make it to the top, but the rain cut short our picture taking. A swift retreat to the shelter of the little blue car allowed our clothes to dry in a short time. Some pea-size hail peppered the car. Paul's reminder to the citizens of Lystra that God "gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness" seemed a little more real as we drove away (Acts 14:17).

We recalled that Lois, Eunice, and young Timothy had lived at Lystra. This indicates the presence of some Jews in the community. On his second journey Paul wanted Timothy, who already had a good reputation among the brethren in Lystra and Iconium, to go with him (2 Tim. 1:5; 3:15; Acts 16:1-4).

In the nearby village, Hatunsaray, we saw numerous cut stones in the base of houses which had surely come from Lystra. We wondered how much of the ancient city was now covered by the mud stucco of the village. One nice sculpted lion sat as watchman at the door of a humble dwelling. Our visit had been enjoyable, but we recalled that the Jews came from Antioch and Iconium and motivated the multitudes to stone Paul and drag him out of the city for dead. This was something Paul never forgot, but it did not keep him from returning to the city on at least two later occasions (2 Tim. 3:11; 2 Cor. 11:25). He mentioned to the Galatians the "brandmarks of Jesus" which he bore in his body (Gal. 6:17).

Derbe

Derbe is the most difficult of all the cities to reach. We had read several accounts about how to do so, and the Aussies had told us there was a yellow sign, the usual way to denote an archaeological site in Turkey, about 15 kilometers out of Karaman on the road toward Ereğli. We stopped at the little museum at Karaman and were delighted to find an inscription mentioning Derbe prominently displayed in the courtyard. We had imagined we might have to do some tall talking to see it because Bastiaan Van Elderen reported the stone was still in a storeroom in 1968 ("Some Archaeological Observations on Paul's First Missionary Journey," **Apostolic History and the Gospel**, pp. 151-161). It was the tombstone of "the most God-loving Michael, bishop of Derbe," and belongs to the 4th or 5th century A.D. Reports vary as to whether the stone was found at Kerti Huyuk or at Devri Sheri about two and a half miles away. At Konya we had seen the stone discovered by M. Ballance in 1956. The dedicatory inscription honoring Antoninus Pius is dated to A.D. 157 and mentions the council and people of Derbe.

After we left the main highway we drove on good gravel roads for 17 kilometers, through three villages, before sighting Kerti Huyuk across a wheat field. On the basis of the inscriptional information given above this is the most likely site for Derbe. We drove across the field through the tractor path for some distance before deciding we would destroy too much wheat or the underside of the car if we went further. We could see two villages. In one we made some inquiries about "Derbe" and "Kerti Huyuk." After some discussion among the

men who had gathered around the car an older man got in our car, obviously volunteering to show us the way. He spoke Turkish and German. We circled the tell and stopped to photograph and climb. This time there was no rain in sight, but the wind was very strong.

The tell was occupied during the Iron Age as well as the Hellenistic and Roman periods. Earlier rains had exposed many sherds of pottery along the side of the tell. We collected some samples and then drove the helpful Turk back to his village. He was hesitant about accepting the modest tip which we offered. One more thing intrigued us. The houses in the villages were made of mud and covered with thatch roofs. Many of them had an outside oven, also made of mud. We were never quite certain about the purpose of the ovens. Several houses had dung cakes drying on the roof. This would be used for fuel during the winter months.

Very little is said about Derbe in Luke's account. Paul and Barnabas preached the gospel there and made many disciples (Acts 14:21-21). Paul and Silas visited the city on the second journey (Acts 16;1). We felt very certain about one thing. The statement in Acts 14:20 which states that "the next day" Paul went away from Barnabas "to Derbe," must mean that he started the trip the next day. Conservatively estimated, the distance must be more than 100 kilometers (60 miles). This would be about a three day journey by foot. The only other reference to Derbe in the New Testament is that one of Paul's companions by the name of Gaius was from Derbe (Acts 20:4). Like Iconium, Derbe had been given the name of Claudius as an honorific prefix and was known as Claudioderbe.

From Derbe, Paul was much closer to his home at Tarsus than he was to Attalia, but he returned to the cities of Lystra, Iconium, and Antioch, strengthening the brethren and appointing elders in every church (Acts 14:23). He went through Pisidia and Pamphylia, preached the word in Perga and from Attalia he sailed for Antioch. By now it was after 6 P.M. Raymond and I knew we would not make it to Tarsus before dark, but we were greatly satisfied with the experiences we had enjoyed that day. (The Cilician Gates and Antioch on the Orontes in the next article.)

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The Mystery of Iniquity

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TRANSUBSTANTIATION

Of all the teachings of Roman Catholicism, the doctrine of "transubstantiation" must be the most unreasonable, unscientific and unscriptural. This is the doctrine that the bread and the fruit of the vine become the actual body and blood of Christ in the Lord's supper or "Eucharist" as they call it.

The doctrine is defined in the dictionary as "the change, by and at the consecration of the elements in the Eucharist, of the substance of the bread and wine into the body and blood of Christ, only the appearances of the bread and wine remaining . . ." (Webster's New Collegiate Dictionary)

In "The Catechism of The Council of Trent," published by command of Pope Pius V, page 156, the doctrine is thus stated:

"The Catholic Church, then, firmly believes, and openly professes that in this Sacrament, the words of consecration accomplish three things; first, that the true and real body of Christ, the same that was born of the Virgin, and is now seated at the right hand of the Father in heaven, is rendered present in the Holy Eucharist; secondly, that however repugnant it may appear to the dictate of the senses, no substance of the elements remains in the Sacrament; and thirdly, a natural consequence from the two preceding, that the accidents which present themselves to the eyes, or other senses, exist in a wonderful and ineffable manner without a subject. The accidents of bread and wine we see: but they inhere in no substance, and exist independently of any. The substance of the bread and wine is so changed into the body and blood of our Lord, that they, altogether, cease to be the substance of bread and wine."

We have an article published by the Supreme Council of Knights of Columbus which is headed, "Yes, It's Christ Himself in the HOLY EUCHARIST!" The article affirms the same position as that in the above quotation. May we quote from it:

"All of these manifestations of divine power are mysteries which defy our limited human understanding. We accept them on faith in accordance with the words of our Lord and Saviour, not in accordance with purely human scientific theories which would limit the power of God to our own human powers (John 6:54-57).

"If Christ could say that His flesh was present under the appearance of bread, and His blood present under the appearance of wine, and if His disciples gathered at

the Last Supper could understand and "believe even though they saw no flesh and blood, who are we to doubt or disbelieve (Matt. 26:26-29)? How can we accept what the Bible says of some divine manifestations which seem scientifically impossible, and reject the mystery of the Holy Eucharist—the greatest gift of all?"

". . . For our Lord did not say: 'Take you and eat. Imagine this is my body' . . . 'Drink this wine and imagine it to be my blood . . .' His words were clear and to the point, and the disciples accepted them literally... as has Christ's Church down through the 20 centuries of Christendom."

We recognize that we don't always test the validity of Christianity or the teaching of Christ scientifically, but this doctrine does concern some scientific investigation. That is why the Catholic writers continue to mention that fact in their writings on the subject, even though they deny that such may be examined scientifically. One observer wrote:

"I have attended some of the Catholic services. I have knelt close by those who partook of the bread. (The priest drinks all the wine: the 'laity' never gets any of it any more.) I have looked closely at the bread when the priest laid it on the tongue of the communicant. It still looked like bread to me. I have asked those partaking if it felt like bread, or if it felt like flesh. They have all agreed that it felt like bread. I have asked them if it tastes like bread, or if it tastes like flesh. They have further agreed that it tastes like bread. It has always seemed strange to me that the communicants will take the word of a man in preference to the testimony of three of their five senses. If it were any other matter where an individual gave the lie to three of his five senses, and accepted the word of an individual instead, the one doing so would be judged mentally irresponsible."

The real question is, what did the Lord really mean and how did his disciples understand Him? Was He speaking literally or figuratively? How could the disciples have believed that the bread was His literal body when it had not been broken? And how could they have understood Him to mean that the wine (fruit of the vine) was His literal blood when it had not been shed? Surely they did not so understand Him.

When Jesus said, "I am the vine," did they understand Him to be a literal vine? Did they think that He would bear grapes? Of course not! He was no more a vine than he was a lion or a lamb. Those were figurative references to the Lord and everyone so understood Him. The bread and juice represented His body and blood in the same sense that He represented a vine.

We do not believe that John 6:54-57 refers to the Lord's supper. In the context, Jesus is presenting a contrast between the manna which the people of Israel ate in the wilderness, and himself as the true bread from heaven. To eat of His flesh and drink of His blood, as He mentioned in those verses, is to accept Him as the Son of God and the eternal life which He offers.

It is true that as Christians partake of the Lord's supper today, their minds and attitudes must be such that they can, by faith, discern the Lord's body and

blood. But they do not feel that they are eating literal flesh and blood, for they are not! It is vain to take the Lord's supper in an "unworthy manner" (1 Cor, 1:27), but to take it acceptably one has only to remember the Lord's death. One does not have to become a cannibal. According to Catholic thinking, the Lord would have to suffer each time people observe the Lord's supper, but the Bible says that Christ was "offered once to bear the sins of many" (Heb. 9:28).

Building Better Families

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ELEMENTS OF SUCCESSFUL DISCIPLINE—6

CONSISTENCY AND RIGHT

In our last installment we dealt with the need for parental kindness to temper parental firmness in handling the ever-developing child. A kindred quality in successful discipline is consistency, not solely for consistency's sake, but always with a view to being right before God in every word spoken and every deed done.

It is one thing to be consistent and another to be consistently right in dealing with one's children. In the end of always being right—saying the right word or refraining from speech-making and doing the right deed or refraining from aggressive speech and action—should be the governing principle in all parental discipline of children. Try as one may, however, being consistent and right in every parent-child contact is obviously no easy course for any parent. Often the parent is so controlled by emotions rather than cool reason that an order is given only to be modified or changed completely a few moments or a few days later. The growing child may not sit down and coolly analyze why the same situation is treated differently today than yesterday. Nevertheless, later the child may well become confused and develop abiding emotional problems because it does not know how to please the parent simply because of the parent's own *inconsistency*.

Most of us have heard or read of the army sergeant who, to teach his men obedience to and respect for military orders, commanded them to use their shovels to dig a ground hole of certain measurements only to tell them to fill it with the same dirt as soon as they had obeyed the first order. Undoubtedly some of the soldiers felt such orders to be without meaning yet the sergeant knew that every soldier worth his salt to the military must learn obedience. We are not saying that a child's learning obedience need necessarily partake of

all the details of the soldier illustration. Yet the child learns obedience and its benefits just as he learns any other principle of conduct if the parent is alert to the nature of the child.

The point we seek to establish in this connection is directed not so much toward the child as toward the parent. Theoretically, because of a parent's mental and emotional maturity he or she should know what is morally right or wrong and should always be able to relate the principle of right doing to each child's personal sense of right and wrong. No faithful Christian would **knowingly** instruct a child to do **anything** sinful per se yet the parent who teaches his child to be honest in every aspect of his life needs to be sure that he—the parent—"render to no man evil for evil" and "take thought for things honorable in the sight of all men" (Rom. 12:17). Sad indeed would be the effect on the child who received parental punishment for stealing a piece of bubble gum only to learn that his father had deliberately defrauded the government on his tax return. A parent's consistency in doing right is a must if he or she expects the child's respect.

How well I remember my own father's relating the **rightness** and meaningfulness of obeying one's parents! I had been given the parental charge to care for my little sister, ten years my junior and just mature enough to be "getting into everything" and "under the feet" of persons working at the old home site. Instead of tending my assignment I became occupied in play with one of the neighborhood boys. Discovering my negligence, my father called me to him, gave me a very unforgettable "lecture," set me down on a rock wall where I could thoughtfully observe his cutting off a peach tree limb and taking what appeared, then and now, to be an unreasonably long time trimming the leaves and bark off the switch. While I fearfully watched every stroke of his knife he again reminded me of my understood assignment, took me in one hand and the switch in the other, and then proceeded to wrap that switch around my legs what seemed an uncountable number of times as we waltzed together in the back yard of that old farm house. Every "wrapping" reminded me that I should **obey my parents!**

This was the second and last physical whipping I ever received at my father's hands. Its meaningfulness, however, came through "loud and clear." He was careful to identify to my childish mind my responsibility to my parents and to God. How glad I am that he taught me the righteousness of my punishment from him as God's agent to administer it and that I was reaping an early harvest from my disregard of parental instruction! If he had disregarded my disobedience after teaching me my duty he would have been guilty for failing, as my father, of not "nurturing" me "in the chastening and admonition of the Lord" (Eph. 6:4). In doing what he did he was both **consistent** and **right** with his teaching.

Consistency for the sake of consistency itself is absurd to the thoughtful person. One can be consistently wrong. The Medes and Persians declared that "no interdict nor statute which the king establisheth may be changed" (Dan. 6:15) and it was upon that basis of

legality that Daniel was thrown into a lion's den. That ancient government may have been consistent but no decree of man can be right which forbids God's child to worship as God's law directs. I once participated in a situation where a young girl publicly confessed her faith in Christ with a view to baptism only to have her parents forbid her being baptized because of their religious prejudice against the gospel. Their consistency was as wrong as that of the Medes and Persians.

One may be **consistently wrong!** I fear that this is the case of some parents, particularly in judgmental matters regarding the treatment of their children. They erroneously adopt the procedure of treating all their children "just alike" and therein they often fail in their parenting. An aged mother once said to me: "One of my two sons was a good boy and turned out to be the best man I ever saw. The other son turned out just the opposite—as sorry as the other was good. I raised them exactly alike. What's your explanation of that puzzle, preacher?" My reply was "I think you answered your own question when you said, 'I raised them exactly alike.'"

That mother was consistent but she was **consistently wrong** in her disciplinary procedure. Every parent should teach the same principles of right and wrong but there is a vast difference between the successful manner of approach and appeal to one child and another if both are to appreciate the difference between right and wrong conduct. The parents who never perceive differing reactions to the same emotional stimuli are doomed to failure as disciplinarians—at least of one or more of their children. Never was a more accurate observation made than that which says, "No two persons are identical in every detail—no, not even identical twins!"

Behaving Oneself in God's House

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PREACHING AND FALSE BRETHREN

Recently I passed my thirty-seventh anniversary of preaching the gospel of Christ. I preached my first sermon in April, 1948 on what the world calls "Easter Sunday." The place was Colonial Heights, Virginia which is adjacent to Chesterfield County, my home county. The brethren were meeting in the stately colonial-style mansion formerly used by General Robert E. Lee as his headquarters during the siege of nearby Petersburg by the northern forces.

I fear that my first sermon (?) was not too good and

not very long. It seemed to me that I had enough material to last at least forty-five minutes. Alas! It lasted for twelve minutes! I stood behind the communion table to speak and was thankful that no one could see how much my knees were shaking. The brethren were tolerant and appreciative of the fact that I was willing to try. Wilma was even more nervous than I was. We were both glad the baby was especially good that day. It seems like only yesterday to us now.

Since that time a lot of water has gone over the dam for our family. For several years I preached on a Sunday appointment basis and then after four years at Florida (Christian) Collage I began full-time work as a gospel preacher at Newport, N.C. Full-time work has taken me to North Carolina, West Virginia, Pennsylvania and Georgia. There have been good times and bad times. However, to paraphrase the sentiment of a country song "it seems like the good times outweigh the bad." Preaching the gospel has enriched our lives and I do not regret the decision to become a gospel preacher. Nevertheless, there are some things that I wish had been different. Let me discuss a few of them.

In preaching the gospel a preacher will surely encounter some opposition from the Devil and those who have devoted themselves to his service. This has happened to me on numerous occasions. It has not bothered me much. In fact, I have thrived on it. So far no one in the sectarian world has ever really hurt me, attacked me or threatened my life. Battles have been of a spoken or written nature.

On the other hand the most painful experience and the greatest heartaches in trying to preach the gospel have come from within the ranks of the body of Christ. Let me hasten to say that true, faithful Christians have never hurt me or tried to destroy my influence. But all church members are not of this type, lamentably.

One sinful sister threatened my life one time because my preaching seemed to indicate that I knew of her sinful life, which I did not. But she thought I did and acted to get me out of the scene if she could. I have received harassing phone calls from another sinful sister who was living with a man who was not her husband and she hated me for rebuking her sinful life. I have been taken to court by brethren who advocated some false teaching which was greatly harming the local church. They did not do me any bodily harm, however, or even threaten to do so.

Now and again some disgruntled brother in the church has gotten pretty nasty when he could not take plain, hard-hitting gospel preaching. I have shaken the dust off my shoes a few times as a testimony against some brethren who were just plain wicked and refused to be corrected.

Most gospel preachers can relate to what I am saying. The advocates of error have invited me a few times to cease working on the walls and join in a compromise conference on the plains of Ono all of which I have refused because I was doing a good work and therefore could not cease to work. None of these things have bothered me too much. They are rather to be expected. It goes with being a preacher.

What has bothered me more than any other one thing has been the untold damage that has been done in many churches throughout the world by cantankerous women. This is not to indict all women for we have always done a fair share of commending those faithful women in the church who have done so much to advance the kingdom of God. But a woman out of line can do a lot of damage to a congregation of the Lord's people.

Many a good man has had the pressure put on him by some woman who is discontented with her subjective role in the church and untold damage has resulted in such cases. I do not find that the Lord ever assigned the public preaching of the gospel or the oversight in the churches to women. I once remarked to some brethren concerning a certain mild-mannered, quiet man in the congregation that this brother had never caused any trouble in the church nor did we think he ever would. That lasted until his aggressive wife joined a women's "clique" of other such disorderly women. The man changed unbelievably and almost split the church when the women used him as a lever to run the church.

You cannot have a "faction" without a leader. A female faction is no different. They have to have a "queen bee" before they can operate. They can always find one. Most sisters already know what the Lord has ordained about leadership in the church. So those who aspire to such ambitious ideas know full well they will have to get some unsuspecting man to run the ball for their rebellious efforts. Some preachers who are writing these days about women attending the business meetings of the church only serve to aggravate this situation. Such preachers ought to know better. We wonder sometimes which women are "using" them.

When the "clique" has selected a queen and the formation is complete they are ready to march and destroy the effectiveness of the local work unless they get their way about whatever it is they are murmuring about. Such need to repent, move, or be withdrawn from. Any of these will help the local church a great deal. It is to be (hoped they will repent and do right. The women's lib movement? Oh, yes, we do have some libbers in the church.

In looking back over the years I have observed that women out of line have been one of the big problems in the church. Yes, I would change this if I could. "Let the women learn in silence with all subjection. But I suffer not a women to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:11,12). "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church" (1 Cor. 14:34,35).

What is that deafening sound I hear? It seems to be coming from all sides. Could it possibly be the "amens" of faithful gospel preachers everywhere who share these thoughts? I wonder!

SIMPLICITY IN CHRIST

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CAR WRECKS AND ORPHANS

Years ago, one of the favorite suppositions of the supporters of the church-supported benevolent homes was the car wreck in which parents were killed, and thereby several children who survived the wreck were made orphans. Recently, I heard of this old dodge being used again, and I think the preacher who used it thought no one would find him out.

I worked on the emergency ambulance service of a community for about six years, and had the distasteful experience of being called to the scene of several bad automobile accidents as an EMT or the driver of the ambulance. Personally, I never had such an experience as supposed by some of my brethren who are grasping at straws in order to defend church-subsidized benevolent institutions. I'm sure that some children have become orphans due to automobile wrecks, but there must not be as many as supposed by some brethren. Even so, the last account I had, there were still forty applicants for every available child, and not all of those children are orphans.

Generally, I don't give much time to these suppositions and hypothetical arguments. But, I can suppose as good as the next one when I take the notion, and I've got the notion, so let's go at it. Maybe a new generation has never heard these things before.

Now that the wreck has happened (supposedly, of course), why is it that the only alternative we have is to send the children to an institutional home supported by contributions from the church treasury?

What are you going to do with those children until arrangements can be made to institutionalize them? Some brethren build the institution first, and then scour the countryside looking for prospects. This sometimes takes years. Where are all the "orphans" meantime?

If we do send them to an institutional home, what kind shall it be? Will it be a Catholic or Baptist home? Some brethren defend this practice.

Shall we patronize a home under an eldership, or the ones under a board of directors. The institutional advocates cannot agree even among themselves which is scriptural, while others say it makes no difference.

Shall we send those "orphans" (still supposed), to one of the homes which have been investigated for child abuse? Even private homes are investigated thor-

oughly by adoption agencies, to determine if they are fit.

Suppose (since that is what we are doing), that the home in question is in an area often struck by tornadoes. I read about that happening in one place. Wouldn't that be as bad as an automobile wreck?

Does this proposed home have a school also? Some institutional brethren are anti-church-supported schools. Better watch it! They (the institutional home and the college), "stand or fall together," say their own champions.

There are other considerations. Why have some institutional homes "re-organized" to provide more of a family-type atmosphere? If they had changed to quit causing division in the Lord's church, it would be commendable, but that wasn't the reason. Why wasn't this "family-type" atmosphere good for the children years ago? Everybody insisted that it was, except those who felt compelled to defend the institutional home at all costs. This change in "methods" proves what we have said all along—that the home is not the method used by the church to relieve the needy, but rather the home employed the method.

Why have some "orphan" homes deleted the term orphan from their name? They never did have as many orphans as some tried to make us believe that they had. Some public schools are cutting back in the educational field, and laying off teachers, simply because there are fewer children in school than there were some years ago. Does this sound like the number of orphans will increase?

The issue never was helping orphans, or even needy children. The issue was, and is, what and who the church can support from the church treasury, and whether or not the institutional type home is best for the children. Are there no individuals in the church who will open their homes to the needy? We all know there are plenty of them, and we don't have to suppose anything about it.

Now, suppose one of these brethren who takes so much liberty with supposition should meet the sectarian preacher who wants to know what happens to the candidate for baptism if such is killed in the automobile wreck on the way to the baptism? I suppose that the latter was in the same wreck which produced all those orphans.

INEQUITIES OF LIFE

David L. Joy
313 S. 4th Ave.
Paden City, WV 26159

There are Christians who have been troubled by apparent anomalies in God's dealings with mankind. Such apparent incongruities often lead to doubt, despair and rejection of the faith. The Christian who has experienced such need not think that he stands alone. Men of the past have shared this same trial of the faith. May we, too, find the Divine solution to these perplexing problems of life.

The writer of Ecclesiastes saw many apparent anomalies of life. The writer stated, "And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there" (Ecc. 3:16). He saw the man to whom God hath given riches, wealth and honor, but was denied the right of enjoyment (Ecc. 6:2). He saw an apparent incongruity when he said, "There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness" (Ecc. 7:15). Furthermore, "There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous" (Ecc. 8:14).

The psalmist shared the same problem with the Preacher. The man was troubled by the prosperity and ease of the wicked. The Psalmist's problem was so severe that he declares, "For I was envious at the foolish, when I saw the prosperity of the wicked" (Psa. 73:3). In his severe struggle he spake inadvisedly with his lips against those things he did not understand (Psa. 73:15). No understanding was found until he came into the house of God (Psa. 73:17).

The prophet Habakkuk has a similar problem. The prophet's lack of understanding caused him to conclude that God was inactive and unconcerned about the perilous conditions among the people. The man of God had taken his appeal to Jehovah. Jehovah replies, "Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you" (Hab. 1:5). The Lord declared he would raise up the Chaldeans. However, to the prophet this was even worse. How could God allow the wicked to devour the man that is more righteous than he (Hab. 1:13)? The prophet was plagued with an apparent anomaly in God's dealings with his people.

Christians today are faced with many of the same incongruities of life. Why do wicked men prosper? How does one resolve the problem of human suffering? Why do seemingly good men suffer adversity in the flesh? Why do godly men and women suffer untimely death? There is a Divine solution to these perplexities of life.

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First, man must recognize the limitations of human understanding. There are some matters that mortal wisdom cannot understand. The writer said, "Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yet further; though a wise man think to know it, yet shall he not be able to find it" (Ecc. 8:17).

Second, man need not intrude into those things which he hath not seen, vainly puffed up by his fleshly mind (Col. 2:18). Man must be content with what God has chosen to reveal about any matter. Even the apparent anomalies of life.

Third, a just God always acts in harmony with his character. The tragedies of untimely death, the sufferings of the righteous in the flesh, the prosperity of wicked men, and other incongruities of life must be considered in view of God's just and holy character. Habakkuk resolved the problem of God's use of the wicked Chaldeans in this fashion. The prophet said, "Thou art of purer eyes than to behold evil, and canst not behold evil, and canst not look on iniquity... (Hab. 1:13).

Fourth, some matters must be left in the hand of God. "For this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before him" (Ecc. 9:1).

Finally, let us not be hasty to indict God with injustice because of our lack of understanding. In his severe

struggle the Psalmist said, "If I say, I will speak thus; behold, I should offend against the generation of thy children" (Psa. 73:15). Neither should we be hasty to speak inadvisedly with our lips.

AUTUMN GLOW

Amber lakes and honeyed hills
Golden leaves and sandy rills
Gilt-edged clouds in a coppery sky
Reflecting the glory of God on high

Sparkling days and peaceful nights
Made this a season full of delights:
Delights of the senses and so of the soul

Making the body
and spirit
whole!

—Betty Tope

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THE NEWS LETTER REPORTS

“ . . . They rehearsed all that God had done with them . . . ”—Acts 14:27

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KEN WELIEVER, 524 Nottingham Pky., Louisville, KY 40222—For the past eleven years we have lived and worked in Florida—almost nine years at Palmetto and the last two at the Skyview church in Pinellas Park. However, in April we decided to make a change not only in congregations, but climate. On July 14, 1985, I began working with the Eastland church on Bardstown Road in "Loo-ah-vul", Kentucky, the home of bluegrass and basketball. We are delighted to have been invited to work with this fine congregation which is served by four elders and four deacons. We believe there is great promise and potential for continued growth in this location. Six have been baptized and two restored recently. When you are in the area, come and see us.

HUEY P. HARTSELL, Box 299, Burnet, Texas 78611—After ten and a half pleasant years at Mount Olive, Alabama, I have moved to labor with the Oaks West church in Burnet, Texas. It was difficult for us to leave the fine brethren in Mt. Olive. The Lord richly blessed our efforts together. Elders have been appointed, peace prevails and there has been spiritual and numerical growth. The future looks bright for them with Cherril Schmid as the new preacher. I am to return for a meeting in March, 1987.

We have been challenged and encouraged by our first seven months at Oaks West. Nine have been baptized, four restored and a new attendance record set. Two excellent gospel meetings have been conducted by Dee Bowman and Paul Earnhart. Plan to worship with us when in the Highland Lakes area of central Texas. Our building is located one block off highway 281 at the corner of Oak and West First.

TRUMAN SMITH, 115 W. "F" St., La Porte, TX 77571—It has been sometime since we sent in a report of our work in La Porte. We moved here the middle of July, 1984 with the thought that the work would go forward and advance both spiritually and numerically. However, we were not aware of a serious problem which had troubled this church for a number of years. After getting the matter out into an open discussion, the problem has been solved, though we lost three families to another congregation. We now have a group of people who love each other and who have a mind to work. There is renewed interest and a determination to get down to business in the work in this Gulf Coast area of Texas. Over the past year, we have had a good number of additions to our number. When traveling this way, remember that this is a good church striving to worship and work after the New Testament order and you will be received in a cordial manner. We still meet at 704 South Broadway. Phone (713) 471-3326 or 471-0273.

LESTER R. COMSTOCK, P.O. Box 866, High Springs, FL 32643—The work at Santa Fe Hills goes well. Since coming here in February, 1984 we have had six baptisms and eight restorations. We have withdrawn from one member. Others have moved away. The outlook is bright. In June we had a meeting with Bill Bass in which two were baptized and five restored. We are at peace with one another. We are located 3/4 mile off of I-75 north on U.S. 441 at Alachua, Florida and 27 miles south of Lake City. When you northerners come south for the winter, please stop and worship with us.

WAYNE EARNEST

With sadness we note the untimely death of Wayne Earnest, Gospel Preacher of Tulsa, Oklahoma. He was 50. Funeral services were conducted in Memphis, Tennessee on Monday, September 16. A more extended report will appear later. Our sympathies to Linda and the children.

ROBERT H. BUNTING, P.O. Box 868, Springfield, TN 37172—The church meeting on Memorial Blvd. in Springfield, TN needs financing for a new building. Their 2 and 1/2 acre lot is paid for, and they have a substantial down payment on the new structure. If you are interested in loaning the church building funds, write to me at the above address or call (615) 384-8829.

WAYNE S. WALKER, 5170 Chippewa Rd., Medina, OH 44266—In spite of the situation with our building, things continue well here. Attendance is back to normal after summer vacations and contribution has been excellent. Steve Reeves of Columbus, Ohio will conduct a fall meeting. We have decided to go ahead with a building program and have set April, 1986 as our target date. My own schedule for the fall includes leading singing at the Thayer Street lectures in Akron, Ohio, and preaching meetings in North Ridgeville and Hillsboro, Ohio (the latter is my home congregation).

JIM HARTMAN, 501 Chillahowie St., Columbia, SC 29209—Recently, the Hunts congregation and the Roundhill church on Highway 70 merged at Roundhill, KY. Attendance now runs about 75. Odell Embry is now preaching at Roundhill. He is a capable man who loves the Lord and the souls of men. The Roundhill building is located on Hwy 70 just beyond the intersection of Hwy 90 and 165, 18 miles from Bowling Green.

After 4 and 1/2 years in the Roundhill work, I am now working with the Lower Richland church in Hopkins (Columbia), South Carolina. Attendance is about 50. The work is a challenge in an area of over 100,000 people. If you know of any moving to the area whom we may contact, please write me at the above address. If you are passing through, the church meets at 3000 Trotter Rd. in Hopkins.

RICHARD W. TERRY, Rt. 1, Box 293A, Houston, MS 38851—The Thorn church has just completed an excellent meeting with Jack Holt of Sinton, Texas. Attendance and interest were high. Sinners were taught and the church was edified. Also in August, I was in a meeting in Steens, Mississippi. This was the first congregation I labored with in the deep South. We had good attendance from the community and from surrounding congregations. Willis Logan is the local preacher and is doing excellent work. This good man needs \$300-\$400 additional support. He is worthy.

BOBBY R. HOLMES, Lancaster, Texas—The Dallas Avenue church in Lancaster began in August, 1982 with 23 members and 30 in attendance. The meeting place was a small building on an acre of land which had formerly been used by a church. It was rented, cleaned up and various local preachers were invited to speak to us on Sundays until someone could be found to work here permanently. The first to help was Robert (Bob) Bolton of College Park church in Richardson. I began full time work here January 1, 1983, and am still here. At the beginning, two portable buildings were constructed and placed behind the main building to be used as classrooms. In less than a year the church had outgrown the, meeting place and the property was bought. New construction was planned and is now completed. Just prior to the beginning of construction in January, 1985, elders and deacons were appointed. We now have 75 members with attendance running 90-100. Our building will seat 220. We began in our new building with a gospel meeting with Harry Pickup, Jr. Visit with us when in this area. We are on the south side of Dallas, located at 601N. Dallas Ave.

CARLOS CAPELLI of Buenos Aires, Argentina reports ten baptisms at Jose C. Paz congregation. Two were baptized at Cascallar in Moreno where Sergio Piccola preaches.

DOMINADOR A. ARCEGA, Tarlac, Philippines—Amidst falling rain from typhoon "Kuring" two were baptized at San Felipe in San Manual At Momboy church in La Paz four were baptized.

JOHN HUGHBANKS, 14 250 N. Miami Ave., Miami, FL 33168—An awakening continues of many parents in this country about the humanistic plan to steal our children's faith and ours as well. They are well organized and continue to make strides in the government, churches and the public school system. Much of the immorality of society can be traced to humanistic philosophy. In the past decade in Florida, there has been a fight against these concepts being taught in the public schools. After much hard work and frustrating experiences, a bill was passed by the House and Senate this year to clarify existing law and confirm the right of parents to educate their children at home as an alternative to public and private schools. It passed by a majority of the legislature, was signed by the governor and took effect July 1, 1985. This law confirms that parents may educate their children at home, free from the forces of humanistic philosophies that have been dealt with in this paper and others. Praise God for the victory.

PREACHER NEEDED

PARIS, KENTUCKY—The church which meets at 1434 High St. (formerly Main St.) needs a full time preacher. We moved into our own building May 1 St. We have about 30 members. We can provide partial support. We have many contacts in the area and need someone who will do much personal work. If interested, contact: Jim Sizemore (606) 234-9432; or Larry Curtis (606) 987-4021; or Don Bishop (606) 987-1273.

EDITORIAL LEFT-OVERS

NOT NEW AFTER ALL—In the August, 1985 issue I wrote that the position being taken by Don DeWelt and others of the Christian Church on congregational singing being unauthorized by command or precedent, was a new approach. My good friend, James W. Adams of Lufkin, Texas has written me providing evidence that the argument has been made by others in the past. He enclosed a tract entitled "A Ten-Cent History of Music in Worship" by Charles Buttz Titus in which this position was taken. Also, brother Adams related that T. B. Thompson (gospel preacher) told him in 1939 that a Christian Church

preacher made this argument in debate in West Tennessee (or West Kentucky) several years before that date. As the wise man wrote "There is no new thing under the sun." But whether new or old, the argument is false and I am still prepared to take my Bible and prove that congregational singing is an authorized practice for churches patterned after the New Testament order. My thanks to James W. Adams for pointing this out to me.

BACK TO MANSLICK ROAD—For the past 10 years, the Expressway Church in Louisville, Kentucky has supported me in gospel meeting work wherever I was called to preach. I have been spending 9 months each year in meetings (18-20 a year) and the other 3 months in Bible classes at Expressway. The first of December, 1985 I will begin working with the Manslick Rd. church in Louisville in the same type of arrangement. The work with Expressway has been pleasant and I leave them on my own choice and with the publicly expressed sentiment of the elders to the effect that the choice was mine and not theirs. The four good elders there have been entirely supportive of my work and so has the whole church. I look forward to working a second time at Manslick Road, having served as local preacher there for three and a half years beginning in 1970. They are blessed with six good men as elders. Donnie V. Rader is the capable preacher. The church is at peace and growing. I will continue to preach in meetings, the Lord willing, wherever I am invited, on a first-come-first-served basis. In the past 10 years I have either preached or taught a class 3,500 times. I mention that only for the benefit of those who have inquired as to why I did not go back into "full time" preaching. Well, if it gets any "fuller" than that, I don't think I can handle it! A. C. Grider and his wife are also members of the Manslick Rd. congregation now and the prospects of associations with them are pleasant. I will maintain my home in Bullitt County, Kentucky where I have lived since 1973 and the work of SEARCHING THE SCRIPTURES will go on as before. Mrs. Donnie (Joan) Rader is now employed to carry on office work on the paper and things are proceeding smoothly.

IN THE NEWS THIS MONTH

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