THE February 1975 REFLECTOR

CHURCH OF CHRIST

WORDS: "Restore"...p. 2

Abuse of Rights.....p. 3

The Blood of Christ......p. 5

Some Advice To Young Parents....p. 7

The Trend Toward Despitefulness.....p. 11

Number 2

WORDS

Hiram Hutto

"Restore"

Sometimes a very profitable study is that one in which it is seen that a particular word is used in both an ethical (or spiritual) sense and also in a secular sense. Such a word is that which is translated "restore" in Gal. 6:1. Spiritual Christians are told to "restore an erring brother in the spirit of gentleness". The word that is here translated "restore" is from the Greek word, "katartidso". This same Greek word, or some form of it, is found many times in the New Testament and is used mostly in an ethical sense. For example, Eph. 4:12 "perfecting the saints"; I Cor. 1: 10 "be perfectly joined together in the same mind; 2 Cor. 13:1 "Be perfect", etc.

It is interesting to note, however, that the same word is also used in a secular sense. For instances, it is so used in Mark 1:19 (and Mt. 4:21), where it is said of James and John, that they "were in the boat mending (katartidso) the nets. The same word that is used to tell us to restore an erring brother is also used to say that James and John mended nets. This comparison ought to give some insight into the condition of the brother and the kind of work that ought to characterize Christians. The erring brother needs "mending", just like a fish net does. He is not what he ought to be, and Christians ought to try to get him back to his former useful and worthwhile condition.

Interestingly, in the same connection, the word "katartidso" is used--though not in the NT--at times to describe a doctor's setting a broken bone. The bone is broken or out of joint and the physician sets (katartidso) the limb. I suppose it may be getting a little more out of this than is warranted to point out that Christians are "members" of Christ's body who are to be "fitly framed together" and as "joints" are to supply something to the edifying of the body (Eph. 4:16). Instead of supplying, however, oftentimes some get "out of joint", and like a broken bone need "setting", mending, yea restoring. (and no doubt no such "pun" was intended by the inspired writer, yet it is interesting, at least to me, that this work of restoring, mendand resetting is to be done with "gentleness"!)

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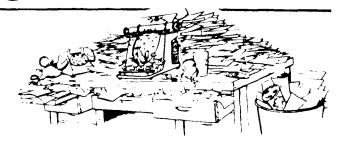
Edward O. Bragwell

SUNDAYS: Bible Classes 9:45 a.m. Worship 10:45 a.m. Worship 6:00 p.m.

WEDNESDAYS:
Bible Classes 7:30 p. m.

from EDITOR'S DESK

ABUSE OF RIGHTS: A hammer that forges extremists



By Edward O. Bragwell

Authorized action for one toward God can be placed under two basic headings: (1) Things one MUST do to please God. (2) Things one MAY do and please God. The MUSTS should not be made MAYS, nor the MAYS made MUSTS. Paul warns against forbidding one's rights before God, such as marriage and meat eating (I Tim. 4:3,4). No person needs to feel that he MUST marry nor eat certain meats to please God, but he has every right to feel that he MAY do both. One has no right to deny him these rights. Elsewhere, Paul warns Christians against indiscriminately using their rights without regard to the effect it would have on others and the cause of Christ. (I Cor. 8,9; Rom. 14:1-23). In fact, Paul had denied himself certain rights, on occasion, for the over-all good of the cause of his Lord.

One must be baptized to please God (Acts 2:38). He may be baptized in a stream, a pool, a vat, baptistry, or any other suitable container of water-inside or outside a house. One must eat the Lord's supper, as a Christian, upon the first day of the week (Acts 20:7; I Cor. 11:17ff.). A church may use one, two, three, or as many plates and drinking vessels needed to distribute the elements of the Supper. A great deal of harm is done by those who would release Christians from the necessity of baptism and the Lord's Supper. Likewise, harm is done by those who demand that one MUST baptize in a specific kind of container, such as a running stream; or by those who demand that a church use no more than one drinking vessel for the whole congregation. (I have often thought that if each congregation can have only one container then the one at Jerusalem must have been a whopper to serve 3,000 plus those being added daily--Acts 2:41,47).

The history of the church is dotted with extremists who have gone on a negative kick consigning to perdition anyone who practices certain things God has given us the right to do. I know of no period that is not so. In my own life-time I have met my share of such. I may have had a little pet extreme or two of my very

own along the way. But, let's not talk about that! Without offering one ounce of defence for unwarranted negativism, it might be good to examine factors that make extremists tick. I do not profess to know all the answers, but I would like to suggest one factor for consideration.

I have observed that very often negative extremists are simply reacting to excessive zeal and abuse of some in the exercise of particular rights. In the early 50's (that's the period, not my age--yet) I almost took the Garrett-Ketcherside position on "located preach ers" and "the colleges". Why? I know a few "located preachers" who were virtually "Pastors" and some school advocates who almost equated loyalty to the schools with faithfulness to Christ. Had it not been for some patient teachings and good example of two or three older "located preachers", I might have done myself and the Lord's work grave injustice.

Preachers have a right to "locate" ("Abide still at Ephesus--I Tim. 1:3), receive wages (I Cor. 9:14; 2 Cor. 11:8) and preach the gospel to the church (Acts 20:7,8; Rom. 1:15). One has no right to deny them these rights. But, I fear, that some preachers who have located and "took over" the work of the congregation and/or made excessive demands for pay and/or neglected efforts to reach those outside of Christ have cause some to turn from those rights in disgust and conclude (wrongly) that there must be something basically wrong with the "system". It is not so, but those of us who preach would do well to not abuse our rights so as to give occasion for weaker brethren to fall into negative extremes in their over-reaction to our abuses.

Brethren have he right to go into business and offer products and services to saint or sinner. It may the hardware, book, furniture, publishing or private school business—or any other legitimate business. (cf. Eph. 4:28). They may sell living room or "church" furniture. They may sell math, history or religious

books, even Bibles. They may publish sports magazines or religious journals. They may sell instruction in the arts, the languages, or the Bible. I know of no principle that would be violated by these individual business enterprizes. Of course, it must be kept free from church entanglement. Yet, those in such businesses need a word of caution just here, lest their fervor for their "rights" redound to the forging of extremists.

In recent years, I have heard a great deal of negative talk (from preachers and others) about activities brethren in business. Some have even guestioned the basic right of certain brethren and certain businesses. I get the impression that much of the opposition was born of a disgust for the excessive zeal of brethren for their endeavor. One brother questioned a preacher's right to sell "soap products" on the side to supplement his income. I have no doubt that a preacher or anyone else may sell something "on the side". But, why would this brother question this right? From what I could see, a great deal of it could be traced to the preacher's excessive zeal for his side line. It was hard to tell if he was using soap to get an opportunity to teach the gospel or using the gospel to sell soap! Isn't it simply amazing how many sermon illustrations one can draw from business, especially one's own business?

Iam hearing some alarming misgivings from brethren as the basic right of individual Christians' to go into the private school business (if Bible classes are a part of the curriculum) and/or the religious publishing business. I do not believe that ALL these misgivings are held by brethren "born in the objective case and kickative mood". The excessive zeal of some paper and school men (and their friends) may have, rightly or wrongly, given rise to some of these misgivings. When a school man leaves the impression that one is kind of a second-class Christian unless he actively supports and/or chooses to send his children to such a school some eyebrows should be raised! If a paper man suggests that his paper is a "must" or nearly so, he is asking for questionings. When a pa or school enthusiast uses gospel meetings to either openly or covertly promote his business then he should not wonder why serious doubts are raised. What if a furniture salesman or manufacturer, who happened to also preach, used meetings to sell furniture? Would brethren be as tolerant as some are with education and publication salesmen who use them to sell their wares? Oh, I know, that the person is so sold on his work that he sincerely thinks that he is really doing brethren a great service by telling them what he has to offer. But, I have never met a dedicated salesman or business man who did not feel the same about his product or service. The brethren where I preach are in various lines of work and I hope legitimately so! They believe they are doing their patrons a real service. How long would brethren put up with the use of the church's bulletin and assemblies to advertize each of their businesses and urge brethren to trade with these brethren in a "Christian atmosphere"? How long would they put up with one of our teachers (who happens to be a banker and preacher) using his postition as a Bible class teacher to urge brethren to put their money in his bank so that it could be handled by "Christian hands"? I can tell you—not long! It might even cause a few weaker brethren to wonder about the banking business on the part of a Christian and conclude (wrongly) that Christians, especially teachers, have no business in banking.

Again, let me make one thing chrystal clear: I believe Christians may go into any legitimate business —either part or full time. I believe brethren may publish religious papers or operate private schools, including those with Bible in the curriculum. These may be profit making or non-profit in organization. I believe that anyone who would deny that right is dead wrong. His position is both unscriptural and logically indefensible. But, I also believe that brethren in these businesses need to take a good look at themselves and their tactics of promotion and operation lest their good be evil spoken of. They should try to weed out excesses and abuses that often are undeniably present so as to avoid being the very hammer that forges extremists.



at our next service!

Don't despise the law of God! Don't trodunder your feet the Son of God! Don't do despite unto the Spirit of Grace!! Don't pervert God's plan of redemption! Vengeance belongeth to God and he will recompense and judge all who do so!



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How Can I Help

THIS CONGREGATION TO GROW ?

I NEED TO START WITH MYSELF---YES. IF I REALLY WANT TO DO SOMETHING---NOT THINK AND TALK ABOUT WHAT OTHERS ARE OR ARE NOT DOING. LET ME PLAN MY WORK AND WORK MY PLAN



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Find out about the sermons for Sunday--call a friend and in an interesting way tell them about the sermons.

ENROLL SOMEONE IN CORRESPONDENCE COURSE

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LEARN OF THE RICH TREASURES OF SINCERE DEVOTED WORSHIP



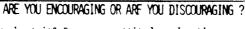
Learn to participate with others in a real feast of spiritual things. Be refreshed by edifying others and yourself.

MAKE USE OF GOOD TRACTS

Hand to others or mail a good selection of tracts.

ARRANGE A STUDY WITH SOMEONE

Make arrangements with a friend, loved one or neighbor in your home or theirs. Let the elders or the preacher know and an able teacher you can have confi-



How about it? Do your attitude and actions encourage or discourage others? Do you commend or complain? If every member had your attitude would the church be stronger or weaker? How about it?



by John Clark

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." -- I Peter 1:18-21.

The importance of blood in God's plan for man's redemption is seen in the restrictions God placed on animal's blood, in the insufficiency of the blood of animals to take away sin, and the blessings obtained by the shedding of the blood of Christ.

From Genesis 9:4-5 we read of the prohibition against eating animal's blood. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." The same prohibition is stated in Lev. 17:10-11." And whatsoever man... that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for the soul." The same prohibition is to be recognized by Christians today. (Acts 15:29).

Animal's blood was only typical of the blood of Christ and could not remove the stain of sin. "For it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:4). The pouring out of animal's blood in sacrifice for sins, showed the sinfulness of sin, and foreshaddowed the coming of the Savior, and the shedding of his innocent blood as a sacrifice for the sins of the world.

The importance and necessity of the shedding of the blood of the innocent Son of God can be seen in the blessings the sinner obtains in this gracious sacrifice. The Bible says that we are redeemed (bought back) by the blood of Christ. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." (I Pet. 1:18-20). The sinner is justified by by the blood of Christ. "Much more then, being now justified by his blood, we shall be saved from wrath through him." The blood of Christ washes away sins.

"Unto him that loved us, and washed us from our sins in his own blood." (Rev. 1:5). The remission of sins is possible only by the blood of Christ. "For this is my blood of the New Testament, which is shed for many for the remission of sins." (Matt. 26:28). Not only is the alien sinner's salvation been provided for in the blood of Christ, but the Christian is cleansed by the blood of Christ as he walks in the light of the word of God.

The most important question is, how is the sinner to come in contact with the redeeming, justifying, cleansing and the saving benefits of the blood of Christ. The Bible answers.

The blood of Christ is connected inseparably with the New Testament, and there can be no blessings obtained by the blood of Christ apart from the last will and Testament of Christ. "This is my blood of the New Testament," said Jesus in Matthew 26:28. Hebrews 9:12-28 shows the relationship of the blood of Christ to the New Testament. Just as the book, all the people, the tabernacle, and all the vessels of the of the ministry were dedicated by the blood of animals, (Heb. 9:19-22), so the law of Christ and all the "heavenly things themselves" were dedicated by the blood of Christ. To receive the blessings of Christ's death, therefore, one must obey the law, sealed by

The church was purchased by the blood of Christ. (Acts 20:28; Eph. 5:23-27). To receive the benefits of the blood of Christ one must become a member of the church purchased by his blood. This is done by obeying the commands stipulated in the law dedicated by his blood. The church and the blessings of the cross are inseparably connected.

There is a relationship between baptism and the cross that cannot be separated. We are washed in the blood of the cross (Rev. 1:5). But this washing takes place when one is baptized into Christ. (Acts 22:16). To expect salvation from sin before one is baptized into Christ, (Gal. 3:26-27), is to expect something that God has not promised.

How does the sinner reach the saving power of the blood of Christ? From the above considerations it is very clear that in obedience to the law, sealed by the blood, which includes baptism, one is added to the church purchased by the blood of Christ. So both baptism and church membership are essential to obtaining the blessings of the cross of Christ.

If I Were a Young Parent

Gardner S. Hall

It is God's will that young married couples be parents if possible. "I will therefore that the younger women marry, bear children, guide the house, give none ocassion to the adversary to speak reproachfully." (I Tim. 5:14) "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." (I Tim. 2:15) "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of thy youth. Happy is the man that hath his quiver full of them." (Ps. 127:3-5).

A young woman is not permitted to be a church proclaimer. If she behaves well, her duty is fulfilled in being a Christian, a mother and a home maker.

There is some similarity between marriage and and parenthood. A good marriage is a source of great happiness; or it may be the cause of great sorrow and regret. So with being parents. Good children being the utmost in happiness to parents; but wild, disobedient children almost make life unbearable. "A foolish son is a grief to his father, and bitterness to her that bear him." (Prov. 17:25).

So it behooves young parents to give much thought and prayer to the rearing of their children.

So, what would I do if I were a young parent? Some readers will probably consider some of my views extreme. Some are based on human judgment. But I do hope age, experience and observation have qualified me to offer worthwhile suggestions. I certainly make no claims to infallibility.

I would Take the Responsibility Seriously. So many take it lightly. I would think much upon the question the neighbors asked about little baby John. "What manner of child shall this be?" (Luke 1:66).

I would reflect: He is a child that will either be an asset to the world, a blessing to society, or he will be a curse. The world will be better because he lived, or he will contribute to the moral pollution.

Another: This child will live in heaven and be happy for all eternity; or this child will spend all eternity in hell with the devil and his angels.

The responsibility does belong to parents. It not the responsibility of the school, the church or the boy scouts. God did not blame Eli's failure on society. Many parents take it for granted THEIR children will be good at all times. It never seems to occur to them that they need careful guidance, training, teaching. They think they can turn them loose with absolutely no worry. But the Bible says, "Foolishness is bound up in the heart of a child." (Prov. 22:15) "A child left to himself bringeth his mother to shame." (Prov. 29:15). "Train up a child in the way he should go." (Prov. 22:6).

Many parents have no greater concern than their children stay out of trouble. An elderly man said to me repeatedly: "I have six boys and not one of them has ever been in jail." I knew one of his sons who had become a physician, moved into a city and there joined a popular denomination. This seemed not to concern his elderly father.

I would Pray for Wisdom. We are taught in James 1:5-7 that if anyone lacks wisdom he should ask wisdom of God. This includes wisdom needed for any responsibility. So it should certainly include needed wisdom for rearing children.

IWould Have Bible Reading and Prayer With Them. Surely this suggestion is not in the realm of opinion or human judgment. "And, ye fathers provoke not your children to wrath: but bring them up in the nuture and admonition of the Lord." (Eph. 6:4). "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children." (Deut. 6:6,7).

Perhaps you have heard the story of the family which had prayer every night about 9. A young man left that home and was engaged in a distant city. He was on his way with other boys to a place of sin. But as they walked, he heard a clock strike 9. This awakened his conscience and he excused himself and went back to his room. The thought that his father would be praying for him at that time turned back from defiling himself.

But sometimes in our home some of our weaknesses show through and we are ashamed to lead our family in spiritual devotions. This should be a great incentive to fight and overcome our weaknesses. But when a father errs he should have the courage to apologize to his family and ask them to help him live better. This will not only please God but it will enhance the family's confidence in you. All good people have sympathy for others who have problems as long as they believe they are fighting temptation and striving to overcome. "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." (Ps. 51:17) When sin sticks out like a sore thumb and one pretends great piety—that destroys everyone's confidence.

I Would Begin My Training Early.

The very first lesson a child needs to learn is respect for, and submission to authority. He needs to learn that he can't have everything he wants or always have his own way. And the best time to teach this is in infancy, even before one is a year old. The child needs to learn that temper tantrums don't get anything at all except punishment. If one learns that fits of temper are rewarded with humoring and petting—maybe by grandparents—and getting what he wants, he will keep such up through his childhood, teenage years, and into adulthood. Woe unto the girl who marries such a spoiled man, or to a man who marries such a spoiled girl. 'It is better to dwell in the corner of the housetop, than with a brawling woman in a wide house." (Prov. 21:9). That will work either way.

I was in a store and at the checkout counter a small boy picked up a pound bag of candy and wanted his mother to buy it. She said, "No." He yelled, stamped his feet and so the embarrassed woman hastily produced the money and bought the candy. Boys and girls need wiser mothers than that one is.

Parents are the first authority children know, and it is their responsibility to teach them submission to authority. If they learn it when small, they will be a joy to their teachers, companions in marriage, employers, and in every other relationship. They will respect and obey the civil authorities, the elders of the church and God.

If Some Responsible Person Reported Misconduct, I Would Take Proper Action. By responsible person, I mean a teacher, school principal, Bible school teacher, elder of the church or preacher. My people used to tell us that if we got a whipping at school, we would get another one when we got home.

I certainly would not depend on the child's testimony alone. I would investigate as thoroughly as possible. We need to teach children what is right and emphasize that God's word is the standard of right; but we should still be watchful. Some parents apparently pay no attention to the children in the worship

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services. They take it for granted that THEIR children will behave. I have seen some very fine people be just that careless; and I have seen children of such parents misbehave. I think parents should sit where they can observe their children.

I Would Show My Children Lots of Affection. I would do lots of hugging, romping and playing with them. We would play ball, fly kites, go on picnics, go to the parks or the mountains and places of clean entertainment. We would do these things as a family.

The children would rarely be left with a baby sitter. There wouldn't be much going to places where they couldn't go. They would be made to feel that their companionship was valued above that of any others. I heard of a great lawyer who was famous for writing a book by the title: "The Law of Trusts". But his son committed a crime and stood before a stern judge. "Do you remember your father?" the judge asked. "I remember him well," the boy answered. "What do you remember best about your wonderful father?" "I remember, sir, that when I went to my father for advice he would look up from his book and say, 'Run away, boy; I'm busy.' I remember when I

went to him for companionship and he turned me away with 'Run away, boy; this book must be finished.' You remember my father as a successful lawyer and a great author; I remember him as a lost friend." Then the judge muttered to himself, "Ah, yes, finished the book but lost the boy."

I Would Be Active In All Work and Worship In the Church. We would attend all services. All services on Lord's day, midweek services, gospel meetings, and singings. We would attend a singing school conducted for the improvement of the singing of the congregation. The children would participate in every activity designed to train them in the Lord's work.

We would supervise the preparation of Bible lessons. Children will forget such things and neglect them. So parents should remind them to study lessons assigned; also, go over the lessons with them and see that they are well prepared. This would add considerable knowledge for parents themselves.

We would attend meetings of other congregations in the area. The children would attend with us. If the whole family attends games, is that more important than attending gospel meetings in reach of us? If we all go here and there to games but we don't attend gospel meetings in other communities, will our children not see that we attach more importance to the pleasures of the world? Children of Christian parents should never see parents put a pleasure—a worldly event of some kind—ahead of the work of the work of the Lord.

A church in Baton Rouge, LA. engaged in a study of the problem: WHY ARE WE LOSING OUR YOUNG They contacted congregations throughout the nation. Over the years they found that they had been losing about 38% of the young people. The loss figure one year was as great as 74%. They found that where both parents were faithful and active in attendance, work and support, 93% of their children continued faithful and become active in the work of the church. Where only one parent was faithful and active, 74% of the children remained faithful and were active. Where parents were reasonably faithful in attendance in Bible study and worship, but inactive in work, 54% of their children continued their relationship with the church. But where parents only attend occasionally, the children remained faithful in only 6% of the cases. These figures should concern parents who are neglecting their duty to the Lord.

I Would Require The Children To Help With The Work. I knew boys who were brought up on farms and farmed the old-fashioned hard way. They knew what it was to work hard from early till late and still not have much income. Those who later found opportunities to work at "public works" as we were wont to say, made good employees. They appreciated these

opportunities to enjoy better incomes while working shorter hours. They were not constantly complaining at trivialities, boredom or mistreatment. Then I knew of another generation that grew up, many of them not knowing what hard work means. They grew up to want, NOT A JOB, but a position. They had known little but a life of ease, idleness, and seeking amusements wherever they could find them. Now they feel abused unless they have money to live in luxury, or if they are required to do some unpleasant task or something a little bit out of line with their specialty. They do complain about boredom—eight hours of boredom, the pay for which may be fifty or sixty dollars.

I am not merely expressing opinion here. Paul wrote: "For godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." (I Tim. 6:6-8).

He also wrote: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; not with eyeservice, as menpleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Eph. 6:5-6). Children brought up in idleness will never learn this lesson. So the dish washing, cleaning, cooking, gardening, etc. should not be done by parents while the children sleep or amuse themselves.

I Would Curtail The Entertainment. Hour upon before a TV simply would not be tolerated; not listening to love songs that depict illicit or erotic love. These are often played from radio stations and are readily obtained in record shops. Things are written and sung now that would never have been mentioned in mixed company a few years ago, and were not discussed among faithful Christians, mixed or unmixed. The air is polluted with dirty songs and pictures. If I had young children. TV or radio and stereo would be played only under strict supervision. I really believe TV should be eliminated from the home. I used to preach against movies and my brethren approved. I was somewhat shocked to see nearly all of them bring them into their living rooms. The same caution would be used concerning books and magazines permitted in in the home.

When our children were small, a radio show featured a smart-aleck boy who always had the "perfect squelch" for whatever his parents said to him. It was amusing and interesting. But we forbade it in our family. When I was a child, a record showed up in our home; the title was THE BULLY OF THE TOWN. My father happened to hear it one day and gave orders that it not be played again.

Some cultural reading would be required. Good books, papers and magazines would be made available and reading of them would be required.

Course, Vulgar Conversation Would Be Discouraged. Everything that needs to be said about anything can be said in refined language. There is no excuse for the language of the gutter in Christian homes. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace to the hearers." (Eph. 4:29). I will refrain from giving samples of what I mean by course, vulgar language. Nothing needs to be called by a vulgar name when there are plenty of refined terms by which it can be indicated. "Let your speech always be with grace seasoned with salt." (Col. 4:6).

Careless use of the name of the Lord would be discouraged. We often hear those who seem to be faithful Christians exclaim, "Lord, no!" or "Good Lord!" "Lord have mercy!" "God knows I wouldn't do thus and so!" Such light use of divine names is not right. It is a vain use of them. There are euphemisms that that should also be avoided. These are terms used as substitutes for divine names, or profane words. Gosh, Golly, Goodness Gracious. The first two are often preceded with BY. So we sometimes call them by-words. The words thus used nearly always begin with the letter G or J or D, just as the real names, or profane words do.

All I have written assumes something. That something is that I would have a companion who shared my views about rearing children and would cooperate in following these principles. Suppose a young man is not careful in choosing a mate and marries one who has completely different ideas about rearing children. Suppose she wants the children to be popular regardless of what they need to do to be popular. Suppose she wants the girls to enter beauty contests and be judged wearing very scanty attire. Or suppose she wants them to attend the dances and date the popular athletes, regardless of their character. Then he would be handicapped and there would probably be an atmosphere of strife. A man with Christian ideals would suffer grief as he watched his children become worldly and indifferent toward spiritual things.

I know a man who lives to drink, gamble and promote sports. He wants his girls to be cheer leaders and wear immodest clothes. His wife objects but all she gets is ridicule and harsh words. What can she do? She made an unwise choice many years ago--one she can't change now.

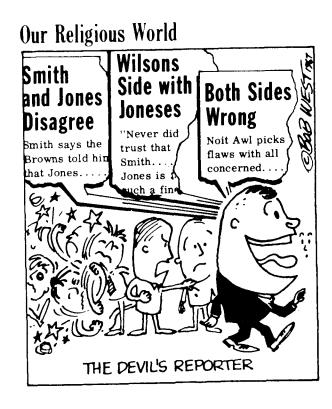
I know men who resent their wives being members of the church and wanting to attend all services and work for the church. They don't want their children taken to the services or brought up as Christians. Wives are taught what to do in such cases. (I Peter 3:

1-5). But sometimes they don't win, and when they don't, they often have to submit to things that grieve them, one of which is the loss of their children to Satan.

I know a woman who was so prejudiced she discouraged her husband in his efforts to be a Christian. And she certainly would have raised a storm of protest if he had taken the children to services with him. Literature left at the house by a gospel preacher or mailed and received while the husband was at work would never be seen by him. The poor fellow finally committed suicide.

What is the lesson in all of this? It is to emphasize the care Christian boys and girls should exercise in marriage. One great consideration should be: Will this man be a help or hinderance to me in living the Christian life and rearing our children to be Christians? Or, will this woman thus help me? If you marry without giving thought to these matters, you are a very immature Christian.

(EDITOR'S NOTE: When Gardner S. Hall, Sr. has something to say about rearing children one would do well to listen closely. His credentials are of the very best--his children. I personally know three of them. They and their children bear marks of character that reflect the principles outlined by brother Hall. Whether one agrees in every detail of brother Hall's application of principles or not--he would still do well to sit up and listen. There is nothing that succeeds like success.)



DESPITEFUL

Edward O. Bragwell

"28 And even as they did not like to retain God in their knowledge. God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covetnantbreakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." - Rom. 1: 28-32.

Among the ungodly attitudes of the pagan world who "did not like to retain God in their knowledge" was that of being DESPITEFUL. It means insolent, bold rudeness, insulting behavior or speech. God says that "they which commit such things are worthy of death" (verse 32).

Maybe it is just our casual, care-free society, but I think I see a disturbing trend among professed Christians toward this sin. Behavior and speech toward and about those who should command our special display of respect seems to have deteriorated into a near-insolent stance if not completely so. "Hi Dad," is hardly the way to address the Ruler of the universe as was reportedly done by a young man in a public prayer in a Texas congregation. God is not a mere "buddy", but our Maker and Sustainer, with all the majesty that goes with it. Heads of civil government are being treated with contempt all over the world.

One needs to keep in mind that there are those greater than he for various reasons, before whom he display special respect and not to be approached as peers. It might have been alright for Joseph to have enjoyed the "casual look" in the company of his fellow-prisoners, but when the Pharoah sent for him he "shaved himself, and changed his raiment" (Gen. 41: 14). Special respect was called for when standing in the king's presence, so Joseph had some "getting ready" to do. Insolence grows out of an unholy pride that says I am as good as anybody and probably better than most. An attitude completely foreign to the very spirit taught by Jesus, our Savior (Matt. 18: 1-3).

The first seeds of despitefulness are usually sown

in the home. Children are allowed to insult parents without fear of consequences. "Disobedience to parents" is also listed in verse 30. Children need to be made aware of the fact that parents have a special place of honor (Eph. 6:2). They may not always be perfect, but they are always parents. One's parents are not to be treated, spoken to or spoken about disrespectfully. It is a shame the way some children give their parents "the lip". One may not have to agree with his parents always--but he should disagree only with respect. The idea that a father should be a "buddy" with his son or a mother should be a "pal" with her daughter, in my judgement, contributes to the trend toward disrespect. A young man or young lady can find buddys and pals all over the place, but only one dad and one mom to look up to. They are special! They command a special respect and consideration.

Special respect for age is a Biblically sound principle. "Thou shalt rise before the hoary (white or grey) head, and honour the face of the old man..." (Lev. 19:32). Elihu had urgent words for Job, but he "waited til Job had spoken, because they were elder than he". (Job 32:4). The New Testament commands respect for age (I Tim. 5:1-2). The elder (older man) is to be corrected more gently than a younger man. Older people should be addressed with extra respect, different from one's peers. Older people may need correction from time to time, they should receive it, but it should be with less sharpness than for a younger person.

"Civil disobedience" are words coined in our age to cover up for old-fashioned rebellion and anarchy. A faithful Christian will have no part of it. He is commanded to show respect and obedience for civil authority for conscience sake. (Rom. 13:1-5). He shows honor and respect for civil officials (I Pet. 2:17; I Tim. 2:1-2) even when the officials themselves may be less than honorable. Time may come that one must obey the higher authority of God, as the apostles on ocassion (Acts 5:29), but even then he respectfully disobeys. It may be necessary to rebuke the moral conduct of public officials, as did John the Baptist in the case of Herod, but even there it should be done without a spirit of insolence and rancor. In all this, one must not confuse his own likes and dislikes or his own sense of fairness and justice with the will of God. If one must ignore or otherwise disobey public officials--he should be prepared to point to the specific decree of God that prohibits his obeying the civil law. This the apostles could do. They were under orders from heaven to "preach the gospel to every creature" (Mark 16:15; Matt. 28:18-20), the very thing the officials were prohibiting.

In the church, there is a disturbing drift toward despising the spiritually mature. Elders are to be "esteemed very highly in love for their works sake" (I Thess. 5:12, 13) and are to be especially "remem-

bered" and "honored" (Heb. 13:7, 17). Yet, in many places elders (and preachers) are esteemed very lowly. This does not mean to accept, without investigation, anything they might say or do (cf. Acts 17:11). This does not mean to exalt anyone into some kind of "clergy". This does mean to show respect due one for his "works sake". One's years of study and experience in the word of God should count for something. Yet, there is a marked trend in the church to discount the value of such maturity of knowledge and experience. Too often, a young "know-it-all" expects his judgement to be worth just as much as that of his more experienced brethren. It is too easy to lightly toss aside the teaching and advice of mature brethren, with a "well-that-is-just-his-opinion" attitude without adequate consideration of the matter in the light of the scriptures; and the fact that experienced brethren are more likely to see dangers easily overlooked by the inexperienced. If, after due investigation, it is proven that the mature person has indeed erred in word or deed--the correction process should be set into motion, but with all the respect for age and experience or the erring one. The fact that one may have spent hours in study means nothing to the novice overcome by pride and a sense of his own importance--he must let folks know that he can "do his own thing" and think-

ing. For shame! On the other hand, more mature brethren would do well to watch their pride in dealing with others--one can be wrong at any level of experience!

Above all, one must approach GOD in all reverence. One should respect His name (Matt. 6:19). It should not be profaned as suggested at the beginning of this article. One should reverence the Bible as the word of GOD. One should worship God in reverence (John 4:24). When we meet for public worship, we pray to GOD. We sing to GOD. We study and preach GOD'S word. We remember the CHRIST'S death in the LORD'S supper. These things should be approached with all the awe that these facts and the occasion demands and not with a casual attitude. One's appearance and deportment in worship should be above the casualness of a dormitory bull-session, a sports pep rally or just hanging around the house. Yet, I fear that it is often approached with just such informal casualness--even though the service is directed to the most majestic and powerful of all beings, the God of heaven.

The gospel of Christ, applied to the heart, will remove despitefulness from our lives--if believed and obeyed. (Rom. 1:16).

JANUARY	FEBRUARY	MARCH
Day 0.T. N.T. Gen. 1,2 Mt. 1 2 2 6en. 3-5 Mt. 2 3 3 6en. 6-8 Mt. 3 4 6en. 9-11 Mt. 5:1-26 6 6 6en. 15-17 Mt. 5:27-48 Mt. 16 6 6 6 6 6 6 6 6 6	Day 0.T. N.T. T	Day Q.1. N.T.