

# The PROJECTOR

*"Projecting the Light of the Word of God on the Issues of the Day"*

Dr. Dayton Hobbs, Editor

P.O. Box 643, Milton, Florida 32572

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## THE DISCIPLINE OF CHILDREN

DR. DAYTON HOBBS

### THE USE OF CORPORAL PUNISHMENT IN THE CHRISTIAN SCHOOL

#### BIBLICAL BASIS

The question arises, "Can we operate a Christian school without the paddle?" My response to that question is, "Yes, we can, if the parents of the children in our school will use it at home and insist that their children respect and obey the school authorities while they are at school." The Scriptures clearly teach the use of the rod by parents, and we believe that parental authority can and should be delegated to the school for purposes of maintaining the proper order while the children are under the supervision of school authorities. For many reasons, it is far better if this particular form of discipline is done by parents.

#### REASONS FOR PARENTS HANDLING THE CORPORAL PUNISHMENT

1. The proper instrument is not a paddle but a rod. Consider the following references concerning the rod as found in Scripture:

- a. New Standard Bible Dictionary. This term renders the following words: (1) *chôter*; 'shoot,' twig (Isa. 11:1); 'shoot' RV, a fresh growth from a tree stump, the figure of a personal Davidic ruler (Prov. 14:3); (4) "shebet," often equivalent to (3) a 'rod' or 'staff' probably shorter than a "Matteh" (a 'staff' or 'rod' of dry wood, and commonly carried by the Hebrews, but not always as a support in walking). It was used by the shepherds (Ex. 4:2, 4; 7:15) for beating out black cummin (Isa. 28:27), was carried by a warrior, etc., and with one end enlarged, used for smiting. (Ex. 21:20; Prov. 10:13; 23:13, etc.)

SEE DISCIPLINE, PAGE 8

## "The Scriptures"

BY REV. A. C. DIXON, D. D.,

LATE PASTOR OF THE METROPOLITAN TABERNACLE CHURCH, LONDON, ENGLAND

When our Lord said, "Search the Scriptures," every Jew to whom He spoke knew what He meant. There were other writings in Hebrew, Greek and Latin, but the Scriptures were a body of writings marked off from all others by their sacredness and authority as the Word of God. Their history can be traced from the time of Moses to Christ. In Exodus 17:14 we read: "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua." As to the writing material Moses used we do not know, but we do know that in Egypt papyrus plant, linen and cotton cloth, the skins of animals and stone were used in making books of various kinds. The Ten Commandments were written on tables of stone, and with Egyptian mummies we have preserved even to this day cotton and linen cloth such as was frequently used for writing.

In Deuteronomy 31:9 we have the historic record of the fact that Moses obeyed the command of God: "And Moses wrote this law and delivered it unto the priests, the sons of Levi, which bare the Ark of the Covenant of the Lord." And in verse 24: "It came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the Ark of the Covenant of the Lord, saying, Take this book of the law and put it in the side of the Ark of the Covenant of the Lord your God." The book was finished and placed by the side of the Ark for safe keeping.

In Joshua 1:8 we read: "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Now that the pillar of fire by night and of cloud by day has departed, the

Book is to be the guide of Israel and their religion is to be to a large extent a book religion. God is speaking to them out of the "Book of the Law."

It is probable that the book which Joshua read was the identical manuscript which Moses wrote in the wilderness. There may have been copies made of it, but we have no record of the fact. Frequent mention of it is made through the books of the Bible. The same book, or a copy of it, appears again a thousand years afterward under the reign of Josiah, as we learn from 2 Kings 22:8: "And Hilkiyah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiyah gave the book to Shaphan and he read it."

In Ezra we find it again in the hands of the prophet on the pulpit of wood in the open air, reading it and making its meaning plain unto the people. From these and other Scriptures three inferences may be fairly drawn:

1. *The Bible is literature written by the command of God.* He certainly commanded Moses to write the book of the law. To John on the Isle of Patmos a great voice as of a trumpet said, "What thou seest write in a book, and send it unto the seven churches." And before the vision vanishes he is commanded to "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." He is to write history, current events and predictions; and much of the "the Scriptures" may be classified under these three heads.

2. *The Bible is literature written by the command of God, and under the guidance of God.* In Peter 1:21 we read: "No prophecy ever came by the will of man, but man spake from God, being moved by the Holy Spirit."

SEE SCRIPTURES, PAGE 2

# Editor's Desk

Dr. Dayton Hobbs

The following quote is from the October 1985 issue of *Backbone*, a publication of the preachers' class at Bob Jones University. On the occasion of the 10th anniversary, Dr. Bob Jones, III wrote:

"Do you get the feeling that some preachers are getting tired? I do. Confrontational evangelism is often considered outmoded; thus the people in the pews are conditioned to witness only on visitation night and bypass the multitudes whom they encounter daily in the workplace without sowing any gospel seed.

Preachers seem increasingly tired of earnestly contending for the faith; of upholding Scriptural principles; of applying the Scripture they teach; and of reproving, rebuking, and exhorting with all long-suffering and doctrine. The people in the pews hear the Bible taught; but without living it, the Word will never work effectually in them (1 Thessalonians 2:13).

Today's Christianity is often effeminate, ineffective, and innocuous. It does not put the devil on the run. It does not create saints with the marks of God's holiness upon them. It does not make sinners tremble. It does not put the fear of God in those who rule over us.

It does not seek first the kingdom of God and His righteousness. It is too busy trying to correct the ills of society and to usher in the kingdom by using political power to have time for the Biblical mandate to go into the highways and hedges to seek and to save those who are lost.

In short, the backbone is in a state of decay and atrophy. In place of backbone, there are in many pulpits dry bones. As in Ezekiel's day, the solution for that is for the Spirit of God to breathe life into those bones. Yes, God-breathed life must come anew upon the pulpits before it will ever come to the pew. The Christian is to follow (imitate) the faith of those who have the spiritual rule and who speak the Word of God (Hebrews 13:7)."

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## The PROJECTOR



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D.B., KY

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SCRIPTURES, FROM PAGE 1

3. The Bible is literature written by the command of God, under the guidance of God, and preserved by the providential care of God. Moses commanded that the book of the law should be placed by the side of the Ark. No safer place could have been found, and the more I study the history of the Bible the more profoundly am I convinced that God has kept His book by the side of some ark all through the ages. As the Church has been under His care and protection, so has the Book.

It is not difficult for me to believe that the manuscript which Hilkiyah found in the Temple was the identical book which Moses wrote in the wilderness, and that this very manuscript was in the hands of Ezra on the pulpit of wood as he preached in the open air. It is only one thousand years from Joshua to Josiah and only one hundred and seventy-five years from Josiah to Ezra. There are now in our libraries scores of manuscripts which we know to be over a thousand years old, and two or three which have certainly been preserved more than fourteen hundred years. With the kindly oriental climate and the care which the Jewish reverence for the book would naturally lead them to have, it is not at all improbable that the manuscript of Moses should have been preserved for more than a thousand years. And the history of the Bible from the time of Christ to the present confirms the proposition that it has been preserved by the providential care of God.

Let us now look at "the Scriptures" in their own light. In John 5:39 Jesus said: "Search the  
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# Stars of the Morning

By "Aunt Carolyn"

## MURPHY'S LAW GOES CAMPING



(Continued From Last Issue)

The story so far:

Seeking shelter in a cave, Sam and Rick's camping trip turned into a nightmare. Their only escape was cut off by a grizzly hulk of a man who took no liking to strangers. As the maniac towered over them, he suddenly collapsed to the ground. In spite of their fear, the boys felt compelled to help the hungry, old man. When hope then rose that they might escape, the man reached for his knife and snarled, "You're not leaving, are you?" Both boys froze.

"Look, Mister," blurted Sam, "We just stumbled on to your cave trying to get out of this storm. We didn't come to bother you. We tried to help you a little bit ago when you collapsed or whatever was the matter. We'll leave. We just don't want you to hurt us."

The old man gave a half-laugh and sat up. "I know that! What kind of a fool do you boys think I am? I know the difference between prowlers and campin' sprouts! And you boys are about the bravest young sprouts I ever saw. I reckon I ort to thank ye fer the drink and that goey gum you called a sandwich." ("How dare he speak so degradingly of peanut butter and jelly," Rick thought.) "Well, I do thank ye. I ain't used to thankin' folks fer anything, but I am beholdin' to ye fer yer help this afternoon. Guess I was starved down out here worse than I knew.

"Do you mean this is where you live? How..."

The old man cut Sam's question short. "It might seem odd to you young fellers, but ye see, I'm a hermit."

"A hermit!" they exclaimed. They had seen hermit cookies and hermit crabs but never a hermit. . . hermit!

"Well, I didn't really intend to become one, but it turned out that way." He spoke slowly, remembering a painful past. "Ye see, my dear wife died more than fifteen years ago. Life was so empty after that, I just didn't have anything to live for. I didn't want to see anything or anybody, so I just came out here to

the mountain."

"Well, how have you lived?"

"Well, I built a little cabin under Devil's Ledge and lived there fer a spell, but too many people began to get nose-y, so I moved up higher. I found this cave and have been here ever since."

"Don't you ever go down to a store? What do you live on?"

"Oh, most times there's plenty to eat here on the mountain, 'cept lately I have been mighty sick and not able to get out to hunt and trap much. Everything is about gone in the cave except that ol' side of venison hangin' up there. I smoked it good, so it ain't spoiled, but it doesn't smell so good. It doesn't taste so good either. I just haven't been able to eat more than a strip or two now and then." Sam and Rick eyed each other, greatly relieved to know what that frightful sight overhead was.

"Aren't you lonesome up here?" asked Sam.

"Lonesome? Yep, Sonny, I'm lonesome, but with my Marthy gone it can't be helped."

"Oh, yes. . .yes, it can," Sam answered. "I mean - if you knew the Lord Jesus, you'd have a Friend - always."

"What kind of talk is that? I don't have no friends, and there ain't nobody wants me fer a friend."

"Jesus does." Sam scrambled for his Testament in his pack. His hands were shaky, but he turned the pages quickly. "See, here it is. 'But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.' (Rom. 5:8) 'For God so loved the world that he gave his only begotten son, that whosoever believeth on Him should not perish but have everlasting life.'" (John 3:16).

"Where'd you git that Book, Boy? My Marthy had a Book like that. She used to try to read it to me, but I wouldn't listen. I remember her reading that same thing you jest read."

"Well, if your Martha believed in the Lord Jesus Christ as her Savior, she was wanting you to trust Him, too. You're a sinner, and you need to be saved."

"Boy, you are bringin' back memories."

"You do need to be saved, Mister," chimed in Rick, "And Jesus is the only One who can save you. He died on the cross for your sins."

"What is this? You gangin' up on me? I'm gonna run you outta here. The storm's quit, and I don't need no preachin'!"

"But you sure do need to get right with God. No matter how long you live out here by yourself, you are going to have to meet God someday."

The old man sank back on the ground as if exhausted.

"Here, Mister, here's some more drink. You better rest a little while,"

cautioned Sam. But the old man didn't rest. He looked worried and agitated.

"Oh, why did ya' come and disturb me?" he sighed. "Why couldn't I just have died here and nobody have ever known?"

"Jesus would have known." Sam spoke softly. "Ah, Mister, I'm no preacher, but the Bible is God's Word, and Jesus promised if you would trust Him by faith, He would save you. 'If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.'"

"But I'm an old sinner from away back, Boy. I left God out even a long time before Marthy died."

"That's okay. Jesus came into the world to save sinners. -- He came to save you!"

There was a long pause. Sam didn't know any more to say.

"Well, you jist set still, Boy, while I tend to something." The old man struggled to sit up and quietly began to talk to God. It was stumbling, but he poured out his heart. "Lord, this here Book says Ye died fer me. It says if I'd ask Ye, Ye would save me, and I believe it. I'm an ol' fool sinner, but I'm asking Ye to fergive me all my sinnin' and runnin' from Ye. Save me, Lord, an' I'll be beholdin' to Ye the rest of my days.... And Lord, if Ye would, please tell my Marthy that I'll be comin' on along to Heaven someday. She'll be glad to hear it, I know.... And Lord, thank Ye fer sending a storm to run these little prowlers in here to help me. And thank Ye fer savin' me, Lord. Amen."

The boys lifted their heads as the old man finished his prayer. The corners of his mouth began to curve upward, his eyes lit up, and his expression slowly broke into a full smile. The boys could see it plainly in spite of his beard. They smiled, too, and both at once jumped forward and gave the old man a hug. Even Sox bounded forward wagging his tail and trying to lick their faces as if he, too, now knew that everything was all right. Suddenly they were strangers no more! A day that was once so full of fear and dread had now become one of the happiest days of their lives.

It was dark out now. The boys got the wood together and built a fire. They shared some more of their food with the old hermit and also ate plenty themselves. Peanut butter 'n jelly never tasted so good! They talked in the light of the fire for awhile and at last bedded down for the night. Sam was tired for sure, but he felt good. He would make a fast trip down the mountain and be home in the morning to get Dad. Dad would come back and help him take Rick home. Dad would also talk with

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## FOCUS ON RELIGION

Joseph E. Schmuck

### NEW MISSION BOARD

The Fundamental Baptist World-Wide Mission was established June 26, 1985 at Thrifhaven Baptist Church in Memphis, Tennessee (Dr. Charles Britt, Pastor). Dr. Ernest Gambrell is the president of the new board. The Board of Reference is composed of the following men: Dr. Rod Bell, Dr. Allen Dickerson, Rev. Chuck Cofty, Dr. James Singleton, Dr. Monroe Parker, Dr. Myron Cedarholm, Dr. Arno Q. Weniger, Dr. Les Ollila, Dr. Norm Marks, and Dr. Gary Jones. (Maranatha Baptist Watchman, September, 1985). We pray God will raise several separated missionaries to serve on foreign fields.

### SHARED PULPIT

Jesse Jackson recently spoke at Thomas Road Baptist Church in Lynchburg, Virginia (Dr. Jerry Falwell, Pastor). "Rev. Jesse Jackson, taking his crusade against apartheid to Rev. Jerry Falwell's pulpit, said yesterday that he and the fundamentalist preacher want to find 'common ground' to end South Africa's policy of racial separation." (Worcester Telegram, Sept. 2, 1985). Articles in Inspiration and Christianity Today (8-12-77) show Jackson accepts evolution, denies the factual reality of Heaven and Hell, and questions the Virgin Birth. Is this the kind of man a fundamentalist preacher should have in his pulpit? (Fundamental Information Service, July-August 1985).

### PARENTS AND GRADES

According to the National Center for Education Statistics (April 5, 1985), students whose parents closely monitor their grades do better. The results of the study are as follows: "A" students - 88%, "B" students - 81%, "C" students - 72%, and "D" students - 61% said that parents monitored what they did closely. (A Christian View of Education, Vol. 1, No. 1). Christian schools have recognized the need for close parental cooperation for many years.

### TELEVISION AND READING

A recent study by the National Assessment of Education Progress found that eighth and eleventh graders who watch television two hours or less a day read better than those who watch more. From the document: "Five or six hours of television has a clear negative impact on reading ability, but less than two hours appears to have no effect on

reading." (Youth Letter, July, 1985). Could this be a strong reason why the Bible is being read less today?

### RELIGIOUS PLAY PROBED

EL PASO, Texas (AP) -- State officials are investigating a religious school that presented a play to young children depicting "sin" being surgically removed from a person in a make-believe operation using a hypodermic syringe, a knife and ketchup-covered cotton balls.

Pat Ayala, public information officer for the local office of the Texas Department of Human Services, said Monday that the drama was performed Sept. 20 at the Community of Faith Christian School.

The play focused on a person who "would not praise the Lord," and was attended by children as young as 2½, Ayala said. (Pensacola News Journal, 10-9-85).

Although we do not advocate mock operations to teach about the removal of sin, we do feel the HRS has no right to interfere with the Christian School that did such a thing.

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### MURPHY'S LAW, FROM PAGE 3

the old hermit. Dad could talk with him more about God's Word, and more than likely Dad would make him his friend. Sam wondered if a hermit could still be called a hermit if he had friends visit sometimes. Sam was sure he and Rick would be back quite often.

The old hermit might have shut the world out, but God loved him and had a way to reach him even up on the mountain.

Sam didn't think much of the so-called Murphy's Law. Plenty had gone wrong that day, but he was surely thankful that God's Law was right. God could make "all things work together for good" -- good for Rick and himself that they had been protected through the storm and fears and good for the old hermit that God had used their troubles to bring him the Gospel. Sam watched as the smoldering fire began to fade, and at last he drifted off to peaceful sleep.

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There are no accidents in a Christian's life. If you are God's child, obedient to His Word, you, too, can be assured that all things will work for your good and God's glory. God can turn even a difficult situation into a blessing when you seek to please Him.

God also wants to save those who realize that they are sinners and unable to save themselves. Whether you are lonely like the hermit or among many people, you need Jesus Christ as your Savior. He alone can save you from sin and Hell. Won't you trust Him? "The gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23). ★



## Teaching Tips

By Mrs. Doris Peppard



### THANKSGIVING

Certain holidays such as Thanksgiving, Christmas and Easter are festive occasions to enjoy. They also give us the opportunity to enrich the lives of our students by teaching them to appreciate the true meaning of these holidays. Many times it is especially difficult to teach children to be grateful for the Lord's faithfulness to us. The Thanksgiving Holiday is a wonderful season to help our students appreciate our free nation, our Christian heritage, and also the many things we take for granted every day. A few ideas to develop this in the Christian school are:

(1) Listen to selected sections of the cassette by Aunt Carolyn entitled "The Pilgrims." Also, the illustrated book, "Squanto" will enrich young people as they hear this exciting story.

(2) Art projects such as making Pine Cone Turkeys, Indian or Pilgrim's headdress interest young students, and perhaps older students would enjoy a mural of the first Thanksgiving.

(3) A creative writing project of "Code Writing" can stir 4th - 6th graders to appreciate the sacrifices our forefathers made for us. To do this, let each student make up a picture code of Thanksgiving symbols. Instead of writing each word out, draw the symbol of it.

(4) Having your students write "Thank you" notes to various school personnel can make Thanksgiving become up-to-date for them. Remember the lunchroom workers, bus drivers, office workers, and the janitor all supply benefits to your students even though they rarely consider to thank them on a daily basis.

(5) Kindergarten and 1st grade students can make a booklet of 5 to 10 pages and draw one thing they are thankful for on each page. Example: I am thankful for my family. This would be on a page of the "family portrait."

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**A GREAT  
WORK  
CONTINUES**

The 52nd Anniversary of one of the most clearly written and greatly used Gospel tracts ever published is being celebrated this year. The first edition of 2,000 tracts was issued May 19, 1933, by Dr. Gaylord Ford Porter, author of the tract and founder of Lifegate, Inc. whose purpose and logo is "Helping Evangelize The World". Since its unassuming beginning, more than 400 million GOD'S SIMPLE PLAN OF SALVATION tracts have been distributed in 98 languages and in Braille. Highlighting the 52nd Anniversary celebration was the introduction of the new GIANT PRINT edition, a booklet of 16 pages in bold print, bold face, Korinna type. This edition will be of special use and benefit to the elderly and others with limited eyesight. Supplies of this and other editions of this special tract may be ordered from Lifegate, Inc., P. O. Box 1771, Martinsville, IN 46151. (Phone 317-528-2261).

Thousands have come to a saving knowledge of the Lord Jesus Christ through reading this simple Gospel message. We praise God for Dr.

Gaylord Ford Porter whose life was dedicated to God's will and to winning "the lost to Christ." The PROJECTOR commends Lifegate on its 52nd Anniversary and sincerely desires that God will keep the ministry true to the Word under its new president, Robert Mark Porter, grandson of the founder, and Robert Ford Porter, Chairman of the Board.

In the July/August, 1985 edition of Perhaps Today, the Jack Van Impe Ministries magazine, Robert Ford Porter and Lifegate, Inc. wrote a letter commending Jack Van Impe for his recent TV prime time special. We trust this is not an indication that Mr. Porter and Lifegate, Inc. are endorsing Jack Van Impe's compromise and extremely weak position on separation. Time will tell.

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Santa Rosa Christian School was first brought to my attention through the radio ministry of the Children's Bible Club. I first came to Santa Rosa Christian School in 1979 in the eighth grade. At that time, I was not saved by the Blood of Jesus Christ; however, the following year in March, I received the Lord as my Savior, and He really changed my life. I can say today that I am very thankful that Santa Rosa Christian Academy accepted me as I was.

Now, I attend Grace Fellowship College and am seeking a degree in Christian Education. Grace Fellowship College also has offered me a job to help over my financial commitment, and the job helps me to be a better servant for the Lord. The courses that Grace Fellowship College offers are exactly what I need in my field of education. This college is just right for me, because it gives me personal attention as well as a good Christian atmosphere. The atmosphere on campus is "one of a kind." This gives me strength and helps me grow as a Christian.

In closing, I would like to encourage anyone who has not accepted the Lord as his personal Savior to do so before it is eternally too late. ★

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SCRIPTURES, FROM PAGE 2

Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." And in 2 Timothy 3:16 we read, "All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished unto all good works." In these Scriptures are four things:

**A BIBLICAL DEFINITION OF THE BIBLE**

The phrase, "the Scriptures," suggests a synthetic definition of the Bible. There were other writings, but these were the writings. They had them in the Hebrew tongue, and also a translation into the Greek, known as the "Septuagint," made nearly three hundred years before Christ. But it takes our second Scripture to complete this definition of the Bible -- "Every Scripture is God-breathed." Of course, the writers were inspired. "The Holy Ghost spake by the mouth of David" (Acts 1:16). "The word of the Lord came expressly unto Ezekiel!" (Ezek. 1:3). But the writings as well as the writers were inspired, because "all Scripture is God-breathed." God, who "breathed into man the breath of life and he became a living soul," has also breathed into His Book the breath of life, so that it is "the Word of God which liveth and abideth forever."

There are many writers, but one Author. These writers were not automatons. Each one shows his own style and personality which the Holy Spirit uses.

**A BIBLICAL USE OF THE BIBLE**

It is four-fold: "Profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Doctrine" is the teaching, not of the man as he may express his opinion in social converse, but of the ambassador who carries with him the weight of his government's authority; and in the Bible we find God's official proclamation of love, pardon, cleansing, righteousness and peace.

The word "reproof" comes after doctrine, because it has to do with the character which doctrine makes. The Bible is profitable not only for the doctrine which we get out of it, but it is the standard by which we try our doctrines. It proves and reproofs. It is the plumb-line that we drop by the wall to see if it is straight. It is the yard-stick by which we measure every creed.

The word "correction" means restoration, and gives a thought in advance of doctrine and reproof. It has in it the thought of making right what we have found to be wrong. The plumb-line may show that the wall leans, but it cannot straighten it. The yard-stick may reveal that the cloth is too short, but it cannot lengthen it. The Bible, however, not only shows us wherein we are wrong, but it can right us. When Canova saw the piece of marble which, at great expense, had been secured for a celebrated statue, his practiced eye discovered a little piece of black running through it, and he rejected it. He could discover the black, but he

could not make the black white. The Bible discovers the black and makes it white.

The fourth word, "instruction," means literally "child-culture," and has in it all that the parent needs for the growth, development and maturing of the child. The Bible is a training school in righteousness. Other books give training in music, rhetoric, oratory, but the specialty of the Bible is training in righteousness.

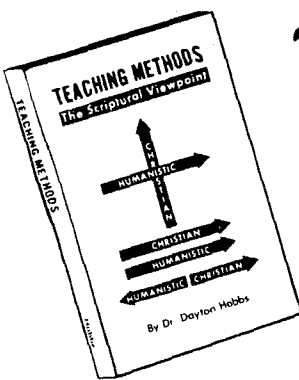
**A BIBLICAL METHOD OF BIBLE STUDY**

It is suggested by the two words "search" and "profitable." Whatever is profitable is apt to cost labor. The worthless we can get without effort. Hence the strength of the phrase, "Search the Scriptures." It means to "look through and through." It is the word used in the Scripture, "The Spirit searcheth all things, yea, the deep things of God." As God searches our hearts so let us search the Bible.

The Bible unsearched is a mine unworked, the difference between the Klondyke years ago and the Klondyke enriching its industrious owners today. To learn the Word of God requires diligent and persistent searching. A man who died in an English almshouse several years ago gave to his relatives an unproductive piece of land, so worthless that he did not have to pay taxes on it. The relatives searched it, and as a result they are today millionaires. The pauper was rich without knowing it, and he was ignorant of the fact because he did not search his possessions.

Every Christian with the Bible in hand is rich whether he knows it or not. Let him search and find hidden treasures. This search implies sight and light. There is need of spiritual discernment. "The natural man discerneth not the things of God." And hence the need of inspiration which comes from trusting the Holy Spirit as the Revealer of Truth. When Galileo turned his little telescope to the heavens, he found that he really had a new pair of eyes. He could now see the mountains of the moon, the satellites of Neptune, and the ring around Saturn. So we read the Bible in the light of the Bible, and as more light comes, better sight is imparted; while, on the other hand, as better sight is imparted, more light is revealed.

The Christian with spiritual discernment can afford to "search the Scriptures" with the Holy Spirit alone as his guide. Commentaries are good, but not good as substitutes for independent search. When Alexander the Great stood before Diogenes as he sat by his tub, the general asked the philosopher what he could do for him. The rather grim reply was, "Simply



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SCRIPTURES, FROM PAGE 6

get out of my light." And any searcher has a right to say "Get out of my light" to every one whose shadow comes between him and the Truth.

Any method of searching is good, though some may be better than others. The "grasshopper" method" by which we take a word or subject and jump from one place to another, collating the texts which have the word or subject in them, is not to be despised. God shook the world through Dwight L. Moody, who was fond of this method. I have learned to love what, for lack of a better word, I call the sectional method, by which one begins at a certain place and goes through paragraph, chapter or book, gathering and classifying every thought. It reminds one of Mr. Spurgeon's saying suggested by the worm-eaten Bible which he found on the table of a Scottish wayside inn. Holding it up to the light, he noticed only one hole through which the light shone. One worm, it seems, had begun at Genesis and eaten through to Revelation, and Spurgeon prayed, "Lord, make me a book-worm like that." Such a book-worm never turns into an earth-worm. It will have wings by and by.

But whatever be your method, do not fail to read the Bible by books. Read Genesis at a sitting. You can do it in less than three hours. Then take Exodus; then Leviticus, and so on

through the whole library of sixty-six volumes. The astronomer should look at the heavens as a whole before he takes to his telescope. The botanist should look at the fields and gardens before he takes to his microscope. If you have not read the Scriptures, a book at a sitting, you may take it for granted that you do not know your Bible.

A study of words yields a rich harvest of knowledge and blessing.

Luther said that he studied the Bible as he gathered apples. First, he shook the whole tree, that the ripest might fall. Then he climbed the tree and shook each limb, and when he had shaken each limb, he shook each branch, and after each branch every twig, and then looked under each leaf. Let us search the Bible as a whole; shake the whole tree; read it as rapidly as you would any other book; then shake every limb, studying book after book. Then shake every branch, giving attention to the chapters when they do not break the sense. Then shake every twig by careful study of the paragraphs and sentences, and you will be rewarded, if you will look under every leaf, by searching the meaning of words.

**A BIBLICAL MOTIVE FOR BIBLE STUDY**

This is two-fold:

1. That we may have right thinking about eternal life. "In them ye think ye have eternal life." In Christ we

have eternal life, but in the Scriptures is our thinking about it. We have the blessedness of the man whose "delight is in the law of the Lord, and in His law doth he meditate day and night." My arch of salvation rests upon two pillars. The first pillar is what Christ did for me, and that is always the same length. Time was when the second pillar was assurance of salvation through my feelings. If I felt well and happy, that pillar was of the right length, and seemed solid enough, but when depressed feelings came, the pillar seemed shorter and threatened the arch. One day, however, I read I John 5:13: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." And I saw that I was expected to trust the Scriptures and not my feelings for assurance. From that day the pillar of assurance has been all the time of the same length, for God's Word never changes. Feelings may come and go, but "I keep on believing" the promise. I think I have eternal life, not because I feel so and so, but because God says so. Now the pillar of Christ's merit and the pillar of His promise are of the same length, and the arch of salvation is no longer threatened by changing feelings.

2. That we may learn of Jesus.

"They are they which testify of Me." Few things are more interesting and none more profitable than tracing the Messianic idea through the Bible. It begins with the curse upon the serpent in Genesis, and closes with "the Lamb as it had been slain in the midst of the throne" in Revelation. In Christian character the image of Christ is marred by imperfections, but in the Scriptures the portrait is perfect. A friend described to me a painting which hung on the wall of his boyhood home. When you first saw it, it was a beautiful landscape with trees, streams, houses and people, but, while gazing upon it, all these beautiful things began to form into a human face. On a closer inspection you perceived that the whole picture was intended to give the face of Christ. The devout student of the Scriptures is constantly having experiences like this. He sees in the Bible trees of faithfulness, streams of truth, landscapes of loveliness in deed and character, but they are all so arranged in their relation to Christ as to bring out the features of His character. While we thus see Him as He is, we become more and more like Him, until by and by we shall see His unveiled face and be completely transformed into His likeness. "Search the Scriptures" for a vision of the Lord Jesus Christ. ★

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SCRIPTURES, FROM PAGE 1

- b. Zondervan Pictorial Bible Dictionary. Originally a name given to a piece of tree limb used as a support or weapon. Became a symbol for authority (Jer. 48:17) . . . . The rod, used at first as a weapon, came to be a sign of authority; hence a sceptre.
- c. Young's Analytical Concordance to the Bible. "Choter" - a rod, shoot, twig, sprout (Prov. 14:3 and Isa. 11:1).  
Isa. 11:1 - "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."  
Shebet - a sceptre rod. Prov. 10:13; 13:24; 22:8; 22:15; 23:13, 14; 26:3; 29:15.

The scriptural "rod" then would best be termed a switch today, and it carries with it the idea of being administered by authority. Paddles or other instruments that might be acceptable for use by a teacher or administrator are but a poor substitute for a switch used by a parent. Teachers, generally speaking,

cannot use a switch; therefore, it is far better if parents, using the proper instrument, take care of corporal punishment at home.

2. The teacher's day needs to be taken up with the many duties and responsibilities involved in teaching. Of necessity, the teacher must be an excellent disciplinarian and will need those skills in the course of the day's instruction; however, one paddling requires a great deal of a teacher's time other than the administering of the paddling. Evidence must be gathered, permission must be obtained, and an observer, usually another teacher who has to leave his/her class, has to be obtained and other school requirements met, just to handle one situation.

3. When the parents take care of the corporal punishment, it eliminates the possibility of misunderstandings and possible law suits.

**THE PROPER USE OF THE PADDLE**

Most Christian schools still use the paddle to some extent or other. Therefore, I offer a few suggestions that help the teacher to avoid unwise practices and to assure himself of accomplishing the desired result of the paddling -- that is, a desired change of the behavior for the better on the part of the student so disciplined.

**THINGS TO AVOID**

1. A thick, heavy and/or large instrument. There are definite physical and mental reasons why a switch (shoot or growth from a tree) has a definite advantage over a board, a belt, a razor strap, or any other instrument. A switch does not bruise as do other instruments of punishment but the switch will leave stripes, and will sting and burn for some time after it has been used. Understanding this fact, although the school probably cannot, and perhaps should not, use a switch, we should try to find an instrument that will accomplish the same purposes as much as is possible. Find or design a paddle that is narrow and as thin and limber as possible. This instrument may not last as long as thicker and heavier instruments, but it will better fulfill the requirements of burning without causing bruises that can be photographed and shown in a court of law. A big heavy paddle on public display in the courtroom, accompanied by enlarged pictures of the bruised buttock of a child are likely to bring criminal convictions, not to mention the terrible publicity the offending school will gain.

2. Paddling while angry or emotional. Don't ever hit a child in anger. Even if the paddling is deserved, it will not be accepted and, therefore, the purpose for the paddling is lost, and you have demeaned yourself in the eyes of the

student. Waiting doesn't hurt. To the contrary, it often can be very advantageous to wait, even a day or two, before administering the paddling.

3. Too many licks. It is more effective to hit hard for two or three licks than to paddle lightly with many blows. The purpose of a paddling is to inflict pain that will record in the child's brain so that the paddling will be remembered when the teacher speaks to the child on future occasions. Light licks are ineffective. The additional licks will only serve to agitate the child, not bring about the desired repentance.

4. Hitting the same spot twice. Always strike each lick to a different area of the child's buttock. Continued licks to the same area only increase the possibility of a bruise, and one lick given with sufficient force will provide all the pain necessary. Do not hit limbs, hands or back.

5. Paddling without parents' and child's permission. These children are not ours. They belong to parents, and God has given authority for their control to fathers and mothers, not to teachers. The paddling will be counterproductive if the parents do not give consent, and I believe it is important for my future relationship with the child that I have his consent. I have never had a child to refuse that consent after I have carefully laid out for him his error or sin and the reason for the paddling. If parents refuse to give their consent for a paddling, then it becomes the duty of the school to dis-enroll that student, for a school cannot go over the home and succeed with a child.

6. Don't allow repentance (even if it is genuine) to stop you from administering the paddle if it is deemed necessary for the offense. After a paddling, it is certainly proper to sit down with the child and discuss any or all areas of the situation. Agreement and understanding are important to the future success of your work with that child. ★

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