Schedule of Meeting Times:

WKAC 1080 AM Sunday	7:30 AM
Study Sunday	10:00 AM
Worship Sunday Morn	11:00 AM
Worship Sunday Eve	5:00 PM
Singing every 2nd Sunday evening	
Study Wednesday	7:00 PM

Preacher / bulletin editor:
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"…I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong,"

—2 Corinthians 12:10



Servants during November:

Songleader: Stanley (1), Larry (8), Stanley (15), Larry (22), Stanley (29)
Reading: Larry
Announcements: Marty
Table: Stanley, Marty, Mike
Wednesday Lesson: Stanley (4), Kris (11), Larry (18), Stanley (25)

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The Bible Examiner
"Examine everything carefully…" 1 Thessalonians 5:21 NASB

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Blessed to Be Here

By Kris Vilander

Americans are blessed. Certainly, Christians can live, have lived, and do now live under a variety of governmental systems; and true Christianity thrives particularly in times of persecution, because its adherents cling only more closely to its founder, Jesus: Paul declared, 2 Cor 12:10, "…I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong."

However, while scripture teaches that authority, and therefore, government, comes from God, Rom 13:1, the fact is that not all governments (or governmental systems, such as communism) are godly. A nation (or its government) can be characterized as righteous or sinful—Prov 14:34, "Righteousness exalts a nation, But sin is a disgrace to any people." This is often reflected in a nation's laws: "The ultimate sanction of law rests on the righteous authority of the Almighty," (Calvin Coolidge, 30th US president). Law, absent the authority of God, is unrighteous.

Righteousness or sinfulness can also be reflected in the thinking of a nation's founders. In a speech given on the 150th anniversary of the Declaration of Independence, Coolidge noted that to understand why the founding fathers chose the course of action they did, "We must think the thoughts which they thought. Their intellectual life centered around the meetinghouse. They were intent upon religious worship. While there were always among them men of deep learning, and later those who had comparatively large possessions, the mind of the people was not so much engrossed in how much they knew, or how much they had, as in how they were going to live. While scantily provided with other literature, there was a wide acquaintance with the Scriptures. Over a period as great as that which measures the existence of our independence they were subject to this discipline not only in their religious life and educational training, but also in their political thought." In other words,

the Bible was central to their thinking in all aspects of life, including politics—otherwise, they would never have appealed to the "Laws of Nature and of Nature's God": a God evident to all, whose laws are understood even by the godless, Rom 1:19,20. Nor would they have assumed it "self-evident, that all Men are created equal, [and] that they are endowed by their Creator with certain unalienable Rights," as one could expect, because, "…He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation," Acts 17:26.

Coolidge warned, "We live in an age of science and of abounding accumulation of material things. These did not create our Declaration. Our Declaration created them. The things of the spirit come first. Unless we cling to that, all our material prosperity, overwhelming though it may appear, will turn to a barren scepter in our grasp. If we are to maintain the great heritage which has been bequeathed to us, we must be like-minded as the fathers who created it. We must not sink into a pagan materialism. We must cultivate the reverence which they had for the things that are holy."

There has always been a temptation to trust in wealth and our own knowledge (the word "science" literally means, "to know"), 1 Cor 1:26; Lk 10:21. And yet, God rules in the kingdom of men, Dan 5:21; He has authority, and takes action. He has "determined their appointed times and the boundaries of their habitation" for an ultimate purpose: "…that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us," Acts 17:27. While thankful for abundance, and the blessings of scientific thought, they cannot become our gods. As Christians, we must seek God ourselves, and help our neighbors to find Him, as well. We must repent and turn from national sin (and there is much to repent of), pray for those in authority, and call on them to lead in a way that glorifies God, Dan 9:15,19; 1 Tim 2:1,2. And we should express thanks for His kindness in allowing us to live in such a truly exceptional nation.

—Calvin Coolidge (one of our most under-rated presidents) quotes are from his "Address at the Celebration of the 150th Anniversary of the Declaration of Independence in Philadelphia," www.presidency.ucsb.edu/node/267359 🕮

Did You "Repent In The Aisle"?

By Robert F. Turner

Many years ago while teaching a Bible class I asked a young lady the meaning of "repent." Her immediate answer was, "Oh, that's what people do in the aisle." Then, seeing my puzzled expression, she continued: "You believe in the seat, repent in the aisle, confess at the front, and are baptized in the baptistry."

Very neat, very neat indeed! And I suspect that there are a surprising number of adults who get little beyond this childish conception of the "plan of salvation." We "repent in the aisle!" Abject sorrow for sin, that humbles—brings us trembling before our God—and shakes our complacency, and puts steel in our determination to sin no more, is virtually unknown.

If tears are shed this is a rarity and may often be traced to nervous embarrassment or a prolonged emotional appeal on the part of the preacher. Some speakers seem to fear any emotional appeal, while others seek to stimulate a synthetic down-pour by tactics of mass psychology. What has become of genuine, soul-searching conviction that changes a whole life? Well, the necessary ingredients are still with us, and but await recognition and proper use.

Sin is rampant, and if repentance is rare, it is not for lack of reason. But sin must be made apparent to the sinner. Platitudes and generalities soothe the flesh—they do not strike the heart. When men "come to themselves", are "pricked in their heart", then they may repent, Lk 15:17; Acts 2:37,38. Paul feared lest a penitent man be "swallowed up with overmuch sorrow," 2 Cor 2:7. Does this fit our man "in the aisle"?

"Ye sorrowed to repentance: for ye were made sorry after a godly manner"—a portion of 2 Cor 7:8-11. Read these verses carefully, for they distinguish between "sorry I got caught" and the humbling, self-abasing experience of one who realizes his unworthiness in the presence of God. Such a feeling fills with care, and our very being revolts against our former manner of life—the sin, of which we are now so ashamed.

"Unclean! Unclean!" we cry; and turn with joyous gratefulness to the Savior's offer of forgiveness.

Paul taught "repentance toward God" as well as "faith toward our Lord Jesus Christ," Acts 20:21. All sin is against God, Lk 15:18. I.e., the creature wrongs the Creator when sin is committed; and since God alone can forgive, it is fitting that the creature present a contrite spirit to the Throne. The old-time mourner's bench was based on Calvinistic errors too space-consuming to be discussed here; but I sometimes wonder if we may not have "run past Jerusalem" in our casual attitude toward repentance.

Jesus said, "Except ye repent, ye shall all likewise perish," Lk 13:3. Repent or perish—it is an ultimatum of Almighty God, an awesome thing. But the sin-burdened soul who truly repents sees more: "Repent, and be baptized—for the remission of sins," Acts 2:38. Christ lifts the burden of those who obey Him, and mourning turns to thanksgiving.

—via **Plain Talk**, Dec 1964 🕮

Remember in Prayer

Please continue to pray for **Stanley's cousin, Leanne**—she will have further testing 11/11; also **Carolyn**; **Hazel**; **Larry's mother, Polly**; **Dwight** and **Shirley**; **Joshua V** and his family; and **John, Sylvia,** and **Paige Pollard**.