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IN THIS ISSUE

- | | |
|---|---|
| EDITORIAL, THE SECOND DECADE,
Stanley J. Lovett Page 2 | TRAINING FOR OBEDIENCE,
Irene Sowell Foy Page 7 |
| KEEPING FAITH: THE HOME,
Earle H. West Page 3 | THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISE! (4),
George P. Estes Page 8 |
| ORGANIZATIONAL STRUCTURE OF
THE CHURCH,
Robert P. Turner Page 4 | A BRIEF STUDY OF CALVIN AND
AUGUSTINE (5),
Arvid K. McGuire Page 9 |
| MILITANCE AND VIGOR,
Harry Pickup, Jr. Page 5 | HITHER THITHER YON,
Jim McDonald Page 10 |
| "LEST WE DRIFT,"
Eugene Crawley Page 6 | |

VAIN RELIGION

Dean Bullock

"If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." (James 1:26)

The matter of controlling the tongue is of grave importance, but stressed very little. Yet, James makes it clear that one may think himself pious and devout in God's service and at the same time have an empty, worthless and unavailing religion. Failure to curb and restrain the "little member" makes rites and ceremonies useless and futile. One cannot be too careful concerning his utterances. He may attend every class and service of the church and still possess vain religion.

Some are in danger of making attendance the sole criterion of faithfulness. How often have you heard this question and answer? "Is John Doe faithful? Yes, he attends all of the services." True, attendance is required. It is essential to spiritual growth and development, but other things are necessary too. If some of the other duties had been given due consideration

and attention, the church would be in much better condition today. Many professed Christians are not bridling the "organ of speech." Consequently, congregations are hindered in their mission. Slander, misrepresentation, abusive language, backbiting, falsehood, scandal, gossip, blasphemy, perjury, profaneness and obscenity are some of the sins of the tongue "named" among church members.

The tongue "boasteth great things." It makes great claims. It is small, but indeed powerful. Uncontrolled and wrongly used, much damage results. "And the tongue is a fire." It is a blaze, all consuming and destructive. It causes unrest, agitation, disturbance, confusion and turmoil. Improper feelings, emotions, passions, sentiments and thoughts are expressed by word of mouth. Hence, the source of much suspicion, contention and strife in society. "A world of iniquity: so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."



THE SECOND DECADE

"With this issue, The Preceptor enters her second decade of publication. The initial issue appeared November, 1951.

The past ten years have been exciting, turbulent and grave. Politically, economically, socially and religiously has this been true.

The Lord's people have been wracked, convulsed and so profoundly affected by events among us that the mark will be evidenced further in the future than any one dare predict.

Most anyone who keeps up with matters at all will agree that what ten years ago was only viewed as a remote possibility has become now an accomplished fact. The stark reality of religious division is now our unhappy lot.

Discussions of matters that now divide us were well underway when The Preceptor made her advent into the field of religious publications. Her influence has been on the side of conservatism or strict adherence to "the faith that was once for all delivered unto the saints" as opposed to liberalism or a loose attitude toward the gospel. We believe The Preceptor has been of substantial help in partially stemming the tide of digression that has presently engulfed so many.

It is our aim to continue to stand for and uphold right and to oppose wrong.

We ask our friends to help us make the second decade the better of the two.

We extend our sincere thanks to so many who have helped in so many ways.

Here is another "first" for us.

January 1, 1962, will see the first price increase in subscription rates since the beginning of the paper ten years ago. It has not been easy to delay this step-up in price for this long.

The first issue of the first decade of our history carried the announcement that the subscription rate was \$2.00 per year in advance. In the intervening years in the face of ever mounting production, handling and mailing costs, and the end is far, far from being in sight, we have maintained the original subscription price.

In keeping with general increase in publication rates, we find we must increase The Preceptor's yearly subscription price to \$2.50 yearly (\$3.00 for Foreign

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The total number of club rate subscriptions sent in at any time during our present subscription drive (see back page ad) may be "saved up" or counted from the cumulative total sent in ending December 31, 1961.

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We believe brethren are and should be willing to pay a reasonable price for religious publications that stand for the truth and oppose error. Time after time increases in keeping with inflationary trends as set by our daily newspapers and other secular reading material are accepted. It is not right that publishers be harried constantly over publication costs and brethren be unwilling to pay a just amount to read and benefit from the faithful publications among brethren. We think that most all will be able to see and appreciate this.

This coming price increase will add more meaning to
(Continued on page twelve)



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SCIENCE AND FAITH

Earle H. West



KEEPING FAITH: THE HOME

The tension between science and Christian faith causes many an inner battle. Faith is not easily lost. The comfort it provides in a world of uncertainty causes many to hold on desperately long after they have abandoned any intellectual confidence in the things believed. The shock we all experience upon learning that a friend has lost faith is generally due to the fact that in such instances the battle has been in progress much longer than we've known.

"What causes once faithful Christians to lose their faith? Put in a more practical way, what can be done to keep one's faith? There are serious tasks here for the church, the home and the individual. Let us consider the home just now.

Chad Walsh, professor of literature at Beloit College and biographer of C. S. Lewis, has studied the relationship between a student's home background and his reaction to faith challenging college experiences. Walsh identified three types of homes. Two of these contributed a high proportion of rebels against faith while students from the third type were unusually stable in holding their faith.

"The Fiery Furnace Home." This is a home in which the primary motive behind its profession of Christianity is the fear of God. God is viewed as a remorseless force slowly grinding the joy out of life. The adults in the home may freely admit that if it were not for fear of judgment they would readily abandon the Christian way of life.

This type of home is close to that described by Alexander Campbell in the 1834 *Millennial Harbinger*. Campbell detected an unconscious insincerity in the homes of preachers and public church leaders. He wrote: "Their religion (parents) appeared to be forced upon them by circumstances, and not natural, and they were trying to force it upon their children just as it had been forced upon them. Their children could discriminate, and did discriminate; and looked upon the whole affair as a sort of tax which was to be paid, and you know taxes are always paid with reluctance. The truth is, interest bound the forms upon the parents; but passion tore them off the children." It was the judgment of both Campbell and Walsh that a high proportion of rebels come from such homes.

"The Lukewarm Bath Home." In these homes, parents maintain a nominal church connection. Children are hustled off to Sunday school, but the crucial elements of deep conviction and vigorous participation are

lacking. Of such homes must the Laodicean church be composed. Surprisingly, the lukewarm connection is often held with considerable pride. It is regarded as a "reasonable" religion unmarred by fanaticism or a "too serious" attitude.

The product of this home generally finds that such a pallid version of Christianity fades even more under the withering attacks of a sceptical college or business world. And often, he will find some secular god that he can honestly worship and to which he can genuinely commit himself.

"Warm Fire Homes." Here Christianity is an intimate part of the family's daily living, but often in a way that is difficult to put into words. Of course parents and children go to worship together. But it is more than this. There is practice of spontaneous, joyous, outreaching Christianity. God is a living friend. Serving Christ is no burden. Though often tired in His service, they are never tired of it. It is not a form adopted "for the children's sake" or for anyone else's sake save the love of truth and God.

It is in such homes that the full significance of "nurture" in Ephesians 6:4 is realized. The Greek term "paideia" is what Paul used. To view it as embracing only the teaching or telling of right principles is to take far too narrow a view of the word. It is education in the broadest sense. It refers to the whole training of children: atmosphere as well as commands; example as well as instruction; spirit as well as word.

Greater numbers of young people stable in faith come from the "Warm Fire Home" than any other kind. This means that parents who feel lost discussing science with their children need not be dismayed. Your role is not primarily that of arguing the intricacies of evolution or the technicalities of philosophy. Faith is best conserved by a home contributing a deep and abiding commitment to Jesus Christ instead of a lukewarm attachment; a happiness and joy in serving God instead of grudging reluctance; the appreciation for and development of the inner qualities of godliness rather than contentment with external form. Simply, "the nurture and admonition of the Lord."

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ORGANIZATIONAL STRUCTURE OF THE CHURCH

(Editor's Note: Upon a sufficient demand this article will be put in tract form similar to "Are You Anti?" by the same author. Let us hear from you.)

In a Firm Foundation editorial, Aug. 9, 1960, bro. Reuel Lemmons writes, "We fully agree that 'the organizational structure of the church begins and ends with the independent congregation'" but before the editor finishes the sentence he is contending for collective action on the part of a plurality of churches, and with the same line of type calls them "independent" churches.

Such double-talk has produced the meaningless mouthing of words common in today's discussions of congregational independence. The Oxford English Dictionary defines "COLLECTIVE: 1. Formed by collection; constituting a collection; aggregate, collected. (Opposed to individual, and to distributive: so in a sense 2) 2. Of, pertaining to, or derived from, a number of individuals taken or acting together." Note — Collective action is OPPOSED to individual or distributive action. Several churches can not "act as one" in certain field of activity, and at the same time remain independent in that same field.

What bro. Lemmons agrees to, relative to the organizational structure of the church, we wish to prove and apply. We must do more than talk of congregational independence; we must understand and practice this divine characteristic if we are to remain the church of Christ in this generation.

If you have been a member of the church for fifteen or twenty years you have likely heard many sermons on the "Identity of the New Testament Church." It's Name. Worship, Work Government, Terms of Admission, etc., were discussed. Under "Government" you were probably told that each congregation is "Autonoms." (self-ruled) and "Independent" — that we have "no earthly headquarters." At this point the speaker discussed "organizational structure •— although he may not have called it that.

Many gospel preachers have used a blackboard diagram like this:



pointing out that the word "church" is never used in the New Testament to refer to an organization larger than a single local church, yet smaller than the universal body of Christ. Organizational structure is discussed under "Government" because oversight must be as extensive as the size of the working unit.

Organizational structure, therefore, refers to the plan by which, and the extent to which members of the body of Christ work as one — act collectively.

Generally speaking, there are three forms of church organizational structure: Catholic (universal), Denominational (brotherhood), and Independent congregations.



All of these plans include congregations, each having some independent characteristic; but in the first and second plans local churches are, in one or more ways, components of a larger working unit. They act collectively with other churches in one or more ways. Independent churches are exactly what the name indicates.

When we say the organizational structure of the church begins and ends with the independent congregation, we mean there is no divine authority for a collective of Christians (an organized unit) larger, or smaller than the local church. There is no authority for a plurality of churches to act collectively.

COLLECTIVE ACTION requires:

1. Agreement of components to "act as one" in a given task.
2. Tooling of means and abilities necessary to this end.
3. Acceptance of common oversight in order to act as one in the performance of the given task.

In our illustration (above) the catholic structure has universal oversight, with a universal treasury, to which all churches agree; hence, all churches may "act as one" with respect to certain works.

The denominational plan is that of a plurality of churches, pooling funds in a brotherhood treasury, and accepting the oversight necessary to coordinate and perform some work on a brotherhood scale. There is no New Testament authority for either of these plans.

There IS authority for the Independent Congregational structure — as most brethren will agree. Let us notice a few proofs texts for this important but neglected principle.


ELDERS IN EVERY CHURCH. (Acts 14:23) THE FLOCK AMONG YOU. (1 Pet. 5:1-3) These oft-cited scriptures are appropriate, but what do they prove?

1. They show each congregation on an equality with

(Continued on page twelve)

THE WORD OF
HIS POWER

HARRY PICKUP, JR.



"Lest We Drift Away"

(No. 2 in series of radio sermons.)

Eugene Crawley

Thank you very kindly, and a pleasant good morning to you in the radio audience: For another day with its blessings we should be extremely grateful. Certainly, I want you to know that I appreciate the opportunity of visiting with you by this means to study with you on the "Message of Truth."

Last Sunday we began a study of the language of Heb. 2:1-4 wherein the writer, among other things, warned against drifting away from the things which they (Christians) had heard; which were, of course, that doctrine taught by the inspired apostles. Paul has somewhat to say about such in Gal. 1:8 where he declared, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." We can thus see the importance of standing fast in the faith, holding firmly to that which was revealed by inspired men.

In our study last week, it was noted that drifting is dangerous, because it is a slow departing, a gradual leaving the things revealed by the Lord, until finally the divine pattern has been left far behind, and most any and everything has replaced it. It was pointed out that the great falling away (prophesied by Paul in 2 Thess. 3) did not come overnight, but was a gradual process which over the years changed completely the New Testament pattern. Attitudes toward the word of God and concepts of the church change long before these things are detected in the practices. The symptoms that first appear are seemingly so innocent that they are hardly noticed by the majority. When we look today at the great changes that have come about, it is hard to see how there could have been such a change from former practices, which were in keeping with the truth.

We noticed, and I remind you of this for emphasis, that Paul warned the elders of the church at Ephesus, "Also of your own selves shall men arise speaking perverse tilings to draw away disciples after them." (Acts 20:30) We went on to notice facts of history that prove that such corruption among the eldership came, and a departure from God's ordained plan of government for His church. This came about gradually, BUT SURELY, and the great falling away (apostasy) came, full-grown in about 606 A. D.

As was then, it has been true since, that departures seem to come first in the government of the church. Men depart from the simple plan of congregation autonomy, local church organization, and seek to improve upon God's plan and institute universal organization (which organization is not full-grown at first, but

(Continued on page thirteen)

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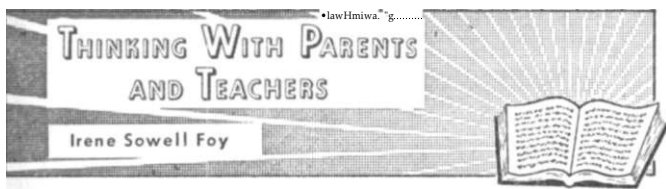
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TRAINING FOR OBEDIENCE

One of the first lessons one should learn about his relationship to God is that He is Authority and that man is to submit in obedience to Him.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it." So spoke the voice of Authority and man was to be obedient if he would be happy.

After Saul's disobedience to God's command to "go and smite Amalek, and utterly destroy all they have," Samuel stated to him truly God's attitude toward obedience. He said: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice."

Perhaps no duty is more frequently enjoined in the Scriptures than that of obedience to God and to His ordained authority. From the beginning, it has been required of earthly parents that they obey their Heavenly Father. It is God's plan for children to obey their parents, but they must be so trained by their parents. The command to parents is to "bring up your children in the nurture and admonition of the Lord."

What Is Basic To Training For Obedience?

Is it obedience from the heart when a child does what his parents ask him to do because of coercion or because of fear of punishment? If the punishment were removed would he continue to be obedient? Surely there is a higher motivation to obedience than force or fear. The duty of parents who are Christians seems daily to become more and more a matter of deepest concern as there evidently is a growing disrespect for parental authority. This is a sin that can be far-reaching in its effects. Disobedience to parents may grow into disobedience to school authorities, disobedience to civil authorities, and, finally, disregard to the highest Authority, God Himself.

First, the child must have an awareness that there is someone in authority over him, someone to whom he can go for direction and guidance in that which is right and good. That one so designed by God to acquaint the child with the fact that there is loving authority over him in the child's own mother, under the head and direction of the child's own father. There is no substitute for "Mother." There is within the heart of a Godly woman the desire for motherhood, which means sacrificial love for that one for whose life she has undergone great physical suffering. Who but Hannah, the mother, could have paid the price for arranging to get her son fit to lend him to the Lord all the days of his life? *Who* but a Godly mother would have had such a lofty desire for her son? *Who* but the woman who gave him birth would have suffered

the anxiety which did Mary when she retraced her steps to Jerusalem to find her "lost" boy? *Who* but she could feel the joy that must have been hers on finding him in such company in the temple? *Who* but a Godly mother would have trained him to be "subject to his parents" in their home in Nazareth? God showed his will for parents exercising control and guidance of their children when he said: "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. (Genesis 18:18) Joshua in urging Israel to "choose you this day whom you will serve," spoke as a man who appreciates his God-given authority over his family when he said: "As for me and my house, we will serve the Lord." (Joshua 24:15) Through proper exercise of parental love to guide the child aright, he gets an awareness of their authority.

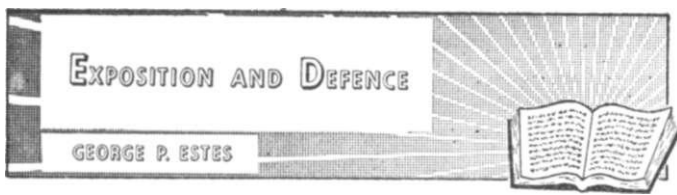
For the child's own good and for his safety, he should learn even in infancy that there is able, loving authority over him to guide and to direct his steps aright, to discipline and develop his will into harmonious proportions. The guidance given him should be such as to animate, inspire and train, help him to grow, but not to carve him into this or that shape as one would with dead timber.

Godly parents, by their actions, will give assurance to their children that they love them to the extent that they want them to develop to be fit for the Master's use. They will be firm, yet kind. They will not do for their children what they can do for themselves but will show them how to do, then see to it that they assume their own responsibilities. It is just as much a mother's duty to train her children to put away their own clothing, to keep their rooms in order and to be willing to help each other as any other duty she may have.

In training for obedience on a higher level, that is to respect and obedience to God, parents must first help their children to an awareness that they are in authority. They must show that their authority is prompted by a deep love for the child to act in ways that are for his good. That love in the hearts of the parents which expresses itself in wise direction and guidance of the child will beget love and respect in the heart of the child for his parents. Their word will then receive respectful attention by the children, so, thus, begins the habit of attention to divinely constituted authority.

There is nothing more rewarding in this life than to train one's children to be respectful of parental authority, to obey their parents in the Lord. Such will assure a happy, fruitful life to the child, and nothing can make for happier declining years for parents than for one's child to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (To be continued.)

— 1104 Caldwell Lane, Nashville 4, Tennessee



THEOLOGY, CHURCH AND STATE,

INSTITUTIONALISE! — (4)

Theology

The Lutheran, J. L. Neve, believed that there must be a creed for the existence of a sect. This is true. So he writes: "The historical churches are results of the very great, epoch making events in the Church's history. Each of them has a theology of its own, which is marked by historicity and by a deep-going organic consistency in doctrine and practice." (Churches and Sects of Christendom, pg. 32-33) He does state that the Church of Christ had no creed and was opposed to them. (Ibid., 381-393) If he was living today and re-edited his book, he would have to revise this section and say that now there is a theology and theological interpretation for a large part of the Church of Christ.

What is theology? It is called a science. It is the science of interpretation. Taken as a whole, there are two parts of theology: revealed theology and natural or rational theology. The former deals with the Bible; the latter pertains to man and the world. Mr. Thilly defines revealed theology in this way: "Human reason is limited to systematizing and rendering intelligible the revealed truths or dogmas of the Christian religion." (History of Philosophy, pg. 159) The fundamental aim of natural theology is to demonstrate the rationality of the universe as a revelation of God. (Ibid., 191)

Since philosophy is the handmaid of theology, it is necessary to explain the origin of philosophy, tell what it is and how it was used. Most of the philosophy used in theology came from the two Greek philosophers of ancient Athens, Plato (427 B. C. - 347 B. C.) and his student, Aristotle (384 B. C. - 322 B. C.) These men were interested primarily in social order and for this to exist there must be the virtuous life which was based upon proper knowledge. Plato "offered not only a theory of knowledge, a theory of conduct, and a theory of the State, but crowned his work with a theory of the universe." (Thilly: History of Philosophy, pg. 58) Everything must contribute to the attaining of the virtuous life-knowledge, the State, and the universe. Plato believed that "genuine knowledge is knowledge based on reasons, knowledge that knows itself as knowledge, knowledge that can authenticate itself." (Ibid., 61) The philosophers began with man and earthly things and reason from these, the known to the unknown. Plato held that, "man is, therefore, indeed, the measure of all things, of all truth, because

there lie imbedded in his soul certain universal principles, notions, concepts, or ideas, which form the starting point of all his knowledge." (Ibid., 62)

Plato's theory of the State is found in *The Republic*. In it he sets forth how he thinks the virtuous or pure life is to be attained. "The State should be organized like the universe at large and the individual virtuous soul; that is, reason should rule in it." (Ibid., 71) The ideal society was to form a complete unity, one large family. (Ibid., 72) The doctrine of the universal church, its authority and practices came from this philosophy. All the Protestant sects have borrowed it with certain modifications. Faithful brethren of the Restoration Movement are the only ones who have rejected and opposed this theory. The digressive or Progressives have adopted it. This will be discussed at length under another heading in this series.

Like other philosophers, Plato believed in many gods. He does not ascribe a personality to any one of them but one is the Creator who "fashions the world after the pattern of the ideal world." (Ibid., 66) To Plato, he was more of an architect than a creator for he believed that mind and matter were already here. Aristotle, Plato's pupil, did not hold to the belief that the world was an imperfect representation of the perfect ideal or pattern up above. In this they differed. To Aristotle, the things in earth and on earth were true productions of perfect ideals. Therefore to learn about them was to acquire true knowledge. To do this he formed the syllogism: major premise, minor premise, conclusion. This is the basis of liberal or rational theology. (Ibid., 76-79) Philosophy is when faith is superseded by reason; when the divine and miracles are abandoned as the explanation for the origin of all things, for the virgin birth and work of Christ; and the intellect and the facts of experience are made the basis of investigation and explanation. This was the procedure followed by the German rationalists in their liberal, critical study of the Person and work of Jesus and common-sense or reason are key words in the arguments by such liberals as J. D. Thomas at Abilene Christian College and Roy Deaver and Thomas Warren through the pages of the *Gospel Advocate*.

Theology and Creeds

Each sect has its body of theological statements which forms the basis of the sect. This theology is the mode of interpretation of Scripture. And, it necessarily follows, that this theology gives to the sect its peculiarities. Tradition, creeds, disciplines, confessions and manuals are theological statements about doctrine and rides for faith and practice. The Eastern Orthodox and Roman Catholic have accumulated much tradition through the centuries. In 1837, Alexander Campbell said to the Roman Catholic, John B. Purcell: "The Roman Catholic rule contains one hundred and thirty-five large folio volumes superadded to the Bible." (A Debate on the Roman Catholic Religion, pg. 210) There has been much added since then.

(Continued)

— 432 Covert Court, Ballwin, Missouri

A Brief Study Of Calvin And Augustine (5)

Arvid K. McGuire

Another work of Calvin's entitled *Psychopannychia* was written in 1534 but published in 1542. The occasion of this writing was to refute the doctrine of soul sleeping after death which was held by the Anabaptists of that day. Calvin considered this notion so pernicious that he composed this treatise to refute the idea.

Calvin argued very forcefully on God's election and decrees from the ninth chapter of the book of Romans.

"He unduly stretched the passages which refer to the historical destinies of nations and individuals in this world, to declarations of their fate in the eternal world. He escaped the force of opposite passages (John 1:29; 3:16; 1 Jn. 2:12; 4:14; 1 Tim. 2:4; 2 Pet. 3:9) by a distinction between the secret will and the revealed will of God, which carries an intolerable dualism into the divine will." (Emphasis mine, AKJ1) (Schaff, *The Creeds of Christendom*, p. 454).

Calvin developed the doctrine that God elected certain individuals from eternity to be saved and necessarily implied that other individuals were the non-elect, who would be damned regardless of how hard they tried to be saved. They would be lost simply because God had eternally decreed that this should be the case. Calvin refused to take his reasoning one step farther and make God responsible for sin.

"But while his inexorable logic pointed to this abyss, his moral and religious sense shrunk from the last inference of making God the author of sin, which would be blasphemous, and involve the absurdity that God abhors and justly punishes that which he himself decreed. Hence this phrase which vacillates between *infralapsarianism* and *supralapsarianism*: Adam fell, God's providence having so ordered it; yet he fell by his own guilt." (Ibid., p. 453)

Concerning the two-fold decree of God on election and the fact that this would condemn multitudes of children for their unconscious connection with Adam's fall, Calvin said, "It is a decree horrible, though nevertheless true." (Ibid., p. 453) All he could say was that God's will is inscrutable, but always holy and unblamable. Calvin also taught that if election were dependent upon man's faith and good works, grace would not be free and in fact would cease to be grace.

John Calvin was recognized as an outstanding leader and the following tribute was paid to him:

"As a scientific theologian, Calvin stands foremost among the reformers, and is the peer of Augustine and Thomas Aquinas. He has been styled the Aristotle of Protestantism Even Rationalists and Roman Catholics must admit his preeminence among the systematic divines and exegetes of all ages." (Ibid., p. 453)

The center of Calvin's work was located at Geneva,

Switzerland. After traveling for a time in Italy and other southern countries, he set out for Strassburg and on his way passed through Geneva. There he was prevailed upon by Farel, a prominent reformer, to remain and assist in spreading the doctrines of Protestantism. With Farel he soon accomplished a remarkable change in the character of the city, both of its people and its government. Calvin recodified the laws of the city and its constitution. He was the leading spirit in the negotiation with Berne that issued in the treaty of 1544. He spent much time in controversy over the

(Continued on page fourteen)

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A new congregation has begun meeting in Burnet, Texas, and will be known as the Southside church. It is composed of about 50 members Arnold Hardin held a gospel meeting for the Southside church in Midland during October. Five made confession of sins. During the month one also was baptized and another restored and identified One was restored and one was baptized during October at the Bellaire, Texas, church Tom Roberts is moving to work with the Whitesboro, Texas, church Bob Craig will be moving in December to work with the new congregation in Lometa, Texas. At this time his support is still lacking. If anyone can help, contact him at Box 883, Bridge City, Texas Two were identified in October at Westside in Irving Herman Sargent held a meeting for the Oak Forest church in Houston in October and four were identified Roy Foutz held an October meeting for the Westside church in Fort Worth where two were identified in the early part of the month Elsewhere in Fort Worth one was baptized at Castleberry during October and at Calmont R. L. Morrison was engaged in a meeting Robert McDonald held a September meeting for the Edna, Texas, church.

In Tyler, Texas, the Garden Valley church is making progress toward having the construction begun on their new building by the first of the year Bob Bolton has just closed a meeting for the Garden Valley church The Wallisville Rd. church in Highlands held an October meeting with Elmer Moore preaching The Red Bluff church in Pasadena, Texas, had an October meeting with Arnold Hardin preaching At Baycliff Ardie P. Brown, Jr., held an October meeting for the church in that city At the Greens Bayou church in Houston, Texas, four have made confessions of wrong, two identified and two baptized in late September and early October The Main St. church in Vidor, Texas, has had four to be identified and eight confessions of wrong during October At the Ninth and Burton church in Orange, Texas, two were restored during late September In Beaumont the Pinecrest church has had two to be identified and one baptism during October The Rosedale church in that city has had seven to be identified during the past month Southside in Beaumont has had two to be identified during September The Central church in Beaumont had an early November meeting with W. L. Wharton preaching Two were baptized, one made confession of wrong and two were identified during October at the Orange Highway church in Port Arthur, Texas The Pear Ridge church begins a radio broadcast over KPAC (1250 on dial) on November 12th at 7:15 A. M. Leon Odom is the preacher for the church and the speaker for the program.

Seven have been identified in past weeks at the Southside church in Jacksonville, Texas The Central church in Grand Prairie, Texas, has had four to be identified and four restored with one baptism during the month of October Charles Boshart is now preaching for the DeQueen Blvd. church in Port Arthur, Texas Bill Cavender held an October meeting for the Russell Ave. church in Bonham, Texas W. L. Wharton held a gospel meeting for the Greggton, Texas, church in mid-November. Two were restored and two identified during October at the Greggton

church Paul Foutz held an October meeting for South Houston, Texas, church in which five were baptized and three restored Dean Bullock held a gospel meeting for the Brazoria, Texas, church in October Bill Coffman will be moving soon to work with the Clute, Texas, church One was restored in an October meeting at West Orange, Texas Malcom King held an October meeting for the Pt. Acres, Texas, church The Osborne Rd. church in Bridge City held a gospel meeting in early November with Maurice Barnett preaching O. B. Procter held a gospel meeting in October at the North Side church in Del Rio, Texas Robert Bolton held a recent meeting for the church in Harlingen, Texas Earl Dale held a gospel meeting for the new church in Denton, Texas Two new churches have recently begun meeting among our Spanish brethren. There is a new church in Nuevo Laredo and also in Brownsville, Texas Homer Hailey held a gospel meeting in October at the Forest Lane church in Dallas, Texas.

Seven were identified with the S. College Rd. church in Lafayette, La., in October At Haynesville there were three identified and one restored during the same month The new church in Lake Charles had one baptism during October Stanley Lovett held a gospel meeting for them during the month Four were identified during the past weeks at the Franklin Rd. church in Nashville, Tenn. A number of gospel meetings were in progress during October around the state of Tennessee the Hickory Heights church in Lewisburg had a meeting with Billy Ashworth; Perry Heights (Donnelson) had a meeting with Jim Cope; and Robert Jackson held a meeting for the El Bethel church in Shelbyville The meeting closed in Murfreesboro (Westvue) with three being baptized and twenty-three confessions of wrong. Three had been baptized just before the meeting began One made confession of sins and seven were identified at the Shelbyville Mills church during October.

In Florida one was identified and two were baptized during October at the Lake Shore drive church Marshall Patton held a recent meeting for the Lakeshore Drive church Ont was identified during September at the Palmetto church The 9th Ave. church in St. Petersburg had a September meeting with Homer Hailey preaching Paul Brock held a gospel meeting for the East Florence, Ala., church and four were baptized, one restored and identified with the church ... The College View church had a gospel meeting in October with C. L. Overturf, Sr., preaching During the month of October three were baptized and four were identified with the Huffman church in Birmingham, Ala. Gospel meeting: were in progress in the city at Fultondale, Jack Holt; Pinson Robert Harkrider; Acipco, Frank Smith; Belview Heights Dave Bradford; N. Birmingham, Grover Stevens; Gardner Hall at Graysville and Hueytown with Tom Bunting ... W. R. Lambert held a meeting for the Saraland, Ala., church during the same month.

S. R. Tipton preached in an October meeting for the Flag staff, Arizona, church. Charles Holt held an October meeting for the Country Club Rd. church in Tucson ... W. L. Wharton held a gospel meeting for the Maryvale church in Phoenix in early October One was identified during October at the Westside church in Phoenix California brethren in Orange have obtained fine facilities in a purchase from a denominational group there The West Anaheim church will shortly begin building on their new auditorium Two were identified and one baptized during October at the Long Beach church Three were identified during October at the Berrydale church in Santa Ana Meeting mere in progress in the state during the month at Garden; David Harkrider; East San Diego, Floyd Thompson an

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Randy Dickson with the West Culver City church One was baptized and two were identified in past weeks at the Silver St. church in New Albany, Ind. . . . Jack Holt held an October meeting for the Belmont church in Indianapolis Two were identified during October at the Glen Park church in Gary, Indiana Leslie Diestelkamp held a November meeting for the Grand Ave. church in Chicago A new church has begun meeting in Sycamore, Ill. The church is meeting in the home of Del Bassett, 1210 Commercial, and invites all brethren in that area to worship with them. Donald Ames is presently preaching for them Two have been baptized, one restored and six identified in St. Louis at the

Spring and Blaine church ... Three were identified in past weeks at the Elm St. church in St. Charles, Mo. Jack Duncan held a gospel meeting for the Kirkwood church in St. Louis during October Andy de Klerk is returning to the states from South Africa One was baptized in Morehead City, N. C, during October One was identified at the Westley Chapel church in Decatur, Georgia, during October Richard Weaver held their recent meeting Four have been recently added through identification with the East Orange, N. J., church One was baptized recently in Bergen, Norway Remember our address: P. O. Box 1361, Vidor, Texas.

(Continued from page two)

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ORGANIZATIONAL STRUCTURE

OF THE CHURCH — — — —

(Continued from page four)

reference to oversight. 2. Oversight is on a local basis; NOT on a brotherhood or universal basis. (Of course we speak of that coordinating oversight in matters of judgment necessary to collective action. Christ is sole Ruler of His kingdom, and in this sense the church has but ONE overseer.)

TREASURY ACCUMULATED (1 Cor. 16:1-2) CONTROLLED (Phil. 4:15; Acts 11:30) on a local basis, NOT on a brotherhood or universal basis. (Note 1 Cor. 16:3 carefully.)

The treasury is important in determining organizational structure because it is the "exchange" by which means and abilities are pooled, and work is accomplished collectively. A universal treasury indicates collective action on a universal scale; and a "brotherhood" treasury is a means by which "brotherhood" action takes place.

THE NEW TESTAMENT CHURCH

Exercised Discipline (1 Cor. 5:1-5)

Sent workers (Rom. 16:1; Phil. 2:25)

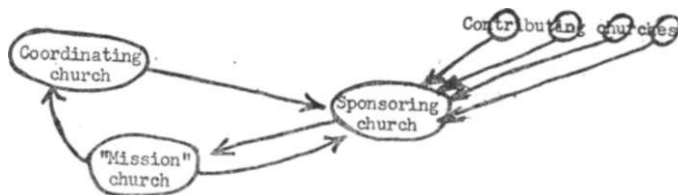
Selected Messengers (1 Cor. 16:3)

on a local basis, NOT on a brotherhood or universal basis. The single local church, independent of all others, has sufficient organizational structure to do all the work God has assigned it. If you believe this — will you apply it?

Independent Congregational structure is seriously threatened today by inter-congregational and "brotherhood" projects. Over 1,000 churches send to a "brother-

hood" treasury in Texas, accept a common oversight of this fund and its use in nation-wide T.V. Many churches pool funds in benevolent societies, accepting a board of directors for oversight of this work.

The machinery by which such projects are coordinated is becoming more and more complex. One benevolent organization now oversees two separate homes for children. Note the MILLION FOR BILLION program:



Despite all this, many continue to AFFIRM faith in congregational independence, and then destroy every legitimate proof text in a frantic effort to support their PRACTICES which violate this premise.

The New Testament either does or does not teach independent church structure. Men fear and hide from this issue, but it will not be ignored to death.

Scriptures that teach "cooperation" are often used as justification for inter-church activities. We should see that IF THIS IS FAIR REASONING then the scriptures DO teach something other than independent congregational structure. It is absurd to continue talking congregational independence, and practicing inter-church structure.

COOPERATION is "working together" WITH another person or thing, TO a common end, or IN a work. This includes collective action, but also includes concurrent independent action. Hence, scriptures concerning many sending alms to the same needy field, or support to the same preacher (2 Cor. 8; 11:8) do teach cooperation, but afford no authority for the use of a sponsoring church or benevolent society through which many churches "work as one" on a given project.

INDEPENDENT means, "Not dependent, as (a) not subject to control by others; not subordinate; (b) not contingent or conditioned; (c) not relying on others. Not dependent for support or supplies; having a competency." (See Webster's)

An otherwise independent church may become dependent with reference to supplies, be "in want," an object of charity; (2 Cor. 8:14; Acts 24:17) but this does not authorize a SYSTEM OF OPERATION WHEREBY A CHURCH IS CONTINUALLY DEPENDENT BY CHOICE. The church which, "of her own free will" creates a dependent position, alters God's plan of organizational structure, hence willfully sins.

Brethren, awaken to the facts! A "sponsoring church" is not "in want" respecting self-maintenance — docs not even claim such — but asks other churches to use her as a media for the accomplishment of a "brotherhood" project. A "brotherhood" project

does not lose its identity simply because a formerly independent church takes charge of it. GOD'S PLAN¹ IS FOR EACH CHURCH TO MEET WORLD OBLIGATIONS ACCORDING TO HER ABILITY.

The threat to congregational independence — as in the formation of the Missionary Society (1819) — is all but hidden beneath cries of "ON THE MARCH" and "DOWN WITH ANTIS!" — but the effects of structural change in the church will long outlive the petty personal differences of today.

Reread this tract. Seriously consider the break-down in congregational independence in evidence all about you; and encourage your elders to reaffirm the independence of the local church in practice.

— 250 Eland Dr., San Antonio. Texas

"LEST WE DRIFT AWAY" — —

(Continued from page six)

gradual changes lead to such). For if it were offered in its completeness at first, all could see the unscripturalness of it, and reject it at once.

In the all-sufficient word of God is to be found the divine pattern for the organization of the Lord's church (as well as all else that He desires), and a study of such reveals that the only organization of His church is local that there is to be a plurality of elders, deacons, and saints in every congregation. In Phil. 1:1, in writing to the church at Philippi, Paul said, "... to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." In Acts 14:23 we read "And when they had ordained them elders in every church," as well as Tit. 1:5 where Paul said, "... and ordain elders in every city, as I had appointed thee," it is evident that each congregation is to be independent, and self-governing, being obedient to Christ and His word. Further, Peter teaches that the authority of elders is restricted to "the flock which is among you" (1 Pet. 5:2) which simply means that they have oversight and authority only over the congregation wherein they are members, and over which they have been appointed, given the oversight.

Thus, we must conclude, since this is the only organization given in the New Testament, that any other organization, whether it be LARGER or SMALLER, than the local church, is not in keeping with God's word, and certainly cannot be pleasing in His sight. And a departure in this simply leads to greater departures in other things.

To suggest, much less organize, anything else is an impeachment of God's wisdom, and an indication of The desire to substitute the wisdom of men. Our faith must be .. not in men, or their wisdom .. but in God and His complete revelation of His will unto men, the inspired scriptures.

Such is but a manifestation of the rejection of Christ as the Head of His church, and an indication that men are not willing to heed His authority and follow Him.

Soon after these departures, others in the worship authorized by the Lord, followed. Increasing formality and ritualism were evident in the worship shortly after the death of the apostles. Instead of the simple acts designed by the Lord, others began to be added, until finally, there was no likeness to that which God had authorized. Christ instituted the Lord's Supper (Matt. 26:20-28, and other passages), and said, "this do in remembrance of me." (1 Cor. 11:21) You recall that He said, as recorded in John 4:24, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth," so you are aware of the fact that only that which He commanded, and was taught by the inspired apostles, is acceptable unto Him. In addition to breaking bread in memory of Christ, which is a communion of His body and blood (1 Cor. 10:16), we find these acts of worship authorized: Singing of psalms, hymns, and spiritual songs (Eph. 5:19; Col. 3:16); Prayer in the name of Christ (Acts 2:42); 1 Thess. 5:17); Teaching the apostles' doctrine, the truth of God (Acts 2:42; 1 Cor. 14:26); and giving of our means, "laying by in store upon the first day of the week." (1 Cor. 16:1, 2) Outside of these simple items of worship, there are none other, according to the New Testament, that are acceptable to God.

But after departures had come in other things, the way was open for innovations in the worship, and such came as the great falling away took shape. Not only was this true in the great falling away, but such has been the pattern in every departure, or digression since that time. Once people lose respect for Christ and His word, and His divine pattern, the way is open for any and everything to come in. Of course, as already pointed out, these come gradually, slowly but surely, and are hardly noticeable to many people. And such makes them even more dangerous. Some of the most dreaded diseases that attack the body are not easily detected until they are in the final stages — and then it is very difficult to do much for the person. So it is with departures from the way of the Lord •— they come slowly (and such is the device of Satan) they are not easily detected until they are almost full-grown, and by then so many are so given over, and so bound up in them, that it is difficult to get folks to see the need of rejecting such completely, and coming back to scriptural ground.

Were we to take these items one by one, it could be seen how departures came very slowly — such slight changes that hardly anyone could see the danger, and become alarmed about leaving the divine pattern. In the digression back in the early 1900's (and late 1800's in some areas), when the missionary society and mechanical instruments of music were the wedge that divided God's people, these changes came slowly, and the majority was carried away into apostasy. Had these changes come rapidly, without first a conditioning of the people's thinking, both would have been rejected

(Turn to next page)

and repudiated, and digression and division would not have resulted. But such was not the case — the changes came gradually, and when anyone voiced objection and warned of the danger, he was considered a fanatic, an alarmist, and in regard to the missionary society was accused of being opposed to "preaching the gospel," because he warned of the danger of a human institution (the MS) taking the place of the church (a divine institution, charged with the duty of preaching the gospel) in doing the work of evangelism.

And in regard to the mechanical instrument, it did not make its appearance first in the worship service, but was brought in privately for such social occasions as weddings, and was taken out immediately (or pushed behind curtains). But after this conditioning of the minds of the people, was later used for the opening songs in the Sunday School (and again pushed behind curtains), and later on week nights during a meeting, and THEN made its bold appearance in the worship services. But thanks be unto God, there were some of the saints who had faith and courage enough to reject such and contend earnestly for the faith, to pull out (for so they were forced to do being in the minority) and build according to the divine pattern.

From that, the flood-gates having been opened, greater changes have been made, until now there is but little resemblance between the two groups.

This should serve to emphasize the great danger of "drifting" for so stated the Hebrew writer ".... lest at any time we should drift away from them" (RV), in his warning about giving the more earnest heed to the things which we have heard.

Certainly we today, should give earnest heed, careful attention, to the things revealed in the New Testament of Christ, the things that will make men simply Christians, members of the New Testament church, and pleasing to God.

Until next Sunday morning, we bid you a pleasant week.

— Box 217, Shelbyville, Tennessee

A BRIEF STUDY OF CALVIN & AUGUSTINE—(5)

(Continued from page nine)

doctrine of predestination and election. His three chief opponents were Albert Pighius, who subsequently embraced his views, Jerome Bolsec, Sebastien Castellio and greatest of all, Michael Servetus. At Calvin's instance Servetus was arraigned for blasphemy, condemned, and burnt to death. He had committed no offense, except the writing of a book attacking the mystery of the Trinity.

A Protestant confession of faith was adopted by the city and was made binding on all its citizens. Calvin's arbitrary rule, however, made him enemies and he was expelled from Geneva, but his friends succeeded in effecting his recall in a few years. Thereafter he built up in the city a theocracy, with himself at its head. It directed not only the religious and political affairs, but controlled the social and individual lives of the people.

The influence of Calvin is very widespread. He helped to shape the religious character of churches and of nations yet unborn. The Huguenots of France, the Protestants of Holland and Belgium and Independents of England and New England, the Presbyterians of Scotland and throughout the world, yea, and we may say the entire Anglo-Saxon race.

Calvin preached his last sermon with great difficulty on February 16, 1554. On April 20, he made his will and on May 2, he wrote his last letter. On the evening of May 27, 1554, John Calvin died in the arms of his faithful friend Theodore Beza. The following day he was buried with pomp in the common cemetery called plain-palais in a spot not now to be identified.

— 432 S. Holmes, Kirkwood 22, Mo.

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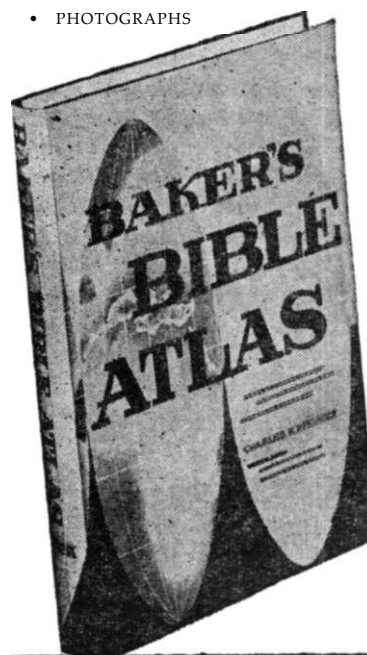
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— 0 —

MILITANCE AND VIGOR — — —

(Continued from page five)

line duty must be in possession of physical body ready and able to endure the rugged battle of combat. Extra weight in the form of fat only deters him and makes his fighting harder. Many commanders call this the "lean and hungry look." His mind must be conditioned the same as his body. He gets into condition not through soft and easy living but through rigorous training and self-sacrifice.

Our spiritual commander calls upon us to "Suffer hardship as a good soldier." (2 Tim. 2:3) "We must press the battle with militancy and vigor. It seems to me these two qualities go together; that they are inseparable. Aggressiveness is indispensable in pressing for Right and Truth. Vigor is necessary to the accomplishment of our tasks. "We will loose the battle if we think we are only playing war and if we soldier in slothfulness.

We must be militant and vigorous against errors without and within the Church. Some appear to be aware today that error has made serious inroads into churches of Christ. The argument over "co-operation" is quite similar to the past battles over the Missionary Society. Ignorance of the basic error which espoused the Missionary Society keep many modern Christians from recognizing the "Sponsoring Church" as fruit of the same seed. It is not my purpose now to show the error of these two institutions but to show you a sample of vigorous and militant writing of yester-year, which type of writing and thinking is still desperately needed today.

I want to quote part of an editorial written by Tolbert Panning, founder of the "Gospel Advocate," written in 1857. A few short years before this, in the interest of what the brethren called "co-operation," the United Christian Missionary Society had been founded. Many brethren felt that this was only an expedient way of preaching the gospel. Many other brethren felt that the human society showed disrespect to God by bypassing the church. Many brethren fell in with the Society because of its presumed lofty purpose, without ever seriously thinking through the question of au-

thority for it to exist in the first place. Brother Fanning opposed the Society. He felt that many brethren had never been exposed to the full study of what the Bible taught on the subject of "co-operation." To study this question is expressly why the Gospel Advocate was founded. Thus, this was the setting in which he wrote the following article. I am giving only an excerpt as quoted in John T. Lewis' book, The Voice of the Pioneers on Instrumental Music and Societies.

"Courteous Reader: In the forty and seven years of our pilgrimage, and particularly in the twenty-eight we have labored in the Lord's vineyard, our journey has been rather pleasant than otherwise. Thankful to Heaven are we that much of the time we have been able to look on the bright side of human nature, when frequently there was no small amount to discourage us. Not only have we been successful in the cultivation of kindly sentiments toward our fellow beings, but we have even been scrupulous to entertain a fair degree of self-respect, without the least envy toward any living mortal. True, we have not, like Paul, been 'in prison,' 'received from the Jews five times forty stripes save one;' neither have we been 'beaten with rods,' 'suffered shipwreck,' been 'a night and a day in the deep,' or 'fought with wild beasts at Ephesus' or elsewhere; but we have endured what is much worse — we have on several occasions been forced to taste a bitter cup from the hands of those who called us 'brother.' In our nineteenth year we enlisted as a corporal in the cause of One who 'has gone to prepare a place' for his friends; so soon as we were able to bear this King's weapons, we threw his banner to the breeze for a life voyage, and we have not yet taken down our sails or put off the armor. We now hope not for peace, nor even an armistice. When we consult the flesh, our Master's enemies oft whisper in honeyed strains, 'Compromise, compromise;' but our Captain says: 'Onward! There is no time for trifling. Fight the good fight of faith, take the kingdom by violence, and lay hold on eternal life.' In our well-intended struggles for the cause we plead, we have necessarily been forced into severe conflicts with some of our brethren of earth; but while sin abounds, we can hope not for rest. Our inclinations, and especially our desire to merit the favorable opinions of men, oft urge us to abandon the field, and sincere friends whisper in our ear, 'You will appear to love debates and strifes;' but we endeavor to heed them not, and pray God for strength to more skillfully wield the spiritual weapons furnished us. We hope by the favor of our King still to stand for the defense of the heavenly oracles 'as they are written'."

This article rings with faith in God and trust in his word. It should be pondered by us all. Its sentiments are true to the nature of those soldiers who fight under the banner of Christ. Our militancy should be born of love for Christ, His truth and the souls of lost men. We must not re-act only in response to the enemies' tactics but in response to duty to our King. We must not be vigorous only because others are; but because this is the nature of true soldiers of Christ.

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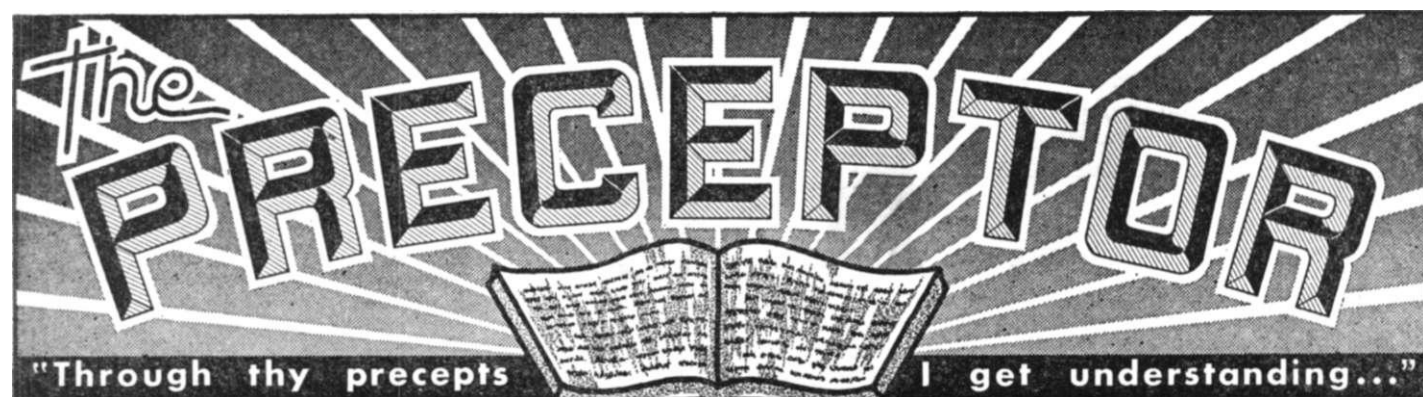
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IN THIS ISSUE

EDITORIAL, THE OUTWARD AND THE
INWARD MAN,

Stanley J. Lovett Page 2

DANIEL (3),

Homer Hailey Page 3

"UNTO THEM, AND UNTO ALL,"

Victor Sellers Page 4

HOLDING FAITH: THE INDIVIDUAL,

Earle H. West Page 5

THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM,

George P. Estes Page 6

"LEST WE DRIFT AWAY," (No. 3),

Eugene Crawley Page 7

TRAINING FOR OBEDIENCE,

Irene Sowell Foy Page 8

HITHER THITHER YON,

Jim McDonald Page 9

USING THE WORD "CHRISTIAN"

Bill Crews

Our English word "Christian" is a translation of the Greek word "Christianos," which in turn is composed of "Christos," the word for Christ, and the ending "ianos." This word appears but three times in the Bible: Acts 11:26; 26:28 and 1 Peter 4:16. According to Greek lexicons the word means "a follower of Christ."

Christian is a word denoting a relationship. It is another way—a new and significant way—of denoting a disciple of Christ. Isaiah (62:2) foretold the people of God being called by a new name. The word for "called" in Acts 11:26 is a word conveying a divine calling, a calling of God. Christian, of all names by which God's people are called under the new covenant, is the only name that is truly a new name. It was unknown until the disciples were first called Christians at Antioch.

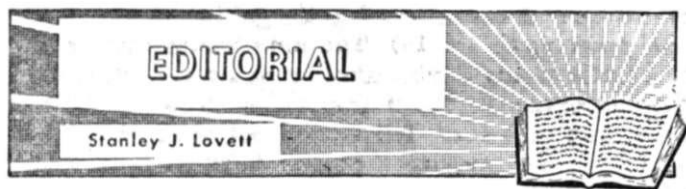
The word Christian is a noun, which properly describes one who is in Christ and doing the will of Christ. A Christian is an individual who is in Christ. Christians are individuals who are in Christ. One must become a Christian, and one must be persuaded by the gospel to become a Christian (Acts 26:28; 19:8).

The word Christian cannot be properly and scripturally used as an adjective to designate anything.

In early writings, after the apostles, various men in the church began to develop other forms from the word Christian. Ignatius used "Christianismos" (Christianity) frequently. He and others also used the word Christian as an adjective; e. g., "Christian nourishment." To the word "Christos" Ignatius added the word "nomos" (law) and developed a word meaning "keeping the law of Christ." To the word "Christos" someone added "mathia" (from the word "mathetes," which means disciple) and came up with a word meaning "discipleship with Christ or teaching of Christ."

While we profess to call Bible things by Bible names, let us do just that. To say the least of it "Christianity," "the Christian religion," "the Christian dispensation" and "Christian doctrine" are loose expressions. The Lord's church is composed of Christians, but that does not make it "the Christian church." A home, a school, or a business may be composed of Christians and operated in keeping with the doctrine of Christ,

(Continued on page ten)



THE OUTWARD AND THE INWARD MAN

In a world of uncertainty and fear, only the gospel, given by divine and miraculous revelation, can, convincingly and authoritatively, declare how man must live here to live eternally hereafter. Consider the following.

Miraculous revelation recognizes the dual nature of man. That there is both an "outward" and an "inward man" refutes the false claim of materialism that man is wholly mortal. He is both flesh and spirit. The distinctive mark of human personality is man's immortal spirit. That is the basic premise of revealed religion. As physical needs must be met, so must man's spiritual needs be supplied.

Miraculous revelation recognizes the existence of evil, affliction, adversity and death. The outward man is afflicted, in it man is burdened and groans; it is mortal, decays and will be dissolved. Some human cults and philosophies seek to deny or to explain away these afflictions even denying the reality of death. The gospel squarely faces up to these sad realities. It spends little time explaining them; but, admitting their existence, it seeks to destroy sin in man, strengthen him to endure adversity, and shows him how to conquer death.

Miraculous revelation affirms that good may come out of evil, affliction, adversity and death. These "light afflictions" for the moment are not good within themselves. But Christ has the power to make them work "for us more and more exceedingly and eternal weight of glory." Thus, with our cooperation, divine power has the ability to turn our adversities into salvation's service and thus provide the believer with great sources of power with which he can win the victory over his afflictions.

Miraculous revelation declares the habitual view of the life of faith. The natural man sees things only as they look from the temporal view-point. He orders his life according to temporal things. The view of the life of faith is "we walk by faith, not by sight." He sees not only all the natural man sees but he sees in addition what the natural man cannot see. By the eye of faith he sees, i. e., by human eyes, "the things which are not seen." He sees such unseen things as God, Christ, the Holy Spirit, heaven, eternity, etc. Consequently amid life's adversities he orders his life with reference to the "unseen" and thereby receives strength and courage to meet life's obligations.

Miraculous revelation affirms the paradox of retrogression and progression in the same organism. Through wear, strain, abuse, accident, disease, and

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age the "outward man is decaying." This is a universal state and there is very little that can be done about it. In view of this mournful fact, man's future prospects would be dismal indeed were it not that the "inward man is renewed day by day." By God's power through his word the daily renewal is effected. As the outward man decays and will dissolve, the inward man grows and is made new day by day.

Miraculous revelation declares the successor to the decaying outward man. The melancholy truth of both human experience and the testimony of God's word is that the decaying outward man is dissolved in death. But the cheerful confidence of the heart of faith is that "we know we have a building from God, a

(Continued on page ten)



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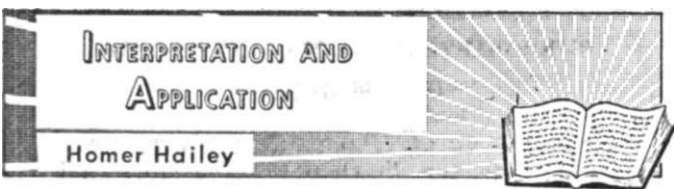
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DANIEL (3)

Conviction or Compromise?

(Chapter 3)

Into every life there will come times of testing, at which times the character of the individual stands out as one built on conviction of right, or on compromise of the time-server. Such a moment of decision came to God's three servants in Babylon—the three friends of Daniel: Shadrach, Meshach, and Abed-nego. To the faithfulness of these three men we are indebted for a lesson on conviction in a moment of inconvenience; and to Jehovah we are indebted for a lesson on the protection afforded by Himself to His people against the tyranny of world powers.

Nebuchadnezzar's Image and Decree (vv. 1-7)

Nebuchadnezzar made an image of gold, whether of himself or of his god we are not told, which was set up "in the plain of Dura." The image was approximately ninety feet in height, but we are left to wonder at its appearance, for it is not described. All the officers of the kingdom were called to the dedication of the image. It was to be a gala affair (vv. 1-3).

The herald called to all the people, that at the sound of the music of the various instruments they should fall down and worship the image. The penalty for disobedience would be to be cast into the midst of "the burning fiery furnace." (v. 6) At the sound of the music all the peoples, with the exception of those of our study, fell down in obedience to the decree of the king (v. 7). They might have no love for the king, or faith in his god, but they dared not disobey.

The Test of Faith (vv. 8-23)

There are always those who, prompted by envy, or by the desire to curry favor with the powers that be, stand ready to report and accuse another. Such were not wanting upon this occasion. Certain of the Chaldeans came to the king, bringing accusation against Shadrach, Meshach, and Abed-nego, who had refused to bow at the king's decree to worship the image (vv. 8-12). The charge — "There are certain Jews whom thou hast appointed over the affairs of the Province of Babylon" (v. 12) — indicates that they were prompted by envy and jealousy.

As is characteristic of tyrants when their whims are slighted, the king flew into a rage. The three servants of God were brought before him; whereupon he asked them, "Is it of purpose (is it true) that ye

serve not my god, nor worship the golden image which I have set up?" (v. 13). The king would give them the benefit of any doubt; also, he would give them another opportunity; but if they offended again, "Who is that god that shall deliver you out of my hands?" (v. 15). It now became a contest between Nebuchadnezzar and God.

The reply of the three friends is one of the classics of the Bible. It is the answer of conviction, without hedging or faltering, and one that needs to be studied thoughtfully by all today who may be tempted to compromise on any point. The answer is not one of arrogance, or of apology; it is the answer of a fixed heart, based on an unshakable faith. "O Nebuchadnezzar, we have no need to answer thee in this matter (i. e., we have no need with respect to this matter to make defence before thee—Young). If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (vv. 16-18). Yes, God is able to deliver, and if so chooses, will deliver; but if He does not see fit to deliver us, we cheerfully face the consequences—We will not worship your image! Would that this spirit characterized more of God's people today.

Nebuchadnezzar's fury now knew no bounds. His attitude toward them changed; for whereas before he had sought to rescue them, and to give them another chance, he now commanded that the furnace be heated seven times hotter than was usual, and that the three be cast into it (v. 19). It was heated to such a degree that the men who cast the three Hebrews into the furnace died themselves as they carried out the king's order (v. 20).

Jehovah's Faithfulness (I . 24-30)

The three servants of God had stood the test; they

(Continued from page ten)

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"...whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;_____ " (2 Corinthians 9 :13)

Inasmuch as the word "men" does not appear in the Greek text, the word "all" is not used as an adjective in 2 Corinthians 9:13, but as a substantive, which is "a word or group of words used as a noun." The identity of a substantive is determined ONLY by the context in which it is used. It, therefore, does not derive its meaning or identity from some entirely different reference or context, even though the very same substantive is used in both places.

Ignoring this fundamental principle of grammar and composition, proponents of "general" benevolence, on the part of congregations, try to make the word "all" (PANTAS) in 2 Corinthians 9:13 mean what it does in Galatians 6:10, 1 Thessalonians 3:12; 5:15; and Acts 5:11. In the latter passage (Acts 5:11) the word PANTAS has been translated "as many" in the King James Version. Even though the word PANTAS is used in these four passages of scripture as a substantive, just as it is in 2 Corinthians 9:13, and just because PANTAS refers to NON-CHRISTIANS in these four passages: it does not necessarily follow, as claimed by some, that the word "all" (PANTAS) refers to NON-CHRISTIANS in 2 Corinthians 9:13. If this contention is true, namely, that "all" in 2 Corinthians 9:13 means NON-CHRISTIANS, it will be because this particular context demands such a conclusion, and not because of some other foreign context. But does it prove such to be true? The following reasons will show that the very opposite is true.

Every passage of Scripture that refers to congregational action in the field of material assistance limits such action to "needy saints." Since there is nothing in 2 Corinthians 9:13 and its context that remotely suggests an exception was being made, I must conclude that no exception is being made. Therefore, the word "all" must refer to Christians. If this was not true, there would be something in the context that would indicate otherwise. Of course, I understand that if the context definitely shows that an exception was here being made, then one divine exception would be just as convincing as a thousand would be. A careful study of the verse in question will clearly reveal that no exception was intended by God.

The Holy Spirit said that the liberal "distribution" (contribirtion—ASV) was UNTO them, and UNTO all. Emphasis has been placed upon the word "all" (PANTAS), when it should have been on the word "distribution" (KOINONIA). An understanding of the meaning of "distribution," as used in this verse, will clear up the meaning of the word "all." So let

us consider what Greek Authorities say about the word KOINONIA.

Analytical Greek Lexicon defines KOINONIA in this way: "fellowship, partnership, communion, aid, relief, or contribution in aid." (p. 235) W. E. Vine, in defining KOINONIA, in relationship to the word "fellowship," says: "(a) communion, fellowship, sharing in common (from koinos, common), is translated "communion in 1 Cor. 10:16; Philm. 6, R. V., "fellowship," for A. V., "communication;" it is most frequently translated "fellowship;" (b) that which is the outcome of fellowship, a contribution, e. g., Rom. 15:26; 2 Cor. 8:4." (Vol. 2, p. 90.) Thayer's Greek-English Lexicon defines KOINONIA as follows: "fellowship, association, community, communion, joint participation, intercourse; in the N. T. as in class. Grk. 1. the share which one has in anything, participation; 2. intercourse, fellowship, intimacy: used of the intimate bond of fellowship which unites Christians 3. A benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship...." (p. 352.)

Further investigation of the word "KOINONIA" will reveal that the word has been translated in the King James version as follows: "communication" (Philm. 6); "to communicate" (Heb. 13:16); "communion" (1 Cor. 10:16, 16; 2 Cor. 6:14; 13:14); "contribution" (Rom. 15:26); "distribution" (2 Cor. 9:13); "fellowship" (Acts 2:42; 1 Cor. 1:9; 2 Cor. 8:4; Gal. 2:9; Eph. 3:9; Phil. 1:5; 2:1; 3:10; 1 Jn. 1:3, 6, 7.) (Englishman's Greek Concordance, p. 427.)

The full spiritual significance of the word "KOINONIA" is brought to light in the above passages of Scripture. In them do we see the "fellowship, the association, community, communion, joint participation, intercourse," the "intimate bond" which unites Christians with God, Christ, and the Holy Spirit, and in so doing, to unite them intimately to one another. Not once do these passages suggest that Christians have this intimate relationship, this fellowship with non-Christians. In fact, such spiritual fellowship did not do not, and cannot exist between Christian and non-Christian.

(Continued on page twelve)

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HOLDING FAITH: THE INDIVIDUAL

Holding faith is, in the final analysis, a personal battle. The home makes its contribution; interested friends and brethren make theirs. Thus the individual who loses faith may blame a variety of external circumstances. But the victory or defeat is his alone.

Since this is true, what suggestions can be offered to help individuals keep their faith? This is of particular concern to young people who are entering college or the secular world of business and are about to face for the first time some serious challenges to their faith.

1. Live close to God.

Christianity must not be merely intellectual assent to certain doctrines. When Christianity is reduced to rationalism, its real essence has been so perverted that loss of faith is well nigh inevitable. Christianity must be a deeply spiritual experience. We must know not only the arguments for God's existence, and be able to set forth exegetically the will of God as revealed in the Bible, but we must know God himself. We must walk with God.

A Christian can lose spiritual contact and thus drift from God until He seems unreal. It is somewhat like our experiences with the people, places, and events that are now remote in our lives. It all seems so long ago that it takes on an air of unreality. We often feel that we are living in another world. The journey toward loss of faith is half over when a Christian drifts in his spiritual life to the point that he has lost contact with God as a living reality.

One cannot live truly close to God whose life is compartmentalized in such way that his Christianity is kept in water-tight isolation from his business, home, and intellectual life. Also it is not without reason that scripture connects the idea of holding faith with keeping a good conscience. Many cases of lost faith have originated not at the intellectual, philosophic level, but at the moral level. Allured by worldly pleasure to the point of losing a good conscience, one finds relief in denying the authority of the Lord whose law pricks the conscience.

2. Deal honestly with doubts.

Many young people are more disturbed by the fact that they have occasional doubts than by the contact of the doubts themselves. Some become frightened and panicky. Hence it is important to deal with them properly.

Acknowledge doubts to yourself and to God. Great servants of the Lord have also had them. Jesus' own disciples sought for an increase of their faith. The im-

prisoned John seems to have entertained some doubts in sending the messengers to Jesus. Do not, therefore, suppress doubt with a feeling of guilt.

Do not let unresolved doubts pile up. It is perilous to tuck each doubt away in the mind. Eventually these dozens of doubts may collapse over one's head in an irresistible manner, though no one of them alone was of sufficient weight to shatter faith. Take the time to study each one when it arises. Get help from other Christians who may have the technical information to meet it. Capable men are available with the highest training in the sciences, philosophy, theology, and history.

As a final resort, one may need to back up and get out of a course of life which bids fair to destroy faith. Evangelist Sam Jones once said he would prefer being in heaven learning his ABC's than in hell reading Greek. Some may be able to keep faith even where Satan's seat is; but you may not. This may be the price of heaven.

Finally, it is helpful to realize that all people have uncertainties. Even the atheist cannot be absolutely sure. Every philosophic position involves at some point an act of faith. The Christian, then, who loses faith has not exchanged a life of faith for a life of certainty. Rather than feeling inferior and apologetic, the Christian may rather take pride in faith.

3. Look to Jesus

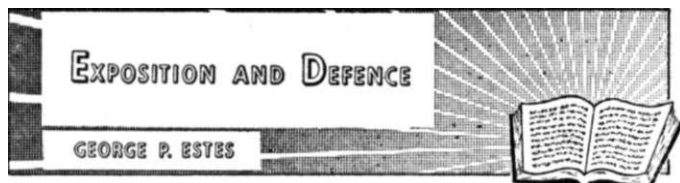
We are so advised in Hebrews 12:2. Church troubles and individual moral defections shake the faith of many, and no wonder as long as our vision is fixed upon weak, vacillating men. Great persons will unavoidably exert influence, but our destination and the path to it must be determined by looking to Him with whom is no variableness. All else leads but to confusion, frustration, and despair. When Peter learned of his martyrdom, he inquired what would happen to John. Jesus replied: "If I will that he tarry till I come, what is that to thee? Follow thou me!"

4. Consider the alternatives.

In the face of problems, people sometimes panic and become more concerned about running from something than about what they are turning toward. It is always wise to consider soberly what alternatives are open. When discouraged by brethren who disappoint and betray, let us ask where we can find perfect faith and allegiance. When seeming inconsistencies arise in our understanding of the Bible, let us ask where we can go to find perfect harmony. When doubts creep in, let us ask where guaranteed certainty can be found.

When Jesus taught certain hard sayings, many were quick to abandon him "Will you also go away," Jesus asked the twelve. Their sober, thoughtful reply was: "Lord, to whom shall we go? Thou hast the words of eternal life." No other possible alternative offers the peace of soul, mental stimulation, moral guidance and hope hereafter that is the possession of those whose trust is in Jesus. Believers in Him shall never be put to shame.

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THEOLOGY, CHURCH AND STATE,

INSTITUTIONALISM — (5)

The Protestants have distinctive creeds. The Prayer Book with its thirty-six Articles forms the Church of England which in America is the Episcopal Church. It is very much like the Roman Catholic Church except the king is its head instead of the Roman bishop. It was, however, influenced by the Reformation. Luther's Catechism, the Formula of Concord and the Augsburg Confession of 1530 are the theological statements of the Lutheran church. The three foundation doctrines of Luther were grace alone, faith alone and the Bible alone. Justification by faith alone is the cornerstone of the movement. The Reformed and Presbyterian churches were founded by Calvin, Zwingli, John Knox and others. Of these, the theology of Calvin was most influential. His Institutes (5 volumes) stresses foreordination, predestination and election. The Puritans who came to America and formed the Congregational church were Calvinistic in belief. The Methodist church has its Discipline which is frequently revised. And there is Hiscox's Standard Manual for Baptist Churches. Even the Unitarians have a creed, although they would deny it. Socinianism is the forerunner of Unitarianism and communicated to it a strong emphasis upon human reason as the only way to gain religious knowledge. Fausto Sozzini and others in Poland formulated their beliefs in a catechism published in Rakow, Poland, in 1605. It is called the Racovian Catechism. The essential points are as follows: (1) They denied that there are three divine beings in the Godhead and taught Unitarianism or one divine being; (2) that Jesus was no more than any other man but developed a "God-likeness;" (3) they denied the true meaning of the Cross, that Jesus' sacrifice was not for man's atonement; (4) they denied the fall of man; (5) that authority was in the Bible but according to their liberal interpretation; (6) that all origins must be explained by Darwin's theory of evolution, English Deism and French Naturalism. (Willston Walker: History of the Christian Church, pp. 451-3; Neve: Churches and Sects of Christendom, pp. 444-5). Darwinism is the theory of the origin and perpetuation of new species of animals and plants by a process of natural selection and the survival of the fittest. This denies the Genesis record of God's creation (Genesis 1-2). The Bible states that God created the species and gave laws to govern that which He created. Each brings forth after its own kind. Charles Darwin said that a specie arose or originated by a result of the interaction between the organism and the external

(Continued on page twelve)

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"Lest We Drift Away"

Eugene Crawley

(This is the third in a series of lessons presented over radio station WHAL, Shelbyville, Tenn., in July, 1961.)

Directing our attention again to the study of God's word, and continuing our study of "Drifting Away," I remind you of the statement of the Hebrew writer who said, "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." (RV - Heb. 2:1)

For two lessons now we have been discussing this condition, pointing out the danger of drifting away from the word of God, which is perfect, and thus the all-sufficient guide from earth to heaven. Thus far, we have noted how the prophecy of Paul in Acts 20:28-31, as he talked with the elders of the church at Ephesus, that men from among them would arise speaking perverse things to draw away disciples after them, came true and after a gradual departure resulted in the formation of a religious hierarchy. Changes came in item after item until finally there was no resemblance to the NT pattern. First of all, changes came in the government of the church—corruption of the eldership—then, in a rejection of Christ as head of His church, and respect for His authority, given in the NT.

Last time we discussed how gradually changes came in the worship of the church; in some of the authorized items, and showed how this gradual leaving of scriptural ground was even more dangerous than an immediate and complete departure from the word of God.

Even though there were changes in all the other items of Christian worship, we shall not take time at present to trace them; but allow it to suffice that they came gradually but SURELY, until a great falling away, a complete apostasy, from the way of the Lord resulted.

As changes came in the government of the church, it was certain that these changes would follow, and one which always follows the breakdown in the government of the church is the corruption of God's plan for the work of His church. This is evident from the fact that men begin to disrespect, and even reject the authority of the word of God, to govern them in these matters. The doctrine or teaching of Christ for His church gave way rapidly in this departure to the creeds and theories of men. No longer did they seek to abide in the teaching completely, and look to His word for authority in all matters, but made shipwreck of the faith. Even though Paul, and other inspired men, had admonished them to "Stand fast in the faith," (1 Cor. 16:13) "Be ye stedfast, immovable," (1 Cor. 15:58) and such charges, they began early to leave gradually scriptural ground. Their thinking and reasoning began to weaken, and soften, and thus become liberal, so that they then failed to see the danger in departing.

Since this is preserved for our teaching, and admo-

nition, may I suggest that such is greatly needed in our age. History seems to repeat itself. At least such is true as can be noted from a study of Bible history from Adam on down, how God's people for a period of time would be faithful to Him, and receive His care, protection and guidance; but then how they would gradually leave Him to follow other gods, and how His wrath was poured out upon them time and again.

Therefore, we need to carefully heed the admonition "Stand fast in the faith," (1 Cor. 16:13) and others like "...earnestly contend for the faith once for all

(Continued on page fourteen)

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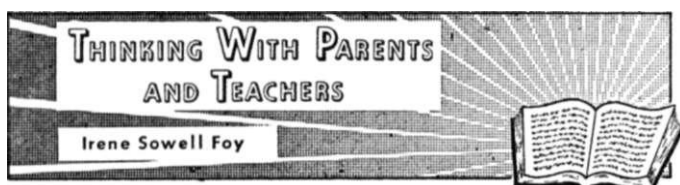
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TRAINING FOR OBEDIENCE

While on a visit in the home of his good friends in Bethany, Jesus observed that Martha was "busy here and there." He said to her, "Martha, Martha, thou art careful and troubled about many things." Martha had complained and murmured that her sister, Mary, had left her to serve alone. Mary was poised and serene for she had chosen that which was better than being "cumbered about with much serving." Mary had "sat at Jesus' feet, and heard his word." Jesus made a statement about her that should be engraved on the hearts of all mothers: "But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

One's responsibility to train children to obey divinely constituted authority is so great that no mother should attempt to guide children unless she has sat and continues to sit at the feet of the Master and hear his word. All godly parents should have a planned program of home study of the Word of God with this objective: to learn, "How shall we order the child and how shall we do unto him?"

In addition to the father and mother studying together at home the great problems of training their children to be respectful of and submissive to the King of kings, there is yet another plan for study suggested in the Book. Paul, by inspiration of God, wrote to Titus in chapter two, verses three through five, that aged women, qualified by good behaviour, "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

What Should the Older Women Teach the Younger Women?

Paul suggests to Titus that they be taught sound doctrine as relates to their conduct in the everyday affairs at home, such conduct as would manifest love for their husbands and children. It follows then that if young women are going to be sound in the faith in the ways in which they train their children, they must work to that end.

Before the young women can follow the teaching of the older women, there are some things that are necessary, namely, love for God and respect for his Word. One who does not love God will not accept his Word. Jesus said, in John 14:21, 23, "He that hath my commandments, and keepeth them, he it is that loveth me If a man love me, he will keep my words."

First, the older women should teach the younger women to love the Lord with all the mind, soul and

(Continued on page fourteen)

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HITHER... THITHER...YON

Jim McDonald



In Nashville, Tenn., ten have been identified in recent weeks at the Franklin Road church. At nearby Donnellson, one was baptized at the Perry Heights church in November. . . . Three were baptized in October at the El Bethel church near Shelbyville. . . . Delton Porter held a meeting for the West Main church in Woodsboro. . . . One was restored and seven were identified at the Shelbyville Mills church in November. . . . In Knoxville, one was identified at the Norwood church during October. . . . Wayne Smith is now preaching for the Elizabethtown church. . . . News reports from Columbus, Georgia, report that since July six have been baptized, one restored and twenty-five identified with the South End church which is the only congregation located near Fort Benning. . . . One was baptized during October in New Bern, N. C.

In Texas, Guy McDonald held a gospel meeting in Burkeville during early December. Two were baptized in Burkeville during October. . . . The Amelia church in Beaumont had one be baptized in early December. Gilbert Copeland held a December meeting for this church. . . . The Central Church in Beaumont had three to be identified during November. . . . The North Main St. church in Vidor had four to be baptized, one to be restored and ten to make confession of wrongs during November and early December. . . . In Orange, R. L. Burns held a late November meeting for the Ridgecrest church. . . . At the Ninth and Burton St. church two were identified and one baptized during November. . . . One was restored in November at West Orange. . . . One was baptized during November at the Orange Highway church in Port Arthur. . . . The West Groves church had one to be baptized in November. . . . In East Texas two were identified and one baptized during November at the Timberland Drive church in Lufkin. Nearby, at Herty, a lectureship meeting was in progress the first week of December. . . . The last week of November a lectureship meeting was in progress at the Corrigan church. This small church is now in their new building. . . . Four have been baptized and five identified with the Mound and Starr church in Nacogdoches in November. . . . In the Houston area, three were identified and one baptized in November at the Oak Forest church. . . . Meetings were in progress during the month at Greens Bayou with Charles Beaty; Home Owned Estates with Travis Ferrell; Cloverleaf with Oliver Murray; and H. Osby Weaver was in a meeting with the Clute church. . . . At Bellaire one was baptized during November. . . . Foy Wallace held a meeting in November at Crane. . . . In El Paso Mack Kercheville held a meeting for the Sunrise Acres church. . . . The Southside church in Jacksonville held a lectureship in early November. Two were identified with the church during the month. . . . Nine were identified at the Garden Valley church in Tyler during October. . . . At Greggton, three have been baptized, two restored and one restored and identified during November. . . . Vernon Ripley is moving from San Saba to work with the Henderson Blvd. church in Kilgore. . . . The church in Morton has begun a radio program over KRAN, 1280 KC. The program will be aired each Lord's Day at 8:45 A.M. . . . Fort Worth, two have been baptized and two identified at the Castleberry church in November. . . . At Westside one was restored during November. . . . The Central church in Grand Prairie had

two to be identified and one to be restored during November. . . . The Northside church in Cleburne reports that the year's work has resulted in four being baptized and nine confessions. . . . One was baptized in Lancaster in November at the Dallas Ave. church.

Out in California one was restored during October at the Sunnyvale church. . . . At East Long Beach three were baptized, one restored and three identified during November. . . . Don Wilson was given an opportunity during November to hold a five night meeting for a conservative Christian church in Torrance. Results have not been reported from the meeting. . . . Gospel meetings have been in progress or are soon to be in progress at the West Anaheim church with James Adams; Garden Grove - Roy Cogdill; Ontario, Laurel and "E" Street, lectureship meeting; Berea - Wright Randolph; Lancaster, Date and Milling St. church - Bob Melear; Berrydale, Roy Cogdill (January meeting); Culver City, Culver Center church - Roy Cogdill; Wilmington, Roy Cogdill; Hollydale - John Wilson and Carmichael (where fifteen were restored) Arthur Atkinson. . . . One was baptized in October at the San Bernardino church.

A new church at Bessemer, Ala., had a gospel meeting in November with John Iverson preaching. . . . Two were baptized and fifteen identified. . . . The Huffman church in Birmingham had two to be baptized in November. . . . Gospel meetings in the city were in progress at N. Birmingham - Grover Stevens; Belview Heights - Dave Bradford; Fairview - Richard Weaver; Sterrett - Frank Smith and Cahaba Heights - lectureship meeting. . . . At 77th St. two were identified and one baptized during November. . . . James Gunn has moved to work with the Gardendale church in Birmingham. . . . James P. Needham held an October meeting for the Milledgeville, Georgia, church. . . . Three were baptized there in October. . . . A new church has begun in West Bend, Wisconsin, and G. Rea Pennock is working with it. . . . Karl Diestelkamp held a meeting in October for the new church meeting in Tomah, Wisconsin. . . . Ferrell Jenkins held a November meeting for the Warrenton, Mo., church.

In Florida gospel meetings were in progress in October and November at the West Birmingham church with Homer Hailey; North Street church in Tampa with Irven Lee; Melrose (where two were baptized) Paul Brock; Par Avenue, Orlando, H. E. Phillips; St. Cloud where a lectureship meeting was in progress and Northside in Lakeland with James P. Miller.

The Northside church in Ft. Lauderdale had one to be identified and one to be baptized during October. . . . One was baptized, one restored and one was identified in November at the Lakeshore Drive church in Jacksonville. . . . A new church has begun meeting in W. Bolton, Mass. . . . In Indiana, one was baptized, nine restored, two identified and four restored and identified at the Belmont church in Indianapolis. . . . The Hessville church in Hammond saw its meeting end with two being baptized. . . . The Griffith church held a gospel meeting in mid-November with Bob Crawley preaching. . . . Meetings were in progress in Indianapolis in October and November at Southport with Loren Raines and W. Washington St. with Leslie Diestelkamp.

James Cope held a November meeting for the Haldeman Ave. church in Louisville, Ky. One was baptized in Lexington at the University church. Clinton Hamilton held a recent meeting for the Lexington church. . . . Ronald Mosby has moved to begin work with the Valley Station church near Louisville. . . . Three were baptized in September and October at the Knollwood church in Dayton, Ohio. . . . Three

(Turn to next page)

were baptized in October at the Haynes St. church also in Dayton. . . . Two were identified with the Sciotoville church during October. . . . In Arizona one was baptized during October at the Maryvale church in Phoenix. . . . S. R. Tipton held a meeting in Flagstaff during October. . . . Glen Walker held a gospel meeting in October for the Globe church. . . . In Las Cruces, New Mexico, six were restored and six identified during October and November. . . . Three have been identified in past weeks at the Tenth and Francis St. church in Oklahoma City. . . . In Arkansas, Oscar Smith held a November meeting for the Lewisville church. . . . Four have been baptized and three restored in past weeks at 2nd and Walnut in Paragould. . . . Gene Tope is now in South Africa and is at work in building up a church in Krugersdorp. . . . Brethren held a gospel meeting for the new church in Stavanger, Norway, in October with Mason Harris preaching. A young man was baptized. . . . Charles F. House reports that the total of this year's baptisms in his work in the U. S. - Mexico work is 30.

Continue to send us your bulletins and news items. The church is growing. Read of its growth in some areas through the Preceptor.

— Box 1361, Vidor, Texas

USING THE WORD "CHRISTIAN" — — —

(Continued from page one)

but that does not warrant calling them a "Christian home," a "Christian school," or a "Christian business." People speak of a Christian attitude, a Christian character, a Christian deed, Christian benevolence, Christian principles, Christian kindness, Christian recreation, Christian courtship, Christian dating, Christian education until it is ridiculous. Men have made it possible to be Christian (adjective) without being a Christian, but God did not. If one is not a Christian, he is not (to use the language of men) Christian and does not practice or possess Christian anything.

Let us put it where God put it and leave it where God left it. Christian is a noun, a name, applied to an individual and describing a relationship which he sustains to Christ. And his conduct in every activity and realm—family, school, business, society, citizenship—ought to be governed by that relationship.

— 6110 White Settlement Rd., Ft. Worth, Texas

EDITORIAL — — —

THE OUTWARD AND THE INWARD MAN — —

(Continued from page two)

house not made with hands, eternal in the heavens." Death is not the end of life to the Christian, it is but the beginning of life in a greater sense of reality than any thing now known in the land of the seen.

Miraculous revelation declares that God made man for immortality. Man desires immortality because God made him with that capacity and through the gospel stirs up those longings and desires to live forever and forever separated from the hindering embarrassments of the fleshly tabernacle that is his.

Miraculous revelation declares the habitual aim of the life of faith. Possessed of these great truths with an abiding faith and fervent hope, the all-consuming aim of the child of God is "we make it our aim . . . to be well-pleasing unto him" in view of the arresting consideration that each must stand before the judgment-seat of Christ and receive the things done in the body whether good or bad.

D A N I E L (3) — — —

(Continued from page three)

had proved the conviction of their faith in God. It was now the Lord who was proved: Would He stand by His own in their hour of trial? In the scene that followed Jehovah demonstrated His faithfulness to His own faithful servants. In the deliverance of the three He demonstrated that He would be with His people as they passed through the fiery furnace of affliction in the Babylonian captivity; it would assure them of their ultimate deliverance in their faithfulness to the Lord. Nor does the lesson stop there; it gives assurance to the children of God throughout all generations that in the hour of temptation and of fiery trial, God will stand by to deliver those whose faith is the faith of conviction.

As the king looked into the furnace he saw not three men, but four—the fourth having the appearance of "a son of the gods." And instead of being consumed of the flames, he saw them loosed from their bands and walking about in the midst of the fire, having no hurt. At the king's command the three men were bidden to come out of the midst of the fire; from which they came, unscathed and unharmed by the flame (vv. 24-27). One may be cast into the fiery furnace of affliction in any age, but when he faces it with the emphatic declaration of a determined heart, as did the three friends of Daniel, he may be assured that in the affliction the Lord will stand by him.

By this experience the king was led to praise and extol the God of heaven. There is no indication that he was converted from idolatry to Jehovah, or that he became a true servant of God. But the faithfulness of the children of God led to the respect of God by the king. Even today, though men may not turn to the Lord as we should like, yet the faithfulness of God's people, springing from a conviction that dares to face the fury of the world, cannot but elicit from others praise and respect for God and His power, and for His people whose devotion is genuine.

— 119 N. Burlingame, Tampa 10, Florida

11—(27)

(Continued from page four)

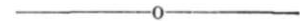
There can be but one conclusion regarding the correct meaning of 2 Corinthians 9:13. The "distribution" (contribution) mentioned in this verse was the "outcome" (Vine) and "proof" (Thayer) of the Christian fellowship that existed between Christians. Since said "fellowship" (KOINONIA) never existed between Christians and non-Christians, there could not have been any manifestation or proof, in the form of a contribution, of that which was non-existent. Therefore, it is contrary to the fundamental and all-important doctrine of spiritual fellowship, which Christians have in Christ, for any one to say that the contribution, which was "jointly contributed" by Gentile saints, went both to the needy Jewish saints in Jerusalem and to non-Christians. Such an explanation of 2 Corinthians 9:13—an explanation that grows out of a desire on the part of some brethren to justify a human practice—not only does violence to every passage of Scripture on the subject of congregational benevolence, but it destroys the spiritual significance of the word "KOINONIA," as used in the Sacred Scriptures. "KOINONIA" is just one of many words used in the New Testament to describe the act of giving to those in need. In Luke 18:22 Jesus said, "sell all that thou hast and distribute (DIADIDOMI) unto the poor." And again, "...and laid them down at the apostles' feet: and distribution (DIADIDOMI) was made unto every man according as he had need." (Acts 4:35) Then there is also the word DIDOMI as used in Matthew 25:35: "For I was an hungred, and ye gave (DIDOMI) me meat" or, "go and sell that thou hast, and give (DIDOMI) to the poor" (Matt. 19:21); or, "It is more blessed to give (DIDOMI) than to receive" (Acts 20:35). In Romans 12:20 two more additional words are used. The passage reads: "Therefore if thine enemy hunger, feed (PSOMIZO) him, if he thirst give (POTIZO) him drink." "PSOMIZO" is also found in 1 Corinthians 13:3: "And though I bestow (PSOMIZO) all my goods to feed the poor..." Finally, a sixth word is found in Luke 3:11: "He that hath two coats, let him impart (METADIDOMI) to him that hath none;" or, "he that giveth (METADIDOMI), let him do it with simplicity" (Rom. 12:8); and "lei him thai stole steal no more: but rather lei him labour, working with bis hands the thing which is good, that ho may have to give (METADIDOMI) to him that needeth." (Eph. 4:28)

The five words (DIADIDOMI, DIDOMI, PSOMIZO, POTIZO, and METADIDOMI), referred to in the above passages, denote the act of giving while KOINONIA designates the bond in Christ or the communion of saints in addition to the giving. Hence, I must conclude that when the Holy Spirit chose KOINONIA to describe the act of benevolent giving on the part of the Corinthian saints, he was doing more than merely describing an act of giving: he was signifying that Christian fellowship was being manifested—a fellowship that exists only between saints.

Therefore, the language "unto them, and unto all" simply shows that the distribution or contribution (KOINONIA), which grew out of and which was the manifestation or proof of Christian fellowship, was extended to the Jewish saints in Jerusalem ("unto them") and unto the rest of the Jewish Christians ("unto all"). Hence, the fellowship between Jews and Gentiles was realized. The giving on the part of the Corinthians, according to Paul, accomplished two things: (1) It supplied the want of the saints (v. 12) ; and (2) It abounded unto thanksgiving to God — thanksgiving on the part of Jewish saints—because it proved to the Jews that the Gentiles were really in subjection to the gospel of Christ (v. 12)—a gospel which taught brethren to have fellowship one with another, regardless of their nationality or position in life.

There is absolutely nothing in the context of 2 Corinthians 9:13, or in the rest of the New Testament, that remotely indicates that congregations, collectively speaking, have a benevolent responsibility toward needy individuals who are not Christians. The fellowship that exists among Christians necessitates that mercy and benevolence be shown to needy saints. This will explain why individual Christians are taught: "as we have therefore opportunity, let us do good unto all men, ESPECIALLY (because of the fellowship (KOINONIA) that only exists among Christians. YIIS) unto them who are of the household of faith." (Gal. 6:10) (Emphasis mine. VHS)

— 917 So. 14th St., Rogers, Arkansas



THEOLOGY, CHURCH AND STATE,

INSTITUTIONALISM — (5) — — —

(Continued from page six)

world. This theory says that the sun and the rain and the elements had direct effect upon an organism (a structure with parts which make up the whole) and if adapted, it survived. Herbert Spencer agreed with this but disagreed with the natural selection theory. He thought that change or evolution was produced in relation of the physiological units (parts of the whole) in their functioning and these are transmitted to their offspring. Deism is the belief in a personal God who exerts no influence on men or on the world he created. Naturalism is the doctrine which denies that anything in reality has a supernatural significance. It is the denial of the miraculous in religion and the rejection of revelation as a means of attaining truth.

The liberal teaching at Abilene Christian College will force the department of Religion to adopt Darwin's theory, if it has not already. In a special issue of The Horizons, January-February, 1961, Dr. James William Culp, head of the English Department, writes about "The Cold War in American Education." He says "humanism is now a philosophical term which

implies that man himself is his own authority." (pg. 7) The reconciliation of humanism or humanities, science and religion is the goal, he says. (pg. 29) He refers to Darwin and Spencer and the Englishman, Huxley. "By such sanely written essays as *On the Adviseableness of Improving Natural Knowledge and Science and Culture*, Huxley, a scientist, humanist and educator, shows the wisdom of incorporating into the college curricula courses in physical sciences. Darwin's bulldog, as he was often called was heard." (pg. 8) In concluding remarks he says: "Thus the problem of finding purposeful meanings in the experiences of the human condition is for both the humanist and the scientist who ultimately work together and relate

their works to the revealed will of God." "The humanities will often, deal with the past. But a knowledge of the past is essential for interpreting the present and preparing for the future. The past is not a bucket of ashes; it is a foundation on which to build principles and ideals." This is the true liberal approach. "We know that philosophy and the so-called scientific approach led to the rejection of the Bible as a source of truth and the denial of the miraculous in religion. This brought humanism into being. Consider the following statements: "The fact is that in Germany the theology of Adolph Harnack and of Ernest Troeltsch, both giants in historical research, has lost credit "With Troeltsch, religion was anthropogenetic (the origin and development of man) : Christianity was just a stage in the intellectual development of the human race." (Neve: *Churches and Sects of Christendom*, pg. 178). "The absoluteness of Christianity was seen in this that it was the highest development of civilization. It was this naturalism and humanism of which students after the war, were thoroughly tired." (Ibid.) According to Gulp, the evolutionary theory of Darwin and Spencer and the rationalism of Huxley are scholarly and are to be taught in college courses. He does not say one word against them in his article. The attempt to make religion compatible with modern theories of evolution or so-called science and with humanism or where human reason is absolute authority, is not new. Liberal theologians have been teaching this for many years. Faithful brethren in times past have correctly said that the Bible is not a text book about science but that the statements about science in the Bible are true. This included the acceptance of and belief in the account of creation as found in Genesis. However, this is not popular, neither is it regarded scientific in most colleges and universities. And since the promoters at Abilene Christian College are trying to bring to it a recognized academic standing, they must adopt the accepted theories. So, Darwinism must replace Genesis chapters one and two. They are very careful, however, to disguise their liberalism in promotional schemes. The special issue of the *Horizons* is to present "a broader view of the character, thought, activities, and aspirations of the Abilene Christian College community." Culp's liberalism is found in these statements: "The problem of finding purposeful meaning in the experiences of the human condition" and "a knowledge of the past is essential for interpreting the present

it is a foundation on which to build principles and ideals." Compare with the words of Samuel II. Miller, dean of Harvard Divinity School: "To be competent in the redemption of human experience. He is to identify it, clarify it, confirm it, fulfill it. He is to reveal its connection to the eternal, to the past, to tradition, as well as to the future." (*Divinity School Bulletin*, April, 1960, pg. 6) Under "Bringing Men to Maturity," Mr. Miller says, "Yet it is this very thing which proves elusive in any educational process a maturity both personal and professional. Such a maturity means a whole person able in more than a passive manner to receive the data of culture or a civilization in its widest ramifications. Essentially maturity is a dynamic category, an action of the whole man assessing and fulfilling the possibilities of events and experiences. Knowledge of the primordial revelations and their diverse developments in history is precisely for the purpose of making discriminating judgment of the present situation, to give poise amid the confusion of contemporaneity, and to empower man to make something out of raw material." (Ibid.) Mr. Miller is a modernist in the fullest sense of that word. He accepts Darwinism also. Abilene is to give "realistic, dynamic answers," so we are told in the *Horizons*. This is the human philosophy brother Oliphant mentioned. Human reason in the interpretation of human experience is its limitation and goal. The Bible is mentioned as a cloak to conceal the liberalism.

J. I). Thomas' liberal theological creed book entitled, *We Be Brethren* is the confession of the digressive movement. The *Gospel Advocate* is the means of publishing this liberal theology abroad. Thomas, one of the leading men in the department of Religion at Abilene Christian College and a leading exponent of modernism through the pages of the *Gospel Advocate*, introduces the theory of science by Francis Bacon. Culp says this about Bacon in the *Horizons*: "began to insist that man is the servant and interpreter of nature, that truth is not derived either by intuition or from authority. He emphasized that all knowledge is the fruit of human experience." (pg. 8) Since Bacon rejected authority, since the Bible is authority, and since Thomas follows Bacon's point of view that man is limited in knowledge to experience, how can Thomas accept the record of creation in Genesis? He cannot because he cannot gain the knowledge of God's creation through experience. The department of Religion at Abilene Christian College now conforms with the liberalism in all the other departments. Thomas must accept Darwinism. We are told that Abilene Christian College is a private college which exists for the purpose of training Christians for citizenship. But one can learn about Francis Bacon's method, about philosophy and about Darwin in state schools.

— 432 Covert Court, Ballwin, Mo.

NOTIFY US OF ANY CHANGE IN ADDRESS

(Continued from page seven)

delivered unto the saints;" (Jude 3) indeed the faith, the one faith. (Eph. 4:5) And we may know this one faith only by studying the word of God, for it is His word that produces faith (Rom. 10:17) that is to direct us in service to Him, so whatsoever is not based upon the word of God is not pleasing in His sight. Unless we have authority in His word, teaching that produces that faith, then it becomes a matter of opinion and not faith, thus sin. But some say, "we do many things for which we have no scripture." Yes, that's right, many people do many things for which they have no scripture, no authority from God, but that doesn't make it lawful. If everybody does a thing, that in itself does not make it right. But further it is said, "There are a lot of good works we can do, that we don't have scripture for." Surely no one really believes this—this is evidently a dodge, and an effort to justify a thing for which scripture cannot be found.

Listen to 2 Tim. 3:16, 17 and then reconsider such a statement, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly (or completely) furnished unto all good works." Now, what conclusion is evident? If this passage is true (and I don't say it this way because I doubt it, but because some seem to), I do believe that it is true, so let me state it this way, "This passage being true" then the scriptures inspired of God are complete (perfect, sufficient), and the man of God may be perfect (or complete), thoroughly (or completely) furnished unto all—not some—but ALL good works. And another thing is evident—the work, or works not authorized in His word are NOT good works, even though in our judgment they may seem to be. It becomes a matter of: "Are we willing to accept the word of God as complete and sufficient, and follow it without addition, subtraction, or substitution?"

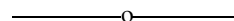
In the past departures, especially the one in the late 1800's, there were corruptions, not only in the things already pointed out in this study, but also in the work of the Lord's church. In the NT (which we have determined is an all-sufficient guide) we find the plan of God for the work of His church. And may I impress upon you, that not only is the word of God sufficient, but His church (His specified organization) is also sufficient to accomplish what He intended for it to do. It is therefore competent, adequate, and no other organization or arrangement is permitted, much less needed. And any effort made by man to add to or improve upon the Lord's arrangement for the accomplishment of His purpose through His church indicates dissatisfaction with God's way.

But since this comes gradually, as has always been the case, many are unable to see and realize that such is actually taking place, and it is really an indication of displeasure with God's ways.

God arranged for, and gave the organization (the local congregation) (Acts 14:23; Phil. 1:1) for carrying out His work. He has charged the church to preach the gospel (Mk. 16:15; Eph. 3:10; 1 Tim. 3:14, 15), edify itself (or teach to develop and strengthen) (Eph. 4:12-16), and to relieve certain needy (1 Tim. 5:16; Acts 4:34, 35; 6:1-6; 11:27-30). There is no better way to accomplish God's plan than by following His arrangement. But as men have become dissatisfied with other things, they have become dissatisfied with this arrangement. Some of their efforts to improve upon God's plan have been to set up organizations larger than the local church. In evangelism it was the Missionary Society, an organization planned by men—thus a human organization—to do the work of preaching the gospel that God charged the church to do. Attempts to justify such an arrangement included arguments that changed from time to time, and we shall not discuss them in this lesson—only may I say again that no plan or arrangement of men can equal, much less surpass, that which is ordained of God. And organizations, either larger or smaller than the local congregation, are not authorized by the Lord.

I believe that you can see as we continue these studies, the great need for heeding the admonition to "give the more earnest heed" to the word of God.

— Shelbyville, Tenn.



TRAINING FOR OBEDIENCE — — —

(Continued from page eight)

strength, to realize the one thing needful and to seek first his kingdom.

The aim of the older woman should be such as to cause the younger woman to say of God's Word:

"How sweet are thy words unto my taste.
Yea, sweeter than honey to my mouth;
Through thy precepts I get understanding.
Therefore I hate every false way.

.....

Thy word is a lamp unto my feet,
And a light unto my path." (Ps. 119:103-105)

Second, Teach the young women to be sober, to be temperate, to have their desires under control. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Proverbs 16:32)

Third, in Paul's list to Titus, teach the young women to love their husbands. There can be no happiness in the marriage relation without mutual love of the husband and wife. Without mutual love of mother and father, there will be no respect for their authority by the children in the home. Love of husband and wife create an atmosphere of security and of respect. Parents who do not love and respect each other sometimes try to make up that lack of showering material tilings on their children and by arranging for them experiences in fun and recreation. There is no substitute for the love and oneness of parents in training for respect and obedience.

The husband is the head of the wife but she is his loving helper. That great woman of old, the Shunammite, used her mother's intuition and when her son died on her lap, she made a quick decision and "she called to her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God and come again." Her husband had indicated his respect for her ability and helpfulness when the child became ill and he said, "Carry him to his mother."

Wives who truly love their husbands manifest their love by helping them physically, mentally and spiritually. When husband and wife thus work together, are joint participants in the care of their children, they are walking in the light, as he is in the light, and have fellowship one with another.

Fourth, the young women are to love their children. Today, even as Paul related in Romans 1, "even their women did change the natural use into that which is against nature." A nation's moral status is exceedingly low when "even the women" so degrade themselves, but thanks be to God, "even the women" can, by sitting at Jesus' feet, be lifted up to the lofty position that is God-given, that of queen of the home where she loves her husband and children. Her love for her children is that which seeks to do what is conducive to their spiritual development. Love will cause her children to be subject to her, for she will respect and follow the voice of wisdom:

"The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame.

.....
Correct thy son, and he shall give thee rest; Yea he shall give delight unto thy soul." (Proverbs 29:15, 17)

Last, the older women must train the younger women to be pure in heart and in life, to be discreet or temperate, and to be chaste. She will have to exercise herself to this end by screening her reading matter and her associates. "Even the women" can not play with fire and not be burned. She must be careful of all she sees, and hears as they will have their imprint. She is to be a keeper at home. It is the husband's area out in the world of business but the wifely duties relate to domestic affairs which are so many that she will have no time to be a "busy-body." She is to be "good." One only can be "good" who is obedient to our Father in heaven, for transgression of his law is sin.

Like Sarah of old, who spoke of her husband as "lord," she is to be obedient to her own husband. The husband is assigned by God to be the head, even as Christ is the head of the church. The wife must accord to him that God-given placement by showing proper respect to her head, if she expects her children to be obedient.

The above items are to characterize a home where Christians dwell. One effect will be that such a home, where the family relationships are in accord with God's word, will not be spoken evil of, "the word of God will be not blasphemed."

First in the great program of training for obedience, the father and mother must condition themselves.

— 1104 Caldwell Lane, Nashville 4, Tenn.

M. C. CUTHBERTSON

Luther Roberts

Monday morning, September 25, 1961, I said good-bye to brother M. C. Cuthbertson as the train he had boarded was pulling out of Salem, Oregon. I never dreamed that it would be the last time that I would behold his face on this earth and that I would see his face no more in the flesh. I hope to meet him in the new heaven and the new earth. He passed from this life September 28, 1961, in Tucson, Arizona, at the age of three score years and fourteen days. Funeral and burial were in Amarillo, Texas, October 2, 1961.

Brother Cuthbertson had closed a meeting with the church in Salem Sunday night, September the 24th. He had preached eight days, including the Lord's days of September 17th and 24th. His preaching was as fine as I ever heard him do. He was true to the Word of God in his teaching and his appeal was to all for a close adherence to that Book. He was kind in his presentation, yet plain and pointed in his teaching as he pled for God's ways as above man's ways, which was the theme of his preaching for the meeting based on Isaiah 55:6-11. On Saturday night of the meeting he preached on "True Worship," in the morning, and on "It is Written," in the evening. As one member of the church stated it, "He preached his heart out in this meeting." Three made the confession and were baptized and one was restored during the meeting.

We visited during the meeting with each other as we visited others. Brother Cuthbertson's first thoughts were of the church and of the people whom he could interest in the truth and the church of the Lord. He was very pleasant during the ten days he was with us here in Salem. He arrived on Friday preceding the beginning of the meeting. He seemed himself as he was of old to a great extent. He teased and laughed during our visits as he had through the years except in times of extreme sorrow in his life.

In our conversations he mentioned more than once two men whom he loved and appreciated and with whom he had been associated much in his life, brethren C. R. Nichol and C. E. Woolridge, both of whom passed away this year. Though he was younger than either of them he was closely associated with them and was saddened at their passing from this life, but he was happy in the prospect of the realization of their hope, and his reunion with them, though he did not anticipate this reunion so soon, I am sure.

Brother Cuthbertson and I were closely associated for several years in the work of preaching the gospel. We had worked at different times for the same churches, he would follow me at a place and I would follow him working with a church where he had labored. He was moderator for my first religious discussion. He was a hard worker and made lasting friends among those where he worked so untiringly. This writer preached the funeral sermon for brother Cuthbertson's mother and his wife. It is a cause of much regret that because of the distance involved it did not seem practical for me to be present for his funeral service. His was a full life of a labor of love for the three score and ten years allotted unto man here. His faith was steadfast and his hope strong in God and in the power of His might. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they rest from their labors; for their works follow with them." Like Abraham, "he looked for the city which hath foundations, whose builder and maker is God." May the Lord bless and comfort his loved ones.

— 693 Chemeketa St. N E, Salem, Oregon

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IN THIS ISSUE

EDITORIAL, OUR FRIENDS CAN HELP, Stanley , J. Lovett.....	Page 2	THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM, George P. Estes.	Page 6
QUESTIONS ATHEISTS ASK, Earle H. West	Page 3	THE FORWARD LOOK, John D. Evans.	Page 7
"LEST WE DRIFT" - (4), Eugene Crawley.	Page 4	THE NEW BIRTH, Danny Brown.	Page 8
TRUTH, Harry Pickup, Jr.	Page 5	HITHER...THITHER...YON, Jim McDonald.	Page 9
		INDEX: THE PRECEPTOR- VOLUMES 9-10, 1959-61.	Page 13

71% OF FOODS AND FIBERS DISTRIBUTED BY
CATHOLIC GROUP, DONATED BY UNCLE SAM!!

Luther W. Martin

During the fiscal year 1961, over 71% of the foods and fibers distributed by the National Catholic Relief Services was donated to the Catholic organization by the United States Government.

The November 26, 1961, issue of the Catholic Miscourian, the Official Newspaper of the Diocese of Jefferson City, (Mo.), published a news release from Washington, D. C, containing the following statement:

"Catholic Relief Services — National Catholic Welfare Conference conducted the largest overseas relief program in the history of American voluntary relief during the year ending September 30.

"The U. S. Catholic overseas relief agency sent nearly one and three-quarters billion pounds of relief supplies in more than 2,000 shipments to 67 countries, according to its annual report to the meeting here of the U. S. Bishops.

"This figure included some one-and-a-quarter billion pounds of surplus foods and fiber donated to the agency by the U. S. Government for free

distribution overseas to needy persons, regardless of race, color or creed.

"The CRS-NCWC relief program was valued at more than \$125 million, according to the report submitted by Auxiliary Bishop Edward E. Swannstrom of New York, executive director of the agency."

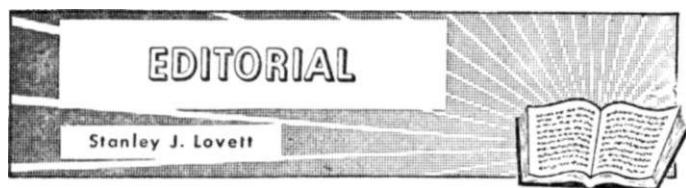
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Since the value of the relief was \$125 million, and since the United States Government donated 71.4% of that which was distributed by the Catholic Relief Services, then, effectively, U. S. Taxpayers were forced into donating almost NINETY MILLION DOLLARS to the Roman Catholic Church.

From other sources, it has been learned that some of the surplus goods distributed by the Catholic Relief Services carried the following label information:

"CATHOLIC RELIEF"
"KENNEDY CASABLANCA"
"Donated By The People of The"
"United States of America"
"Not to be Sold or Exchanged"

— St. James, Missouri



OUR FRIENDS CAN HELP

As noted last issue, the Subscription Campaign has been extended through January 31, 1962. By the time this is read our task of writing a personal letter to each reader asking his help in this drive should be completed. We have learned there is no better recommendation for The Preceptor than one from a satisfied reader. It is generally understood one will not commend a religious journal which he does not consider worthy; hence, the effectiveness of personal endorsement. Not all who read and appreciate a gospel paper will take the trouble to suggest it to others. We think they should. The benefit one receives from a paper will almost be of the same benefit to others. An earnest enthusiastic recommendation to others will generally result in others wanting to subscribe to the paper.

The circulation lists of a paper is such a fluid and changing thing it is necessary that constant effort be made to maintain the level by adding new subscriptions all the time. Readers are lost through their own carelessness in failing to renew; through a lack of money; through failure to send in change of addresses; death; etc. Then there are some who have read the paper and just do not want to read it any longer. One of the means of keeping the lists at the proper level is our Annual Subscription Campaign in which we are now engaged.

Experience has taught us that our readers are most effective salesmen for new subscriptions. Our readers, both men and women, sometimes known to us only as a subscriber, render great help in sending in single and club subscriptions from both far and near. We constantly count on those who are our known and proven friends, who year after year, help us with subscriptions not only during special drives but throughout the whole year as well.

We would like to see each reader send in some subscriptions. Whether one or many from each of our subscribers would give us a real lift between now and January 31.

For those who have already sent in subscriptions we are grateful. These and other communications serve to remind us of how many friends and well-wishers WE have among our readers. To all such we say sincerely, THANK YOU!

Remember, the annual rate advances to \$2.50, February 1, 1962. Take advantage of the present low special-rate during this drive. (For details see advertisement, page 16.)

We note the recent passing of two faithful gospel preachers.

LECTURESHIP FLORIDA CHRISTIAN COLLEGE

February 19-23

The afternoon panel discussion will have to do with the following: Role and Relationship of Human Expedients to Work and Worship; The Right of Christians to Operate Schools, Papers and Benevolence Societies; The Problem of Fellowship and Unity; and the Role and Responsibility of Elders. The evening program will be devoted to discussions of the following: The development and Effects of (1) Religious Papers; (2) Benevolence Societies; (3) Educational Institutions; (4) Missionary Societies and Sponsoring Churches; (5) Social Emphasis.

W. W Otey, venerable and stalwart, was in the final decade of almost a century of life. A greater part of this long and useful life had been devoted to preaching the gospel. We knew him only through his writings (which included a letter or so from him) and what others have said of him. Very early in our preaching life we read the Otey-Briney Debate as we prepared for a debate (which never materialized). It occurs to us that this debate, held while he was young in years, keynoted the unfolding of the later character of the mature man which included his unswerving loyalty to the Bible, his unwillingness to compromise divine truth, and the profound love he had for Christ and His church. In his latter years he did much to encourage many preachers in their stand for the truth by writing many personal letters to them.

M. C. Cuthbertson, younger in years but none the less devoted to the Lord, likewise recently quit the

(Continued on page ten)



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QUESTIONS ATHEISTS ASK

On November 19, 1961, at the invitation of the Cleveland Area Humanist Council, we engaged in a public discussion with Dr. Edwin H. Wilson, executive secretary of the American Humanist Association. After prepared speeches and rebuttals, the meeting was opened for written and oral questions from the audience. Perhaps our readers will be interested in a sample of them.

Q: Since your views on moral and religion have been held for hundreds of years by responsible political governments, how is it that the present situation is so deplorably dangerous, and has suggested that present difficulties be solved by immoral methods, i. e. more armaments and war?

A: Christianity, properly understood, is not held by "political governments." Its essence is that of individual commitment to Jesus. There are individuals who hold a "form of godliness" but deny its power in the personal life. Satan himself is most dangerous when disguised as an angel of light. Our present deplorable situation is not due to the influence or doctrine of Jesus. If so, which of Jesus' teachings is responsible? Rather it is due to a failure to let the spirit of Christ move powerfully in the life and heart. Does the questioner feel that the moral tone of atheistic countries is such that he would prefer to live where that influence is dominant?

Q: How would your Christian faith be affected if Christ's virgin birth and ascension were convincingly disproved?

A: I would, very frankly, have to abandon it! If the gospel witnesses were found to be in error or fraudulent in these points, it would be impossible to maintain their accuracy and integrity at other points. The questioner seems to imply that he knows some method by which science can disprove these facts. It should be made clear that Jesus' miracles were not the result of the operation of any force which physical science can measure or describe. To think that science can solve the problem of miracles is to assume philosophically that the only forces in the universe are those which physical science can measure and describe. Science cannot guarantee this assumption. The evidence for the miracles rests on historical testimony of a reliable character. What counter testimony is there?

Q: Why is it that everything a Christian does for his fellow man is done only because he will be rewarded in heaven? Is this not selfish?

A: The Christian, who, as the question implies, serves

his fellow man "only because" of future rewards, still has "self" for his god. Carl Henry has remarked that "the real Christian practices virtue voluntarily on the ground that it is God's will." The apex of Christianity is to love God with the whole being. Self-denial in this context is not just an excuse to get self glory in heaven or peace of mind on earth. Why should Christianity be thought untrue because God attaches certain rewards?

Q: You compared the crucified saviours of the pagan religions and the Christ of the New Testament to the resemblance between a genuine and a counterfeit five dollar bill. Don't counterfeiters copy the legal tender, and weren't the pagan saviours earlier than the Christian religion?

A: The point of my comparison was that the admitted surface similarity does not necessarily prove that Jesus is just another myth. The counterfeit bill is quite similar to the genuine, but the genuine does not on that account become counterfeit. The realization that man is sinful and hopelessly lost without divine interpretation is deeply ingrained in mankind. This may have prompted the mythological prefiguring of the incarnation, crucifixion and resurrection of Jesus. The classic work upon which atheists rely in reducing Jesus to a myth is Frazer's Golden Bough. In this, as in so many other points, atheists are out of date. The Editor's Foreword to the new edition notes the elimination of Frazer's view that "religion is due to a refinement of the more primitive magical mentality" since this view "has now been shown to be a mere product of late nineteenth-century evolutionism, without adequate basis." (Theodore H. Gaster, Editor, The New Golden Bough, xv, xvi.)

C. S. Lewis, in his autobiography, related how the "hardest boiled of all the atheists I ever knew" remarked: "All that stuff of Frazer's

(Continued on page ten)

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"Lest We Drift Away" - (4)

Eugene Crawley

(This is the fourth in a series of lessons presented over radio station WHAL, Shelbyville, Tenn., in July 1961).

Sometime ago we began a study of the language of the Hebrew writer in chapter 2:1-4, especially the admonition to "give the more earnest heed to the things which we have heard, lest at any time we should let them slip", and the RV renders it "lest haply we should drift away from them."

Certainly there is danger in drifting, not only in the physical realm, but especially the spiritual, and this has been pointed out already in our studies. "We have noticed also how that Paul's prophecy in Acts 20:28-31 came true in the corruption of the eldership of the Lord's people, and how that the great falling away, or apostasy (2 Thess. 2) resulted in the forming of a religious hierarchy.

Then we studied some of the departures from the divine pattern in the worship designed and commanded by the Lord, as well as suggested that departures came also in the government, or organization, of the church. A Study of history reveals that this has been attacked by the devil, to his advantage, in every departure or digression from God's arrangement.

It might be well for us just here, to emphasize the divine pattern for the organization of the Lord's church. While the term church is used in the New Testament in both the universal sense (including all the saved in all the world) as is the use in Matt. 16:18 and Col. 1:18; and the local sense (including the saved in a given locality) as is the use in Phil. 1:1 and 1 Cor. 1:2, all the authority that is to be found in the New Testament for the functioning of God's people in carrying out His will and His work, for the church, is the local church, or congregation. Such passages Acts 14:23; Phil. 1:1; Acts 20:28; 1 Pet. 5:1-4 and 1 Tim. 3:1-7 affirm the truth that God gave His church a congregational form of government, or organized it only in the local sense. There were to be elders in every church (Acts 14:23). These elders were within the local church — were members of the congregation over which they were appointed, or given the oversight — and ruled over its affairs in harmony with the will of Christ; and had authority ONLY over the flock "among you", or over which they had been made bishops. They could extend such rule no further by divine authority. This divine arrangement specified by Christ through His apostles excluded ALL other organizations or forms of government for directing or overseeing the affairs of the churches of Christ. They had nothing larger and nothing smaller than the local church. And may I emphasize the fact that the thing specifically authorized always excludes everything in the same class. Thus, the congregation

(local church) being the only arrangement which Christ authorized for the government of His church and the direction of its function, it excludes all others. Therefore, any human arrangement provided for the oversight and government of the church of the Lord is not an aid — as some contend — in doing its work, but rather an addition or substitution to the work of the Lord's church.

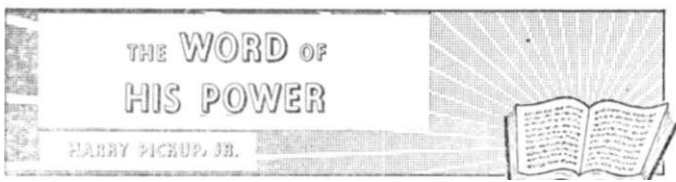
Each congregation then was autonomous, or self-governing, and subject only to Christ and His authority. I believe you can see the wisdom of God in such arrangement, for when this order is followed, if one congregation digresses, then the others are not dragged along with it; whereas, if there is connection and authority between a number of local churches, when it digresses all the others naturally follow. So, I believe you can see why it has been that the devil has attacked the organization of the church each time he has sought to destroy it, or lead many astray. So, he has succeeded in causing men to become dissatisfied with God's arrangement, and has encouraged them to seek to organize the church on a universal basis. This has resulted in the past in formation of the Missionary Society, or organization, a human institution, to do the work of evangelism with which God has charged His church. This is a system, arrangement, or organization that seeks to, and usually accomplishes, the combining of funds from several local churches under one central group, which is set up with its officers (called various names according to the organization) who have the control of the funds, and oversee the work that is done. And remember, this is a work for which each local church is responsible. This change comes gradually and finally all the local church amounts to is simply a fund-raising organization.

This, of course, is the ultimate result, and one that if it came all at once, could readily be detected and certainly rejected. However, the fact that it comes slowly, and with but little changes in departure and name, makes it even more dangerous, and something of which we must beware. We certainly should be careful not to band congregations together for any purpose, neither should we have a class or group in the local church doing anything independent of the church. Such is not in keeping with the inspired scriptures, so we cannot engage in such and be pleasing to God who gave the inspired word, which reveals to us His wishes.

These changes come, and have come, not only in evangelism, but in each phase of the work of the church. Men have sought to improve upon God's plan, and as a result such as we have been discussing has developed in each phase of the work — evangelism, edification, and benevolence; and human institutions which supplant the church pose a danger.

Our determination should be, AND MUST BE, to stay with the scripture in all that we do and teach. If we cannot find authority for it in God's word, then it is not pleasing to Him, and we cannot afford to

(Continued on page ten)



TRUTH

Truth is a necessary part of my life. It stares me in the face everywhere I go. I am constantly confronted by it. I hear a lot of talking about it. I even do some thinking about it. But I am most prone to think about it as an object — as a statue; or a symbol, as a flag. I need to think about it subjectively; to make it mean something to me personally; to work for me. I must realize that truth is more than a principle; it is right to be followed. To some, Truth is as succulent fruit beautifully displayed on the fruit stand. Seeing it makes the taste buds flow. But they will never enjoy the juicy flavor of the ripened fruit until it is eaten. So with Truth. It must be more than admired; it must be eaten, digested and assimilated. It is not enough to search for, find and know Truth; it must be made a vital and ordinary part of one's life.

Truth has a solid ring to the ear. Its sound is as the sound of the hammer striking metal. Truth has a satisfying taste to the mouth, as the sweet, quenching taste of cool water to the parched dry mouth of the weary traveler. Truth causes the heart to leap for joy. It gladdens the soul. As when the medical physician assures the anxious parent that the apparently seriously ill child has a minor illness instead of a suspected dread disease. Truth gives assurance and courage to the will so that a timid man becomes instead, meek — that spirit of forbearance, control, and perseverance in the face of mounting provocation.

Truth is not a vague and nebulous word. It is crystal (dear and distinct. It is not remote. It is close by and is used by all of us each day. Truth is what our bank balance truly is. It is what our heart knows about us. It is what we admonish our children to always speak. Truth is the word which pinches our consciences when we say, "we did our best," when actually we didn't. Truth is not just a word mouthed and lauded by men in the pulpit with such frequency and high-soundedness so that its clear and pleasant sound becomes deadened to the ear of the heart. Truth is the standard for time, for weight, and for every human measurement.

We cannot live in time without it. We dare not face eternity without obeying it. "Grace and truth came by Jesus Christ." (John 1:17) "And ye shall know the truth and the truth shall make ye free." (John 8:32) "Thy word is truth." (John 17:17) "But thanks be to God that when ye received from us the message, you received it not as if it were the word of men! but as it is in truth the word of God." (1 Thess. 2:13) "Of his own will he brought us forth by the word of Truth." (James 1:18) "Seeing ye have purified your

souls in your obedience to the truth." (1 Pet. 1:22) "In whom ye also, (hoped) having heard the word of the truth, the gospel of your salvation." (Eph. 1:13) "Whereof ye heard before in the word of the truth of the gospel, which is come unto you... bearing fruit." (Col. 1:5)

Characteristic of Truth

1. Ultimately back of all truth is mind — Person — God Almighty. The natural order of things eventually reaches a point beyond which we cannot go without speaking of Mind. Formulas and mathematical equations all end up at the point of intelligence — God. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse." (Rom. 1:20) In reality there is no excuse for man's mind not to believe in God, the God of creation.

For men to understand each other three things are necessary: (1) Reason must speak; (2) to reason; (3) reasonably. A sane man cannot communicate ideas with an insane man. A sane man cannot receive intelligent thoughts from an insane man. When the mind of man understands a communication he cannot help but believe that the communication is received from Mind. When the archaeologist digs up artifacts and from them pieces together an intelligent picture of a past civilization these artifacts would be absolutely meaningless unless they had been previously used by creatures with minds.

So, all natural order and Truth ends up with God. And in the case of natural affairs man moves toward God. All natural phenomenon depends upon the all powerful will and fiat word of the Person, God Almighty.

In the spiritual realm communication begins with God. In spiritual affairs God's mind moves first toward the mind of man. God initiates communication. In this realm man cannot discover Truth. "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God REVEALED them through the Spirit." (1 Cor. 2:9, 10) Man may only mine for the rich treasure "hidden" — but manifested — in Christ Jesus. (Cp. Col. 2:3) Spiritual Truth cannot be empirically explained nor laboratorially tested. It may either be believed or disbelieved. It is wholly and completely dependent for its being as Truth upon the all-mightiness of God.

2. With reference to the direction of Truth, it points both up and down. As to its source and power and authority it always points up to God. It is never dependent upon the validation or ratification of man. So Christ said. "My teaching is not mine, but I have sent me." (John 7:16) And again, "For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak." (John 12:49) He did not teach

(Continued on page eleven)



THEOLOGY, CHURCH AND STATE

INSTITUTIONALISE! — (6)

Brother James D. Bales makes a strong appeal for Harding College and the others administered by church members under the heading "Keeping Faith in College." (Our Christian Responsibility for the Education of Our Children, pg. 60). Christian teachers, Christian environment and Christian activity are the appeals that have made the so-called Christian colleges so popular.

When anyone criticizes one of the schools, there are those who are ready to vigorously denounce him. Yet in the course of time, behind the banner of Christian teaching, the seeds of liberalism and modernism have been sown and are at work. This is the sad but true history of the colleges. Liberal theological interpretation replaces Bible exegesis or explanation. When digression begins in the church, these colleges lend full support to the heresy. Being directly connected with many churches and being very influential, the colleges have given great impetus to the rise and spread of modernism. Bethany, the college founded by Alexander Campbell, is a fine example of this. Eventually the college became as modernistic as any college in this country.

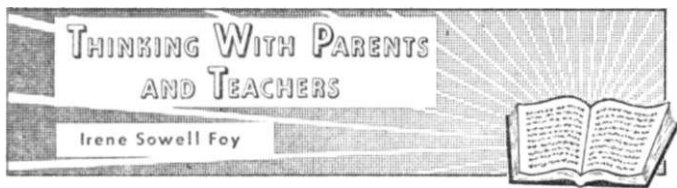
Brother Bales in the aforementioned book says: "It is true that if evolution—the theory of organic evolution—was a fact instead of an article of faith which is held contrary to the facts, it would still not get rid of the necessity of God. And yet, certainly the theory of organic evolution has been used by unbelievers as one of their main weapons against the Christian faith. And evolution is taught in the state universities and colleges, as well as in the text books in high schools and even grammar school in some places." (pg. 49) He goes on to say under 'Naturalism or materialism in American education' that Dr. Geoffry O'Connell shows how John Dewey and others "have been advocating Anti-Christian doctrine and have been successful to a surprising degree. . . John L. Childs' 'Education and the Philosophy of Experimentalism,' to cite an illustration, is itself a denial of the fundamental Christian principle—i.e. that God has revealed Himself." (Ibid) This is the whole procedure at Abilene Christian College. Experience and its interpretation is the philosophy of the college, we are told in the special issue of the Horizons. Everything must pass the test of experiment. J. D. Thomas' statement is "making leaps of inference from the known to the unknown." I would like for him to tell us from Francis Bacon's

point of view, how God revealed Himself. We would be limited to the five senses: touch, taste, smell, hear and see. Now through which of these avenues does God reveal Himself and how does the word of God fit into this doctrine of experience only? Yes, the mode or interpretation does mark the difference between us. Those of us who do have faith in the whole Bible do not follow the so-called scientific method or experimentalism. This is the liberal interpretation and liberal theology which all have embraced who are advocating the present digression. B. C. Goodpasture, editor of the Gospel Advocate, is doing all within his power to teach this liberal theology to the brotherhood. Through the pages of the Gospel Advocate, they have made it sound plausible and reasonable; it is disguised in the name of sound doctrine, good works and this is what we have always done. It is correct and accurate to say that the congregations in the immediate vicinity of and under the influence of the colleges are the weakest to be found anywhere. They have done what brother Bales warned about: "There are some who stand in such awe of their college professors that they take their word, without any other evidence of support, as the truth, regardless of what they may say." (Ibid., pg. 63)

Theology and Church Formation

There are theological statements based on philosophy and there are theological statements which are not philosophical. But philosophy is the handmaid of theology. It is the basis for the formation and the structure of most sects. Rudolph Sohm, the Roman Catholic, in his arguments with Adolph Harnack, the liberal Lutheran, said the early church was filled with the Spirit but had no organization; therefore, the natural result was the formation of the Catholic Church (in the book Constitution and Law). This is the Catholic position; it leaves the matter to the theologians. The Roman Catholic Church of today is indebted to Augustine, the theologian from Africa (354-420 A. D.). His theology fashioned the design and structure of Roman Catholicism from his day to the present or throughout the Middle Ages and Modern Era. Augustine wrote the 'City of God' when Rome was being overrun and captured by warring tribes — the Goths. His idea for the kingdom of God and the State in this writing came from Plato, the philosopher. In it, he attempted to prove that the church was not the cause for the downfall of the Empire. Mr. Thilly says: "In his system the most important theological and philosophical problems of his age are discussed and a Christian world-view developed which represents the culmination of Patristic (the so-called Church Fathers) thought and becomes a guide for Christian philosophy for centuries to come. It is owing to the significance of Augustine's views for medieval philosophy, as well as for the Christian theology of the Reformation and the modern period, that we shall consider his system in its different phases." (History of Philosophy, pg. 147). Augustine's views of Church and State is as follows: "The early State is based on self-love and even con-

continued on page twelve)



(The article below was written for New Year, 1922. Truth does not change so principles stated herein are as applicable today as they were forty years ago. My uncle, the late John D. Evans of Denver, Colorado, was the author. I.S.F.)

THE FORWARD LOOK

We are standing upon the threshold of a new year. The division of time as Ave now have it, into hours, days, months and years, is a wise and happy arrangement. If life were one continuous day, it would be filled with monotony. Its division into fractional parts brings the infinite variety so necessary to our well being, physically, mentally and spiritually. The creation of the world and all therein contained was marked by periods of just one day at a time.

The problems of life; its duties, its conflicts, its joys, its sorrows, its temptations and its afflictions, come one day at a time. Our Lord taught his disciples to pray, "Give us this day our daily bread". If all the afflictions, sorrows and temptations of life were crowded into one day, who would be able to stand? "Sufficient unto the day is the evil thereof". God gives us grace, not for an indefinite future, but for our present needs. We grow in this grace day by day. We learn to walk by faith just one day at a time. The faith of today takes hold on the things of tomorrow and grows stronger because of its exercise and experience. Each day is a fresh beginning and can be our best day.

At the close of each day when the evening shadows gather, tired and worn, we seek our couch for rest, wondering if our strength will be sufficient to the task tomorrow. With the morning light comes renewed strength, courage, hope and vision for the problems that await us today. God has wisely limited our stage of action to the present day and hour. We are reminded by Inspiration and "certain of our own poets" to:

"Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act, act in the living present!
Heart within, and God o'erhead!"

"Forgetting those things which are behind and reaching forth unto those things which are before, Ave press toward the mark unto the prize of the high calling of God in Christ Jesus." Remember not past years, act in the present and look hopefully to the future. God very wisely has suspended a veil between the present and the future. Faith enables us to catch a glimpse of "things that are invisible" and Hope

is continually singing to us, "It is better further on". With trusting confidence in Him, who knows my heart and my thoughts, "We do not ask to see the distant day, one step enough for me", as I place my hand in his and earnestly pray, "Lead Thou me on".

Alone, we cannot decide the right way as "It is not in man that walketh to direct his steps". "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5,6) "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." (Psalm 37:5) God is honored only when we consult Him first.

"Every man's life is a plan of God." Our business is to discover it and link our human powers and ambitions with his power and let Him lead us on to success. It is wonderful what God can do with even "flesh and blood men" when they submit to his leadership and lay every human ambition upon the altar of sacrifice to His honour and glory.

In the beginning of this New Year, we would breathe to Him this morning prayer:

In the name of Thy Son we address Thee, Father of mercies and of infinite love, Thou hast again lighted the hours of Time and Ave have another day, the beginning of another year, with its cares and opportunities. Make us to live in sympathy with and love for our fellow man. Help us to follow Thee in the downward steps of self-denial and may Ave feel the nearness of Thyself. Give us the health of soul, clearness of vision and strength of mind, that Ave may be calm amid vexation, hopeful amid discouragements, and faithful however faithless others may be. Help us never to forget the path to the unfailing fountain. Hell) us to keep ourselves fit for Thy use throughout the year. Help us ever to have a forgiving heart, contentment and peace so that Ave shall not have walked the way in vain.

Thou art God and we are sinners saved by grace.

— 1104 Caldwell Lane, Nashville 4, Tennessee.

DEBATE NOTES ON MISSIONARY BAPTIST DOCTRINE

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The New Birth

Danny Brown

Early in the ministry of Jesus, Nicodemus came to him inquiring about the kingdom of God. He had discerned that Jesus was a teacher come from God for he said, "No man can do these miracles that thou doest except God be with him." (John 3:2). Jesus, passing over the compliment, addressed himself directly to a discussion of entrance into the kingdom. He said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 3:3).

The New Birth — A Spiritual Birth

Nicodemus, concerned with "How" the new birth could be accomplished asked, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" (John 3:4). Jesus answered, "Born of water and of the Spirit." (John 3:5). This is "how" men are born again. To teach Nicodemus that the birth is not fleshly but spiritual Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:6). It is the spiritual part of man that is born again.

To illustrate, Jesus furnished an example. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and wither it goeth." (John 3:8). The reality and fact of the wind's existence is beyond question, for we hear its sound, we know it is there as a fact: but whence it came, and whither it goes, we know not. Jesus made the application: "So is every one that is born of the Spirit." (John 3:8). There is within man a spirit (James 2:26) — the inner man — invisible, like the wind, known only by its evidences. It is this part of man — the inner man — that is born again.

Many think this verse teaches a direct, incomprehensible and mysterious operation of the Spirit: that the new birth is a sudden inexplicable experience which creates within the subject a feeling that is unexplainable. We are told that as the wind moves mysteriously so does the Spirit, directly effecting the inward change. Jesus did not say, "As the wind—so is the new birth or so is the operation of the Spirit." He said, "So is every one that is born of the Spirit." He was not speaking of the Spirit's work but illustrating that man has a spiritual nature and that it is this inner man that is born of the Spirit. It is the inner man that is compared to the wind not the Spirit's operation.

Born of the Spirit

Many are led to the error that the Spirit works without means, suddenly seizing a man to regenerate him, whereas the Scriptures teach that the Spirit always and only works to save through the word of

God. The word, inspired of the Spirit (2 Pet. 1:21; John 16:13), is powerful (Heb. 4:12), quickens (Psa. 119:50), sanctifies (John 17:17), frees (John 8:32), purifies (1 Pet. 1:22), gives light (Psa. 119:130), and saves (James 1:21). Men are "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." (1 Pet. 1:23)

One is begotten when he believes in Jesus. "Whosoever believeth that Jesus is the Christ is begotten of God." (1 John 5:1 ASV) But "Faith cometh by hearing and hearing by the word of God." (Rom. 10:17) Therefore the begetting is accomplished through the word delivered by the Spirit. "Of his own will begat he us with the word of truth." (James 1:18)

The begetting alone is not the new birth. The believer is begotten, but he is no more born again than physically born when he was conceived. After the begetting there must be a bringing forth to complete the process. Men are not saved by "Faith Only." (James 2:24) The believer has the privilege of becoming a child of God. (John 1:12)

Born of Water

Jesus is the first-born from the dead. (Col. 1:18) He was buried in a new tomb and from it he came forth alive; hence, born from the dead. If to rise from the grave is to be born from the dead, then to arise from the water is to be born of water. Baptism is the only thing in the New Testament that corresponds to this. The person baptized is raised from the water. (Rom. 6:3-4; Col. 2:11)

Some contend that "born of water" refers to the natural birth and "born of the Spirit" refers to the new birth. To this theory we offer these objections: (1) When Nicodemus asked, "How can a man be born when he is old?" Jesus answered, "Except a man be born of water and of the Spirit. . . ." The reference is to what a man, not a baby, is to do. (2) Nicodemus asked, "How can these things be?" not "How can this thing be?" Thus the new birth consist of more than one element.

Born Again — In Christ

(1) Those who receive with meekness the engrafted word are saved. (James 1:21) (2) Those who receive the engrafted word are born again. (1 Pet. 1:23) (3) Therefore, those who are born again are saved.

(1) Those who are born again are saved. (2) All the saved are in Christ. (Eph. 1:3; John 14:6) (3) Therefore, all who are born again are in Christ.

(1) All who are born again are in Christ. (2) To get into Christ one must be baptized. (Rom. 6:3; Gal. 3:27) (3) Therefore to be born again one must be baptized. Negatively: He who is not baptized has not been born again.

Result — Enter Kingdom

The kingdom of God referred to by Jesus is the church. Jesus said, "... ye may eat and drink at my

(Continued on page twelve)



Robert F. Turner is soon to move to begin work with the Southside church in Burnet, Texas.... One was restored and one identified during November at the Pruett and Lobit St. church in Baytown, Texas.... Four have been identified at the Southside church in Midland, Texas in December.... Three were restored and identified and two baptized in November at the Central church in Grand Prairie, Texas.... Joe Scarborough held a November meeting for the Brookshire, Texas church in which two were baptized... Three have been baptized in past weeks at the Oak Forest church in Houston. One was also restored and identified... Paul Foutz holds a January meeting for the church in Humble, Texas.... Four were restored in the Greens Bayou meeting in Houston. ... One was baptized in December at Corrigan, Texas One was restored and two identified with the church meeting in the Woman's Club Building in Denton, Texas.... Paul Price is moving to work with the West Side church in San Saba, Texas.... One was baptized in Pt. Arthur at Orange Highway church in December. ... New churches have begun in December in Allen, Texas and in Jasper, Texas. Both churches are weak numerically, and need the prayers of faithful brethren everywhere. If you know of people in Jasper who would be looking for a faithful church, have them contact either Elmer McDonald or Clarence Cowart, Jr., of that City.... Two were baptized in December and three restored at the church on Major Drive in Beaumont.... In Vidor during December two were baptized and seven made confession of wrongs.

Jack Thompson is moving to begin work with the Osbourne Road church in Bridge City, Texas.... A family was identified in November at the Mound and Starr church in Nacogdoches. ... The North St. church in Victoria, Texas had a lectureship meeting in early December.... One was restored during December at the Greggton, Texas church. ... The Ridgecrest church in Orange reports that nine have been baptized there this year.... The Joaquin, Texas church had a short meeting in late November.... Richard E. Donley reports that he has held gospel meetings in Spencer and Ingle-side, Texas and at Pittsfield, Bangor, Milbridge, and North Dexter in Maine; East Orange, New Jersey and Wayne, Nebraska. Ten have been baptized during the year at the Halton City (Ft. Worth) church where Donley preaches.

In California one has been baptized, two restored and one identified at the Mt. View Ave. church in San Bernardino.... The Berrydale church in Garden Grove had plans to get into their new building at least by the first Sunday of the year.... Jady Copeland held a November meeting for the Sterling Ed. church in Bakersfield, California.... Peter Wilson, now preaching in England, is soon to hold a gospel meeting for one of the German churches.... One was identified during December at the Palmetto, Florida church.... Marshal Patton held a gospel meeting in December for the Lake Wales church.... Three have been baptized, one restored and identified during December at the Par Ave. church in Orlando One was identified in December at the Lakeshore Drive church in Jacksonville. ... One was baptized during December at the Northside church in Ft. Lauderdale... Walter N. Henderson held a November meeting for the N. Miami Avenue church in which two were baptized and one restored.

Wendel Wiser held a recent meeting for the Swainsboro, Georgia church... Two were restored in November at the Ful-tondale, Ala. church... The Belmont church in Indianapolis, Indiana had one to be restored during December. ... Two were baptized and one restored during December at the Glen Park church in Gary, Indiana.... One was baptized and three identified at the Tenth and Francis St. church in Oklahoma City in December. ... Oram J. Swinney reports that twelve have been baptized, six identified and six restored during the year at the Walnut St. church in Hope, Ark. ... A new church has begun meeting in New Brunswick, N. J. at 15 Church St. The East Orange, N. J. church held a gospel meeting the first three days of January.

Three were restored in November at the Haynesville, La., church... Two were baptized in a December meeting at Taylor Blvd. church in Louisville, Ky. Grover Stevens did the preaching... Bro. Stevens has held recent meetings in Cleveland, Ohio; Pine Bluff, Ark; Birmingham, Ala; Tampa, Fla; and Grenada, Miss. The Grenada meeting resulted in seven being baptized... Richard Weaver is moving from the the Westvue church in Murfreesboro, Tenn. to work with the Fourth Street church in Cullman, Ala. ... Jimmy Thomas is now preaching for the Mooresville Pike church in Colum-bia, Tenn.... One was baptized during October at the West End church in Richmond, Va.... Rufus Clifford held a No-vember meeting for the South Hill, Va. church.... Ralph D. Gentry and J. W. Holcomb will be engaged in a public de-bate sometime after the first of the year in Fairborn, Ohio at the Hamilton Plat church building. Bro. Gentry will affirm "Resolved: The churches of Christ which use women teachers in some of the Bible study classes and permit women to ask and answer questions in other classes are scriptural in such practices."

E. L. Eubanks, 111 Dickerson Rd., Anna, 111, writes "Will close three years work with the church here on Jan. 1st. For business reasons will remain here for two or three months and then will accept full time work."... W. C. Sawyer held a gospel meeting for the Bethel church near Wellston, Ohio during December, ... Arnold Hardin held a gospel meeting for the University Drive church in Portales, N. M. during the month of December. ... One was restored during December at Tula-rosa, N. M.... The Boles Acres church near Alamogordo held a November meeting with Cliff Gumm preaching... Three were baptized during December at the Maryvale church in Phoenix, Arizona. ... Two were baptized in November at the Westside church in Phoenix.

We extend our best wishes for God's Blessings upon all our brethren in all the world throughout this year!

— Jim McDonald, Box 1361, Vidor, Texas

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(Continued from page two)

walks of men. (See notice in last issue by Luther G. Roberts.) It was our pleasure to know and hear on several occasions this faithful gospel preacher. Altogether earnest and possessed of deep love and conviction for divine truth, he spoke with extreme plainness and simplicity.

We express our sympathy to the survivors of these two men. As we are rapidly approaching man's universal appointment, let us be encouraged by the good in their lives as we strive to do our best as we follow the steps of him who unerringly leads us in his Way.

On pages 13, 14 and 15 will be found the Index, Volume 9-10, November-October, 1959-61. This will be of value in referring to articles in these 24 issues. A copy of the Index will be bound in the forthcoming Bound Volume 9-10.

The advent of the new year reminds us that Vacation Bible School time is approaching and will be upon us before we know it. A WONDERFUL SAVIOUR, our own VBS Series of workbooks and teachers manuals is in print and ready for distribution. Returnable sample kits may be ordered NOW from The Preceptor Company, P. O. Box 187, Beaumont, Texas.

QUESTIONS ATHEISTS ASK — — —

(Continued from page three)

about the Dying God. Rum thing! It almost looks as if it had really happened once." From the standpoint of literary criticism, Lewis declared: "I was by now too experienced in literary criticism to regard the gospels as myths. They had not the mythical taste... Here and here only in all time the myth must have become a fact... This is not 'a religion' nor 'a philosophy'. It is the summing up and actuality of them all."

Q: If you cannot speak for or completely accept the beliefs of the other 176 Christian denominations, how can you truly love and begin to understand your brothers in the world, the Buddhists, etc.?

A: Does the questioner imply that he can do something the Christian cannot do? Surely he will not assert he actually believes all doctrines that various men have held and that therefore he, in contrast with Christians, can love other men! Loving and understanding other men does not demand that we agree with their beliefs. We can respect each other as human beings bearing the divine image, can seek each other's good, and still disagree. This Christian can consistently do. Consistent humanism cannot justify love for fellow men. Nor can hu-

manism with its emphasis of the relatively of all values guarantee permanent allegiance to the brotherly love which it currently seeks to promote.

— 19551 Purnell Ave., Cleveland 16, Ohio

"LEST WE DRIFT AWAY" — (4) — — —

(Continued from page four)

engage in it. Even though it may seem to be an improvement, a better way to get the job done -- or we are unable to see that it would be done if it were not done that way, that still does not authorize such to be done.

Too many people, and not a few of them brethren, have lost sight of the fact that we must have a "thus saith the Lord" for all that we do religiously. An attitude seems to have emerged that anything that seems to us to be all right, or is a good work in our eyes, that makes it pleasing to God. Surely all of us know better than this, if only we would be willing to admit it.

If the Lord had wanted the congregations to bind themselves together in any arrangement He would have provided not only the organization, but the officers. In His perfect law He has given all things that pertain unto life and godliness (2 Pet. 1:3), and the absence of such should show us that God does not want it. As His law is perfect, all that He desires is included, and it becomes simply our duty to study His will, learn His wants, and be satisfied to serve Him accordingly. He has given, as already pointed out, the organization for His church — the local church — and the officers — elders and deacons. This is not only true in regard to the organization of the church, but even before that, He gave the plan and conditions by which man could be saved from sin, and become Christians. His law is also complete (perfect) in regard to worship. Indeed all of this is complete -- is the divine pattern given by the Lord — AND IS SUFFICIENT.

Our only conclusion then MUST BE — that what God has not included in His word, we cannot do by faith, and therefore cannot please Him,

Some wonder about the cause of this drifting, and I believe the answer is in the verse we have been using for the text all along. The warning to "give the more earnest heed" has not been heeded — men have just not given the necessary heed to the things revealed in the word of God. As a result some are only partially converted, and are ignorant of what God requires. And basically the trouble is unbelief. The same writer states in chapter 3:12 "Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." Since faith cometh by hearing, and hearing by the word of God (Roman 10:17), and many are ignorant (unlearned or untaught) of what God requires, then certainly brethren are in danger of departing from God and His way.

Then too, there is the possibility of one being hardened by the deceitfulness of sin (Heb. 3:13). In-

iced, sin is deceitful, and we may be hardened by it (become accustomed to certain things and give them no thought as to scripturalness, and just kind of "get used to them" and let them pass, or as the writer said, "drift with them.")

Over the years there has been a lack of firmness and discipline, which only serves to encourage worldliness, and when such rears its ugly head among God's people, then there is pressure exerted to soften up, not be so specific or hard, don't preach against sin all the time, and such. It's no wonder that men have yielded to unauthorized practices, have had and shown the desire to "be like the nations" about us, as Israel cried for a king; and have made attempts to make the Lord's church a political, commercial, and social organization. It is just not possible to imitate others (be like the nations) while contending and standing for the truth which they oppose.

Some warnings are certainly in place again here as we summarize the last few lessons. "Stand fast in the faith" (1 Cor. 16:13), "Be ye stedfast" (1 Cor. 15:58), "Stand fast therefore in the liberty wherewith Christ hath made you free" (Gal. 5:1), "Put on the whole armor of God that ye may be able to stand" (Eph. 6:13), "Earnestly contend for the faith" (Jude 3), and "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" or "drift away from them" (Heb. 2:1).

In the final lesson in this series we shall discuss the "All-Sufficiency of the Church."

— Box 217, Shelbyville, Tenn.

—————○—————

T R U T H — — —

(Continued from page five)

as the Scribes and Pharisees, appealing to the interpretation of men, customs and traditions. He appealed to the Almighty source, the word of God, the God of Creation and Redemption. And because of this the people were "astonished at his doctrine." (Matt. 7:29)

Thus the man whose house is built upon the Truth of God finds his life founded upon the impregnable rock. The man who builds upon the teaching of men may find temporary asylum, but it is only that—temporary. Winds and rain will ultimately destroy him and his foundation.

With reference to man Truth always points down. It is the authorization for man's action. Revealed Truth is that which makes man's action right. It commends itself to the consciences of men. (Cp. 2 Cor. 4:2) It leads them into paths of righteousness. (Rom. 1:17; 3:21) It is their guide; their friend; their counselor; their comforter; it is their bulwark against evil and defence against temptation.

3. Truth is always its own authority; never man's

understanding of it. Of course, God's truth is revealed in order for man to understand it. (Cp. Titus 2:11 and Eph. 3:3-5) But man's interpretation of Truth—and what is interpretation but the understanding of facts—is not the authority. It is the Truth itself which is the authority. The combustible engine is a wonderful invention and is productive of much good. Some men who drive automobiles understand the principles which make them run. Others do not. But the man who doesn't understand these principles can drive his automobile as satisfactorily as the man who does understand. Even these principles originated with God. Man discovered them. And thus he made an engine. Others can understand the same things and make engines too. But each must carefully conform to the Truth which make possible such inventions.

When one hears, receives and obeys from the heart the Truth he becomes a Christian. But he has not the right to expect someone else to understand and obey from the heart what he understood and what he obeyed simply because he has so done. One must hear, receive and obey the Truth for the simple reason that it is the Truth. And when two men—or more—hear, receive and obey the same Truth, they sustain the same relationship to Truth. And are, therefore, in harmony with each other.

4. Truth has boundaries just as definite and fixed as a given territory. "I rejoice greatly that I have found certain of thy children walking in truth...." (3 John 4) To "walk in Truth" suggests living within those boundaries of Truth.

It is the purpose of Truth to reveal all that man needs in order to be right and to do rightly. The boundaries of Truth, as any other boundaries, to be of benefit, must be both knowledgeable and identifiable. A boundary that could not be recognized would serve no purpose. Truth may be counterfeited. Therefore, the boundaries of Truth must have identifiable characteristics which set it apart plainly from pretense.

5. Truth is a straight line. It does not conform nor vary. Man's relationship to it is a wavy line. Often he may be above or below it. When one is exactly parallel to it he is "walking in the Truth." "Greater joy have I none than this, to hear of my children walking in the Truth." (3 John 4)

Truth and error are constant and unrelenting antagonists. With the Truth there must be unconditional surrender. However, error is not so strict in its demands. And it gains the victory on lesser terms. To gain its point error is willing for its servant to hold to much Truth. For it knows that just a little error mixed with much Truth has its desired effect.

Truth and error may be contrasted thusly: (1) As Truth always points up to God as the source of its authority; error always points down to its source of authority. For its basis error must appeal objectively to councils, creeds, church decisions, party practices, etc.; and subjectively it appeals to feelings, emotions

(Turn to next page)

and consciences. (2) Truth is solid, fixed, adequate when completely revealed and is not susceptible to change, revision or improvement. It is for this reason that "the faith" was described by the Holy Spirit as "the faith once and for all delivered." (Jude 3) Error is assailable, imperfect, temporary and subject to many and frequent changes and revisions. Most Roman Catholic Councils have met for the purpose of revising the decision of some previous council. Protestant Creeds are often changed, so that what is orthodox today is heterodox tomorrow. But the Truth stands; firm and fixed; and can always be believed and relied upon.

(3) The Truth is always productive of good. It can never be conquered nor destroyed. Following the Truth never makes men less than they were but always more; never worse but always better. Saul of Tarsus was a "righteous" man, according to the Jewish interpretation of the law. But when he became a Christian his imperfections were glaring in the searchlight of Truth. And yet it was then, when he obeyed the gospel of grace, that he, Chief of sinners, was pardoned, forgiven of sins, and was truly righteous in the sight of God.

Error is ultimately productive of disaster. Error does not bulwark one against the waves of temptation. It may give temporary relief; but only that. Infidelity in all its forms, eventually lowers men. It has not true morality of its own.

While one can never discover redeeming Truth; he can seek it. And one finds it in the revelation of God in the gospel. And the goal is worth seeking for and walking in. The reward is eternal fellowship with God.

— 1297 Boston St., Aurora, Colorado

THE NEW BIRTH — — —

(Continued from page eight)

table in my kingdom." (Luke 22:30) Yet in Paul's biter to the church in Corinth (1 Cor. 1:2) we learn that the Lord's Supper is in the church. (1 Cor. 10:1G; 11:23-31) The Lord's Supper is in the kingdom. The Lord's Supper is in the church. Therefore, the church and the kingdom are the same.

(1) Those born again enter the kingdom. (John 3:5)
(2) The kingdom is the church. (3) Therefore, all who are born again, saved, enter the church. Negatively: All who have not been born again are not in the church. Conversely: All who are not in the church, kingdom, have not been bom again.

One conclusion is self evident, that is, if men are now being born again the kingdom of God is now in existence. There is no need for men to look for its future establishment either before or after Christ comes.

New Birth Demonstrated

Since the kingdom is the church and on the day of Pentecost (Acts 2) 3,000 men were added to the church (Acts 2:41, 47) it is evident that they had been born again, bora of water and of the Spirit. What had they done? They received the word (Acts 2:41), believed that Jesus was both Lord and Christ (Acts 2:36-37), and were baptized for the remission of sins (Acts 2:38, 41) The conversion of the 3,000 is a good example of what Jesus meant in John 3:3, 5)

— 2194 West Lucas Dr., Beaumont, Texas

THEOLOGY, CHURCH AND STATE,

INSTITUTIONALISM - (6) — — —

(Continued from page six)

tempt of God; the City of God, on love of God and contempt of self. Nevertheless, the temporal State is an ethical community with the mission to promote earthly happiness, and justice; reigns in it. But its goal is relative, while that of the Church is absolute hence, the State is subordinate to the Church; the authority of the Church is infallible." (Ibid., 153) In this world-view of Augustine "the divine mind (God) is the abode of the Platonic world of ideas forms, archetypes, or essences, even of the idea of particular things." (Ibid., 149) This is supported by this statement from Willston Walker: "The visible hierarchically organized church it is, there fore, that is the city of God, and must more and more rule the world. In this teaching of Augustine lay much of the philosophic basis of the theory of the medieval papacy." (History of the Christian Church, pg. 184)

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 Eucharistic Sacrifice 10-8-5

HARRELL, ED
 Gospel, The Social (1) 9-8-3
 Gospel, The Social (2) 9-9-4

HEADRICK, LYNN D.
 Benevolence, Individual, Congregational and
 Institutional 10-7-6

HEDGE, JOHN W.
 Authority, Who Gave Thee This? 9-11-9

HENDRICKS, ROGER M.
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 One God, One Christ, One Body 10-7-1

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 Hobbyism, This G. A. Type 9-5-5

JONES, GEORGE T.
 Thyatira, The Church At 9-1-9
 Sardis, The Church In 9-2-7
 Scriptures, He Searched The 9-11-8

JONES, W.R.
 Gospel, The, Ashamed Of 9-1-10
 Forced, Fellowship Can Be? 9-10-1

LOVETT, STANLEY J.
 Look, The New 9-1-2
 Hardeman, Pat 9-2-2
 Drive, Subscription 9-3-2
 "Minister, Set Themselves To____" 9-4-2
 Letters, The Dorris 9-5-2
 V. B. S. Literature 9-7-2
 Church, Southside 9-8-2
 Things, All, Grow Up In 9-9-2
 Winners, The 9-10-2
 Risk, Why Take The? 9-11-2
 Anxiety, Age of 9-12-2
 How Do You Like It? 10-1-2
 Akin, J. W. 10-2-2
 Saviour, Wonderful, A 10-3-2
 Law, of Pardon, The, Understandableness 10-4-2
 Sojourners and Pilgrims 10-5-2
 "Savour, A Wonderful" Anent 10-6-2
 Teaching, Progress by 10-7-2
 Anxious, In Nothing Be 10-8-2
 Issue, This Special 10-9-2
 Nichol, C. R. 10-10-2
 Saved, To Be, What Must I Do? 10-11-2
 Carla, Hurricane 10-12-2
 Preceptor, The 9-6-1

McCUTCHEON, HOWARD S.
 Institution, God's Bible Teaching 10-3-1
 Road, The, The Middle Of 10-5-3

MCDONALD, JIM
 Hither____Thither____Yon 9-1-11
 Hither____Thither____Yon 9-2-10
 Hither____Thither____Yon 9-3-10
 Hither____Thither____Yon 9-4-12
 Hither____Thither____Yon 9-5-8
 Hither____Thither____Yon 9-6-8
 Hither____Thither____Yon 9-7-10
 Hither____Thither____Yon 9-8-10
 Hither____Thither____Yon 9-9-10
 Hither____Thither____Yon 9-10-10
 Hither____Thither____Yon 9-11-11

McDONALD, JIM, (Continued)
 Hither. . .Thither... .Yon 9-12-10
 Hither____Thither____Yon 10-1-10
 Hither____Thither____Yon 10-2-9
 Hither____Thither____Yon 10-3-9
 Hither____Thither____Yon 10-4-8
 Hither____Thither____Yon 10-5-10
 Hither____Thither____Yon 10-6-9
 Hither... .Thither... .Yon 10-7-10
 Hither____Thither____Yon 10-8-9
 Hither____Thither____Yon 10-9-14
 Hither____Thither____Yon 10-10-10
 Hither____Thither____Yon 10-11-9
 Hither____Thither____Yon 10-12-11

MCDONALD, ROBERT L.
 President, A Roman Catholic? 9-12-9

McGUIRE, ARVID
 Calvin and Augustine, A Brief Study of 10-7-5
 Calvin and Augustine, A Brief Study of (2) 10-10-7
 Calvin and Augustine, A Brief Study of (3) 10-11-8
 Calvin and Augustine, A Brief Study of (4) 10-12-8

MANSFIELD, C. R.
 Will, Doing God's 9-3-9

MARTIN, GENE
 Motive, In Re 9-3-9
 Salvation, Conditional 9-8-1

MARTIN, LUTHER W.
 Bigotry, Is This? 9-7-1
 Principle, A Popular But Shallow 10-7-3

ODOM, LEON
 Church of Christ Boycotted By Port Arthur
 News 9-11-10
 Church, A Great Need of The 9-12-9
 Servants, Whose Are We? 10-11-1

PICKUP, HARRY, JR.
 Bless, We, Being Reviled 9-1-7
 Power, The Word of His 9-3-9
 Sinners, Christ Came To Save 9-3-1
 Way, The Broad, The "Larger View" Is 9-6-6
 Christians, Making, or Building The Party? 9-8-4
 Teachers, Responsibilities of The 10-2-3
 Heart, From The 10-3-5
 Some of the Fault Lies With Us 10-5-6
 "Opportunity, As We Have" 10-8-4
 Visitation Work 10-11-5
 Live Worthily of the Gospel 10-12-6

PAYNE, A. H.
 Investigate Before You Invest 9-7-3

PAYNE, HARRY E.
 Time Came, When the Fulness of (1) 9-4-6
 Time Came, When the Fulness of (2) 9-7-7
 Time Came, When the Fulness of (3) 9-9-8

RAY, JERRY C.
 Journey, A Sabbath Day's 10-4-7

ROBERTS, J. W.
 David Lipscomb's Position on Church
 Cooperation 9-6-3

SELLERS, VICTOR
 Walk, How Do We? 9-9-1

SHARP, H F.
 Rehoboam, The Brazen Shields 9-4-1

INDEX

THE PRECEPTOR — VOLUME 9-10, 1959-61
NOVEMBER — OCTOBER

(INDEX prepared by Jim C. McDonald)

ADAMS, JAMES W.

"Wise, Where is The:-" 9-5-1

BROWN, DANNY

Child, A, Of God, Can Be Lost 9-1-8

Possibility, A Child of God Can Be Lost 9-10-9

BULLOCK, DEAN

"Different, Now It is" 10-2-1

BYERLY, DON

Man, The Image of God 9-1-11

COON, WILSON

Church, Worldly, Building A 9-3-7

COPE, JAMES R.

Kingdom, Things Concerning The 9-2-5

1 Tim. 3:15 — Is It Perverted? 9-4-10

Operation, The Usual Type Gospel Advocate 9-7-6

Adkin. J. W., Our Greatest Benefactor 10-2-8

CRAIG, R. L. (BOB)

"It Has Happened Here" 10-12-3

CRAWLEY, EUGENE

"Lest We Drift Away" (1) 10-12-5

CREWS, BILL

Life, Manner Of, A Christian's 10-5-1

DORRIS, C. E., W.

Letters, The Dorris

ELDERS, FRANKLIN ROAD CHURCH OF CHRIST

Letter, A, To G. K. Wallace

ELLISON, OSCAR

Faith, The Problem of The 9-9-3

ESTES, GEORGE P.

Modernism (3) 9-1-4

Testament, New, The 9-1-1

Review, A, of J. D. Thomas' Articles: What is
Legalism 9-2-4

Review, A, of J. D. Thomas' Articles: What is
Legalism (2) 9-3-5

Review, A, of J. D. Thomas' Articles: What is
Legalism (3) 9-4-9

Review, A, of J. D. Thomas' Articles: What is
Legalism (4) 9-5-7

Review, A, of J. D. Thomas' Articles: What is
Legalism (5) 10-10-8

Neo-Orthodoxy 9-7-4

Reply To J. W. Roberts Re-Cooperation 9-8-7

Reply To J. W. Roberts Re-Cooperation (2) 9 9-9

Constitution and Law (1) 9-10-8

Constitution and Law (2) 9-11-7

Constitution and Law (3) 9-12-6

Constitution and Law (4) 10-1-9

Colleges, The Modern Trend In (1) 10-2-6

Colleges, The Modern Trend In (2) 10-3-7

Colleges, The Modern Trend In (3) 10-4-6

Scholasticism, Logic and Institutionalism (1) 10-5-5

Scholasticism, Logic and Institutionalism (2) 10-6-6

Scholasticism, Logic and Institutionalism (3) 10-7-8

Scholasticism, Logic and Institutionalism (4) 10-8-8

Theology, Church and State, Institutionalism (1) 10-11-6

Theology, Church and State, Institutionalism (2) 10-12-9

FARISH, ROBERT H.

"Church, Sponsoring", The — Another
Perversion 10-1-1

FINLEY, ERNEST A.

Camp, Sin in The 9-1-10

Polls, Following The 9-12-1

Drive, The United Fund 10-1-6

Gambling, Legalized, In Oklahoma 10-6-5

Editor, An, Errs 10-7-9

Starve, He Can 10-8-1

Live, Slow Down and! 10-10-1

"Conservatives", The, Are The "Progressives" 10-12-7

FOY, IRENE SOWELL

Unity, Family (1) 9-1-5

Unity, Family (2) 9-2-8

Unity, Family (3) 9-3-6

Unity, Family (4) 9-4-7

Vacation Bible School 9-7-9

Relation, One's, To the Word of God 9-8-8

Training Them Up In The Way They Should Go 9-10-6

Children, Teaching Our 9-11-6

Child, The, Born In Today's World 10-1-5

Teachers, Great, The Need of The Hour 10-2-7

Enemy, Know The 10-3-6

Lite, What Is Yours? 10-4-4

Maturity 10-5-9

Life, Approaching The Sunset 10-6-7

Women At Work 10-7-7

Teacher, The, Sets Her House In Order 10-8-6

Home, Happy, How To Have A 10-10-6

Home, Happy, How To Have A 10-11-7

Obedience 10-12-10

FRASER, HERBERT

Wrong, Is This 9-10-7

FROST, GENE

Church, Was The Roman Catholic Church The
First 9-4-11

Truth, The, Pillar and Ground of 9-10-5

Truth, The, Pillar and Ground of (2) 9-11-5

GOODPASTURE, B. C.

David And His New Cart 9-12-8

HAILEY, HOMER

Law, The Incompleteness And Completeness 9-4-3

Sacrifices And Offerings 9-6-4

King, The 9-8-6

Servant, The 9-9-5

Ezekiel (1) 9-10-3

Ezekiel (2) 9-11-4

Ezekiel (3) 9-12-5

Ezekiel (4) 10-1-3

Ezekiel (5) 10-2-5

Ezekiel (6) 10-3-4

Ezekiel (7) 10-4-5

Ezekiel (8) 10-5-8

Ezekiel (9) 10-6-4

Ezekiel (10) 10-7-4

Ezekiel (11) 10-8-7

Ezekiel (12) 10-10-5

Daniel (1) 10-11-3

Daniel (2) 10-12-4

HAMILTON, CLINTON D.

Conversation, A, Between Lewis W. Garrett, Clinton D.
Hamilton And Pat Hardeman, Oct. 8, 1959 9-2-3

Baptism, The Sacrament of (2) 9-4-8

Baptism, The Sacrament of (2) Pt. 2 9-5-6

Confirmation, The Sacrament of 9-7-8

(Turn to next page please)

SMITH, CHARLES

DEBATE ON BIBLE MORALITY

1st Affirmative 10-9-1
2nd Affirmative 10-9-9
3rd Affirmative 10-9-12

TOPE, GENE

Happened, It Really 9-12-10

TRIMBLE, HAROLD V.

Action, Classified 9-3-8
Pleasant-Bitter-Pleasant 10-1-7

TURNER, ROBERT F.

Church, The, Belonging To Christ 9-1-6
"Congregational Level", Doing Things On The 9-2-1
Church, Christ's, In This Generation 9-2-9
Cooperatives, Concerning Collective 9-6-7
Independence, Some Thoughts On 9-8-5
"Ministry", The, of The "Messengers" (1) 9-12-4
"Ministry", The, of The "Messengers" (2) 10-1-3
Cool, Cool Waters For a Hot Editor 10-2-4
Judgment, The Importance of 10-6-3
God, When Man Considers 10-10-4

WALLACE, WM. E.

Souls On The Shoals 10-6-1

WEST, EARLE H.

Evolution, A Century of 9-2-6
Evolution, Evidences For (1) 9-3-4
Evolution, Evidences For (2) 9-4-5
Debate In Cleveland 9-5-4
Evolution, Evidences For (3) 9-7-5
Evolution, How Does It Work? 9-9-7
Morality, Evolutionary 9-10-4
Science "Believes" Too 9-11-3
Age, The, of Things (1) 9-12-7
Age, The, of Things (2) 10-3-8
Age, The, of Things (3) 10-5-3
Morality, Scientific 10-8-3
Debate On Bible Morality, 1st Negative 10-9-5
Debate On Bible Morality, 2nd Negative 10-9-11
Debate On Bible Morality, 3rd Negative 10-9-13

WHARTON, W. L., JR.

Church of Christ, What Is The? 9-1-3
Debate, The Holt - Wallace 9-1-4
Church, Local and Universal 9-6-5
Congregational Action in Gal. 6:10? 9-8-9
Arguments (?) Take Strange Turns 10-4-1
Muddle? In The Middle Or In A 10-10-3
"Alms To My Nation" 10-11-4
James 1:27 10-12-1

WILLIAMS, PAUL K.

Church Building, Eating In The, A Review 9-9-6
Relationship, The, of Attitudes To Issues,
A Review (1) 10-5-7
Relationship, The, of Attitudes To Issues,
A Review (2) 10-6-8

WILSON, DOW

Israelite, Indeed, Behold An 10-10-9

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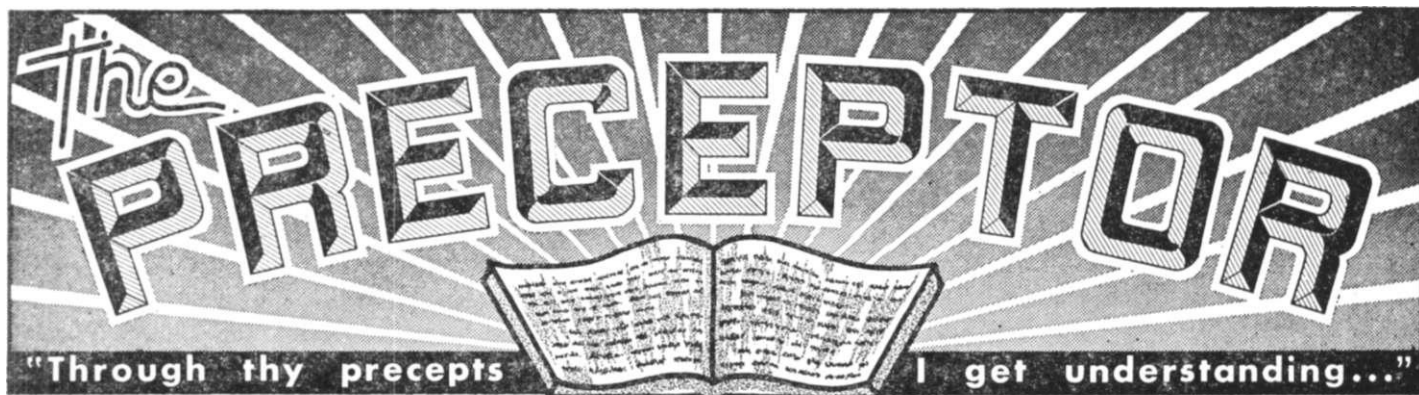
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VOLUME XI

FEBRUARY, 1962

NUMBER 4

IN THIS ISSUE

EDITORIAL, LOVETT-SCOTT DEBATE,
Stanley J. Lovett page 2
DANIEL — (4),
Homer Hailey. Page 3

BIBLIOGRAPHY,
Earle H. West Page 4
HITHER... THITHER... YON,
Jim C. McDonald. Page 5

LOVETT-SCOTT DEBATE ON CO-OPERATION IN EVANGELISM

PROPOSITION: IT IS IN HARMONY WITH THE SCRIPTURES FOR CONGREGATIONS TO SEND MONEY TO ANOTHER CONGREGATION FOR THE PURPOSE OF SUPPORTING AN EVANGELIST OR EVANGELISTS.] i

AFFIRMATIVE: Wendle Scott, Minister of North Main Church of Christ, McAllen, Texas, and Editor of The Debater.

NEGATIVE: Stanley J. Lovett, minister of Central Church of Christ, Beaumont, Texas, and Editor of The Preceptor.

SCOTT'S FIRST AFFIRMATIVE

1. It is my desire that this debate may delve deeply into the basic principles of interpretation involved rather than merely skim the surface. Please consider carefully each argument presented in this discussion. In a well-phrased statement Ralph Brashears warns, "The dangers are in not recognizing and practicing the essentials, not recognizing and allowing freedom (to do or not to do) on optionals, and in not recognizing and rejecting prohibitions." My prayer is that this debate may help you to avoid all three dangers.

2. The proposition means: (1) "It is in harmony with the scriptures" — that the Bible teaches, authorizes, or permits the action stated in the proposition. This phrase points out that the Bible is the authority which will decide this question. (2) "for congregations to send money to another congregation" — the action of the proposition. (3) "for the purpose of supporting" — the design of the action. (4) "an evangelist or evangelists"—one or more gospel preachers (at least two). (5) My obligation is to prove that the stated action is Scriptural when performed FOR THE STATED PURPOSE.

Two Basic Contentions

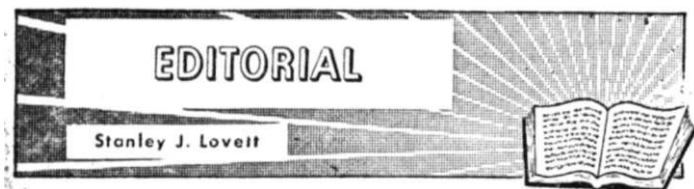
3. The foundation of my argumentation consists of two

basic facts: (1) The action of the proposition is authorized by GENERAL Bible teachings. (2) There is no Bible LIMITATION which excludes the specific purpose of my proposition.

4. I feel confident that our discussion will center around the second of these contentions. I anticipate that the first will be accepted as self-evident. But to fulfill my duty as affirmative I herewith present the Scriptures which provide generic authorization for the action of the proposition, i.e., congregations (at least two) sending money to another congregation: 2 Corinthians 8 and 9; Romans 15:25-27; 1 Corinthians 16:1-4. Also Acts 15:22, 23; 2 Corinthians 6:1. Trusting that all readers (including brother Lovett) recognize and accept my point No. 1, I pass rapidly on, in order to devote as much time as possible to the actual point of disagreement, to the matter of a Biblical limitation excluding the purpose stated in the proposition.

5. Since the action involved in the proposition is manifestly scriptural, brother Lovett must contend that although this action is scriptural in the field of benevolence, the same action is unauthorized and unscriptural in the field of evangelism. For this to be true, there would have to be

(Continued on page six)



LOVETT - SCOTT DEBATE

On page one, the Lovett-Scott Debate on Co-operation in Evangelism begins. This brief written discussion is the outgrowth of a challenge by Brother Wendle Scott to discuss his proposition. While not seeking such a debate, we were not disposed to turn it down.

Its brevity lies in the affirmative's desire to keep it within the limits of a single issue of his journal, *The Debater*. Although the pressing handicap of space limitation was keenly felt, it did demand that each condense his ideas and studiously avoid verbiage. Actually, despite the inability to develop more fully some points that needed it, we believe the resulting necessary pointedness will compensate for it.

If the exchange can contribute in any small measure to a better understanding of the matters discussed, our efforts will have been worth while.

Don Atherton is dead.

For a long time, due to an incurable kidney ailment, he had known his life-span was limited. Sunday, January 7, 1962, he yielded to his malady's onslaught at El Paso, Texas, to where he had been flown in a final effort to save his life. On Wednesday following, his body was laid to rest in Harlingen, Texas, his home and radiating point of much of his labors in recent years.

A Kentuckian by birth, he had learned to speak and write fluently in Spanish. In later years his work was principally among the Spanish speaking population of the Rio Grande Valley in Texas.

Perhaps the knowledge of his fatal illness ever spurred him on in his untiring zeal, sacrifice and capable service to the Lord. His able service in his chosen locality of labor was equally matched by his faithful devotion to the gospel. Though but a young man, he labored much in the Lord and will be sorely missed in the regions of his labors.

The memorial service of songs, prayers, and sermons, was given in both English and Spanish to the large and mixed audience of mourners. Bill Reeves and Earl Dale, intimate friends, preached in Spanish and English respectively. According to his own wishes, he was interred among the scenes of his earthly labors close to the people whom he loved in the gospel and for whom he so largely labored.

We extend to his widow and small daughter and small son our sympathy.

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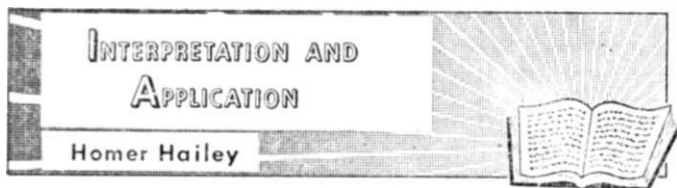
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DANIEL — (4)

God's Rule in the Kingdom of Men

(Chapter 4)

In Daniel's interpretation of Nebuchadnezzar's first dream (ch. 2), it was shown that the destiny of the world powers was in the hand of God, and that in the midst of the rise and fall of such powers Jehovah would establish His kingdom, a kingdom which would never be destroyed. Next (ch. 3), God demonstrated to His people that in the midst of whatever calamities might come He would be with His people, to deliver them. In the second dream of Nebuchadnezzar, and Daniel's interpretation of it (ch. 4), the Lord is declaring His rule over the kings and kingdoms of men. It is He who sets up and deposes the world rulers. This, to the present writer, is a principle that the people of God today need to understand. Space does not permit carrying into the New Testament the study of this principle.

Nebuchadnezzar's Dream (vv. 1-18)

Still impressed by what he had seen in the fiery furnace, Nebuchadnezzar issues an edict in which he shows a growth in his recognition of God's great rule, and of the endurance of His kingdom (vv. 1-3). The king then relates a dream that troubled him, which the magicians could not interpret. This dream differs from that of chapter two in that the king makes known this one (vv. 1-7). The king then called in Daniel and related to him the dream, in which dream he said that he had seen a great tree, strong and high, the branches of which reached to the ends of the earth. The leaves were fair, the fruit was for food, and all beast of the earth rested under its shade and ate of its fruit. The king then saw a "watcher" or "wakeful." The word is used in the Bible only in this chapter, and probably presents from the king's point of view what a Jew would have called an "angel." The "watcher" called for the tree to be cut down, the branches and leaves cut off, and its fruit scattered, while the beasts were to get out from under it. The stump was to be left, bound with a hand of iron and brass, and given a beast's heart instead of a man's, and to be wet with the dew of heaven till "seven times pass over him" (vv. 8-16). The purpose to be achieved by this is then declared: "to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will and setteth up over it the lowest of men." The king then made a plea to Daniel for an interpretation (vv. 17-18).

The Interpretation and Fulfilment (vv. 19-37)

The interpretation (vv. 19-27). Daniel was troubled, for he realized that the dream pertained to the king, and that which should come to him; but the king encouraged him to reveal the meaning (v. 19). The dream interpreted revealed that the tree represented the greatness of the Babylonian kingdom, as the kingdom was represented in Nebuchadnezzar. The king would be driven from among men to be wet with the dew of heaven, and to eat grass with the beasts of the field, "till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (v. 25). And further, inasmuch as "they commanded to leave the stump of the roots of the tree; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule" (v. 26). Daniel then made a plea to the king to change his ways, if perchance there might be "a healing of thine error" (v. 27).

The fulfillment (v. 28 - 37). It seems that the dream was forgotten by the king, or at least, that it went unheeded. Some twelve months later the king was found boasting of what he had done, and of his greatness — note the language, "I have built...by the might of my power...the glory of my majesty"—when there fell upon his ears the divine decree that the dream was now to be fulfilled. And once more the purpose is declared, "until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (vv. 28-32). It was not by Nebuchadnezzar's might and power, but by the decree of God that he was where he was. Rulers need to learn that they serve by the will of God, and not merely by their own. Driven from the presence of men, the king lived as an animal (v. 33). It is thought by scholars that the king became the victim of some form of insanity, which led to his withdrawal from the gaze of the public, and from which also he evidently recovered.

The result of this experience was that Nebuchadnezzar was made to realize even more strongly than before that God's "dominion is an everlasting dominion, and his kingdom from generation to generation" (v. 34); and that all things and people are under His control (v. 35). With the return of his senses, and the reestablishment of the king in his kingdom,

(Continued on page six)

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BIBLIOGRAPHY

The request has been made that we give space to the listing of books in the field of science and the Bible. We appreciate any indication from readers as to what will be helpful and herewith provide a partial answer to this request.

The crucial test, of books in this field is whether the author displays an understanding of science and of the Bible. Unfortunately this combination is rare. Scientists and theologians are notably lacking in an understanding of the other field. But even competence in one specific area of science does not necessarily denote an understanding of science itself or the philosophy of science, finally the question of having the facts up to date is important in a time when new developments in all fields come with great rapidity.

1. The Mature of Science.

Part of the conflict, between science and religion is due to "scientism." This is the belief that science can ultimately provide all the answers, the uncritical worship of everything scientific. Since this attitude is not directly related to any specific scientific facts, refutation requires an understanding of the general nature of science and the scientific method. The following books bear on this topic.

1. Sheldon L. Lachman, *The Foundations of Science* (Detroit: The Hamilton Press, 1956).

This 130-page paper back book outlines in (dear, simple terms the goals, fundamental axioms, and operating conceptions of science. The scientific method is described in detail. It is accurate, concise, and useful despite an occasional oversimplification.

2. A. L. Sebaly, Editor, *Teacher Education and Religion* (Oneonta, N. Y.: The American Association of Colleges for Teacher Education, 1959). Chapter 5 deals with relations between science and religion. The liberal religious views of the author are unacceptable, but the analysis of the nature of science is excellent.

3. James R. Conant, *Science and Common Sense* (New Haven: Yale University Press, 1951).

II. The Science-Religion Conflict.

This conflict has a long history which needs to be understood by those thinking in this field. Some books helpful for this purpose are noted below. When it comes to a "solution" of the conflicts between science and the Bible, the available books are of varying merit. The least helpful — perhaps even harmful — are those of the 'debunking' type which set

up a weak straw man and great in demolishing it. None of this type are included herein.

Science With Theology (New York: I). Appleton and

1. Andrew I. White. *A History of The Warfare of Company*, 1897) 2 volumes. Although this book is (out of date scientifically and theologically, it will remain a classic in this field. Writing from a liberal viewpoint, the author expresses the view that religion has nearly always acted as a deterrent to the development of science.

2. John Dillenberger, *Protestant Thought and Natural Science* (Garden City: Doubleday and Company, 1960). Although Mr. Dillenberger is a religious liberal, his historical competence and objectivity provide an important corrective for White's work cited above. This book will probably be the standard work for understanding the historical background of the science-religion conflict among non-Catholics.

S. Bernard Ramm, *The Christian View of Science and Scripture* (Win. B. Eerdmans Publishing Company, 1954). This is the best single book in the field. Aside from ethics, this book covers all the areas of major conflict between the Bible and astronomy, biology, geology, and anthropology. The author is conservative in attitude toward the Bible. The great virtue of this book is its comprehensive treatment of all the principal solutions that have been offered for the various problems discussed. It is an eminently fair book that deserves thoughtful reading.

4. Russell L. Mixer, Editor, *Evolution and Christian Thought Today* (Grand Rapids: Win. P. Eerdmans Publishing Co., 1959). This is by far the most complete and scholarly volume available on the subject of evolution from a conservative viewpoint. Thirteen scientists, all members of the American Scientific Affiliation, contributed chapters on the major aspects of evolution. It is not a refutation of evolution in popular style, but requires serious reading. Some problems are, in fact, left unsolved. But the authors make (dear that scientific evidence does not require us to regard mechanistic evolution as being a foregone conclusion. The merit of the book lies in the competence of the authors, their fairness in considering evidence, and their desire to uphold the Bible as the Word of God.

In this connection, we would call attention to the American Scientific Affiliation and its British counterpart, the Victoria Institute. Both organizations are concerned with maintaining faith in the authority of the Bible against scientific assaults. Both are composed principally of men who are professional scientists. The official organ of the ASA is the *Journal*, while the British group publishes its *Transactions*. Both periodicals contain valuable material for the student in this field.

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One was added in December at the Mirando St. church in Las Cruces, New Mexico...Two were restored in December at the Belmont church in Indianapolis, Indiana...Two were baptized in early January at the 77th St. church in Birmingham, Ala....One was identified during December at the Belview church in Birmingham...In the same city the Sterrett church held a January meeting with Jere E. Frost preaching...One was identified during December at the Franklin Rd. church in Nashville...E. R. Roark has moved to Lethbridge, Alberta, Canada to work with the church there. He is being partially supported by the Franklin Rd. church in Nashville.

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A new church has been begun in Simpsonville, Kentucky, and now is meeting in the High School in the city....One was restored in January at the Wendell Avenue church in Louisville....A gospel meeting was held in Shebogan, Wisconsin during February. Leslie Diestelkamp was the preacher. One was baptized during December at the Haynes Street church in Dayton, Ohio....One was identified during January at the Spring and Blaine church in St. Louis, Mo...Two were restored and identified at the St. Charles, Mo. church in December....One was restored and three baptized in early January at the Glen Park church in Gary, Indiana....A debate between Glen Sheumaker, Sr. and W. L. Totty was held in Clearwater, Florida in late January. Present issues were the topics under discussion...Three were identified, one baptized and one restored during late December and early January at the Lake Shore Drive church in Jacksonville, Fla...Six were identified, and seven baptized during December at the Northside church in Ft. Lauderdale, Fla. Three

were identified and one baptized during January at the Par Ave. church in Orlando, Fla.

News is the life-blood of this column. Our best sources of news by far comes from the weekly bulletins sent to us from brethren throughout the nation. If your interest in this column is of such that you wish to see it continued, then put the Preceptor on your mailing list or send us a regular notice of news in your area.

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(Continued from page three)

he was led to say, "Now I, Nebuchadnezzar, praise and extol the King of heaven; for all his works are truth, and his way justice; and those that walk in pride he is able to abase" (v. 37). Again let it be emphasized that it is doubtful if Nebuchadnezzar became a convert to Jehovah and to His way; but he did learn a lesson that all rulers need today; God rules in the kingdom of men and abases all who walk in pride.

Our Lesson

The lesson God would teach men then, and through them teach men of all time, seems to be that of verse 17; God's rule in the kingdom of men, and that He sets up over it whomsoever He will, even the lowest of men, if such serves His purpose. God is not here dealing with one man only; He is showing His sovereign rule among all men. Pride has long been the stumbling-block of men and nations. It was pride that brought Edom to judgment (Obad. 3-4); and brought Moab to wailing (Isa. 15:6). Also of Babylon God said through Jeremiah, "For she hath been proud against Jehovah, against the Holy One of Israel" (Jer. 50:29). And now, in this chapter, God shows that the proud, whether Babylon, or any nation, shall be brought low.

The principle is found throughout the Bible. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). And again, "Wherefore let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10:12). Rulers need to learn that they rule by the will of Jehovah, and therefore should rule in the fear of God. Christians need to learn that come what may among the proud and godless kingdoms of the world, that back of all God rules, and that in all things He is working out His eternal purpose.

—119 N. Burlingame, Tampa 10, Florida
— 0 —

LOVETT — SCOTT DEBATE ON COOPERATION
IN EVANGELISM — — — —

(Continued from page one)

a Bible principle LIMITING the action to the field of benevolence.

6. It is quite true that general authorization can be limited. It can be limited by a specific and exclusive teaching. So actually we will be studying the manner in which specifics (principally examples) limit the generics.

7. Admittedly specific examples sometimes do limit generic teaching (Lord's Supper on first day) but, also admittedly, not all specific examples are exclusive (one cup in the Lord's Supper).

8. An approved example always authorizes the same action

under the same circumstances, but it does not ALWAYS exclude all other specifics to the same generic. A detail of an example often only illustrates one of a number of optional expedients. Thus it is only incidental that expedient No. 1 occurs instead of expedient No. 2.

9. What rule can we safely follow in determining whether a detail of an example is a binding, exclusive, essential, or merely one of a number of optional expedients? Perhaps brother Lovett will give us the rule he applies in such cases. I accept the following rule: THE DETAILS OF AN EXAMPLE EXCLUSIVELY LIMIT GENERIC TEACHING ONLY WHEN THERE IS AN INDICATION THAT THE DETAIL IS ESSENTIAL. The essentiality may be indicated by the context or by other passages, but it must be indicated. Otherwise the detail is not exclusive, but merely illustrates one expedient.

10. In the present discussion we have the action itself authorized by generic teaching. The question we are debating is whether the specific detail — that the cooperation was for benevolent work •— excludes the same action in the field of evangelism.

Question:

11. Is the action described in 1 Corinthians 16:1-4 limited to the field of benevolence or may the same action be scripturally done in the field of evangelism? If the former, please give the Bible principle which so teaches or implies.

LOVETT'S FIRST NEGATIVE

Affirmative's Assumption of General Bible Teaching

1. Contrary to the Affirmative's confident expectation we do not accept his assumption that "(1) The action of the proposition is authorized by GENERAL Bible teaching." He merely assumes the authority is general, lists some

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scripture references, does not state what they contain, and makes no argument on the scriptures introduced.

2. Acts 15:22-23 and 2 Corinthians 6:1 are irrelevant to the proposition. The references in Corinthians and Romans ail refer to the same matter and establish and illustrate, not general, but specific authority. The Affirmative obligated himself not simply to show it is scriptural for "congregations to send money to another congregation," but to show from the scriptures it is "FOR THE STATED PURPOSE" of supporting an evangelist, p. 2, (5). We deny his attempt to establish general authority by specific authorization. He is obligated, from the scriptures introduced, to pin-point his claim of general authority.

His Claim of no Bible Limitation to Exclude

3. In p. 5 (also ps. 3, 4, 6 and 10) he attempts to put the Negative in the lead which we will not allow. When he claims "(2) There is no Bible LIMITATION which excludes the specific purpose of my proposition" he means there is no scripture to forbid it! The reply to that, as is also the reply to the similar challenge of Christian Church preachers to show the scripture that forbids the use of the instruments in worship, is the same: there is no scripture that authorizes it. We demand the scripture that authorizes one church to send money to another church "FOR THE STATED PURPOSE" of evangelism. It is not our duty to EXCLUDE anything; it is the Affirmative's duty by the scriptures to INCLUDE authority for his affirmation.

4. We deny his contention that "specific examples sometimes do limit generic teaching (Lord's Supper on the first day), (p. 7). Authority for the Lord's Supper is specific and not general. It is a contradiction of ideas to say general authorization can be limited by "specific and exclusive teaching" (p. 7). If it is general there is no limitation by specifics and if it is specific there is no general authorization. Examples do not limit but rather illustrate authority. When there are choices in the performance of an action it is because of general authority that empowered it and not because of examples. When authority is known only by an example, that example must be observed because that is all that is known of the authority back of the example. Surely the Affirmative knows the "one cup" refers not to the container but to the contents and does establish as mandatory the fruit of the vine.

5. His rule (p. 9) for "binding," etc., the "details" of an example neither (A) determines what a "detail" is; nor, (B) determines whether it is essential or not. We would like a clarification of what the Affirmative means by "a detail of an example". He uses it in the sense of both the example itself and also in the sense of a feature of an example. Please clarify its use.

6. We deny "the question we are debating is whether the specific detail — that the cooperation was for benevolent work — excludes the same action in the field of evangelism" (p. 10). The purpose is a principal and integral part of the proposition. We are not debating what the purpose of the action EXCLUDES but rather whether the scriptures INCLUDE authority for "THE STATED PURPOSE" of such cooperation for evangelism. Where in the scriptures is it "STATED"?

His Question

7. 1 Corinthians 16:1-4 authorizes the sending of money to a needy church in the field of benevolence. Please give the scripture that authorizes it to be done in the field of evangelism,

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8. Please apply and demonstrate your rule in p. 9 to show how, as you claim, Acts 20:7 "limits" or EXCLUDES Thursday night observance of the Lord's Supper.

SCOTT'S SECOND AFFIRMATIVE

12. The weakness of the Negative position is shown by:

- A. His failure to answer my question, (p. 7).
- B. His refusal to show a Biblical principle limiting the admittedly scriptural action of cooperation (1 Corinthians 16:1-4) to benevolence, (p. 3). It is not the Bible which limits this cooperative action to benevolence but rather uninspired men.
- C. His rejection of the principle upon which his objections are based. "Examples do not limit authority." (p. 4).

My Question

13. "Is the action described in 1 Corinthians 16:14 limited to the field of benevolence or may the same action be scripturally done in the field of evangelism?" Brother Lovett's "answer" is not an answer (p. 7). He CANNOT answer this question for if he admits the truth (that the action of 1 Corinthians 16:14 can be performed for the purpose of supporting a preacher) he admits that my proposition is true. BUT if he limits the action of 1 Corinthians 16:14 to benevolence he excludes preacher's salaries from the first-day collection. Readers, think about this. Actually, we all recognize that the action of 1 Corinthians 16:14 is scriptural in evangelism.

"Examples do not Limit—Authority"

14. Surprisingly, Brother Lovett surrenders the principle upon which his objection to congregational cooperation is based. He admits that "Examples do not limit but rather illustrate authority." (p. 4) He rejects the principle of examples limiting authority but still retains the erroneous position based upon that principle. Since "examples do not limit—authority" then no example (alone) can form a "pattern" or limitation of congregational cooperation. Therefore, 1 Corinthians 16:14 cannot LIMIT or exclude the same action to support a preacher. Nor can the example of Paul receiving support directly from the Philippians (Philippians 4:14-18) limit or exclude indirect support.

His Question

15. He requests (not really a question) that I apply my rule to Acts 20:7. The rule is: THE DETAILS OF AN EXAMPLE EXCLUSIVELY LIMITS GENERIC TEACHING ONLY WHEN THERE IS AN INDICATION THAT THE DETAIL IS ESSENTIAL. As applied to the time of the observance of the Lord's Supper the generic teaching is found in 1 Corinthians 11:24-26, "This do in remembrance of me—as oft as you drink—eat." This necessitates the repeated observance. Verses 17, 20, 33, 34 show that the time of observance was during the regular meetings of the church. Hebrews 10:25, without stating the time, clinches the idea of a definite time of meeting. 1 Corinthians 16:1-2 shows that the first day of the week was the accepted time for this regular meeting. The example of Acts 20:7, far from being the SOLE BASIS for our contention that the first day is THE proper time to observe the Lord's Supper, simply illustrates the practice of the early church which is indicated as essential in the scriptures above.

16. Wherever the Bible authorizes congregational cooperation it provides general authority for the action of my proposition! 2 Corinthians 6:1 "We then, as workers together with him...." Paul, though not in Corinth, was a co-worker with the Corinthian Christians. "Working together" necessitates cooperation in a GENERAL sense. Matthew 28:18-20 — The Great Commission, the most GENERAL teaching anyone could desire, authorizes and requires cooperation between individual Christians and between congregations. "The laborer is worthy of his hire" (Luke 10:7) is as GENERAL as it is possible to get.

17. Acts 15:22-23 — The Jerusalem church cooperated with the Antioch church by sending help: a preacher (Silas), written instructions. One church sends help to another church in the field of evangelism. This, plus all other examples of congregational cooperation, illustrate but do not limit the GENERAL authority for congregations to cooperate.

My Two Basic Contentions

18. (1) The action of my proposition is authorized by GENERAL Bible teachings proven above.

(2) There is no Bible LIMITATION which excludes the specific purpose of my proposition. This brother Lovett admits when he advances the principle that "Examples do not limit... authority." This principle proves my proposition.

19. Once again I ask brother Lovett to answer my question. I urge him to admit that the action of 1 Corinthians 16:14 can scripturally be done in the field of evangelism, and upon that admission to accept my proposition as true.

LOVETT'S SECOND NEGATIVE

Second Failure to Establish General Authority (Ps- 16, 17)

9. 2 Corinthians 6:1. Paul worked, "not with the Corinthian Christians," but with God. Thus, irrelevant. Matthew 28:18-20 obligated the apostles to evangelize. Luke 10:7 empowered hire for the laborer. Neither of these discusses the obligation of a church to support preachers much less sending MONEY from one church to another church FOR THE STATED (where is it STATED?) PURPOSE of supporting an evangelist. The obligation of a church to support a preacher must and can be learned from other scriptures. Since the Affirmative thinks Matthew 28:18-20 and Luke 10:7 are respectively "the most GENERAL teaching anyone could desire" and "as GENERAL as it is possible to get" his misuse of them would not only authorize a sponsoring church and a missionary society but also the organization of the Roman Catholic hierarchy which is just about "as GENERAL as it is possible" for cooperation to get!

10. Acts 15:22-23 describes a directive of the Holy Spirit and the apostles authoritatively settling a point of doctrine in which the elders and church joined because false teachers had gone out from the Jerusalem church. Acts 15:28, 23, 1-2, 24. For a church to send out a preacher there is scripture; for a church to send MONEY to another church FOR THE STATED (where is it STATED?) PURPOSE of supporting an evangelist there is NONE! For "all other examples of congregational cooperation" (p. 17) which establish GENERAL church cooperation we call on the Affirmative for proof. What do you mean by GENERAL church cooperation, terms not in your proposition but later introduced without defining their limits?

11. Please give either (1) command, (2) example, or (3) necessary inference (only means by which authority can be established) to support your claim of GENERAL church cooperation. Until this is done the first part of your proposition has not been established and it is futile to discuss the second (no Bible limitation to exclude).

Claim of no Bible Limitation

12. The Affirmative demands scripture forbidding a church sending MONEY to another church FOR THE STATED (where is it STATED?) PURPOSE of supporting an evangelist. We demand his authority ALLOWING his practice. The user of instrumental music asks what FORBIDS his practice; we ask him what AUTHORIZES his practice? Is it the Affirmative's position that everything is allowable except what is FORBIDDEN?

Failure to Answer Our Questions

13. He made no reply to our question (our p. 8) how his rule EXCLUDES Thursday night observance of the Supper (p. 15).

14. If, as per the Affirmative (p. 15), authority for the time of the Supper is GENERAL, it cannot be limited to a SPECIFIC day (the first) of the week. The first then is only one of seven optional days for its observance. Please tell us if it is LIMITED to the first day and if it is, why?

15. He failed to tell us how his philosophical rule (p. 9) determines what "a detail of an example" is and when "a detail of an example" is essential. Likewise he failed to define what he means by "a detail of an example" since he used it in two different senses.

Misuse of Our Statement About Examples

16. He used out of context and meaning our statement, "Examples do not limit but rather illustrate authority" to mean "no example (alone) can form a 'pattern' or limitation of congregational cooperation." In the same paragraph (our 4) we clearly showed that examples do establish a pattern: "When authority is known only by example that example must be observed because that is all that is known of the authority back of the example."

His Question

17. We answered (our p. 7), but not as he desired, his question (p. 11). How may what is not in a scripture be excluded therefrom? Not 1 Corinthians 16:1-4 but other scriptures authorize the support of the preacher from the church's treasury. Philippians 4:15-16. From 1 Corinthians 16:1-4 the Affirmative necessarily infers cooperation in benevolence; then, fallaciously infers (not necessarily) from his inference cooperation in evangelism. That is like inferring authority for the use of song books from the necessarily inferred authority for a meeting house.

SCOTT'S THIRD AFFIRMATIVE

20. I have given two-fold proof of general authority for the action of my proposition: (1) Matthew 28:18-20; "teach all nations" necessarily infers cooperation between individuals and between congregations. Any type of cooperation which is not excluded is authorized. (2) Luke 10:7 — general authority for support of evangelists. Any method of support can be used unless excluded by a Bible limitation. In addition, the extensive variety of detail in the various examples of congregational cooperation shows the effect of generic authority.

21. There are only two ways in which general authority can be limited: (1) by exclusive pattern, (2) by a Biblical principle. Since neither pattern nor principle is violated when congregations "send money to another congregation for the purpose of supporting an evangelist" that action is authorized by either of the scriptures above.

22. Perhaps it would be too much to expect brother Lovett to accept this conclusion, but it certainly isn't too much to expect him to show us the Bible principle he feels is violated when congregations cooperate in this manner.

Limitation of General Authority

23. Brother Lovett hesitates to admit that even these scriptures are generic, fearing they will authorize a "missionary society" and the Roman Catholic hierarchy (p. 9). Roman Catholicism violates autonomy, priesthood of all believers (1 Peter 2:9), and a dozen other principles. Ephesians 3:10 forms a pattern violated by the Missionary Society, i.e., the church is THE organization divinely authorized to preach the gospel.

24. Can brother Lovett make no better argument against instrumental music than that it is unauthorized? Could he not show how the specific command "sing" (Ephesians 5:19; Colossians 3:16-17) actually excludes the instrument? If congregational cooperation in evangelism were parallel to the instrument, brother Lovett could easily show a Bible limitation to exclude it.

25. Brother Lovett wouldn't hesitate to produce Bible principles to exclude the above doctrines, but he has refused to even attempt to so exclude congregational cooperation in evangelism. Why? Because it violates no Bible pattern or principle.

What is Permitted?

26. In the church's work and worship only the authorized is allowed. However, that authorization may be generic. In which case, specifics to that generic are optional expedients unless they violate some pattern or principle. This is the case with cooperation in evangelism. It is authorized by generic teaching (p. 16, 17, 20) and there is no scriptural limitation excluding it. Thus, it is in harmony with the Bible.

27. His p. 13, 14 are answered in my p. 15. DEFINITIONS? Use your dictionary, brother Lovett!

"Examples do not Limit Authority"

28. Brother Lovett feels that my p. 14 misused his statement "Examples do not limit but rather illustrate authority" because he also said "When authority is known only by example that example must be observed because that is all that is known of the authority back of the example." Even this doesn't help him, since in the present case the authority back of the example is KNOWN. Authority (generic) is found in such scriptures as Luke 10:7; 1 Corinthians 9:14. "They which preach the gospel should live of the gospel." Since "Examples do not limit...authority" no example (alone) can limit (exclude) any type of preacher support.

29. Brother Lovett denies my proposition because he thinks the example of Philippians 4:15-16 forms a limitation (exclusive pattern) of the only way churches may support preachers. Yet he has surrendered the principle on which his position is based. Perhaps he will soon surrender the position also, since its foundation has been discarded.

My Question

30. Brother Lovett claims to have answered my question. Reread the question carefully, then reread his paragraphs

7, 17, and you will see that he EVADED by discussing what 1 Corinthians 16:1-4 authorizes. My question is not about AUTHORITY but about ACTION. He has not answered it! The question is simple: "Is the action described in 1 Corinthians 16:1-4 limited to the field of benevolence or may the same action be scripturally done in the field of evangelism?"

31. If brother Lovett's next article doesn't introduce the principles which he thinks my proposition violates, I will discuss them anyway, in order that you may see that none will hear examination.

LOVETT'S THIRD NEGATIVE

Affirmative's Third Failure to Establish General Authority

18. The Affirmative has FAILED to produce general authority for church cooperation. The scriptures referred to were irrelevant, insufficient or misapplied. (Our p. 2, 9, 10).

19. "Teach all nations" is general authority for an individual to "teach" (oral, written, etc.) but states nothing about church cooperation. If "teach" "necessarily infers cooperation" (his p. 20) in a sponsoring church arrangement such was essential to the apostles' work. But since no such arrangement is in the New Testament such is not authorized in "teach."

20. Luke 10:7 and 1 Corinthians 9:14 authorize hire for a preacher but state nothing about church cooperation which is not a method of preacher hire.

21. GENERAL AUTHORITY cannot be LIMITED; else it is not GENERAL. General authority has not been produced and it is useless for him to demand a limitation of something that does not exist.

"Unauthorized" is Basic Argument Against
Instrument and Sponsoring Church

22. The basic wrong of the Roman Hierarchy and the missionary society to which all other objections are subordinate is there is no authority for either. When the Affirmative wrote "only the authorized is allowed" (his p. 26), he stated the positive of which the negative is, what is NOT authorized is NOT allowed. This is the case of the sponsoring church. If "teach" is general enough to allow a sponsoring church arrangement (his p. 16), it will also allow the Roman Hierarchy and the missionary society. The sponsoring church method of church cooperation violates the organizational pattern of the independent action of the local congregation (Philippians 4:15-16) as "THE organization divinely authorized to preach the gospel".

23. "Can brother Lovett make no better argument against instrumental music than it is unauthorized?" (his p. 24) No! and neither can the Affirmative nor anyone else make a better argument against anything than it lacks authority! "Only the authorized is allowed." (his p. 26) The sponsoring church and instrumental music are parallel only in that both are unauthorized. Since "only the authorized is allowed" unless he can furnish proof that INCLUDES general authority for his proposition it is not allowed!

24. He has not shown, as claimed (his p. 27, 15), HOW his philosophical rule (his p. 9) as applied to Acts 20:7 EXCLUDES Thursday night observance of the Supper. From his position that Acts 20:7 illustrates the limiting power of examples (his p. 7, 8), he now insists Acts 20:7 is "far from being the SOLE BASIS of first day observance." (his p. 15). Please SHOW HOW Thursday observance is EXCLUDED, unless the original desire to "delve deeply into the basic principles of interpretation" (his p. 1) has been lost!

25. My request for him to define HIS use of "a detail of an example" which he used in a dual sense was answered by, "Use your dictionary"! We know the dictionary meaning but we need to know HIS meaning since this is vital to his human rule for determining when an example is binding, (his p. 9) His rule neither (1) determines what a detail is nor (2) when it is binding and is therefore useless. PLEASE DEFINE YOUR USE OF THE TERM "COOPERATION".

Examples Illustrate Authority

26. "Go" was general authority to walk, ride, sail, etc., which illustrate but does not LIMIT the GENERAL authority back of them. GENERAL AUTHORITY CANNOT BE LIMITED ELSE IT IS NOT GENERAL. Acts 20:7 is ALL that is known of the authority back of the TIME of the Supper and we are LIMITED to what we know, i. e., "first day of the week" as the pattern. Since there is NO general authority for church cooperation we are limited to what is known by the examples of the local church's evangelism. Philippians 4:15-16; 2 Corinthians 11:8-10.

His Question

27. Since there can be no lawful ACTION (his p. 30) without AUTHORITY, please supply authority for the ACTION of a church sending MONEY to another church to support a preacher. He charged we "EVADED by discussing what 1 Corinthians 16:1-4 authorizes (his p. 30). As, per him, we discussed what it authorizes; but, we did not discuss a sponsoring church; therefore, 1 Corinthians 16:1-4 does not authorize a sponsoring church!

His Threat

28. The Affirmative now threatens to make my replies for me! Perhaps he thinks he can make a better showing that way than replying to mine. We would all be more edified if he would spend his time finding scriptural proof for GENERAL CHURCH COOPERATION which he has not done.

SCOTT'S FOURTH AFFIRMATIVE

32. Questions for readers to consider:

- A. Why did brother Lovett leave the proposition and switch to the sponsoring church (not in the proposition)? If he no longer willing to deny this proposition I am willing to immediately begin debating the sponsoring church, otherwise let's stay with this proposition.
- B. Why can't he answer the ONE QUESTION given him in each of the first three affirmatives?
- C. Why is he unwilling to admit the obvious, that Luke 10:7 "the laborer is worthy of his hire" is general authority for preacher support?

33. His case would be much stronger if he admitted general authority and urged violation of (1) congregational autonomy and/or (2) an exclusive pattern of congregational cooperation.

34. His reply to proof of GENERAL authority is that it "states nothing about church cooperation," i.e. that it isn't SPECIFIC authority. Of course it isn't specific, it's GENERAL authority.

35. Is Luke 10:7 SPECIFIC or GENERAL? If specific only "eating and drinking" in the home of another would be permitted. Yet, if he admits it's general he admits all methods of preacher support to be authorized, including the type in the proposition. He'll find Luke 10:7 as tough as 1 Corinthians 16:1-4.

36. After answering the above question he should be willing

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to admit that general authority can be limited, (21) There are Bible principles which limit preacher support, but is there one which excludes the type support stated in my proposition? Brothel Lovett believes there is. He declares Philippians 4:15-16 to be "the organizational pattern of the independent action or the local congregation . . ." (22). By which he means that this example forms a pattern which excludes the action of the proposition.

Examples and Patterns

37. But how does he know that this example is a pattern and not simply one of various optional expedients? He has refused to formally give a rule. Yet his remarks in 4, 16, and 26 reveal his rule.

38. He believes that "examples do establish a pattern: 'WHEN AUTHORITY IS KNOWN ONLY BY EXAMPLE THAT EXAMPLE MUST BE OBSERVED..'" (16). This rule applied to the container for the wine would exclude individual cups since ALL we know of the authority for the container is the example that Jesus used only ONE cup. Imagine brethren the same rule which causes him to oppose congregational cooperation in supporting preachers, if applied to the cup, would cause him to oppose the use of individual cups. HIS RULE IS UNSOUND.

Independent Action

39. Brother Lovett opposes the proposition because he believes it violates "the organizational patterns of the independent action of the local congregation. (Philippians 4:15-16) (22). Yet: (1) He has no evidence that Philippians 4:15-16 is anything more than one of various optional ways in which congregations may support preachers. (2) The ACTION of the proposition is identical to that approved by Paul in 1 Corinthians 16:1-4. Therefore, Paul in Philippians 4:15-16 is NOT presenting a pattern of THE exclusive method of congregational cooperation.

Autonomy

40. The other major argument against the proposition is that such action violates the principle of congregational autonomy (self government). But since Paul practiced the action of the proposition (in benevolence) that action cannot possibly violate congregational autonomy. If Paul's action violated autonomy, autonomy would not be a Divine pattern. Not even an emergency permits violation of autonomy. Therefore, the cooperative action of the proposition does not violate autonomy.

Syllogism on Autonomy

1. The apostle Paul never approved a violation of congregational autonomy.
2. Paul approved of one congregation sending money to another, 1 Corinthians 16:1-4.
3. Therefore, the action of one congregation sending money to another doesn't violate congregational autonomy.

41. The two facts (my p. 3) necessary to prove the proposition have both been established: (1) General authority has been proven for preacher support. (2) There is no BIBLE limitation to exclude the particular type of preacher support, affirmed in the proposition. Therefore such support is in harmony with the Bible.

Syllogism

1. All methods of preacher support which violates no Bible principle are in harmony with the scriptures, Luke 10:7, 1 Corinthians 9:14.

2. The method of preacher support affirmed in the proposition violates no Bible principle.
3. Therefore, the method of preacher support affirmed in the proposition is in harmony with the scriptures.

LOVETT'S FOURTH NEGATIVE

Answers to His "Questions for Readers to Consider"

29. (His p. 32, A). His proposition IS a discussion of the sponsoring church. If not, let him show the differences. Throughout he has contended unsuccessfully for GENERAL AUTHORITY for "any type cooperation" of churches. (His p. 10, 12, 14, 16, 17, 20, 22) WHY HAS HE SWITCHED FROM A CHURCH SENDING MONEY TO ANOTHER CHURCH TO SUPPORT A PREACHER TO SIMPLY SUPPORTING A PREACHER? (His p. 32, B) We have answered (our p. 7, 17, 27) but not to his liking! (His p. 32, C) Luke 10:7 is a general statement of the WORTHINESS of the laborer to hire. Hence, the right to the "eating and drinking" of a "house." Both a church (Philippians 4:15-16) and an individual (Galatians 6:6) may supply a preachers' hire. By whom it is to be supplied is not in "the laborer is worthy of his hire"; it must be learned from other scriptures. But from what Scripture may we learn it is right for one CHURCH to send MONEY to another CHURCH to support a preacher of which hire he is worthy?

"Teach" No Authority for Church Joint Action

30. We deny his false conclusion (his p. 34) concerning our p. 19 Matthew 28:19 is GENERAL AUTHORITY for individuals to TEACH; it is NO AUTHORITY for church joint action. As well find church joint action in teaching there as church joint action in cooperation.

31. General authority within its scope of authorization cannot be limited, else it is not general. (His p. 36)

Examples and Patterns

32. (His p. 37) Philippians 4:15-16 and 2 Corinthians 11:8-10, etc., form a pattern because they contain all that is known of the authority back of them concerning church cooperation; therefore, we can act only on such information. They are not "expedients" because there is NO general authority for church cooperation under which they may be classified.

33. When the affirmative proves the "cup" refers to the container and not to the contents we will deal with one container in the support. (His p. 38)

His Proposition Demands Dependent Church Action

34. When a collectivity of individuals (local congregation) place contributions into the common fund no congregational work has been accomplished until such funds have been overseen and spent. From the time they are contributed until the funds are spent the whole matter is one of mutual DEPENDENCE on the part of the participants. Essentially local congregational work is mutual DEPENDENCE of members respecting the work being done.

The Affirmative's proposition demands the sending church DEPEND upon the receiving church to oversee and spend the funds. Likewise the receiving church DEPENDS upon the sending church(es) for funds to support a preacher. Thus the congregations are MUTUALLY DEPENDENT when God has made each congregation INDEPENDENT. This is what the Affirmative's proposition violates.

1 Corinthians 16:1-4 has two (not one) ACTIONS. (His p. 39) It shows (1) how a church can RAISE money (not just for benevolence, but for any lawful purpose); and, (2) she can SPEND it to help needy saints. Not this Scripture but from others (such as Philippians 4:15-16) we learn she may also spend it to support preachers. Church joint action is not in this Scripture.

35. (His p. 40) 1 Corinthians 16:1-4 does not violate church independence because the sending of the funds from one church to another to help needy saints is an end within itself. That is the work itself, which is not true when the same thing is done in evangelism.

His Fallacious Syllogisms

First syllogism (his p. 40)

36. The incomplete Minor Premise (No. 2) necessitates an invalid conclusion (No. 3). We re-write his Minor Premise supplying the complete statement which changes his conclusion:

- 1. The apostle Paul never approved a violation of congregational autonomy.
- 2. Paul approved of one congregation sending money to another, (TO HELP NEEDY SAINTS) 1 Corinthians 16:1-4.
- 3. Therefore, the action of one congregation sending money to another (TO HELP NEEDY SAINTS) doesn't violate congregational autonomy.

37. (His p. 41) No general authority for church joint action has been supplied. It is useless to demand an exclusion of something that does not exist!

Second syllogism (his p. 41)

38. The Major Premise (No. 1) does not even MENTION his proposition, i.e., a CHURCH may send MONEY to another CHURCH for the STATED purpose of supporting an evangelist. Luke 10:7; 1 Corinthians 9:14 refer to the worthiness and right of preacher support, not to church cooperation; hence, have no bearing on his proposition. His proposition referred to in his Minor Premise (No. 2) does not concern a "method of preacher support." Therefore, his conclusion is invalid.

WHY HAS THE AFFIRMATIVE SWITCHED HIS PROPOSITION?

SCOTT'S FIFTH AFFIRMATIVE

41. The term "sponsoring church" suggest that the receiving church forwards the money to a preacher in a third locality. This is not in the proposition since the evangelist can be the preacher for the receiving congregation.

My Two Syllogisms

42. The first is valid either before or after his change. If valid afterwards, it MUST be valid before, unless the second premise is false without the change. If "Paul approved of one congregation sending money to another, 1 Corinthians 16:1-4," that action can't possibly violate congregational autonomy.

43. Second syllogism: Lovett notwithstanding, the words "for the purpose of supporting an evangelist" do concern a method of preacher support.

Summary

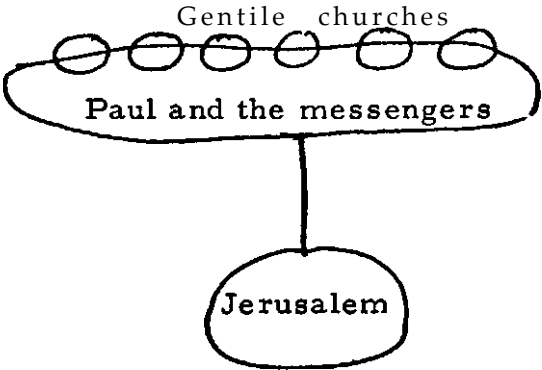
44. Lovett's plea of "NO general authority" has been disproven by the very foundation spring of all church action, Matthew 28:18-20. Also Luke 10:7; 1 Corinthians 9:14. These

provide authority so GENERAL that brother Lovett rejects them because they don't SPECIFICALLY mention congregational cooperation.

45. The only arguments attempting to exclude congregational cooperation in evangelism have been:

- 1. Congregational AUTONOMY. The syllogism on autonomy shows that Paul approved exactly the same congregational action as that found in the proposition.
- 2. PATTERN argument. This ASSUMES that the example of Philippians 4:15-16 is a "pattern of the independent action of the local congregation...." (22) But there is no scriptural indication that the details of this example are essential. Therefore, it is not a PATTERN of the only method of congregational cooperation. Further proof is seen in the action of:

2 Corinthians 8, 9; 1 Corinthians 16:1-4; Romans 15:25-28



46. If this exact action were practiced today, brother Lovett would call it: (1) CENTRALIZATION OF FUNDS, (2) AN INTERMEDIATE AGENCY (Paul and the messengers), (3) A HUMAN INSTITUTION, (4) "CHURCH JOINT ACTION" (5) "MUTUAL DEPENDENCE" (The Gentile churches DEPENDED ON Jerusalem to distribute the contribution, and the Jerusalem church on them to send the funds, p. 34).

47. But despite this play on words the action is scriptural, and proves that Philippians 4:15-16 isn't an exclusive pattern of the only way congregations may help one another.

48. In whatever sense "mutual dependence" and "church joint action," etc., are found in the cooperative action of the preposition, they are found in the same sense in the contribution made by the Gentiles churches to the Jerusalem church.

My Question

49. He finally admitted that 1 Corinthians 16:1-4 "shows (1) how a church can RAISE money (not just for benevolence, but for any lawful purpose)" (34). What is the MONEY RAISING ACTION of 1 Corinthians 16:1-4??? To raise money for Jerusalem, a number of congregations gathered collections, these collections were pooled into a single "contribution" (singular, Romans 15:26) and delivered to Jerusalem. This is "how a church can raise money (not just for benevolence, but for any lawful purpose). Supporting an evangelist is a lawful "purpose," 1 Corinthians 9:14. Brother Lovett, do you REALLY disbelieve the proposition?

Conclusion

Dear reader, if you can see that the Great Commission is THE general authority for all church action, if you can

sec that "the laborer is worthy of his hire" authorizes any type of preacher support which violates no scriptural principle, then you know that the action of the proposition is authorized.

If you should still desire to oppose such congregational cooperation you must find a Bible principle to forbid it. I've never found it, brother Lovett couldn't find it. If YOU do, let us know where it is because we need it. But if you can't find it either, then cease opposing this type of congregational cooperation "lest haply ye be found even to fight against God." (Acts 5:39)

LOVETT'S FIFTH NEGATIVE

His Proposition Does Involve The Sponsoring Church

39. (His p. 41) The proposition allows a supported preacher to be in "a third locality." It is what a church does, not the locality of the preacher, that constitutes it a sponsoring church. Besides, he contends for "any type cooperation."

Fails to Patch up his Syllogisms

40. (His p. 42) The minor premise (2), (his p. 40), is false without the change. He cannot make a universal out of a specific (our p. 36).

41. (His p. 43) His proposition concerns from where a church may receive funds, not "a method of preacher support" (our p. 38).

Utterly Failed to Give General Authority for Church Joint-Action

42. (His p. 44) These scriptures do not refer to church cooperation. For Matthew 28:18-20 (our p. 9, 19, 26, 30). For Luke 10:7 and 1 Corinthians 9:14 (our p. 9, 20, 29, 38).

Action of his Proposition not in 1 Corinthians 16:1-4

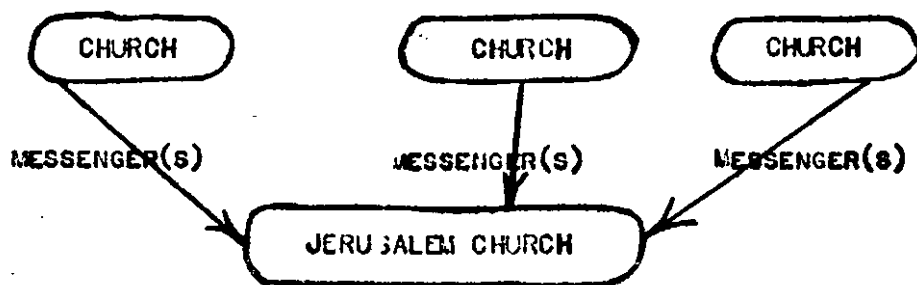
43. (His p. 45, 1) Paul approved "congregational action" in sending money to another church for benevolence, not preacher support (our p. 36).

Attempts to Apply his "Rule" Which he cannot Explain

44. (His p. 45, II) Philippians 4:15-16 and 2 Corinthians 11:8-10, etc., (our p. 22) are the pattern (concurrent independent church action) for they are all the Bible information we have on it. His denial that "the details of this example are essential" is useless as he has neither (1) defined nor (2) told how the essentiality of details may be determined. Both his rule and his attempted application have fallen flat. (Our p. 5, 8, 13, 14, 15, 24, 25)

Incorrect Representation of the Jerusalem Contribution

45. His chart (p. 45, 2) incorrectly represents the Jerusalem contribution. Here is what happened:



(1) Each church raised her own funds, (2) selected her own messengers, (3) to carry her own bounty to Jerusalem. (1

Corinthians 16:1-4) The "ministration" of the "messengers" ended when they had conveyed the bounty to Jerusalem, for the Jerusalem church, not the messengers, distributed the funds (his p. 46) IF his chart were true, which it is not. it would show what churches could do in benevolence, not in evangelism.

46. (His p. 46) True. But his chart (p. 45, 2) does not describe what happened in New Testament times.

47. (His p. 47) We are not discussing merely whether "congregations may help one another." Re-read the proposition.

"Mutual Dependence" in Evangelism but not in Benevolence

48. (His p.48) There is mutual dependence when a church sends money to another church for preacher-support because each mutually depends upon the other in attempting to fulfill her peculiar responsibility to evangelize (our p. 34). But when a church sends money to another church to help the receiving church care for her own needy, the sending church's obligation is to send help to such a church. (1 Corinthians 16:1-4) When she delivers the funds to the needy church she has then discharged her complete responsibility in the matter. The needy receiving church discharges her own responsibility by distributing the funds to her own needy members. Thus, in benevolence, there is no mutual dependence involved for each independently fulfills her peculiar responsibility. But since each church has an equal responsibility in evangelism, such an arrangement necessitates mutual dependence before either can fulfil her responsibility.

A Difference in RAISING and SENDING Money

49. (His p. 49) The "MONEY RAISING ACTION" of 1 Corinthians 16:1-4 was when the members contributed into the treasury of the local congregation (our p. 34). Or, to use the description of the Affirmant, "A number of congregations gathered collections." That was the end of the "money raising action." Later, additional and distinct acts, the church (1) selected messengers and (2) sent funds PREVIOUSLY RAISED to Jerusalem. We emphatically deny the funds of churches (previously raised) "were pooled into a single 'contribution'." Each church acted independently in selecting messengers and conveying the funds (our p. 45). The "singular" contribution of Romans 15:26 is shown to be plural in verse 26, "carnal things." We deny the attempt to identify the "money raising action" with the conveying action. They RAISED funds by free-will offerings; they CONVEYED the RAISED funds by messengers.

Conclusion

50. In five attempts the Affirmative has failed to produce GENERAL AUTHORITY for church joint-action. His argument on 1 Corinthians 16:1-4 is merely an unnecessary inference based on a necessary inference (our p. 17) Such unnecessary inferences are not admissible as sources of divine authority. He has failed to deal with the "basic principles of interpretation" (his p. 1) into which he desired to "delve deeply" when he originally challenged for this discussion. In the face of repeated request, he has failed to define and apply his "rule" which is indispensable to his position. He would not apply his rule to an example of his own introduction (our p. 5, 8, 13, 15, 24, 25) neither would he define what he meant by "a detail of an example nor would he say how we may know it is or is not binding.

SCOTT'S FINAL REJOINDER

Brother Lovett's diagram (45) contradicts the Bible in two points, both ESSENTIAL to his "pattern": each congregation "(2) selected her own messengers" (BIBLE: a plurality of congregations approved a single messenger, 2 Corinthians 8:18-19), "to carry her own bounty to Jerusalem" (BIBLE: all collections were merged into one single "contribution" Romans 15:26). Paul knew nothing of brother Lovett's "pattern."

The proposition has been established by Bible teaching so GENERAL (Matthew 28:18-20; Luke 10:7) that brother Lovett rejects them because they don't SPECIFICALLY "refer to church cooperation" (42).

Brother Lovett made a valiant effort; who could have done Letter opposing an action exactly like Paul's action in 1 Corinthians 16:1-4? ? ?
—WENDLE SCOTT.

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THEME — ANCIENT FAITH AND MODERN GODS

MONDAY, FEBRUARY 19

7:30 p. m. "Historical Development of Religious Papers" - Yater Tant, Ft. Smith, Ark.

TUESDAY, FEBRUARY 20

Chapel - 9:15 a.m. "The Shepherd and the Lost Sheep" Charles Maples, Huntsville, Ala.
10:05 a. m. "Book of Revelation" - Homer Hailey, Tampa, Fla.
11:00 a. m. "Modern Gods - Deifying Human Reason" - Clinton Hamilton, Tampa.
1:45 p. m. "Difficult Passages" - Cecil Douthitt, Fort Smith, Ark.
2:35 p. m. "Recent Advances in Science and their Relationship to the Bible" - B. Hall Davis, Baton Rouge, La.
3:30 p. m. "Role and Relationship of Human Expedients to Work and Worship" Dudley Ross Spears, Chm., Blytheville, Ark.; Oaks Gowen, Bradenton, Fla.; Eugene Britnell, Little Rock, Ark.; Marshall Patton, Orlando, Fla.
Panel
7:30 p. m. "Historical Development of Benevolence Societies" - James R. Cope, Tampa, Fla.

WEDNESDAY, FEBRUARY 21

Chapel - 9:15 a.m. "The Woman who Lost her Money" Al Payne, Columbus, Miss.
10:05 a. m. "Book of Revelation" - Homer Hailey, Tampa, Fla.
11:00 a. m. "Modern Gods - Deifying the State" Harry Payne, Tampa, Fla.
1:45 p. m. "Difficult Passage" - Cecil Douthitt, Fort Smith, Ark.
2:35 p. m. "Prehistoric Man and Adam" - Earle H. West, Cleveland, Ohio

3:30 p. m.
Panel

"Right of Christians to Operate Schools, Papers and Orphanages" Leslie Diestelkamp, Chm., Oak Park, Fort Smith, Ark.
Connie W. Adams, Newbern, Tenn.; Gorin Rutherford, Scottsbluff, Neb.
7:30 p. m. "Historical Development of Educational Institutions" - Robert Turner, San Antonio, Tex.

THURSDAY, FEBRUARY 22

Chapel - 9:15 a.m. "A Prodigal Son" - Weldon Warnock. Lawrenceburg, Tenn.
10:05 a. m. "Personal Responsibility in the Lord's Work" - Irvin Himmel, Ferguson, Mo.
11:00 a. m. "Modern Gods - Deifying the World" Louis Garrett, Tampa, Fla.
1:45 p. m. "Evolution and Creation" - Earle H. West, Cleveland, Ohio.
2:35 p. m. "Problem of Fellowship and Unity" James P. Needham, Chm., St. Petersburg, Fla.; Harold Trimble, San Antonio, Tex.; Paul Brock, Jacksonville, Fla.; William H. Lewis, Knoxville, Tenn.
Panel
7:30 p. m. "Historical Development of Congregational Cooperation" - Cecil Willis, Akron, Ohio

FRIDAY, FEBRUARY 23

Chapel - 9:15 a.m. "An Elder Brother" - John Swatzell, Waycross, Ga.
10:05 a. m. "Book of Revelation" - Homer Hailey, Tampa, Fla.
11:00 a. m. "Modern Gods - Deifying Philanthropy" - E. V. Srygley, Tampa, Fla.
1:45 p. m. "Current Issues in the Science-Faith Dialogue" - Earle H. West, Cleveland, Ohio
2:35 p. m. "Role and Responsibility of Elders" Bob Crawley, Chm., Birmingham, Ala.; Charles G. Caldwell, Columbus, Ga.; John Whitehead, Las Vegas, Nev.; Leslie E. Sloan, Palmetto, Fla.
Panel
7:30 p. m. "Historical Development of Social Emphasis" - Irvin Lee, Russellville, Ala.

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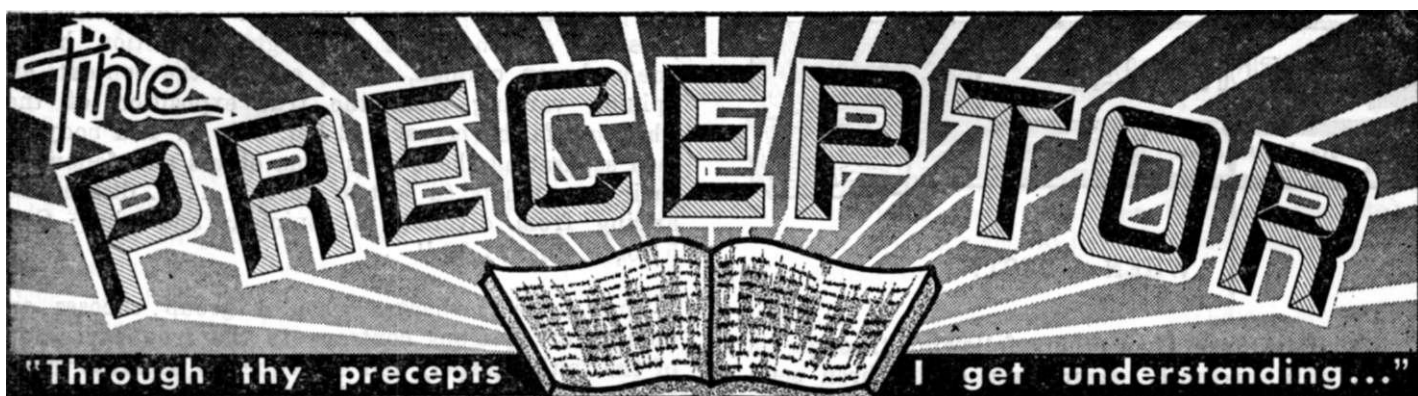
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IN THIS ISSUE

WHEN A SECT?, Stanley J. Lovett	Page 2
WHY BIBLE REVISIONS, Ernest Finley	Page 3
THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM, George P. Estes	Page 4
DANIEL — (5), Homer Hailey	Page 5

"LEST WE DRIFT AWAY" — NO. 5 Eugene Crawley	Page 6
WAS JESUS A WOMAN?, Earle H. West	Page 7
THE OLD TESTAMENT ANNULLED, Danny Brown	Page 8
TRAINING FOR OBEDIENCE, Irene Sowell Foy	Page 9
HITHER... THITHER... YON, Jim McDonald	Page 10

"I AM SET FOR THE DEFENSE OF THE GOSPEL...."

Eugene Crawley

Throughout the years the gospel of Jesus Christ in its purity and simplicity, as well as its completeness, has been attacked. Men have sought to destroy and to set at naught the "power of God unto salvation." (Rom. 1:16).

This evidently was true in Paul's day for we find a statement of his in Phil. 1:17 to this effect, "... knowing that I am set for the defense of the gospel." So it was evident to them that Paul had a fixed purpose, one carefully thought out and expressed, not only in word, but in action. This was manifested faithfully by Paul on a number of occasions by his defense of the word of God.

It was not his purpose to defend the religion of the Jews, in which he was so well instructed, and in which he excelled, nor the various positions handed down by tradition. His avowed determination was to defend the truth, and he was "set" for it. In defending the truth he defended the positions that the faithful are to hold.

Like Paul, we should "be set," not for the defense of inherited positions, pet projects, or previously espoused doctrines, but for the defense of the gospel of Christ, the truth that frees. To do so, involves learning

God's will (and how badly some need to) that we may know WHAT we stand for and WHY, and that because it is authorized in the inspired scriptures.

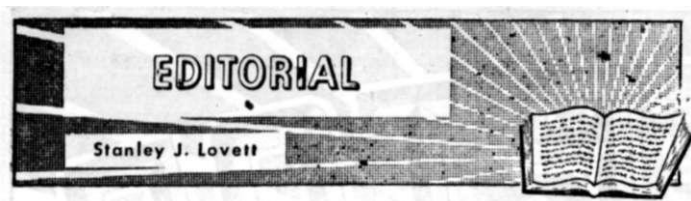
Indeed, our position should be, AND MUST BE, to defend the truth, nothing more, nothing less, and nothing else. When this is our position, we are at liberty to accept the truth as we learn it, and are not bound to try to justify and defend an unscriptural position in which we may find ourselves.

When one takes a stand for a certain position, he is obligated to attempt to defend it, regardless of what the word of God teaches.

Truly there is a difference in defending the truth, and in defending a certain position or practice. To defend the truth is not only easier, but it is the honorable thing to do, so may we determine to "earnestly contend for the faith once for all delivered unto the saints." By so doing we can save ourselves and them that hear us. To do otherwise is to tread on dangerous ground which leads farther away from the Lord.

For what are you set?

—Box 217, Shelbyville, Tennessee.



WHEN A SECT?

A first instance, then others following through the years, until presently occurrences of brethren separating themselves from others and forming a separate congregation are common.

Some finding themselves a part of a church which supported various "co-operatives" so popular now and conscientiously believing such to be wrong separated themselves and gathered a church of believers.

In the reverse situation, other brethren, thinking they could not continue to worship where such "co-operatives" were not supported, went out from them and started a group with convictions similar to their own.

This has produced the situation, on both sides, of a new congregation's being brought into existence in a given locality where there already existed one or more churches. Many times the particular place would scarcely seem to justify the existence of another group.

An accompanying development in some, perhaps all, such places was the charge and counter-charge of the opposite group of being a sect. Since this condition obtains, and will obtain, in so many places, it is important, to learn and understand the scriptural import of the term "sect." It can be applied neither correctly nor honestly unless its meaning is known.

Some seem to think it is the mere separation of a group from another existing group that makes it a sect. Others, the fact of a prior existing body constitutes a later formed group as one. Then, the size of the groups resulting from a division; the larger, the true church, and the smaller, the sect.

What is a sect?

The term translated "sect" (hairesis) occurs five times in the singular number in the ASV New Testament. It is used with reference to the "sect of the Sadducees," Acts 5:17; the "sect of the Pharisees," Acts 15:5; 2G:5; Christians by non-Christians, Acts 24:5, 14; 28:22. In the plural number it is rendered "heresies" (footnote, "sects of perdition") in 2 Peter 2:1; "parties" in Galatians 5:20 and "factions" in 1 Corinthians 11:19. It occurs in adjective form as "factionous" in Titus 3:10.

J. II. Thayer in his Greek-English Lexicon (p. 16) gives the following excellent definition of the term: "1. .. act of taking, capture:—, the storming of a

city;___2. choosing, choice,___3. that which is chosen, a chosen course of thought and action; hence one's chosen opinion, tenet; ace. to the context, an opinion varying from the true exposition of the Christian faith (heresy): 2 Pet. 2:1.... 4. a body of men separating themselves from others and following their own tenets (a sect or party).... 5. dissensions arising from diversity of opinions and aims: Gal. 5:20; 1 Cor. 11:19."

Thus a sect emerges when a group chooses an opinion or opinions contrary to the true exposition of the faith (gospel) and consequently separate themselves from others and follow their own tenets. The very essence of sectarianism is the departure from any part, or the whole, of the word of God, or, the perversion of it; and, the choosing of human opinions and tenets resulting in separation of themselves from those who follow the true exposition of the gospel.

Whereas separation does take place in the formation of a sect, the separation alone is not the critical issue. Many peaceable separations take place to form other churches. Neither is it the fact of prior existing bodies in a given place. Obviously the size of the involved groups has nothing to do with whether or not it is a sect.

When charges are made against new congregations arising in the wake of the institutional controversy, the charge of sect can properly and justly be applied only if it can be shown there is proof of error in faith or practice.

(Continued on page fifteen)



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Why Bible Revisions

Ernest A. Finley

When men revise the text of the Scripture, is there not a possibility that they may change the thoughts which the Holy Spirit has set forth? Yes, there is such a possibility. But there was such a possibility when the Bible was first translated from the Greek or Hebrew into English. There will always be or Hebrew into the English. There will always be such a possibility any time men translate or revise the Scripture. Then why not leave the Scripture in its original form? This would be Hebrew and Greek and it is obvious enough that few would be able to read the Word of God at all if it were not translated into the various languages of the world. However, when scholarly, conscientious, men translate or revise the Bible they will not deliberately deviate from the truths which the Holy Spirit revealed but will endeavor to give us an accurate translation and for the most part will succeed.

The world has been greatly blessed in the fact that the Bible has been translated into the various languages men speak today. This work continues. It is well that it should.

Just what is meant by the word "revise"? Does this mean that God's Will is changed or that men try to twist it around to fit twentieth century thought? No. Actually, just the opposite is the intent of a revision, or should be. A version (such as the King James) is revised (such as the American Standard Revised Version) in order that men may better understand the thoughts which the Holy Spirit has revealed. When language, such as English, is in common usage over the centuries of time, words gradually change their meaning, or may do so. Sometimes the changes are slight. At other times the changes are pronounced or radical. In fact, there are words in common usage in the English language which have gone through such changes in the past 350 years (that is the time since the King James Version was given us in 1611) that they have exactly the opposite meaning today from what they had when the translators were working on the King James Version. This does not mean that the translators of the King James Version erred in their translations of these words. In fact, they gave an accurate translation, using exactly the words which they should have used in most such instances. But if those same men were alive today and were to translate the Scriptures they could not accurately use the same words in some instances which they used in translating the King James Version because the words have changed their meaning since they did their original work. It is for this reason that it becomes necessary for the text of the Bible, translated into any given language, to be revised every few centuries in order that men may gain a true understanding of the Word of God. Let me illustrate this point.

Quoting the King James Version, Paul wrote,

"...oftentimes I purposed to come unto you, (hut was let hitherto,)" (Rom. 1:13). The word "let," when the King James Version was given, meant "hinder," just exactly the opposite of what it means today. The American Standard Revised Version, a revision of the King James Version, reads (in words far more comprehensible to us), "...oftentimes I purposed to come unto you, (and was hindered hitherto)," (Rom. 1:13). This should help us to see why a revision was called for.

Other words have become "archaic" since they were used in the King James Version. In Phil. 1:27 Paul wrote of the "conversation" of the Philippians. We think of one's speech or words when we talk of "conversation." But when the King James Version was given, the word "conversation" meant "conduct" or "manner of life." Thus, the committee which gave us the American Standard Revised Version translated it or revised it to read "manner of life." This makes the words more meaningful to us.

In 1611 the word "prevent," such as found in 1 Thess. 4:15 (KJV) meant "precede" or "go before." But today the word "prevent" means to "hinder." Paul taught that the righteous living would not "prevent" the righteous dead in going to meet the Lord at His coming, meaning that the living would not "go before" the dead. But one would not gain the proper meaning of Paul by reading the King James Version today, though they did gain the proper meaning in 1611. A revision of the King James Version in this instance was warranted. The American Standard Revised Version reads, "...we that are alive... shall in no wise precede them that are fallen asleep" (1 Thess. 4:15).

Other "archaic" expressions are found "...take no thought" (Matt. 6:25, KJV) is better understood when read in the American Standard Version, where it reads "be not anxious."

The King James Version reads "purchase a good degree" in 1 Tim. 3:13. This is more easily understood as translated in the American Standard Revised Version, "gain a good standing."

The word "anon," found in the King James, (Matt. 13:20) has little meaning to people in the twentieth century. "But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it." As far as the average person is concerned the original Greek word would have as much meaning as the word "anon." The revision of

(Continued on page twelve)

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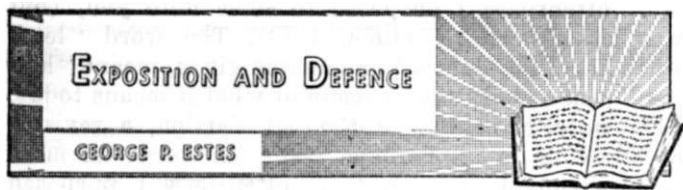
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THEOLOGY, CHURCH AND STATE,

INSTITUTIONALISM — (5)

The organized Roman Catholic Church remained supreme throughout most of the Middle Ages or the Dark Ages. She claimed to be the vice-regent of God upon earth, the source of all truth and the organ of civilization. In the course of time there rose the schoolmen (the theologians) who sought the rational explanation of things. The medieval scholar worked on the assumption that reason and faith agree, that divine revelation and human thinking do not conflict. With the discovery of Aristotle, they formulated a system or method which consisted in the demonstration or deduction of propositions. For this they employed logic or the syllogism formulated by Aristotle. Most of the schoolmen, however, did not attempt to prove the dogmas or doctrines of Roman Catholicism. They held that the truths of religion transcend the reach of reason. They did seek to know God by wisdom through natural theology. "For scholastic realism the universe is, as it was with Plato and Aristotle, a system of ideas or forms, which are somehow mirrored in the phenomenal world as the essential quality of things. It is a rational, logical world, and can, therefore, be thought out: the reason expressed in it is the same reason that reveals itself in the human mind. The forms, which make the objects of a class what they are, agree with our thoughts or universal notions." (Thilly: History of Philosophy, pp. 162-3). This is called natural theology or the immanence of God. Immanence means that God is in everything; so, a study of the rational, logical world, they said, gave knowledge of God. In Thomas Aquinas (1227-1274) there was a separation of revealed theology from rational theology and philosophy. To him, the naturalism of Aristotle did not interfere with the supernaturalism of Christianity. Philosophy passes from facts to God: theology from God to facts. Reason and faith agreed, he said. Most historians do not agree with Gulp who says about Aquinas: "His interpretation of the Scriptures in the light of Aristotle." (Horizons, January - February, 1961, p. 7). A number of the schoolmen did apply logic to Scripture but not all of them. Those who did became sceptical.

With the Reformation, nationalism triumphed; however, the reformers with slight modifications adopted the Catholic view of the church. The medieval theory of Church and State was continued in Protestantism but the order was reversed. The Church in Protestantism was not above the State as in Catholicism. Mr. Tawney, the British economist makes this observation: "In the sixteenth century, the Church became the

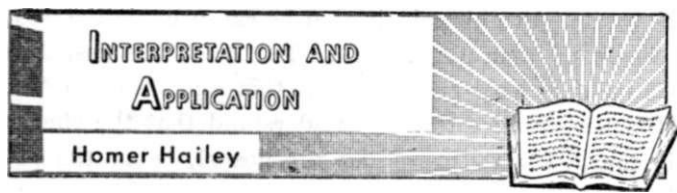
ecclesiastical department of the State, and religion was used to lend moral sanction to secular social policy. But the religious revolution had not destroyed the conception of a single society, of which Church and State were different aspects." (Religion and the Rise of Capitalism, pg. 141). The Reformation had some effect on the Church of England, however; it was basically designed like the Roman Catholic Church, except the king was its head. All were based on Augustine's theory which came from Plato's view of the universe and social order in the world.

The Philosophical basis that Catholicism and Protestantism set forth was to the effect that the Church would absorb the world. In the early Middle Ages, Roman Catholics were engaged in an immense missionary effort of conversion the so-called heathens to Catholicism. But the work of conversion and social reconstruction could scarcely be distinguished. When this was accomplished, the Schoolmen in the twelfth century and thereafter reasserted the primacy and authority of the Roman Church by restating Plato's theory of the universe and social order and applying it to the Roman Church. The Church was supreme and was to guide and govern all the affairs of men. Ideally conceived, society was an organism of different grades, and human activities were of various kinds and functions, but each was of value in its respective place, providing that it was governed by the Church. By working Plato's theory into the doctrine of the Church, the Schoolmen taught that "like the celestial order, of which it is a dim reflection, society is stably, because it is straining upwards." (Tawney: Religion and the Rise of Capitalism, pg. 26). From this point of view social institutions are an imperfect expression of a spiritual reality and political theory was saturated with doctrines drawn from theology and philosophy. (Ibid., 15, 24).

Through the Middle Ages, England was Catholic. In England, as in Germany and Switzerland, men of the Reformation had a vision of a reform that would include the State and society as well as Catholicism. The purification was to effect doctrine and morals. The reform was to encourage learning and education and relieve poverty. It was intended to be a spiritual and social revival inspired by faith in the gospel. The State was included in the plan to stir up the masses.

The Reformation was a revolution in which the ecclesiastical organizations were changed but not the social system. Religious and social obligations were together. Religion embraced all of life. Membership in Lutheranism or Calvinism was coextensive with the State. The pulpit was the channel for official information and schoolmasters were from the clergy. During Queen Elizabeth's reign in England, the whole movement was medieval or like the doctrine of the Schoolmen. The Church was still the guardian. The Bible, the so called Church Fathers, the Schoolmen, the decretals, church councils, and commentators on canon law were still quoted. (Tawney, Ibid., 121, 141). Religion was something more than personal. "Its char-

continued on page twelve)



DANIEL (5)

(Chapter 5)

Weighed and Found Wanting

The seventy years of Babylonian supremacy and Jewish captivity foretold by Jeremiah (25:11-12; 29:10), were now drawing to a close. Cyrus had combined the forces of the Medes and Persians and was ready to serve Jehovah as His servant in the fall of Babylon and release of the Jews, as foretold by Isaiah (44:24-45:7). Belshazzar was serving as king of Babylon in the absence of his father, Nabonidas, who for some years had been away from the city. The relation of Belshazzar to Nebuchadnezzar is not known. Nebuchadnezzar is spoken of as his "father," but this word is often used to denote simply an ancestor. Belshazzar could have been a son of the illustrious king, or he could have been a grandson by a daughter. As yet this is uncertain.

The Handwriting on the Wall (vv. 1-9)

The Feast (vv. 1-4). Belshazzar gave a great feast, followed by a drinking bout in which he showed his contempt for Jehovah by having the golden cups, taken from Jerusalem by Nebuchadnezzar, brought into the banquet-hall. From these the revelers drank toasts to the gods of gold and silver, iron and wood and stone.

The writing on the wall (vv. 5-9). In the midst of this idolatrous revelry a hand appeared, writing on the plaster of the wall. The king was terrified by the scene, and called for the enchanters, the Chaldeans, and the soothsayers to be brought in to read and interpret the writing. To any who might be able to read and interpret it he offered royal apparel and the third place in the kingdom. His father being first in the kingdom, and himself second, the third place was the highest that could be offered to any man. Their inability to interpret the writing left the king troubled and perplexed.

The Interpretation (vv. 10-28)

The Queen (vv. 10-12). It would not be difficult for one to picture in his mind this second scene. There was a drastic change from revelry and carousing to a quiet terror which now gripped the revelers. As one so meditates, he cannot but think of the change that will, in all probability, one day take place in our country. Today it is revelry and carousing, praising the gods of materialism, power and humanism; tomorrow, when the handwriting on the wall is more clearly read and understood, joints or loins will be

loosed, and knees will smite together. In the midst of the changed scene the Queen enters. But who is she? Evidently not Belshazzar's wife, for his wives were present (v. 2). She had not been present, but, now comes in. She was one who knew the events of the days of Nebuchadnezzar, and of Daniel's place in the kingdom in those days. It is thought by some that she was one of the remaining wives of Nebuchadnezzar. This is probable. She reminded the king of Daniel's ability, and urged that he be brought in.

Daniel's story and charge to the king (vv. 13-24). Daniel assured the king that he had no interest in his gifts (v. 17). He then proceeded by relating to him the experience of Nebuchadnezzar, charging that his heart had been lifted up by pride, and that God had sought to teach him "that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will" (vv. 18-21). The great man of God then charged Belshazzar that he had not humbled his heart, though he knew all of this, "but hast lifted up thyself against the Lord of heaven," and desecrated the vessels that belonged to Him; "and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified" (vv. 22-24). Because of this the hand had been sent. It took more than a time-serving weakling to so accuse the king.

The pride of Nebuchadnezzar had led to his being humbled (ch. 4); and now Belshazzar's pride is leading to the same end. Pride, revelry, and idolatry were now bearing their harvest. Can it be possible that the handwriting is on the wall for our nation, and that we refuse to see it? or, blinded by our smug indifference to materialism and worldliness, and characterized by a pride that rejects the spiritual and the eternal, we cannot read it? The thought is worth pondering.

The Interpretation (vv. 25-29)

Daniel proceeded to read the writing inscribed, "MENE, MENE, TEKEL, UPHARSIN" (v. 25). The interpretation followed-- Daniel declared that the Babylonian empire was now being brought to an end; it had been weighed and found wanting, it was being divided, and given to the Medes and the Persians. Leupold has aptly said. "The brevity of the message plus the terseness of the interpretation at the same time have a note of unquestioned authority. Furthermore, this is the verdict on all human pride and achievement apart from God. This sentence contains an irrevocable doom that is ringing to eternity" (Exposition on Daniel). The king and his kingdom were no longer fit to live. When such a condition is reached God pronounces the verdict upon that nation, and its doom is declared.

The king fulfilled his promise by giving to Daniel the purple garments, the golden chain, and proclaiming him to be the third ruler in the kingdom. This Daniel accepted (v. 29), although he had declared his indifference to the gifts (v. 17). Such honors were of little significance to the aged prophet, who knew that

(Continued on page twelve)

'Lest We Drift

Away" - (No. 5)

Eugene Crawley

(This is the fifth and last in a series of lessons presented over radio station WHAL, Shelbyville, Tenn., July, 1961.)

In this series of studies you recall that emphasis has been placed upon the danger of drifting away from the word of God, the truth that makes men free from sin. It has been pointed out in our studies that after the death of the apostles, men became dissatisfied with God's arrangement, and His plan of government for His church, and efforts were made to improve upon God's order. Naturally an apostasy followed, and this was seen from various facts of history, as well as scriptural references that had spoken of such. Too, we noticed that in the late 1800's another apostasy, or digression from the truth, came about as the result of man's dissatisfaction with God's plan for His church.

I believe it to be well in order for us now, with these truths still fresh in our minds, to emphasize the all-sufficiency of the church of the Lord, the N. T. church, that divine institution that originated in the mind of God, cost the blood of His Son, and is filled with the Spirit of God. As Jesus is the all-sufficient Saviour, the word of God the all-sufficient guide, worship as prescribed in the N. T. for the Lord's people the all-sufficient order of worship, so the church of our Lord is all-sufficient for its work; that is, God has so designed and equipped it to do all that He demands of it, without help from any other organization. Furthermore, it is a reflection on the wisdom of God to say that He gave an organization that is insufficient or unable to do what He requires.

With this in mind, I call your attention to the work that God has not only authorized, but has charged His church with doing. Reading Ephesians 4:12-16 we learn that the church is obligated with "perfecting the saints, for the work of the ministry, for the edifying of the body of Christ." Thus, the church is to preach the gospel, by which when men obey it, they become members of the church, or saints; and by which they are also perfected or edified; and also to do the work of ministry, care for its needy. Other passages emphasizing these various phases of the work of the church are: 1 Tim. 3:14, 15; Eph. 3:10; 1 Cor. 14:26; 1 Tim. 5:16.

I want us now to study these different phases of the work of the church as to whether or not the church is sufficient to do this work. The importance of preaching the gospel, or the work of evangelism, can be seen from the recognition of such facts as: Man is lost in sin (Isa. 59:1, 2; Rom. 6:23; Rom. 3:23),

he cannot save himself, in that he can provide the way, means, or plan (Jer. 10:23; Tit. 3:5), the gospel is God's only power to save in this age (Rom. 1:16). When we realize this and understand that the church is charged with preaching the gospel, being the pillar and ground of the truth (1 Tim. 3:15), we can understand more the importance of the church in God's plan, and can appreciate the fact that God has placed this duty upon His church. Thus, the church is God's missionary organization. In Eph. 3:8-11 Paul points out that the "manifold wisdom of God is to be made known by the church," which is in harmony with the mission of the church as seen in Eph. 4:12-16.

The church then is what may well be called "God's sowing agency" as is evidenced from one of the Lord's parables (Matt. 13:24), "God's sending agency," the parable of Matt. 20:1-16 and Acts 11:22 where we read of Barnabas being sent forth to Antioch by the church in Jerusalem. The church could also be described as "God's supporting agency" since it is charged with being the pillar and ground (thus the support) of the truth (1 Tim. 3:15), and the local church being referred to as a candlestick (Rev. 1:20).

Now though, let us note some examples of local churches, which is the organization ordained by the Lord, accomplishing the task of preaching the gospel. In 1 Thess. 1:3-8 we find Paul saying, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." Yes, the church at Thessalonica, a local congregation of the Lord's people, sounded forth the word, not only within their immediate area, but abroad. The church at Philippi is another example of a local church which had fellowship in the furtherance of the gospel (Phil. 1:3-5), and in chapter 4:15, 16 Paul said, "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." Another example, one already mentioned, is that of the church at Jerusalem sending Barnabas to Antioch (Acts 11:22). From these passages we must conclude that the church was sufficient to do this work of evangelism, of preaching the gospel. There was no need for a larger (greater) organization such as the Missionary Society to do the work of preaching the gospel. If such had been needed, surely the apostles, guided by the Holy Spirit, could have known and could have (and would) organized such with its officers and specified their qualifications; for such is done in God's word for the officers of the church. Surely it is too evident to be overlooked that the apostles did not arrange for and set up an additional organization. In fact, there is nothing in regard to this work of preaching the gospel that could have been done better by another organization. If so, what is it? And where is the scriptural authority for it?

(Continued on page thirteen)



WAS JESUS A WOMAN?

The above ridiculous question is one that is seriously raised by sceptics in an effort to discredit the Biblical account of Jesus' birth. It is the kind of thing that is used to give a scientific gloss to atheistic arguments. The Free Humanist, a publication of the Freethought Society of America, devotes four pages to an article along this line in its January, 1962, issue. It is the kind of thing that might crop up in a college genetics class taught by a militant atheist and which might confuse a Christian student. So, we briefly consider the argument and its merits.

The essence of the contention that Jesus was a woman may be summarized in two syllogisms. The first deals with certain aspects of genetics. The second seeks to make application to the birth of Jesus.

Syllogism No. 1: The scientific argument.

- (1) Parthenogenesis is a natural phenomenon in which a female organism reproduces without male fertilization.
- (2) Chromosomes for maleness come only from a male, none being possessed by the female.
- (3) Therefore, parthenogenesis can produce only female organisms.

There need be no hesitancy about accepting this argument as it stands thus far. Parthenogenesis is a well known event in the study of certain lower organisms. It occurs naturally, and may also be induced artificially by chemical or mechanical means. From the standpoint of human heredity, the conclusions regarding the distribution of chromosomes are correct. However, parthenogenesis is not known among higher forms of life, and statements of results in humans are merely academic.

Syllogism No. 2: Application to Jesus.

- (1) Parthenogenesis can produce only female organisms.
- (2) The birth of Jesus was by parthenogenesis.
- (3) Therefore, Jesus was a female.

The fatal flaw is the assumption that Jesus' birth was the result of parthenogenesis. The Bible makes no such claim. It is beside the issue to claim that the Bible writers did not know about parthenogenesis. The point is simply this: parthenogenesis is a natural phe-

nomenon, whereas the birth of Jesus was miraculous. Whether parthenogenesis occurs in the normal course of events, or is stimulated artificially, it is still within the framework of nature and nature's laws. The birth of Jesus was not totally within that framework. It was accomplished by the intervention of God such that the result was super-natural.

Regardless of the technical definition of a miracle, still the event is outside nature and not susceptible to interpretation by scientific explanation. Luke, the physician, may not have known modern genetic principles, but he still recognized Jesus' conception as miraculous. The detailed elaboration of genetics does not throw one ray of light upon the manner in which Jesus was conceived for the event lay entirely outside nature.

Or consider another illustration. Christians do not claim that some natural law enabled Jesus to walk on the water. No one thinks that natural processes made water turn to wine at the Cana wedding feast. Furthermore, it would be completely beside the point to argue that the laws of nature would have produced a different kind of wine from that which Jesus produced. The Christian view of miracle has been that it is an event which, while standing outside the course of nature, gives evidence of divine interposition.

In summary, the birth of Jesus was not by the natural process of parthenogenesis, but by the miraculous intervention of God. The event cannot, then, be judged according to the laws governing parthenogenesis. It cannot be judged by science at all. The results of any given miracle are just such as the sovereignty of God decreed that they be. In the performance of a miracle, God is not limited by nature's laws. To argue otherwise is to betray ignorance of the claims of the gospel.

Two tilings are required to establish a miracle. First, it requires a philosophy or world view which admits the possibility of miracles. Second, it requires adequate testimony to the fact of a miracle. Conversely, a miracle may be disproved either (1) by establishing the validity of a naturalistic, philosophy which excludes miracles, or (2) by discrediting the historical evidence for the fact of a miracle.

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The Old Testament Annulled

Danny Brown

"For the law was given through Moses; grace and truth came through Jesus Christ." (John 1:17) Approximately fifteen hundred years before Christ came, God gave to the descendants of Abraham, the children of Israel, the law. (Deut. 5:2) Prior to this time he had spoken through the fathers of the families. This law was dedicated by the blood of animals (Heb. 9:19); contained many offerings (Heb. 10:11); demanded circumcision of the flesh (Eph. 2:11); had sins remembered year by year (Heb. 10:3); could not make perfect (Heb. 8:8); required animal sacrifice, which could not take away sins (Heb. 10:4); did not give inheritance (Gal. 3:18); was a yoke of bondage (Gal. 5:1) and could not justify. (Acts 13:39)

Law Temporary

The temporary nature of the law is revealed when it is spoken of as being "a shadow of good things to come, and not the very image of the things." (Heb. 10:1) It is also referred to as the pattern of things in the heavens. (Heb. 9:23) It is called "that first covenant" (Heb. 8:7) again signifying the temporary nature of the law.

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." (Gal. 3:19) Notice the "till" which indicates a time or temporary element. When the seed (Christ, Gal. 3:16) came the law was annulled, for it was to last only "till" the seed came. Thus the law was not to be permanent but temporary.

Dead To The Law

Two covenants, both disposed to control the religious and moral life of the same people, differing in their requirements, could not both be in force at the same time. "Know ye not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is not an adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead." (Rom. 7:1-4) Here is Paul's argument: (1) The law hath dominion over a man so long as he liveth. (2) Should that man espouse another law while the first is in effect he would be a spiritual adulterer. (3) But if the first law be annulled and he espouse a second law he is no spiritual adulterer. Paul's conclusion is that we have become

"dead to the law" and can, in fact, should, be married to Christ. "He taketh away the first, that he may establish the second." (Heb. 10:9)

Ten Commandment Law Annulled

"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." (Heb. 8:7-9)

In 1 Kings 8:21, Solomon said, "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the Land of Egypt." In 1 Kings 8:9, the record says, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt." Notice: (1) There was nothing in the ark except two tables of stone — the ten commandments. (2) The covenant God made with Israel when he took them by the hand to lead them out of the land of Egypt was in the ark. (3) Therefore, the ten commandment law was the covenant God made with the children of Israel when he took them by the hand to lead them out of Egypt. (4) This is the covenant the Hebrew writer said would be annulled so that a new covenant could be established. Thus the ten commandments have been removed as law for men today.

No one should be alarmed at the statement that the ten commandments have been taken away. Though none of the ten commandments as such are a part of the law of Christ, the principles taught in nine of the ten commandments are a part of the Christian Age.

Some Nuts To Crack

1. Is it the duty of Christians to put to death those who desecrate the seventh day? (Num. 15:32-35) If yes, who will be the public executioner. If no, what will you do with the law? If you say the penalties are abolished, I answer that the same passages that are used to prove this, establish beyond the shadow of a doubt that the law, too, is abolished

2. If Christians are to keep the law of Moses, why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? (Acts 15:1-29) Judaizing teachers had gone forth declaring to the brethren that unless they would submit to circumcision and keep the law of Moses, they could not be saved. The apostles said, "We gave no such commandment."

3. When did patriarch, prophet, or apostle, or anybody else command any Gentile to keep the law of Moses?

—2194 West Lucas Dr., Beaumont, Texas.



Training for Obedience

One of the most effective ways of teaching is by observation:

"I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely tell the way."

Mothers, your children will forget much that you have said to them but what they see you do will stay with them and influence them throughout life.

Wives Obedient To Their Own Husbands

Wives must learn and practice obedience to their husbands because they are commanded by the Holy Spirit to reverence, honor, respect and obey them. Children may learn much about obedience by observing the respectful and submissive attitude of the mother to the father. A model of the approved attitude of the wife toward her husband is preserved for us in the record of Sarah, wife of Abraham. We learn that holy women of old were in subjection unto their own husbands; "Even as Sarah obeyed Abraham, calling him lord." (1 Pet. 3:6 a)

The Husband Not a Militant Commander

Mary, the mother of Jesus, demonstrated real obedience when she spoke these words to her Father in heaven:

"Be it unto me according to thy will."

The wife who loves and respects her husband is cognizant of his will. His will is her desire. In such case no command or coercion is necessary. The known wish of the husband becomes a law to the wife and she is obedient thereto. The husband has respect for the desires of the wife and so far as is right he regulates affairs in harmony therewith. Such mutual love and confidence result in a peaceful, happy home atmosphere where the children grow up to respect the law and order that prevails in a home built after the God-given pattern, the husband as head and the wife his obedient helper.

Specific Areas Which The Head Directs

Since the husband "provides for his own," is responsible for supplying the material needs of the family, he best can suggest, or order, the style of living for his household. It would then be unbecoming in the wife, and disobedient, to insist on a certain standard of living that would be beyond his ability to provide. Pride of life may sometimes cause women so to do. It is sometimes a temptation to want things like the friends and neighbors, or to be like the folks around us. The

husband, the head, is the one, after consultation with his wife to determine and to regulate the cost of living in harmony with his income. The amount to be expended for food, clothing and shelter are his to decide and hers to cooperate with, to obey. "The heart of her husband doth safely trust in her."

The head, in cooperation with his helper, must have the oversight of the activities and responsibilities of each member of the family. Time was when families were united more than they are today, all looking to and respecting the head. The unifying element was a common purpose. They worked together for the accomplishment of that purpose. The father, as head, gave meaning to life of which the family was made aware. The goal was to do the will of their Father in heaven, the only goal for any family where the parents are Christians.

In contrast, today there is danger in destroying ourselves from within, yes, from within the home. Youth today shows little knowledge of the fundamental principles that make life meaningful. As a result of such ignorance, they have no respect for law-makers; hence no obedience to law and order.

In all family activities and experiences, the father, by the help and obedience of the mother, must see that God's Word is the Standard. When this is true, the children realize that "In the sweat of thy face shalt thou eat bread." Work and responsibility will then be accepted as the rightful heritage of every member of the family, cooperative work and responsibility.

The father will also serve as guide in the education of his children, training them up in the way they should go, provoking them not to wrath but bringing them up in the nurture and admonition of the Lord. Again, in this great work, the wife will be a help suited to his needs. Due to the nature of the work of each, the wife spends more hours with the children than does the father. Her love and respect for him will cause her to follow as he leads and directs. "She openeth her mouth with wisdom and in her tongue is the law of kindness." God, in his wisdom, put children under the care of both father and mother. When either fails in his or her part, the job is not done as God would have it. Children need the strength of their father and the power of endurance of the mother.

In order to grow as they should, children must have recreation and so should their parents. It is just as fine for the members of the family to play together

(Continued on page fourteen)

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On foreign soil the church of our Lord is growing. Faithful brethren, supported by faithful churches are proclaiming the gospel in nearly a dozen lands. These include Norway, England, South Africa, Nigeria, the Rhodesias, Japan, Canada, Mexico, and perhaps the Philippines, Ireland and Italy. Added to this number will soon be the Central American country of Guatemala (Bro. Oles Pinson is enroute at this writing with his family to that country) and Chile where Vernon Hawkins plans to be by September. We should like to run notices of the progress from time to time of the work of brethren in other lands. We believe that faithful brethren desire to carry the gospel to all the world and will be vitally interested in such news. We earnestly solicit from brethren who are presently in these foreign fields news of their progress as well as news of others who desire to go to some foreign field of labor.

OBSERVATION: Three years from now faithful brethren will be facing a very critical problem: **LACK OF PREACHERS.** Symptoms already may be seen of the difficulty in spreading around preachers to the churches who are struggling for life. New churches just beginning will have others added to their number greatly in these next three years — but unless we urge those men who have the capabilities and love of the Word to devote their time to proclaiming it, the church is going to be hindered **GREATLY.**

GOOD SIGNS: There are many indications that in the next two — three years many churches will be loosed from obligations of building debts that will permit them to support other gospel preachers. Many brethren by that time will be free from debt loads from having to start from scratch again, and will be placing their funds into outside channels. There is every reason for optimism; but again the sober reflection: **THE CHURCH MUST TRAIN AND URGE IT'S CAPABLE BRETHREN TO PREACH THE WORD.**

On January 7th brethren met for the first time in Milo, Maine in the Grange Hall there. Attendance — 21....Clyde Strickland held a gospel meeting for the church in Portales, N. M. (University Drive) during early March. One was baptized there in February...The Mirando St. church in Las Cruces had one to be baptized, two to be restored and identified and two to be identified during the month of February...Adan Pena reports that seven were baptized during 1961 at the Spanish church in Pecos, Texas....A family was restored and identified with them during the month of January....Harold Sharp held a gospel meeting for the North Side church in Del Rio in March....One was restored at Clute, Texas during February...J. D. King held a meeting for the Jones Creek church (Texas) during late February....Four were identified during February at the Bellaire church near Houston...The Harbor Drive church had three to be restored and one baptized during January....Four were restored during February at the Greens Bayou church in Houston....Clyde Strickland holds their meeting in mid-March....Southside church in Midland had two baptisms and three to be identified during January...Three were restored and one was baptized during February at the Greggton church. Stanley Lovett holds their March meeting —Your editor will be in a meeting with the Twelfth Street

church in Levelland March 18-23....Two were identified and two baptized in late January at the Southside church in Jacksonville, Texas....One was baptized in January at the Pruett and Lobit church in Baytown...Edward McCaskill held a February-March meeting for the West Columbia churchGary Scott is now laboring with the Austin Street church in Rosenberg.

Four were identified and one restored during the months of January and February at the Westside church in Ft. Worth....Two were baptized and one restored during January and February at the Castleberry church in Ft. Worth.. Hugh Clark held a January meeting for the Southside church in Lometa in which one was restored and identified...Three have recently been identified with the church in Corrigan....Two were identified during February at the Timberland Dr. church in Lufkin, Texas....At Broadus a late February lectureship meeting was held with Robert Farish, Clyde Moore, Ben Parrish, Doyle Bullock and Herschel Patton preaching...Three were identified and one restored during February at the Mound and Starr church in Nacogdoches. Homer Hailey holds a gospel meeting there in AprilOne was restored and one restored and identified during January at the Lewisville church...The Pinecrest church in Beaumont have had six to be baptized, six to be identified and one restored and identified thus far in the year....Five have been baptized and five restored during January and February at the Main St. church in Vidor. Leon Odom holds a March meeting for this church....Two were identified with the Thomas Blvd. church in Pt. Arthur during the month of February...Wilson Coon held a gospel meeting during February for the West Groves church....One was baptized during January at the Ninth and Burton church in Orange.

Ward Hogland holds a gospel meeting for the church in Haynesville, La. the third week of March....Two were identified in Haynesville during February....A debate on current issues was held near Logansport, La. between Dana Halstead and a bro. Brown in February...Dick Ward has moved to Orangeboro, S. C. ...Hiram Hutton debated A. D. Thrash of the Church of God in February on the subjects of "Water Baptism," "Holy Spirit Baptism" and "Miracles" in Birmingham, Ala. and at Pleasant Grove church.. One was restored during February at the Huffman church in Birmingham. Luther Blackman holds a gospel meeting for the Huffman church during late April....Three were baptized and one restored during February at the church in Mt. Olive, Ala. ...One was baptized during February at the Hueytown church near Birmingham...Five made confessions of wrong during February at the Saratoga, Arkansas church. Ferrell Jenkins held an early March meeting for the Main street church in Blytheville....

Two have been baptized and two identified in past weeks at the Norwood church in Knoxville, Tenn...James P. Miller holds a meeting beginning in April for the Hickory Heights church in Lewisburg. ...A new church has begun in Chapel Hill. The church is meeting in temporary quarters, but plans to build soon on the highway north of the city. 57 attended the first service....One was identified during January at the Shelbyville Mills church in Shelbyville....The El Bethel church near Shelbyville had one to be restored during December. ...Jimmy Thomas held a gospel meeting for the Mooresville Pike church in Columbia in January. Four were baptized there during February....Ferrell Jenkins holds an early April meeting for the Jackson Highway church in Columbia. ...One was baptized and one restored during January at the Westvue church in Mur-

freesboro—Two were identified at the Franklin Rd. church in Nashville during February....Six have been identified and five baptized at the Tenth and Francis church since the first of the year in Oklahoma City. Hoyt H. Houchen holds an early April meeting for the Tenth and Francis church.Four have been restored, one restored and identified and one baptized in past weeks at the Belmont church in Indianapolis, Ind—W. C. Sawyer will soon move to work with the Southport church in Indianapolis....In recent weeks five have been baptized and two restored at the Silver St. church in New Albany....Jim Sasser is the new preacher for the church in Joliet, Ill. where Leslie Diestelkamp held a February-March meeting.

Three have been baptized and two restored at the Elm St. church in St. Charles, Mo. during January and early FebruaryOne was restored and one identified at the Spring and Blain church in St. Louis during February...The West 25th St. church in Cleveland, Ohio, reports that 11 were baptized and 19 restored during the month of January....The Westside church in the same city had one to be restored and one to be baptized during January....The church in Painesville, Ohio has completed a new building....Three were restored during January at the Haynes St. church in DaytonThe Central church in Louisville, Kentucky held a gospel meeting in late January....Robert Williams held a gospel meeting in early February at the Shivley church in Louisville....The Ft. Knox church has recently completed its new building.

Four were baptized and two identified at the Berrydale church in Santa Ana, California....One has been restored

and identified, three restored and six baptized this year at the East Side church in Long Beach. ..Jady Copeland held a gospel meeting in January at the Red Bluff church...The Oceanside church reports that in 1961 eight were baptized in their work there.Two have been restored during January at the Mt. View church in San Bernardino, California....Roy Cogdill held a meeting in San Bernardino during the month of January and held a February meeting in CoachellaDon Wilson held a meeting in Elsinore during late January....The Sterling Rd. church in Bakersfield has purchased a building site on Pioneer and Valencia Drive and plan to build on it this summer.. W. E. Irvine held gospel meetings in February at Studebaker Rd. in Long Beach; El Cajon and a March meeting for the Renton church in Seattle, Washington.

A new church began meeting in mid-February in Belle Glade, Fla....One was baptized in Palmetto, Fla. during February....Roy Cogdill held a gospel meeting for the West Bradenton church in early March....Six have been identified and four baptized at the Lakeshore Drive church in Jacksonville in January and February....One was identified and one was baptized during February at Par Ave. in Orlando

Robert H. West, 2424 McCarran, North Las Vegas, Nevada writes: "The church in North Las Vegas is now publishing an 8-page monthly bulletin called "The LDS Discerner" devoted exclusively to Mormon doctrine and its exposure. We are interested in receiving the names and addresses of LDS folk in this and other areas so that we might

(Continued on page fifteen)

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(Continued from page three)

this verse was warranted. It is better understood in the American Standard Revised Version where it reads "straightway with joy received it."

What is the design of these changes? To obscure the original meaning? On the contrary. To help us to understand the original meaning. We cite the instances above, not to lessen your confidence in God's Word, but to help you to understand why "revisions" of the scripture become necessary with the passing of time. The American Standard Revised Version is widely heralded as the most accurate and meaningful version of our time. Other, more recent versions or revisions, do not as accurately represent the truth to us as it came from God. They show grievous evidence of modernistic or skeptical influence. They should not be commonly used

—6263 E. Latimer St., Tulsa, Oklahoma.

THEOLOGY, CHURCH AND STATE,

INSTITUTIONALISM — (5) — — —

(Continued from page four)

acteristic expression in the eighteenth century were the relief of the poor, the care of the sick, and the establishment of schools." (Ibid., 163). All of this was derived from philosophy.

Luther sought to reconstruct government and institutions after the New Testament pattern. He said the Church must cease to be an empire and become a congregation of believers. However, Protestantism emphasized the idea of a Church-civilization, in which all departments of life, the State and society, education and science, law, commerce and industry, were to be regulated according to the law of God. This was especially true about social issues. He hated commerce and capitalism and sanctioned serfdom, a carry-over from the Middle Ages. The peasant life was his ideal. Luther sanctioned the economic system of the Middle Ages but believed that God speaks to man's soul, not through social institutions built by man. In this way, society would be reformed, he thought. So, religion must not be externalized by rules and ordinances, or the gospel is love and not law. The social ethic was to be furnished by the State. (Tawney, Ibid., 83-90). Luther believed in a Distributive State. Under the heading "Christian Prince," he wrote: "But I maintain that civil authorities are under obligation to compel the people to send their children to school, especially such as are promising... For our rulers are certainly bound to maintain the spiritual and secular offices and callings, so that there may always be preachers, jurists, pastors, scribes, physicians, schoolmasters, and the like; for these cannot be dispensed with.

"If the father is poor, let the child be aided by the property of the Church. The rich should make bequests to such objects, as some have done, who have founded scholarships; that is, giving money to the Church in a proper way." (Ulich; Three Thousand Years of Educational Wisdom, pg. 249). Luther was inconsistent when he claimed that the Church he started in Germany and the world were separate.

Calvin also goes back to Augustine for the form of the Church he established in Switzerland. He retains the medieval theory of Church and State. The State, according to Calvin, is to foster the Church, protect it from false doctrine and punish offenders who are excommunicated. Discipline is the essence of Calvinism. The Church, duly maintained by the State, is to educate youth, establish well-ordered hospitals and support the poor. The two main elements of Calvinism are: (1) personal responsibility and, (2) the endeavor to fashion social institutions after a religious character. This social order is medieval in content and goes back to the philosophy of Plato. Calvinism was an international movement which embraced all phases of life. (Thilly: History of Philosophy, pg. 248; Tawney: Religion and the Rise of Capitalism, pp. 91-110).

—432 Covert Court, Ballwin, Mo.

DANIEL — (5) — — — —

(Continued from page five)

the end was now upon the kingdom. But of what value would they have been if bestowed fifty years earlier? When the end comes their vanity is equally the same.

The End (vv. 30-31)

That night Belshazzar was slain, and the kingdom was brought to an end. One known as "Darius the Mede" took control for Cyrus. The identity of "Darius the Mede" is uncertain. John C. Whitcomb, Jr., in his book, *Darius the Mede*, published by Wm. B. Eerdmans in 1959, makes a strong argument for Gubaru, governor of Babylon, as the "Darius the Mede" of Daniel. His argument is more convincing than has been the arguments for some other.

The lesson we should learn is that God's word spoken through Isaiah, Jeremiah, Daniel and others, was now fulfilled. Divine principles do not change. Pride, idolatry and sensual revelry bring their inevitable harvest. Nations of today would do well to consider more seriously the handwriting on the wall in our own generation; it may be there are some today who are being "weighed in the balance, and found wanting."

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(Continued from page six)

In regard to edifying, or perfecting the saints, the responsibility is also that of the church, and this duty CAN and MUST be performed by the church. Christians as new-born babes in Christ (1 Peter 2:2), are to desire the sincere milk of the word, that they may grow thereby. In giving the Great Commission, Jesus not only said, "teach all nations, Baptizing them," but he said also "teaching them (the baptized believers, saints) to observe all things whatsoever

I have commanded you" (Matt. 28:10, 20). And in Eph. 4:12-16 we learn that the church is to edify itself.

Some examples of such can be noted such as the church at Jerusalem "continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers" (Acts 2:42). And in a few years after the church at Philippi was established, men had been trained (edified, perfected, strengthened) and appointed as "bishops and deacons" (Phil. 1:1). There was no need for another organization, a college or such, to do this work of preparing leaders for the church. It was and is the responsibility of the church and God has so designed and

(Turn to next page)

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(quipped the church to do this work. What is there in regard to edifying the saints the church cannot do?

Not only is this true in regard to evangelism and edification, but is also true in regard to benevolence, or the work of ministry, caring for the needy saints. This is also an important work of the church, and not only CAN the church do it, but the church MUST do so. When such need arose in the church at Jerusalem, the church met it and took care of it. In Acts 2:44, 45 we read " And all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

In Acts 6 where we read of the murmuring that arose because some of the widows were being neglected, what was done? Read verse 2-6 to see that such was done in and through the church, not some other organization (and certainly this was the opportune time for the apostles to arrange for such had it been God's plan).

In Acts 11:27-30 we are told of the church at Antioch sending a contribution to the brethren in Judea; and sent it to the elders (that is, they sent it to the local churches) to provide for the need.

In 1 Tim. 5:16 we see that some are to be cared for by able relatives, so the church will not be charged, that is may relieve them that are widows indeed.

So, in this as well as the other, there was and is, no need for other organizations to do this work. The church is sufficient (adequate) to do all that God has given it to do. There are however, some things He has not authorized the church to do, and it cannot operate in such sphere without violating divine authority.

But, in our studies we, have seen that all the work of the church was done in and through the church, the local congregation. That is true because this is the only organization authorized in the N. T. to do such work. If it is not sufficient, then the N. T. is not, and neither God, Christ, nor the Holy Spirit can be relied upon.

The local church was the only medium through which the early Christians worked in performing the work of the church. These apostolic churches are our models, insofar as they followed the divine pattern. Now, when they employed no other organization except the local church to do the work of the church, did they follow the divine plan? You know that they did.

We have no more right to depart from the N. T. organization for the church and its work, than to depart from the N. T. plan of salvation, the N. T. plan of worship, or the action of baptism taught in the N. T.

Therefore, let us be content to learn and follow the divine pattern in all matters religious.

—Shelbyville, Tenn.

(Continued from page nine)

as it is for them to work together. There must never be any recreational activities engaged in about which the mother has doubts of the approval of her husband. If he approves and she disapproves, she must never violate her conscience. When husband and wife are not in accord as to whether a certain activity is right, they should withhold judgment until they can study together God's Word, find the answer and let that settle it. Obedience to our Father in heaven must be first in all things if we train our children to be obedient to those in authority.

If and when the decision of the husband is not in harmony with the law of God, the wife must obey God. She must not violate her conscience. When he is in the wrong, it becomes her duty to help her husband to see the light of truth.

Responsibilities of the Head of the House

The husband must have a self-sacrificial love for his wife, as Christ had for the church. He must work and provide for his wife's physical well-being. He must go before and shield her from danger. He must plan all all things conducive to her eternal salvation. He must set her an example of righteous living, of strength of character, of pure love. He must counsel and advise her. He must share with her all responsibilities in bringing up the children in the way they should go.

Responsibilities of the Wife

"She must do him good and not evil all the days of her life." She must look to her husband for direction and guidance in all things relating to their home and children. Strength and honour must be her clothing. She must remember that God's design for her was that she be a help suited to her husband's needs. She must love and trust him and, in all things that are right, show proper respect and obedience.

In a home after God's own order, with the husband and wife each carrying his or her God-given responsibility, the problem of training the children to be obedient to authority will not be difficult. In the home and in all areas, the Lord's way is the only way to happiness both here and hereafter.

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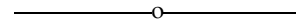
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include them on our mailing list." Those who have Mormon friends should write bro. West, sending him their names.... in Decatur, Ga., three were restored during December and five baptized during December and January. A family was identified with the church during January. From their bulletin comes this excerpt: "The brethren had a meeting with brethren at Glenwood Hills. It seems that fellowship can be had since both congregations will stand for the truth. More is to follow on this in the next issue." 23 were baptized 2 restored and 14 identified with the Westside church in Phoenix, Arizona during 1961....One was restored and identified during December at the Maryvale church in Phoenix. . . Ferrell Jenkins holds a mid-March meeting for the 6th and "C" church in Glendale. . . One was baptized in Sonoyta, Sonora, Mexico in January... The church in Tecate, Baja California, Mexico, has begun construction on its new building. Two have been baptized in January at the Krugersdorp, South African church.

AN APPEAL: An inquiry has come our way regarding faithful brethren in the Gulfport area. A faithful family has moved to Gulfport, Miss, and is unable to locate a church. Do any of our readers know of a church in that near vicinity or of members in the general area? Please write us and relay what information you might have of any brethren living in that Gulf-coast area.

Continue to send your news!! We want to make this column as complete a coverage of what faithful brethren are doing here in the states and in the world as possible. Remember our address: The Preceptor, Box 187, Beaumont, Texas.



WHEN A SECT? — — —

(Continued from page two)

If "pro-institutional" brethren think they can justly stigmatize brethren that oppose institutionalism as a sect, let them produce proof of departure from the word of God and the practice of human opinions among these churches. It is incorrect and wrong to apply the term otherwise.

When it is shown that these "pro-institutional" brethren have no scriptural authority for their various co-operatives and are following their own chosen opinions, they, not those whom they accuse, are constituting themselves a sect in the New Testament meaning of the term.



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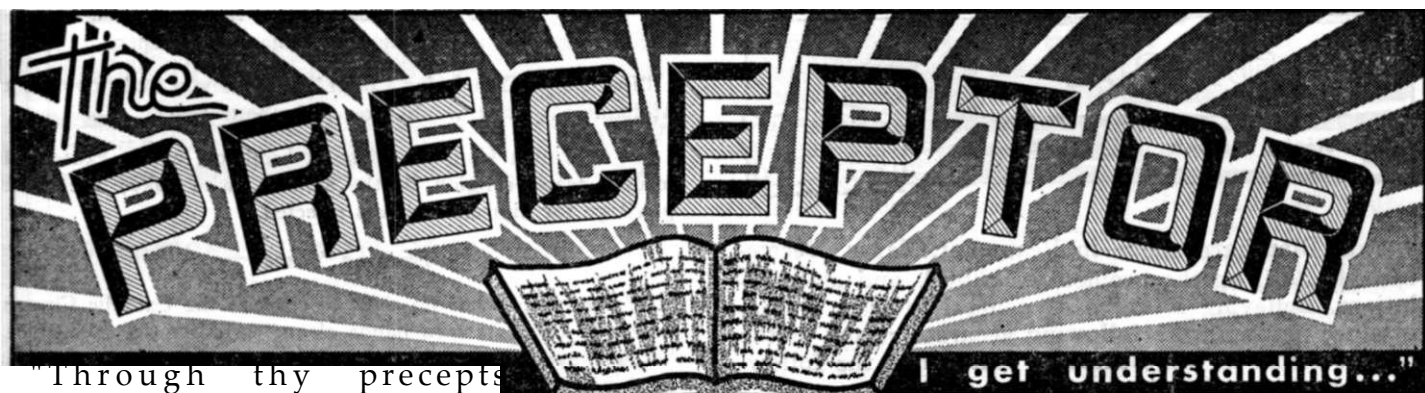
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IN THIS ISSUE

EDITORIAL, THE CHURCH AND STATE PROBLEM, Stanley J. Lovett	Page 2
EDUCATIONAL INSTITUTIONS AMONG THE BRETHREN, Robert F. Turner	Page 3
DANIEL - (6), Homer Hailey	Page 4
THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM, George P. Estes	Page 5

THE FAMILY, Irene Sowell Foy	Page 6
HOW TO HANDLE TEMPTATION, Lowell C. Bell	Page 7
DO I LOVE THE LORD? Harry Pickup, Jr.	Page 8
HITHER....THITHER....YON, Jim McDonald	Page 9

THE BIBLE AND MAN'S INTELLECTUAL NEEDS

L. R. Hester

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Mt. 4:4.) "For the word of God is quick, and powerful (living, and active ASV), and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12.)

"God created man in his own image." (Gen. 1:27.) He is a rational being with an immortal spirit, a moral consciousness and freedom of will. His intellectual powers and possibilities for good or evil are incomprehensible. Whether he becomes the salt of the earth or a menace to society, or a subject of heaven or hell, depends upon the development of his intellect. An innocent child has neither the qualities of a bishop in Christ's church or of a czar of the underworld; but in time one qualifies for the first and another for the second, depending upon the counsel and development of the rational being. A proper source of food for man's intellect is vital to his well-being.

The Bible is that source! Spiritually, man shall (if he Kill) live by the word of God. His word discerns our

thoughts and intents. To discern is "(1.) to separate... mentally, and (2) to perceive or recognize; make out clearly." The Bible perceives our thoughts and intentions and separates the righteous from the evil, that we might avoid evil and partake of the divine nature. (Heb. 5:14; 2 Pet. 1:2-4.) This demands that its Author foreknew, took into account and provided for, our every intellectual power and possibility in giving us the Bible! God knows (all about) his creation (Heb. 4:13) and provides for each subject. (Mt. 6:26.) And whatever Hebrews 4:12 teaches, for the Bible to be what it claims to be—the living and active discerner of our thoughts and intents, it must be the inspired, inerrant, authoritative and all-sufficient word of God! To say that it is less than this is to impeach its Author's will, wisdom and power to provide for his creatures!

The Bible encourages every good thought and intention and warns against every evil thought and intention possible to man. Our use of it will determine our character, usefulness and destiny. Let us study it, meditate upon it, believe it and accept it as the only standard of religious faith and practice.

— 1415 9th Street, Orange, Texas



Paul Blanshard spoke in Beaumont, Texas, December 14, 1961, on the problem of church and state relations. Believing it to be of general interest we reproduce herewith the following accurate report of the lecture found in The Beaumont Enterprise the following morning by Del Amerine.

THE CHURCH AND STATE PROBLEM

BY DEL AMERINE
(Beaumont Enterprise, Dec. 14, 1961)

Paul Blanshard, controversial author of "American Freedom and Catholic Power," last night named three problems the nation faces involving church-state relations: Teaching religion in public schools, birth control, and public money for parochial schools. He charged that Protestants are as guilty as Catholic of religious discrimination in schools.

The lawyer-author spoke to more than 100 persons at a lecture in the YWCA sponsored by the Unitarian-Universalist Assn. and the A. Powell Davies Committee.

Mr. Blanshard said the separation of church and state only dates back to the writing of the American constitution, in as much as the colonics had had established churches. But, he said, the founders of the nation were "primarily non-church people" who envisioned a country for non-believers as well as believers.

Protestantism early had to make a great decision, he said. It chose not to operate sectarian schools, rather than there be public schools for all faiths.

He cited the First and Fourteenth amendments to the Constitution as examples of the intent of total separation of church and state, and noted court decisions that have upheld that principle. He said he believed Catholic people believe in religious freedom, but not the church "at the top."

He said that in Spain, where he was researching a forthcoming book, he found it was illegal to have a Protestant church or a synagogue, publish a Protestant paper or teach any religion other than Catholicism in the schools. "The Vatican," he said, "still stands for the principle that where it has power it is supreme."

Shock Expressed

One of the three great problem areas the nation faces now is that of how much "incidental religion" shall be taught in public schools, Mr. Blanshard said.

He expressed "shock" over the instance he found in Texas of "good-hearted, kindly, decent Protestants" violating the church-state separation principle: "Little erosions...a principal taking a religious census...teachers asking which children went to church...20 schools offering religion classes for credit.

Priest's Request Denied

"And here in Beaumont, the United Church Women raising money to teach Bible history in public schools...morn-

ing watch,' religious exercises right in the classroom, encouraged by teachers and promoted by the school paper.

"Instead of 'Youth for Christ,' suppose you had 'Youth for Mohammed'—how would you feel about that?"

He told of a Catholic priest in Lubbock, where Protestant leaders teach religion in the schools, who asked the same privilege for himself. He was rejected.

Eyes on Texas

"Protestantism has no right to criticize the Catholic Church unless it keeps its own hands clean," said Baptist Blanshard. "...The eyes of America are on Texas."

He pointed out that a heavily Catholic Indiana town he visited has 14 public schools "captured by the Catholic Church." He said nuns teach in them in the uniform of their order—something prohibited by many state constitutions—and that each morning children are herded to an adjacent church for mass.

"Each school is listed in the phone book under 'public schools' as a public school and under 'Catholic schools' as a Catholic school," he added.

Birth Control

Turning to the second problem, birth control, he said he was very sorry it had become a religious issue. Again he blamed the Catholic hierarchy, not Catholics, saying he believed Catholics formed a percentage in birth control groups equal to their population percentage.

"But the greatest problem," he declared, "is going to be the Catholic demand for public money for Catholic schools.

"The claim of the National Welfare Conference that public

(Continued on page ten)



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BASIC PRINCIPLES

Robert F Turner



EDUCATIONAL INSTITUTIONS AMONG THE BRETHREN

Educational projects among' members of the church of Christ began in the same way any other private enterprise or social service began among brethren. Educators, trained in their field, and interested in the secular training of youth, became Christians. Immediately their interest in the whole of life was given a new dimension. To the extent that each was zealous to spread the cause of Christ, he sought opportunity to promote this cause in his particular field of endeavor. The schools, therefore, are nothing more than private enterprises or businesses, operated on the same basis as farms or factories owned and operated by Christians. Their purpose is SECULAR EDUCATION. The Bible is taught because the individual teachers are interested in the spiritual development and eternal destinies of all who come under their influence, and use every opportunity available to promote the cause of Christ. PLEASE read the next paragraph!

If the above explanation of educational institutions among brethren were complete—and if the practices of my brethren were consistent with this frequently stated theory—the task of tracing the historical development of such institutions, and showing their influence upon the cause of Christ generally, would be both simple and pleasant. BUT THERE IS MORE, MUCH MORE, TO THE STORY.

The statements of the first paragraph are highly commendable—as a theory. When brethren accept them as historical facts, however, they must be questioned. My brethren, in common with most of humanity, seem content to establish acceptable theories and terminology; and then ignore both the theory and the fair and obvious meaning of words in their practice. I am persuaded that when one objectively studies the history of educational institutions among brethren, two additional facts became apparent. (1) Almost from the beginning, there has been the feeling that these schools were something more than private enterprises—that they were actually adjuncts of the church. Despite repeated lip-service to the private enterprise theory •—there have been few generations, if any, when the schools were seriously regarded as parallel to a Christian's farm or factory where he chose to teach the Bible. (2) This "brotherhood institution" feeling—seldom expressed, but easily traceable — has had a tremendous influence in molding a denominational concept of the church.

Today the church faces anew many of her age-old problems. Current studies of the organizational structure and work of the church have focused attention upon everything resembling "brotherhood activity." This, compounded by efforts to put the schools in the local church budget, has brought on a rash of adverse criticism for all schools operated by brethren. I do not

believe the schools are "sacred cows," immune to criticism; nor do I believe that they should be used as whipping posts for the critically minded. I am convinced that many unfounded statements are being made about the schools, and that unwarranted generalizations are being plucked from the history of these institutions. I am equally convinced, however, that we can not fairly and objectively consider the "institutional" problems of our day without recognizing the relation of schools to these problems. Perhaps my personal feelings about the matter are best expressed by a statement from Tolbert Fanning, as found in the September, 1950, issue of Millennial Harbinger. Fanning, then president of Franklin College, wrote:

"We beg leave, most respectfully, to ask our brethren connected with colleges, and others who may be interested in the education of youth, if it would not be proper to "hasten leisurely" in their conclusions touching the subjects of the Bible in Colleges, Professorships in Sacred History and Theological Schools?"

In the 1962 Lectures at Florida Christian College an open forum discussion of colleges, and their right to exist, was presented. At the request of the college, I presented a lecture on the "Historical Development of Educational Institutions." The school is to be highly complimented for the willingness to provide such opportunities for her own examination; in fact, Florida Christian College is probably unique among such

(Continued on page ten)

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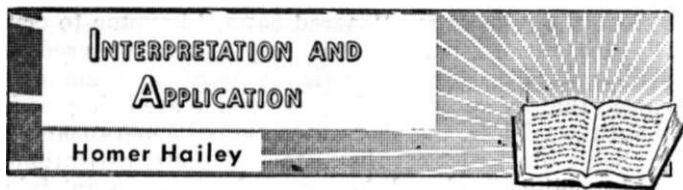
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DANIEL (6)

Daniel and the Lion's Den

(Chapter 6)

Among the many interesting incidents in the life of Daniel, one of the best known is that of his experience in the den of lions. Several profitable lessons may be learned from the incident.

The Plot Against Daniel

Daniel's life in Babylon spanned the entire history of Babylon's greatness, decline and fall, and into the Persian period. The prophet found favor in the eyes of Nebuchadnezzar, serving as one of the king's wise men. He is not mentioned in connection with the reigns of Evilmerodach, Neriglisar, or Labashi-Marduk, who followed Nebuchadnezzar. The last king to rule over the empire was Nabonidus, who was away from the city at the time of its fall, but who had left the rule of the city in the hands of his son, Belshazzar. Daniel seems to have been forgotten by Belshazzar until he was mentioned to the king by the queen—probably the queen-mother (5:10). The fact that Daniel was elevated by Darius the Mede to the place of one of the three presidents, and then distinguished himself above them, bespeaks the wonderful character, and statesmanship ability of the prophet (vv. 1-3).

But with prominence and greatness comes also jealousy and envy. The presidents and satraps sought occasion against Daniel, how they might entrap him. They realized that his character was flawless, and his service to Darius impeccable; if they were to find fault it would have to be through his religion. Consequently in their diabolical scheming they asked the king to issue a decree that for thirty days all petitions to any god must be made through the king. The edict was issued, which, according to the law of the Medes and the Persians, could not be altered (vv. 4-9).

Such a decree could not stay the prophet: three times each day he went into his chamber, opened the window toward Jerusalem and prayed to his God. This gave the occasion sought by his enemies; immediately they went to Darius with their charge against Daniel (vv. 10-13). Let it be said to the king's credit that he was sore displeased with what had been done, and set his heart to deliver Daniel; but to no avail. Whether Darius had been flattered by such a proposal as had been made to him, or whether he was a weak ruler, or whether he put too much trust in his lieutenants, or whether there was some political ground for such a decree, we are not told. Now that he had been duped into making the

decree, there was no way to back out; he must carry out the law (vv. 14-15).

The Divine Deliverance

Evidently Daniel had made a tremendous impression on Darius for the Lord, for as he cast him into the den of lions the king was heard to say, "Thy God whom thou servest continually, he will deliver thee" (v. 16). What a commentary on the prophet's faith and devotion to God! Who knows what effect the people of the captivity would have had on the people of Babylon had all manifested the same faith and devotion as that which characterized Daniel? And could not the same be said today? It is difficult to realize how different the story of our nation might be if those about us were so impressed by our faith and devotion to our God, that when imperiled in the trials of life our neighbors would say, even though they were not worshippers of God, "Thy God whom thou servest continually, he will deliver thee."

The faith of the king amazes us. When the stone was laid upon the mouth of the den of lions in which Daniel was cast, the king sealed it with his own signet, that nothing be disturbed (v. 17). He was proving the God of Daniel; if Daniel should be delivered it would be the work of the Lord, not man. The king then went to his palace, only to spend a cheerless and sleepless night (v. 18).

Early next morning the king hastened to the den to Daniel, where, with a lamentable voice he cried, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel's cheering reply that God had sent His angel to close the mouths of the lions, and that He had delivered Daniel, made the king exceedingly glad. The king had Daniel removed from the den, in whom he found no hurt, for Daniel's trust in Jehovah had been rewarded (vv. 19-23).

The king's wrath was now poured out upon those who had sought to entrap Daniel. He could not alter the law he had made; but there was no law against his casting those who would destroy Daniel to the very lions they had sought to use against him. These, with their families, were cast into the den of lions, where, before their bodies had reached the bottom of the den, they were torn to pieces (v. 24).

Deeply impressed, the king wrote to all the peoples of his dominion, making a decree that all men everywhere fear before the great God of heaven (vv. 25-27); Daniel's great example of faithful devotion to God had preached a tremendous sermon.

Lessons

How often does the trap one sets for another catch and destroy him who sets it! The gallows prepared by Hainan for Mordecai had become the death trap for Haman himself. The den of lions prepared for Daniel now became the instrument of death to his enemies.

(Continued on page eleven)

EXPOSITION AND DEFENCE

GEORGE P. ESTES



THEOLOGY, CHURCH AND STATE

INSTITUTIONALISM — (6)

Mr. W. E. Garrison wrote: "This kind of unity without liberty, or compulsory religious unity conceived as an instrument of social control and as essential to political stability, was the expression of the social philosophy which was carried over from Medieval Roman Catholic Europe to the modern European nations." (An American Religious Movement, pg. 15). The Puritans who came to America to seek religious freedom had fled from the tyranny in Europe. However, they formed essentially the same form of State-Church which they had left. Their tendency was to be even more dogmatic and narrow in the new conditions than in the old. There was a strong Calvinistic belief in most groups and an absence of revivalism. The colonies had a variety of sects never before seen. The Puritans who were strong in New England formed the Congregational Church. In the southern colonies, the Episcopal Church was established by law and most accepted it who lived in the south except in Maryland which was predominantly Catholic. The Quakers settled in Pennsylvania. The Presbyterians came from England, Scotland and North Ireland. They never had a colony of their own but settled in New York, New Jersey, Maryland, the Carolinas and Georgia. The Baptists had their start in Rhode Island where Roger Williams founded a state and political order that granted complete religious liberty. He had been driven out of New England where the Puritan settlement founded a State-Church. In the seventeenth and eighteenth centuries, Congregationalism was the established order in New England.

All these sects incorporated the philosophical basis from the Roman Church into their beliefs. The colonies were a commonwealth of like-minded people, being of the same race and same social traditions and were cemented together with common religious ideas. The town-communities united church and town organizations. The particular sect in a colony was the dominant influence. The inhabitants provided the clergy with special privileges and land grants. Membership was required to be a freeman. The clergymen were in many instances the school-masters. Religion was taught in the schools. But the descendants of the first settlers were not so strict. Great changes came by the Quakers, Baptists and Methodists who had different ideas about church government. After one and a half centuries there emerged a modern democratic state and the gradual passing away of certain ideals as religion in education, training for church and spiritual life, to a

non-sectarian type of training for citizenship without any emphasis on religion. (George Stewart Jr.: A History of Religious Education in Connecticut to the Middle of the Nineteenth Century, pg. 358).

The Episcopal Church was as English as conditions would permit. English conditions prevailed especially in education. The schools and colleges founded were controlled by the clergy and fashioned after the English pattern. The same printed material and Prayer Book used at the services were the same as in England. The aim in the schools was the instruction of people in the teaching of this particular sect and to train a ministry. William and Mary was started for this purpose. They were largely under the auspices of the Episcopal Church.

Bethesda College was founded by George Whitefield nine miles from Savannah, Georgia. Its aim was charity and education. He arrived in 1738 and conceived the idea of founding an orphanage. He went back to England to raise funds and returned to buy five hundred acres. He labored with the children year after year until he died in 1770. Religion was the main feature at the orphanage. They arose at sunrise and sang a hymn. After this was private prayers followed by public worship. There was Bible reading and the singing of Psalms. School classes followed. Other institutions were founded in which the Catechism was taught. The Charity Schools of the Episcopal Church embraced the poor children. There was interchangeable function of clergyman and schoolmaster in these. The Revolution meant democracy in education, social life and politics. So theological seminaries were founded and are of American origin. After the Revolution, catechetical instruction was then placed in the Episcopal Church which lasted to the rise of the Sunday School Society in 1791. Societies had rapid growth between 1815-1835. (Clifton H. Brewer: A History of Religious Education in the Episcopal Church to 1835, pp. 26, 37, 73-6, 83, 138-44). These are cited to show that the idea of a Church-civilization continued in America. Even after the Revolution and the emergence of the Constitution

(Continued on page eleven)

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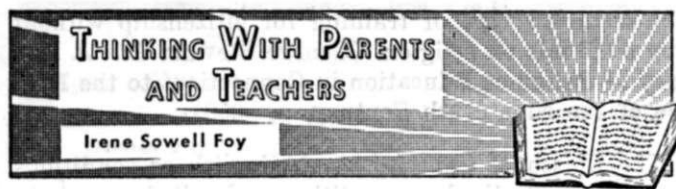
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THE FAMILY

Family life was designed by God, therefore it has potentialities for good. The family is made up of: the husband, "the head of the wife, even as Christ is the head of the church"; the wife in subjection unto her own husband, obeying him, calling him lord; the children, obeying, honoring and requiting their parents. Thus we have the picture of the family, as God would have it.

"What is the purpose of family life? Revelation 4:11 supplies the answer: "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created." As is true of all created things, the family is to function in such way that will give glory and honor to our Lord. This can be done only by so ordering their lives that they are in harmony with the Word of Truth, and by maintaining the God-given pattern for family life.

Is Family Life Today Adhering To The Original Pattern?

If only one member of the family fails in his responsibilities to make the family that which God would have it be, then the pattern is marred. Let us consider the assignment for the wife and mother. In Titus 2, we see God's plan for her. She is to be sober, to love her husband, to love her children, to be discreet, chaste, keeper at home, good, obedient to her own husband. Much is involved in the word, "love," as used in the Bible. "God so loved the world." Love led him to give his only begotten Son that men might not perish but have everlasting life. His Son came and sacrificed himself for the sins of the world. Such love was manifest by sacrifice for the good of others. A mother who loves her husband and loves her children will sacrifice her time, energy and her thinking for them. Her area of activity will be her family, the domestic realm. This area is so broad that she must needs be "a keeper at home." As an example and a worthy influence for her children, she will be good and "obedient to her own husband."

In contrast to that pattern, the Russian ideology has been, for some time, that of universal employment of both men and women. The idea is that the woman in the home is an economic waste and that by releasing her from the home, labor power can be doubled. Another erroneous idea which they advocate is that if education of the child be removed from the home and made a public responsibility their ideology may spread more rapidly because communism depends largely on

education for propaganda. Such is a godless, materialistic view of the home, but what else may one expect when God is left out of the pattern of life.

If one will observe closely he will see in many of our homes, even where parents are Christians, a growing similarity to the Russian idea of the woman's place. Are we following the Bible pattern of the parents training the child in the way it should go, or, are we drifting into the Russian pattern of emancipating woman from her home duties, and, as a result, shifting her God-given responsibilities to other shoulders? As the result of some evil influence, woman seems, in increasing numbers, to be leaving home and selling her services for a paltry sum of money. Surely we need to read thoughtfully what Paul wrote in II Corinthians 10:5, "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Are we giving him due honor and glory when we fail to bring "into captivity every thought to the obedience of Christ?"

What Has Been The Effect Of Industrialization On The Home And Family?

Industrialization has done its part to give woman work outside her home. Families were once united, working together for a common purpose, to maintain a place where they could live together happily and to be of service to others. They worked and worshipped together. Today industrialism and its partner, materialism, have uprooted family life. People move from stable home-life to that which will mean more money for more members of the family. Trailer camps and apartment house living mushroomed over night. People who allow themselves to be uprooted solely for material gain do not take pride in building the community morally and spiritually. They are doing for themselves, not for others. They do not care to know the people next door, nor are they interested in their soul's salvation. One may salve his conscience by donating a sum to "send the light" across the seas, but is there a light in the window of your home that may be a gleam of hope to the person next door or just down the street. When materialism becomes enthroned, one ceases to care and when that happens, the family can go to pieces. As materialism engrosses the hearts of members of the family, especially of the mother, the warmth of love leaves and that home becomes a house. Things, only, are important.

Are we drifting away from God's pattern for the home and into a worldly sort of existence?

What Is The Effect Of Institutionalism On The Home And Family?

A quotation from the Communist Manifesto may shock us into realizing that perhaps we are drifting toward the adoption of a part of the Marxist ideology, which says, "We replace home education by social." As evidence of our trend, think how the school is tak-

(Continued on page thirteen)

How To Handle Temptation

Lowell C. Bell

Temptation for many is the crack in the door that lets in the foot of apostasy. Temptation can leave scars of indulgence in the form of feelings of guilt, even after repenting and asking forgiveness.

What is this thing which ensnares the weak; but makes those who endure and overcome it, stronger?

We Must Understand Temptation

Defined: That which lures and entices; the state of being tempted to do wrong. (Webster).

In James 1:14 the writer says, "...every man is tempted when he is DRAWN AWAY OF HIS OWN LUST AND ENTICED...."

In James 1:13 it is recorded that, "...God cannot be tempted with evil, neither tempteth he any man."

Jesus was tempted. He desired the things Satan offered him, and wanted to perform the things Satan suggested; for where there is no desire, there is no temptation. This proves that being tempted is not sin; for the scriptures teach, "He had no sin."

Many in this modern generation think their temptations are unique; but Paul in I Cor. 10:13 states: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Each person can recall times when the way of escape was provided and he either thrust it from him or welcomed it with open arms. James 1:15 clearly shows the danger in not giving heed to the way of escape; "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

We Must Accept Our Vulnerability

Someone has said, "The devil hath not a more subtle temptation to ensnare me with than to bring me to think myself above temptation."

The strongest Christian will have evil impulses, thoughts and desires, but, with a good understanding of temptation and its origin, will exercise self-control and avert the consequences. Thoughts are passing through our minds continuously, some are wholesome and others unwholesome and evil; these evil desires will lodge there if we allow them to, but like the Chinese proverb; "You can't keep the birds from flying over your head, but you can keep them from building nests in your hair." Christians are not to dwell on these evil thoughts and desires and let the imagination run rampant. Don't become discouraged because you have evil desires; but remember one feather is the beginning of a nest and to prevent this, remove that first feather and a nest will never be built.

Don't Stifle Your Conscience

Man's conscience has been defined as, "A thinking man's filter", and it will be if used correctly. But some filters are not constructed properly and allow harmful materials to pass through. The conscience, as a filter, must be formed by training and sound teaching and must be exercised. The more it is exercised the stronger it becomes.

The mind is divided into the conscious and subconscious; the conscious mind may reject any feeling of guilt, while the subconscious retains it and can produce ill health, loss of energy, vague fears, lack of confidence and suicidal tendencies. Each of these is but a fruit from the tree of temptation; but let us lay the axe to the root of the tree now and save the time and labor required in removing the rotten fruit.

An excellent example of the conscience working is recorded in John the eighth chapter. An adulterous woman was brought by the Scribes and Pharisees to Jesus, tempting him that they might accuse him, but Jesus said, "...He that is without sin among you, let him first cast a stone at her." "... they which heard it, being convicted by their own conscience, went out

(Continued on page thirteen)

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HARRY PICKUP, JR.



DO I LOVE THE LORD?

There are some questions which reach down into the depths of one's soul. This is such a question. To do justice to this question one must consider it in the secret and private communion of one's heart. To be answered honestly and without the slightest tinge of prejudice all human consultations must be avoided. There are no frills and embellishments to tone down the serious implications of the question. It obtrudes itself into one's thoughts at the oddest time. It must be dealt with. Why not do it now?

At first consideration I believe I can reply to it with a definite, "Yes, I do love the Lord." And I have some basis of fact upon which to rest my answer. I have natural abilities and I cultivate them for use in the Lord's Cause. I use my mind to delve into the rich treasures of Truth hidden in Christ. I know many of the facts of Truth. I believe in God. I give of my means to support the poor. I use my body in God's service: I am convinced; I can speak with confidence: "I live the Lord." But wait; these statements are reminiscent of something I have in the Scriptures. 1 Cor. 13:1-3. Though I use all my gifts for good but lack love I am as discordant and empty as "sounding brass or a clanging cymbal." Though my mind is a storehouse of knowledge and I have many spiritual gifts; if I lack love; I am a "nobody"—"I am nothing." Though I am lauded as the most generous of persons and am a martyr for Truth, if I lack love these noble deeds avail me nothing.

In contemplation of these truths I am made to wonder if I have answered too quickly; without thinking this question through.

It seems to me my answer must turn on several things. First of all, I must understand the meaning of love. Love for God is based on something more precious and secure than feelings or natural inclinations. It is certainly not the result of discovering that God and I "like the same things."

There are several Greek words in the New Testament translated "love." One word "more nearly represents tender affections." But this is not the word used when love for God is commanded. The "love" which one is commanded to have for God is born of honor, esteem and reverence. It fosters "a reverential love...towards (God), and a practical love towards those who are partakers of the same, and a desire to help others to seek (God)." This "love" rises above sentiment and finds its meaning in the character of God. "God is love." (Quotes taken from Vine, Expository Dictionary of New Testament Words.)

It is impossible for one's love for God to be divorced from obedience. "Love can be known only from the actions it prompts." John teaches that the assurance of knowing we "have passed from death unto life" is to "love the brethren." Loving them in Truth, not just

in word and tongue, "assures our heart before him." With this assurance we have "boldness toward God" and "whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight." To love God is to obey him; "to love one another, even as he gave commandment." There is, therefore, no such thing as loving God without resultant "well-pleasing to him" obedience. See I John 3:13-24.

My answer to this question turns upon another thing too: I must "do the things that are pleasing in his sight." To please another person is to serve his interests. Therefore, my love for God emphatically implicates me in being willing and able to make my interests secondary to His interests. With reference to "God's interests" one must realize he cannot think of them in the same context as one thinks of the interests of another man. When I try to serve another man's interests I do something for him. I do something which helps him; which makes things easier for him; which makes him richer; which gives him pleasure. God does not need me to do something for Him. "God's interests" are not subjective, but objective. One serves God by serving man; for man is the center of "God's interests." Christ said: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Math. 25:40. To fail to feed, clothe, shelter, visit or teach "one of these" is to fail to love God and is to work against His "interests."

Love for God demands that all of one's interests be secondary. Nothing must stand between one and God. Paul had a physical impediment—a "thorn in the flesh." He said it was given "to buffet me, that I should not be exalted overmuch." This "thorn" must have caused him no small amount of discomfort. He "besought the Lord thrice, that it might depart from me." The Lord's answer was, "My grace is sufficient for thee." He accepted this "thorn" graciously, making it secondary to the "interests of God." "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me." 2 Cor. 12:7-10.

The Macedonian Christians were very poor people. But when they learned of the worse plight of their brethren in Jerusalem they came to their rescue. Their liberality is still marveled at today. They did not excuse themselves on the grounds of little ability. They loved God; His "interests" must be served. Thus they willingly and generously gave to the "poor among the saints in Jerusalem" because they had "first given themselves unto the Lord." 2 Cor. 8:1-5.

Christ taught that one must "hate" his own kin in order to be his disciple. Luke 14:26. He certainly did not mean that his disciples must despicably treat their blood relations. For this would have been contrary to his very nature and to the whole tenor of his doctrine. But it meant that even kinship must be second to the love of God

One's own life must be made secondary to the life of disciple-ship. If one's hand, foot or eye should cause one "to stumble" they must be cut off and plucked out in order to enter the Kingdom of God and escape Hell. Mark 9:43-48.

(Continued on page fourteen)



"How shall I curse, whom God hath not cursed? And how shall I defy, whom Jehovah hath not defied?"... "Surely there is no enchantment with Jacob; neither is there any divination with Israel: Now shall it be said of Jacob and of Israel, What hath God wrought!" Numbers 23:8, 23. These were the words of Balaam, the son of Beor as he attempted to curse Israel at the instigation of Balak. God would not permit him to curse that which was blessed in the sight of the Lord. This fact is as true today as it was 3500 years ago.

Bro. Lemmons, editor of the Firm Foundation, sees all kinds of signs that the "sect" that he despises so, is passing away. He intimates that those who oppose the innovations among us are designed for the graveyard. There are many things that bro. Lemmons overlooks:

1. The obvious growth of conservative churches both in number of churches, and in the size of congregations.
2. The determination of brethren who are opposed to these innovations to fight and press the battle for righteousness. In the words of one famous man, "We have just begun to fight."
3. The possibility that the cause for which we fight is the Lord's Cause (of which we confidently affirm) and if so, "If God be for us, who can be against us?"

One question we submit to bro. Lemmons is this: If we are so near death, and the issue is a "dead issue", if our number is so small, our voice is so weak, and our efforts so feeble, why devote so much space and time toward fighting so impotent an opposer? Why not turn your attentions toward "live issues" that really pose a threat to the solidarity of the church? The ragings of both the Firm Foundation and the Gospel Advocate toward the "all but forgotten 'antis'" belies their confident boasting that the battle is over.

To conservative brethren: Get your tents out, plan your meetings this summer in areas where there are no conservative churches. Preach plainly and simply the "old time preaching" that people are hungering for. Our Lord will fight for us!

Two were baptized in February at the 77th St. church in Birmingham, Ala. This good church is supporting partially eight gospel preachers in destitute fields. An excerpt from a recent bulletin says "The amount of evangelism that we are doing (by supporting faithful preachers) has more than tripled in the past two years".... John W. Collins, Quentin McCay, Farris J. Smith, Bob Crawley and Hollis Creel were the speakers on a late March lectureship in Coffeetown at the Jones Chapel church... Luther Blackmon holds a late April meeting for the Huffman church in Birmingham... Other Birmingham meetings are, or were, in progress at Fultondale-Robert C. Welch; Inglenook, H. Osby Weaver; Hueytown-Irven Lee and Tarrant with Franklin Camp... A new church has begun meeting in Birmingham known as the Fairfield Highlands church. Edd Holt is its preacher... J. W. Evans held a meeting in March at Awin.

One was baptized in March at the Spring and Blain church in St. Louis, Mo... Two more have been baptized in Krugers-

drop, South Africa... Construction of the meeting house of the brethren in Sonoyta, Sonora, Mexico, has come to a standstill—lack of funds. Estimates indicate that less than \$300.00 will complete their building... "Not enough seating space to accommodate all of the local people who came here hungering and thirsting for the Gospel. The house was overflowing. Ground has been broken and construction now has begun on a meeting house here." One was baptized in February there at Tecate, Baja California, Mexico... A prospective "Missionary" to Malaya for the Anglican church has been converted in England through efforts of Peter Wilson. Aside from this conversion, four others have been baptized there recently. Bro. Wilson preached in late January for the brethren in Glasgow and in February at Kaiserslautern, Germany... The Forest, Mississippi, church had a meeting in March.

The church in Swainsboro, Georgia, is purchasing property in a good location on South Main street... In Milledgeville, "Attendance about three years ago was about 10; today it is about 50.... A new building".... from the Bible Exalter, 77th St. church, Birmingham, Ala. ... Four were baptized in February at the Dexter, Maine, church At Lambert Lake one was baptized in February.... In Louisville, Ky., Charles Holt held a March meeting for the Taylor Blvd. church... The Simpsonville church held a meeting in February with different men doing the preaching.... Kenneth Marrs will hold an April meeting for the 2nd and A church in Glendale, Arizona. ... Two have been baptized, three have confessed sins during February at the Second and Walnut St. church in Paragould, Arkansas... Gene Frost held a meeting for the Saratoga church in early April... Willis Farris, preacher for the Saratoga church, is preaching also each Lord's Day at Mineral Springs, about 10 miles away. Bro. Farris is a faithful proclaimer of the word and desires to do some meeting work this summer for needy churches. I recommend him and suggest that if the church of which you are a member needs some help "meeting-wise", contact bro. Farris c/o Church at Saratoga, Arkansas.

Roy Cogdill held a March meeting for the Disston Ave. church in St. Petersburg, Fla... Three were baptized and one restored during March at the Par Avenue church in Orlando ... Marshall Patton held a mid-March meeting for the Haven Dale church in Winter Haven. This is a relatively new church... Two have been identified recently with the West Hollywood church... Two families have identified themselves with the Melbourne church in past weeks... F. O. White has moved to Miami to work among colored brethren, supported in his work there by the Seventh Avenue church... Two new families have identified themselves with the Tularosa, New Mexico, church. One was baptized there in February.

Spanish brethren in the valley (Texas) and in Mexico report good interest and progress... The Mercedes church began the year with a gospel meeting with Hiario Longoria. One was baptized. The church has just completed two additional classrooms to their building... In February four were baptized (two husbands and their wives) at the church in Weslaco. Fernando Coronada moves here in July... In Matamoros, Tamaulipas, Mexico a February meeting was conducted... Another February meeting was held in Valle Hermoso, Tamaulipas, Mexico where Arturo Rodriguez has just recently moved... Roger Hendricks is moving from Harlington to West Ave. in San Antonio.

Oscar Smith is moving to Houston to work with the North Hill church... The church in Alta Loma held an early March meeting in which one made confession of wrong. Malcom King

(Continued on page fifteen)

(Continued from page two)

appropriations to the non-religious classes of sectarian schools would be constitutional is legally untenable.

Direct Challenge

"Each Catholic school is a religious entity, entirely owned and controlled by a church. Its finances are intermingled with that of the church. By official teaching the total work of each school must be permeated with religious spirit.

"The statement by the Catholic bishops is a direct challenge to President Kennedy and to Atty. Gen. Robert Kennedy, who have supported previous decisions of the Supreme Court against tax appropriations to sectarian schools. The administration's legal memorandum last Spring directly contradicts the general Catholic claim with many legal citations.

Control Surrender

"The only way the Catholic schools could constitutionally receive public funds for their work would be to surrender control of non-religious classes altogether'. They will never do that because they insist on centralized ecclesiastical control."

Mr. Blanshard predicted the demands would be rejected by Congress. He said public opposition is growing rapidly.

"President Kennedy has stood firm in support of his Houston (Tex.) pledge to observe separation of church and state in his educational program," he went on. "He has resisted the pressure of the bishops of his own church for public money.

Policy Followed

"Unfortunately, however, some of his subordinates have not followed his policy faithfully. They have tried to make deals with sectarian groups to bypass the President and the Constitution.

"The most conspicuous opponent of the President and the Supreme Court on church-state matters in Washington has been Rep. John McCormack of Massachusetts.

Program Sabotaged

"He has consistently supported the special interests of his own church. He led the fight for a Vatican ambassador and last year he sabotaged the President's educational program in order to gain special privilege for parochial schools. His proposed elevation to the speakership of the House is causing much anxiety in Washington."

The social consequences of religious-state ties would be the worst consequences, he said. Once started, he claimed, it would lead to "Catholic schools, Baptist schools and so on"—exactly what has happened in the bitterly divided Netherlands. "I don't want to see my country like that."

—————0—————

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(Continued from page three)

schools in this respect. But the purpose of this series of articles is neither to attack nor defend any particular school. Instead, I hope to make some small contribution to a better understanding of the schools operated by brethren, and urge brethren to "hasten leisurely" in their conclusions regarding such schools. We may destroy in a few years, the work of generations. On the other hand, through blind acceptance of the "Bible" schools, we may harbor the Trojan horse of institutionalism. "Hasten leisurely" indeed!!

The history of schools operated by brethren in this country divides itself readily into three periods. Schools established before 1850 belong to the Pioneer Period, and include Bacon College, established in 1836, and later developed into Kentucky University; Bethany College, established in 1841 by Alexander Campbell; Franklin College, established in 1845, by Tolbert Fanning; and Burritt College established in 1849. During the early days of these schools theories were being formulated and patterns formed that indelibly marked the educational picture among brethren. We shall have occasion to note how much our present concepts differ from those formulated in early days; but we should remember that antiquity alone proves a thing neither good nor bad.

The second chronological division of our study may be called the Medial Periods the period of change, between 1850 and 1930. From Add-Ran College, established in 1873, to Harding College, established 1922; this period embraces such schools as Freed-Hardman College, 1885; David-Lipscomb College, established in 1891 as Nashville Bible School; Potter Bible College, established 1901; Gunter Bible College, 1903; Abilene Christian College, established in 1906 as didders' Classical Institute; and Clebarro College, established in 1909. For a concise and readable history of this important period read, "A History of Christian Colleges" by M. Norvel Young.

The Modern Period, after 1930, include such schools as Pepperdine College, established in 1937; Alabama Christian College, established as Montgomery Bible College, 1942; Florida Christian College, established in 1946; and Central Christian College, established in 1949. Within the past ten years a promotional "fever" has swept through the churches, and schools have sprung into being so rapidly it is difficult to keep the count. Some of these are firmly planted, no doubt, and will take their place with the "regulars" of school history; but others will close their doors for lack of funds, and because of regional difficulties. It is much too early to judge many of these schools by historical standards, and the reader is asked to assign these schools a place in the light of current information. The historical portion of our study will be chiefly concerned with the Pioneer and Medial periods, and the development of theories and practices that have established the generally accepted concepts of so-called "Christian" education today.

In my studies of the history of educational institutions among brethren I find two questions which never

seem to get the attention they deserve. They are integral in many problems of the past and present; and sometimes are the basic issue of some particular "battle" without ever being recognized per se. I am not certain that I can properly frame them, but perhaps the reader will be charitable, and grapple with the principle involved instead of quibbling over my terminology.

(1) Re. Distinctive and Peculiar Purpose of the Bible:

May the Word of God (the Bible) be used with divine approval for any purpose other than the salvation of the soul? (May the ultimate goal—salvation of the soul—be dismissed; the Bible taught or studied with divine approval, when the only goal is temporal and earth-bound?) (May the Bible be used as a secular subject, or study, with divine approval?) (Is it wrong to consider the Bible as a text-book for secular, material, temporal purposes only?) (Must all study and teaching of the Bible be a spiritual activity, to have divine approval?) This multi-framing could go on forever, apparently; but if you do not now understand the issue I have in mind, Ave may as well pass on to the next problem.

(2) Re. Distinctive and Peculiar Function of the Church:

Do the scriptures teach that the dissemination of the Word of God is an exclusive function of the church? (Is it wrong for any organization—body of people, acting collectively, other than the church, to teach the Word of God?) (Does any body of people, acting collectively—a functional unit—other than the local church, have the right to teach, or cause to be taught, the Word of God?) (Define and clarify the "all-sufficiency" of the church with reference to the teaching of the Word of God. Does this mean that only the church "as such" may teach, or cause to be taught, the Word of God?) Brethren, I am well aware of the double-meanings, repetitions, etc, of these questions. If you dislike one or more "wordings" you may pass to another—I have tried to cover the issues in the words of many different "schools" of thought. How do you answer your questions?

And thus we introduce our study of Educational Institutions Among Brethren. Next issue, the Lord willing, we will present the story of the earliest theory of education among pioneer brethren in this country.
Burnet, Texas

—————○—————
DANIEL (6) — — — —

(Continued from page four)

God is yet able to turn upon the wicked schemers the very instruments by which they would destroy another.
As God had delivered Daniel's friends from the fiery furnace in the time of Nebuchadnezzar's fury (ch. 3), so now he delivered the prophet from the den of lions. As He delivered these, and also delivered Paul from "the mouth of the lion," so can He deliver His people today. Cast among the heathen nations, subjected to

threats and schemes of the ungodly, God never forsook His people—nor will He today (Heb. 13:5-6). Faith in this power of God to deliver must ever be the assurance of God's saints.

One of the great lessons of the incident is that of the impression Daniel had made upon this heathen king. This should inspire and encourage the saints of today to a fuller realization of what can be done in our own day, in the midst of a godless world. Let all be so impressed with the faith and devotion of saints, that in the midst of adversity the wicked will be compelled to say, "Thy God whom thou servest continually, he will deliver thee."

— 119 N. Burlingame, Tampa 10, Florida
—————○—————

THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM — (6) — — —

(Continued from page five)

and the First Amendment which separated Church and State, the theory of the union of Church and State is still held by sects because of their theology. And through theology, the design for the Church was taken from philosophy instead of the Bible.

There was a delayed action in the effect of philosophy upon the thinking of Alexander Campbell but in the course of time reason superseded faith. Campbell had stated that his favorite philosopher was the Englishman, John Locke. Garrison and DeGroot correctly observe that "certain assumptions, drawn largely from Locke's philosophy, entered into practical attitudes and methods of evangelism." (The Disciples of Christ, pg. 538) Campbell was at first against the natural movement toward associated efforts in evangelism and other missions because of his strong reaction against organizations which played such a prominent part as the agencies of denominationalism. He was a critic of these societies and lampooned them in the Christian Baptist (1823-30). But Campbell changed his viewpoint and regarded cooperation as absolutely necessary for effectiveness among scattered and weak congregations. (Ibid. 235). "Mr Campbell became a leader and principal defender of the movement toward county, district, state and eventually national organization." (Ibid. 236). In 1832, he sanctioned cooperating in supporting evangelists in eastern Virginia and Brooke county congregations. By 1836, Campbell became president of a cooperation of churches meeting at Wheeling. He felt that some brethren were too squeamish about the manner of cooperation. (Ibid. 236). In 1839 there were state meetings. Campbell wrote that there should be an annual meeting in each state to discuss statistics and conditions. By 1842, he pled for cooperation as being more efficient in missionary and educational cause. (Ibid. 239). Cooperation on a national basis had its beginning in Bethany College and the

(Continued on page thirteen)

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(Continued from page eleven)

American Christian Bible Society. These developed into two infant institutions. Both proved great agents in setting in force new forces for inter-church and society work. (Ibid. 242).

Campbell founded Bethany College in 1840. His belief in general support of evangelistic and other activities enabled him to assume that the churches ought to support it, since it was designed to train ministers and young people for Christian living. On January 27, 1845, an American Bible Society was formed in Cincinnati by D. S. Burnet and local supporters. It was to act as a auxiliary for the American Baptist and Foreign Bible Society which was organized in 1837. Campbell sanctioned this. (Ibid. 243). Messengers from different congregations were to attend the annual meeting of the American Christian Missionary society formed in 1849 (Ibid. 246-7). One must take note of the gradual development. (More Next Time).

— 432 Covert Ct., Ballwin, Mo.

THINKING WITH PARENTS AND TEACHERS

(Continued from page six)

ing over many of the responsibilities that originally belonged to the home, and really still belong there but we are allowing another institution to take over perhaps without always counting the cost. Since relinquishing many responsibilities to an institution other than the home, do the parents have more time? Today, when do parents find time to teach God's word diligently to their children, or to talk to them when they sit in the house, or when they walk by the way, or when they lie down or when they rise up? We are shifting the teaching of God's Word to other institutions, such as "Sunday Schools" and the "Christian Colleges." The schools are so highly organized with programs of sports, movies, rehearsals, drives and various things that the family can no longer have a free evening at home together.

We copy and build the "perfect house," from a pattern in HOUSE BEAUTIFUL, then mildly submit to a situation that keeps the child outside its walls during most of his waking hours. Institutionalism is not only keeping the children away from the shelter of home-life, but the father comes home for a hurried evening meal then away he must go to his club or to a committee meeting designed to study means of "saving the boy on the street," or on the "prevention of juvenile delinquency." Perhaps while he is robbing his son of his right to guidance, the boy is right then rapidly becoming delinquent. The mother, too, has her clubs and activities for "child welfare," or, for recreation,

so she, too, must be gone from her home many hours of the day and night.

Having the good fortune to be under the guidance of a godly mother and grandmother, Timothy, from a child knew the holy scriptures. Jesus, being "subject" to godly parents, grew in the way that is every child's right to grow, "in wisdom, in stature and in favor with God and man." "Tomorrow is walking by on little children's feet," so let us stay with the pattern and use to the fullest the God-given institution of the home for building the foundation of their lives, and for guiding their feet in the path that leads to the eternal home of the soul.

— 1104 Caldwell Lane, Nashville 4, Tennessee

HOW TO HANDLE TEMPTATION — — —

(Continued from page seven)

one by one, beginning at the eldest, even unto the last..."

Watch And Pray-Commune

Jesus took Peter, James and John into the garden with him and instructed them to, "... Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." (Mark 14:38).

If we are watchful, we can "Abstain from all appearance of evil." (I Thess. 5:22). The watchful see the devil approaching, and are much better prepared to resist him. "Resist the devil, and he will flee from you." (James 4:7).

Prayer is suggested by Jesus to help avert temptation, for God is willing and able to supply strength in time of need. "Ye receive not, because ye ask not." James strengthens this point in the fifth chapter of that book: "The effectual fervent prayer of a righteous man availeth much." Prayer is a tremendous power. Use it!

The close association of communion and resisting temptation is often missed in our study and practice. Temptation is that which DRAWS US AWAY; communion is that which DRAWS US CLOSER to the Lord. Those who fail to commune are denying themselves the protection that exists in being close, staying close and receiving spiritual strength in fellowship with God, Christ and fellow-Christians.

"Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils." (I Cor. 10:21).

Study

Study is one of the best instruments of warfare against temptation. As the prophet of old stated, "My people are destroyed for lack of knowledge." Many Christians are tempted and succumb to temptations

(Turn to next page)

because they too, lack knowledge. It is easy to sin when you don't know you're sinning, but it is difficult to sin, when you know it is sin.

Mark Your Own Weaknesses

Different temptations appeal to different people with varying degrees of intensity. An older person will not be tempted by the same things that a young, inexperienced person is.

Make a mental note of your weaknesses and avoid ANY situation in which you might become involved.

Beware of Rationalization

Rationalization is a great narcotic used to anesthetize the conscience and justify evil doing. An example of this is the embezzler: He tells himself he is only borrowing the money and will return it. The unfaithful wife or husband takes consolation in, "What people don't know won't hurt them." The alcoholic said many years ago, "One drink never hurt anybody." Many of the young people are saying, "Everybody's doing it. Why shouldn't I?"

The lawyer in Luke 10:25-37 found himself in a precarious position when he answered the question Jesus asked him about the Law. His own answer condemned him, "But he, desiring to JUSTIFY himself, said unto Jesus, And who is my neighbor?"

Look Ahead

Most of our sins would never find fertilization, if we would but look ahead; stopping to consider the end result. Is it worth the loss of your family and your soul, to commit this act of adultery? Is drinking worth the hangover, the certain disgrace to you and your family and the loss of your soul? Would you sacrifice a friend or brother by a spiteful remark? Is it worth the humiliation, the loss of your job, a prison sentence, to steal?

When temptation comes to you, look ahead: "For the wages of sin is death...." (Romans 6:23)

Moses looked ahead and made this decision: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." (Heb. 11:24-26)

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." (James 1:12)

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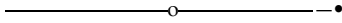
Beaumont, Texas

(Continued from page eight)

Fellowship with God is to be put above every other relationship known to man—even marriage. In an effort to "try him" the Pharisees asked Christ, "Is it lawful for a man to put away his wife for every cause?" Christ answered that from the beginning it had been the purpose of God that a man have only one wife. Divorce is to be granted only on the grounds of fornication. Divorce and re-marriage upon any other, grounds, He said, is adultery. "The disciples say unto him, if the case of the man is so with the wife, it is not expedient to marry. But he said unto them, Not all men can receive this saying, but they to whom it is given." Math. 19:3-13. Those "to whom it is given" are those to whom the Kingdom of Heaven is more precious than any human relationship.

To the man who loves God, his own interests are secondary to God's; his poverty; his kin; even himself. God does not want—nor will he allow as right—man to ignore any human responsibilities he may have. But He does insist upon them being kept in proper relation to "God's interests." (Concluded next month.)

— 1277 Boston St., Aurora, Col.



HITHER....THITHER....YON.... — — —

(Continued from page nine)

did the preaching..The Home Owned Estates church (Houston) had a gospel meeting in early March with R. L. Box... Harbor Drive church in Houston had two baptisms, two restorations and one to be identified during February..Two were identified, one restored and one baptized in March at the Bellaire church...Mack Kercheville held a gospel meeting in early March for the Red Bluff church in Pasadena... Southside church in Pasadena met in the new building for the first time the last Sunday of March..Early in April the Clute church had a gospel meeting with George T. Jones preaching..Pat Farris is moving to Corpus Christi to work with the Parkway church there...From Robert L. Love, Baytown, Texas..."My work is going along in a splendid way at Baytown (Eastside) Texas. I have been with these brethren from their beginning, May 1960. We met for over a year in an elementary school building. Then in August of last year we moved into our present building. We have an acre and half of ground in one of the fastest growing sections of Baytown. Our contributions average \$165.00 per week; Bible study 71 and we have about 55 members. At the present time we are meeting in what will be in the future our class room annex..." The Southside church in Lometax, is making plans toward the construction of a new building shortly.

..Dean Bullock held an April meeting for the Pruett and Lobit church in Baytown.. Oliver Murray held a gospel meeting in late March for the Ridgcrest church in Orange . Jack Thompson holds a May meeting for Ninth and Burton church in Orange...One was baptized in March at the West Orange church and one at the Main St. church in Vidor...Orange Highway church in Port Arthur has a late April meeting

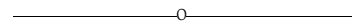
with C. D. Plum....Henry Edwards will soon locate with the Hogaboom Rd. church in Groves....Marshall Patton held an early April meeting for the Thomas Blvd church in Port Arthur...Three have been identified recently at the Southside church in Jacksonville...Dean Bullock held a late February meeting for the Fourth and Groesbeck church in Lufkin...One was baptized in February at Walnut St. in Greenville...The Garden Valley Road church in Tyler has begun construction on its new meeting house.. James Adams held a meeting in early March for Judson Road in Longview... Three have been identified at the Timberland Drive church in Lufkin in March...Homer Hailey held an early April meeting in Nacogdoches at Mound and Starr...One was identified in March with the Southside church in Midland.. Jesse Jenkins held a meeting for the Midland church in mid-April _Four were restored, one was baptized in February at the Morton church...One was baptized and one restored during March at Sixth and Meredith in Dumas..Wallace Thompson held a mid-March meeting for Pleasant Valley church in Amarillo.

Four have been identified in past weeks at the Central church in Grand Prairie...R. L. Burns held a meeting in March for the Calmont church in Ft. Worth...Two were identified in February at the Westside church in Ft. WorthPaul Foutz holds an early April meeting for the Castleberry church in Ft. Worth....Jack Gilliland is moving to work with the Page and Cumberland church in Dallas...Roy Cogdill holds an April meeting for the Floral Heights church in Wichita Falls.

One was baptized in March at the San Bernardino, California church...One was baptized and one identified in February at the Berrydale church in Santa Anna...Don Wilson held a March meeting for the Lomita church...at Torrance the Westside church had a March meeting with Otis Moyer ...Robert Ewell was in a meeting during the same month at the Nelson St. church in Garden Groves...Glen W. Lovelady and Johnnie Gibbs held a debate in March on "Benevolent Work of the Church."... One was identified during February at the Tenth and Francis church in Oklahoma City... George H. Marshall writes that a conservative church is meet in Ft. Wayne, Indiana, having begun in March of '61. The church is self-supporting, attendance averages between 45-50, it is meeting at 2321 North Wells Street and two were baptized there in February....The Gadsden church lost their building thru fire in late February.. Bill Cavender held an April meeting for the Lafayette Heights church in Indianapolis.... Kelly Ellis the same week was preaching at the W. Washington St. church... Earl Robertson held a two weeks meeting at Marsh Harbour, Abaco, Bahamas. When he returned to the states six members were meeting and a lot had been secured on which to build a building.

Four were identified in February at the El Bethel church in Shelbyville, Tenn....One was restored and one baptized during February at the Shelbyville Mills church in Shelbyville...Six have been baptized and six made confessions of sins since January at the Mooresville Pike church in Columbia...Robert Jackson held a March meeting for the Franklin Road church in Nashville where three have been identified and one baptized in past weeks.. Earl Hartsell has moved to work with the White Park church near Leesville, La.

— Jim McDonald, Box 1361, Vidor, Texas



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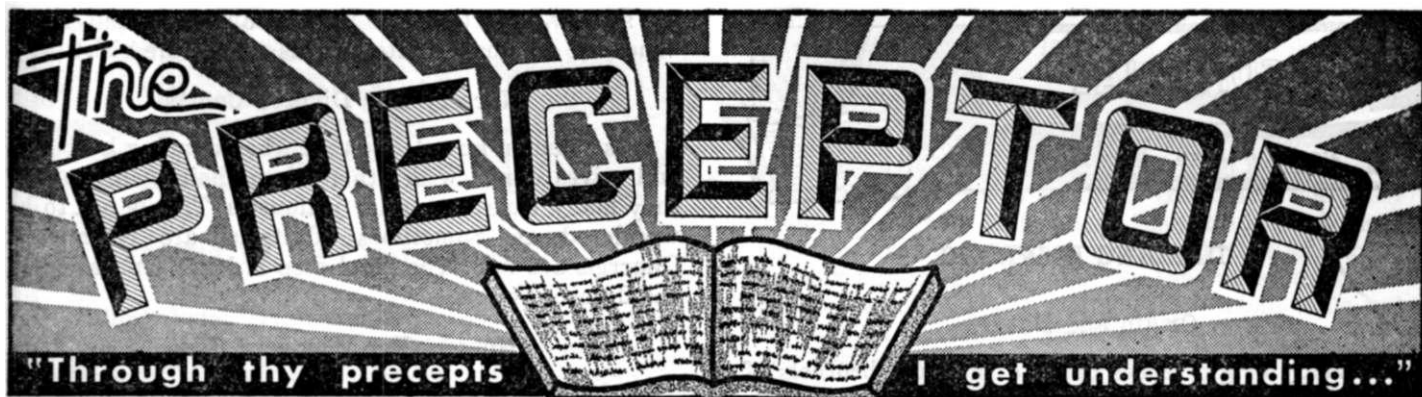
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IN THIS ISSUE

EDITORIAL, DANCING IS WRONG,
Stanley J. Lovett Page 2

VOICES IN THE WILDERNESS,
James R. Cope. Page 3

DANIEL — (7),
Homer Hailey. Page 4

DEVELOPMENT OF A
THEORY OF EDUCATION,
Robert F. Turner. Page 5

RESULTS OF DRIFTING
FROM THE PATTERN,
Irene Sowell Foy. Page 6

DO I LOVE GOD? — (2),
Harry Pickup, Jr., Page 7

THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM,
George P. Estes. Page 8

HITHER.... THITHER... YON,
Jim. C. McDonald. Page 9

COMMENTS ON THE SUBJECT OF BAPTISM - BY A ROMAN CATHOLIC SCHOLAR

Luther W. Martin

(Author's Note: The following quotation is taken from the pen of an eminent Roman Catholic Scholar of the 19th century, John J. I. Dollinger. He was ordained a priest in 1822. In 1823, he became professor of ecclesiastical history and canon law at Aschaffenburg. In 1826, he became professor of theology at Munich, where he spent the rest of his life. He died in 1890.

Although a Roman Catholic, he was unfavorably impressed by the promulgation (1854) of the dogma of the Immaculate Conception of the Blessed Virgin, and he disliked the attitude of the zealots for the restoration of the temporal sovereignty of the pope

In August, 1870, after the Vatican Council passed the Papal Infallibility Dogma, Dollinger headed a protest by 44 Munich professors, and convened a congress at Nuremberg, which issued a declaration adverse to the Vatican decrees. The Archbishop of Munich called upon Dollinger to submit. However, Dollinger answered on Nov. 28, 1871, that the Vatican decrees were opposed to Holy Scripture, to the traditions of the Church for the first 1,000

years, to historical evidence, to the decrees of the general councils, and to the existing relations of the Roman Catholic Church to the state in every country in the world. "As a Christian, as a theologian, as an historian, and as a citizen, I cannot accept this doctrine.")

From Dollinger's book entitled "The First Age of Christianity and the Church," we copy the following:

"At first Christian Baptism commonly took place in the Jordan; of course, as the church spread more widely, in private houses also. Like that of St. John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of. St. Paul made this immersion a symbol of burial with Christ, and the emerging a sign of resurrection with Him to a new life: Baptism is a 'Bath.' Of the Ethiopian's baptism it is said, that both he and Philip went down into the water and so the Evangelist baptized him.

"There was no long preparation for Baptism; only
(Continued on page ten)

EDITORIAL

Stanley J. Lovett



DANCING IS WRONG

Origin and Nature

Its shady origin traces back to the slum brothels of South American capitals to this country through the same houses in New Orleans. All dancing is interpretative. War dances imitate the movement of warriors in combat and religious dances interpret the spirit of the worship and gratitude. Modern dancing simulates the act of adultery!

The Wrong Appeal

With all of its several appeals, the primary appeal is to sexual stimulation.

"The secret of the popularity of dancing (or is it a secret) is the exciting, sexual stimulation resulting from the close embrace of male and female, whether it be music in dancing or without music in petting and necking." J. P. Gibson, M. D., *The Contender*, 4-1-62.

"Consider the positions taken in the modern dance—the embrace, the seductive movements in which the male holds his partner firmly and the female relaxes into pliancy." Ansgar Lutheran in *Torch*, Oct.-Nov., 1951.

Encourages Lasciviousness

The term ASELGIEA translated "lasciviousness" in Galatians 5:19, means 'wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc., according to Thayer. The modern dance can be seen in the definition of this term. The child of God must not participate in things which promote lasciviousness. "Flee youthful lusts." (2 Timothy 2:22) "Flee fornication." (1 Corinthians 6:18) "Everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matthew 5:28) "Bring us not into temptation." (Matthew 6:13)

Frequently Associated With Liquor

"It is well known that liquor flows freely at many dances. At the dance the sexual appetite is stimulated; the liquor takes away the little self-control that some may have. 'Nature' takes its course and adultery is the results, with its serious consequences. Dancing, drinking, and adultery all go together. They form an eternal triangle in which the Christian should not be snared." J. P. Gibson. M. D. Ibid.

These "consequences" in addition to shame and guilt sometimes include pregnancy, abortion, illegitimacy as well as disgrace and an ever-widening circle

of sorrow, heart-aches, ruined and blighted lives. Who can seriously contend it is worth the risk?

Nursery For Divorce Courts

It is common knowledge that when dancing husbands and wives dance with others than their own spouses, they many times engender jealousies. This is not to be wondered at. Sometimes adulteries are committed. Quarrels are had. The final step is legal separation in the divorce courts.

Nursery For Wayward Girls

If the testimony of matrons of homes for wayward girls and the testimony of the girls themselves may be depended upon, a very large percentage of such girls began their wayward descent through dancing and its influence.

Chills Spirituality

It is an observed fact that when a child of God becomes interested in and participates in dancing, he begins to lose interest in the church and spiritual matters. Such seem dull, dry and uninteresting to him then. Conversely when a child of God becomes more and more interested in the Bible and salvation through Christ, he loses interest in the dance and he can see it for what it really is.

Arguments (?) Favoring It

1. It is good exercise. That is not always true. But granted it does have some physical exercise value, is it worth the risk that is involved to the soul? There

(Continued on page twelve)



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THINGS CONCERNING THE KINGDOM

James R. Cope



VOICES IN THE WILDERNESS

(Editor's Note: This installment begins a reprint of James R. Cope's recent booklet, *Voices in the Wilderness*, "A Study in the Development of Benevolence Societies and their Support." This 42 page publication may be purchased from The Preceptor Company, P. O. Box 187, Beaumont, Texas, at 75c each.)

CHAPTER I

A Slogan Based on Scriptures

"Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." So spoke Thomas Campbell near the beginning of the Nineteenth Century while still a Presbyterian. These words, however, were not only to lead Mr. Campbell out of and away from Presbyterianism but were to become a slogan which would shake the religious world to its foundation. In fact, they were so revolutionary that hardly had they fallen from Campbell's lips until a dear friend and fellow-Presbyterian said, "Mr. Campbell, if we adopt that as a basis, then there is an end of infant baptism." Not perceiving the full implications of this announcement at the moment, Mr. Campbell, nevertheless, recognized its soundness and straightway replied, "Of course, if infant baptism be not found in Scripture, we can have nothing to do with it." (Richardson's Memoirs of Alexander Campbell, Vol. I, pp. 237, 238.) True to the principle proclaimed, Thomas Campbell analyzed his own "sprinkling in Infancy" and later, as a believer in Christ, was baptized for remission of sins. He would not allow the tradition of his fathers to keep him from obeying God.

The Slogan's Scriptural Basis

Almost eighteen centuries earlier, the Holy Spirit had announced the same principle which Thomas Campbell announced to a small group of Presbyterians. The Spirit had said, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) He had also said that "if any man speaketh he should speak as it were the oracles of God" (1 Peter 4:11), and that men should "learn not to go beyond the things which are written." (1 Cor. 4:6.) Like Jesus, who, speaking as "one having authority and not as the scribes," confounded the Jewish teachers and awakened the multitudes because of His appeal to the word of God, so Campbell and other pioneer preachers called the deceived and confused people away from the creed-bound preachers of their day to the simple but living word of the living God. They urged their hearers to forsake traditions of men for the truth of God. "To the law and to the testimony!" they cried. "Nothing else will do," they declared. And they were eminently correct for Jesus had said, "He that rejecteth me, and receiveth not my sayings, hath one that judgeth

him: the word that I spake, the same shall judge him in the last day." (John 12:48.)

Truth Opposes Tradition

Tradition had said, "Let us sprinkle or pour water upon men and call it 'baptism';" but truth had said, "We are buried with him in baptism." (Rom. 6:4; Col. 2:12.) Those who loved truth more than tradition forsook tradition for truth. Tradition had said, "Let us baptize babies," but truth had said, "He that believeth and is baptized shall be saved." (Mk. 16:16.) Babies could not be baptized at Christ's command because they could not believe. Tradition had said, "We may have our church associations, our inter-congregational arrangements, even our presiding elders, archbishops and popes," but truth had revealed nothing larger than a local congregation of saints with its bishops and deacons (Phil. 1:1) none of which exercised themselves to control anything other than the work and souls committed to their charge by the Holy Spirit (Acts 20:28; 1 Pet. 5:1-5.) These are but a few of the traditions surrendered in the light of truth newly learned.

Truth Conquers Tradition

The success with which these preachers pushed their anti-tradition plea while they urged their pro-Scripture

(Continued on page ten)

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DANIEL (7)

Divine Judgment on Heathen Powers

At this point in his narrative of events in Babylon, the prophet looks back from the period of Darius the Mede to the first year of Belshazzar's reign, to a dream which had impressed him. In this dream God revealed the coming of the fourth empire, the judgment of the heathen nations and the fourth empire, and the rule of the kingdom of God.

Daniel's Dream (vv. 1-8)

In his dream the prophet saw "the four great winds of heaven break forth upon the great sea" (v. 2). Out of this sea came forth "four great beasts, diverse one from another" (v. 3). The sea represents the disturbed, seething, restless mass of society, the heathen world (see Isa. 17:12; 57:20; Jer 49:23; Rev. 13:1; 17:15). The winds turned loose on the sea are the forces used of God to scatter peoples in various directions (Jer. 49:36); to destroy (Jer. 51:1). The four great beasts which came up from the sea are four kingdoms or empires (vv. 17, 23). The picture is one of the disturbed conditions of society, out of which upheavals come forth successive political empires.

The first of these beasts was like a lion (v. 4), which represented the Babylonian empire; the second, like a bear, which devoured much flesh (v. 5), represented the Persian Empire; the third, like a leopard, with four heads (v. 6), represented the Macedonian or Alexanderan empire; and the fourth, strong and terrible, with ten horns, but not otherwise identified (v. 7), represented the Roman. These four empires are identical with the four of the image of Nebuchadnezzar's dream (ch. 2). This fourth beast is the same as that which came up out of the sea in John's vision on Patmos (Rev. 13), which identifies the beast of John as the Roman empire (or emperor, as some think).

The fourth beast had ten horns, from among which came up a little horn, that plucked up three of the horns. This little horn was characterized by a mouth speaking great things (vv. 7b-8).

The Judgment (vv. 9-14)

Daniel beheld till thrones were set and one that was ancient of days did sit, before whom thousands ministered. The scene is one of judgment: "the judgment was set, and the books were opened" (vv. 9, 10). The seer was impressed by the words of the little horn, and beheld till the beast, the fourth one, was slain. The rest of the beasts had their dominion taken away, yet their lives were prolonged for a time and a season determined by God (vv. 11-12). It seems clear that this is a picture of the judgment throne of God from which He

judges the kingdoms of the world. It is especially a judgment of the fourth empire—the Roman.

In the midst of this scene the prophet sees one "like unto a son of man" coming to the ancient of days, to whom was given "dominion, and glory, and a kingdom," made up of peoples of all tribes and nations: "his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (vv. 13-14). We are here shown that in the midst of the judgment and passing of political empires God establishes His kingdom, under the "son of man," a kingdom that is destined to continue forever (cf. 2:44).

The Interpretation (vv. 15-28)

Daniel was grieved in spirit and came to one of them that stood by and asked for an interpretation of the dream, which was then told him (vv. 15-16). The four beasts were four kingdoms which should rise out of the earth, but the thing of particular importance was that "the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even for ever and ever" (v. 18). Daniel was impressed particularly with the fourth beast, the ten horns, and the "little horn," which, as he beheld, "made war with the saints, and prevailed against them." This was followed by judgment from the Most High, and the saints possessing the kingdom (vv. 19-22).

The speaker informed Daniel that the fourth beast is a fourth kingdom upon earth—the Roman Empire—diverse from those that had come before it. The ten horns were ten kings; whether literally ten, or a full number signified by the number "ten," is uncertain; probably the latter. The "little horn" is another king that should arise after the ten, diverse from the former, who should put down three of the ten ((vv. 23-24). "And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and a half a time" (v. 25). The judgment of the horn followed, in which his dominion was taken away. Then was given unto the saints the kingdom and dominion, which kingdom and dominion are everlasting (vv. 26-27).

If the fourth beast is the Roman Empire, and the ten horns are ten kings, who is this "horn" that came up among the ten? Opinions differ. Without discussing these, I venture my opinion. The description given in verse 8, indicates that it is a man. The fact that the saints were given into his hand "until a time and times and half a time" (v. 25), identifies him with the one of Revelation to whom was given "a mouth speaking great things and blasphemes; and there was given to him authority to continue forty and two months" (Rev. 13:5). This is identical with the "time, times, and half a time" or twelve hundred sixty days in which the woman was in the wilderness (Rev. 12:6,14). My opinion is that the horn, "the little one," symbolizes either the persecuting emperor or emperors of the

(Continued on page twelve)

BASIC PRINCIPLES

Robert F Turner



DEVELOPMENT OF A THEORY OF EDUCATION

(Article II of a series on history of Educational Institutions Among Brethren.)

Alexander Campbell was an educator. At sixteen years of age he assisted his father in a private academy in Ireland, and after coming to this country he engaged in educational enterprises both as a means of livelihood and as a public service. He established Buffalo Seminary in his own home in 1818. As a delegate to the Virginia Constitutional Convention of 1829 he introduced the resolution regarding universal education. In fact, Clayton Morrison, former editor of the Christian Century, thought Campbell's greatest contribution to society lay in the field of education. Nor was Campbell alone as an educator among pioneer preachers. Walter Scott, P. S. Fall, Tolbert Fanning, and other stalwarts were school teachers, editors of farm magazines, and operators of academies of one kind or another. !

These men lived and worked in an age when illiteracy was high. The states could not provide adequate educational facilities—in fact, some of them were still debating the advisability of providing schools for all citizens. Schools were a luxury on the early frontier, and school teachers were at a premium. A moderately well educated man could render a valuable public service, and operate a profitable business enterprise, by opening an "academy" or "institute"—as they were called.

And early gospel preachers had even higher motives for establishing schools. In contrast to the popular doctrines of direct and mystical influence of the Holy Spirit upon the soul, these men held that the truths of religion are a revelation in the word of God; and that to enjoy their blessings, one must apply his mind to understand the Bible. Their preaching was an appeal to the understanding of man, trusting the power of truth believed to move the heart and conscience. "In this view of religion they held that men of cultivated minds would more readily grasp religious truth, and especially that such would be more successful in communicating the knowledge of truth to others. Their zeal in religion, therefore, made them zealous in the cause of education." (See "Life of Benj. Franklin;" Franklin and Headington; p. 389-f).

During this same period the "Whole Man" concept of secular education was gaining wide acceptance in educational circles. This was a recognition of the physical, social and moral needs of man, in place of the earlier exclusive appeal to the intellect. The restoration "preacher-educators" (or "educator-preachers" as the case may be) readily accepted this concept of

education, and proposed the Bible as the "text-book for moral science." The need for "moral education" became the basis for the positive aspect of a theory of education developed among brethren. There was also a negative aspect to this theory.

Restoration preachers placed great stress upon the non-denominational character of Christianity. They battled incessantly with the sectarianism of their day, and they saw the "Theological Seminaries" as breeding grounds for "creedalism" and the "clergy system." Consequently, they had a strong aversion to "preacher training" schools. Further, they proposed the adequacy and sufficiency of Christians "in their church capacity" to do all the work divinely assigned to them. Alexander Campbell had written (in Christian Baptist, 1823):

"In their church capacity alone they moved. They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the church of Jesus Christ as the scheme of Heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or Bible society, or education society, a cent or a prayer, lest in doing so they should

(Continued on page twelve)

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Results of Drifting from the Pattern

The great danger we face today is not the lethal weapon of man's device, not the great powers that can destroy the body, but the grave danger that confronts us is ignorance, ignorance of the Word of God. Such ignorance results in disrespect, self-will and disobedience to parents. Woman, with her powerful influence, can do much to restore God's pattern for the home with the women as "keepers at home." Jesus said, in Matthew 10:28: "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Those who have observed them, say that youth in court shows no knowledge of the fundamental principles necessary to right living. There is only one source from which one may expect our youth to acquire such knowledge and that is in the home where the parents are Christians. Rather than concern for the building of bomb shelters, let us be concerned about seeking refuge and shelter in the Rock of Ages. Let us be more diligent in giving our children a knowledge of God and of his Son, Jesus Christ, let us see that they hear the Word of God so they may have faith, let us so guide them that they will so respect that Word that they will render obedience thereto. Listen to the warning God had Jeremiah give to his people in the long ago: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. . . . Hear, O earth: behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."

Results of the "Three-in-one Plan; Wife, Mother and Job-Holder

Even the honey bee is too wise to spend its time, experimenting to see how far it can fly, nor to see how long it can exist in a vacuum, but it stays "on the job" in the hive. As Solomon admonished, we can get wisdom by "going to the ant," or to any of God's creatures who seem content to follow the drives which God put within them.

Our concern, today, should be for each member of the family where the parents are not bringing into captivity "every thought to the obedience of Christ" but are saying to the Lord, "We will not walk" in the good way.

A pattern of life is good or bad, according to the effect it has on the people involved. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12).

Observe people today who are experiencing this new way of life. What about the woman who is attempting to be wife, mother and job-holder? She is rarely a relaxed person, her nerves are taut. She is not a good student of God's Word because her interests are divided. She is in an endless rush to get to the next place. Her usual response to some call to duty is, "I just do not have time." She justifies her absence from Bible

(Continued on page fourteen)

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DO I LOVE THE LORD?

Love for God can be known only in obedience. One must do that which pleases God. One pleases God by serving "God's interests." His "interests" are:

A. His People. God's people are those who are "separate" unto him; "in whom he dwells and walks" (I Cor. 6:16-18); "who show forth his praises" (I Peter 2:10); who are "redeemed" and are "zealous unto good works" (Titus 2:15). "God's interests" are wholly outside himself. "When a Christian places the well-being of others above his own he is truly loving God and his unselfish conduct is according to his new 'divine nature.'" Paul said: "count (each) other better than himself; not looking each of you to his own things, but each of you also to the things of others." Phil. 2:3, 4. Christians should treat each other with respect, regard and honor consistent with the "love of God." The love of Christian for Christian is much more than tender feelings and mutual likes. The Christian loves his brother not because of his pleasing personality and the human interests they share. He loves him in spite of his personality and human interests. He loves him because he loves God and seeks to serve the things that are well-pleasing to God.

Christians worship with each other not because they merely enjoy each other's company. (Though this should surely be a result of love). But because the command of God is to "Consider one another to provoke unto love and good works." They are to encourage, exhort and help each other. Heb. 10:24, 25. They are to "receive" each other "worthily of saints." Rom. 16:2.

B. His Truth. God wants men "to know the Truth" for it is the Truth that makes them "free" from sin. John 8:32. The way to discipleship is to abide in his word. The Christian makes God's Truth the guide to his life; the basis for his faith. He doesn't seek to rationalize it; he follows it.

To answer the question, "do I love the Lord," involves answering also this question, "do I love the Truth of God." I must not view the Truth as merely rules and regulations which restrict and bind me but as true doctrine sufficiently strong enough upon which I can build the house of my life with absolute confidence and safety. I must not serve the Truth slavishly as one in "bondage unto fear"; but my spirit and service must be one of a son who enjoys pleasing a gracious and just Father. Cp. Rom. 8:15. To serve the Truth, I must allow it to "enter" my heart and lead me from an old life to a new one; from "serving idols to the serving of a living and true God." 1 Thess. 1:9, 10.

C. His Work. The work of God is the work of redemption. It is "holding forth the word of life" (Phil. 2:15); it is "sounding forth the word of the Lord" (I Thess. 1:8); it is preaching the word everywhere one goes, as he has opportunity (Acts 8:4); it is working as a partner with other Christians "in furtherance of the gospel" (Phil. 1:5); it is giving to the support of those who labor in the word (II Cor. 11:7-9); it is personally participating in every "good work," which is done by the authority of Christ Jesus.

Because doing the work of the Lord demands great men—and all men in Christ are great who work to the full extent of their ability—it is easy to shift the feeling of importance from the thing done to the people doing it. Unconsciously, we may shift our loyalty from God to the people of God.

When we regret the fact that millions of men "have never heard of the Church of Christ," it is very easy to mean it is a tragedy that the people are unknown. It is really unimportant for men to know the people of the Church of Christ. It is most important that they understand that Christ is the saviour of sinners; that the Church is the realm of salvation; that the gospel is the good news about both.

An institution, even a religious one, such as the Roman Catholic Body, must have property, organization, money, subsidiary organizations, etc., in order to exist and perpetuate itself. But to a relationship these things are not absolutely indispensable. Christianity has never been what historians are prone to call "organized religion."

A relationship, such as a friendship, for example, may exist—and strongly—without any of these things. A "friendship" is begun when men discover or bring about things within themselves which cause them to be mutually compatible. The "friendship" is not dependent upon anything material to preserve it. The friends simply have to continue being compatible.

Christ began a friendship based upon the "laying down of his life." He then called upon men to become his "friends" by "(doing) the things which I command you." Anyone can thus become the "friend" of Christ. The "friends" of Christ then lay down their lives by doing the work of God. See John 15:13-15.

Do I love the Lord? I can answer, "Yes," if I am serving Him: His People; His Truth; His Work. And then I can affirm with Paul in firm resolution: "For I am persuaded that (nothing) shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:39. — 1297 Boston St., Aurora, Colo.

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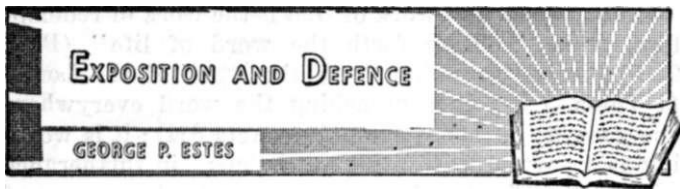
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THEOLOGY, CHURCH AND STATE, INSTITUTIONALISE!

Garrison and Degroot say that Campbell still maintained that he intended to restore the church of the New Testament in all its essentials, "but he viewed with a more friendly eye the supplementary devices and 'expedients' that might be useful under modern conditions. He ceased to denounce the societies through which the denominations carried on their wider work and he gained a new interest in constructive policies which would bind the reforming churches into a brotherhood and promote their effective operation." (Ibid. 206). They became a brotherhood by the travels of evangelists, the circulation of periodicals and the establishment of schools. These wove a fabric of mutual acquaintance and fraternity among all. (Ibid. 230).

"Still the minds of some were troubled by the lack of specific New Testament authority for conventions. Mr. Campbell gave his own answer to this question in terms which set the general policy of the Disciples thereafter—and also indicated the line of their future cleavage: 'To ask for positive precept for everything in the details of duties growing out of the various exigencies of the Christian Church and the world, would be quite as irrational and unscriptural as to ask for an immutable wardrobe or uniform standard of apparel for all persons and ages in the Christian Church ... In all things pertaining to public interest, not of Christian faith, piety, or morality, the church of Jesus Christ in its aggregate character is left free and unshackled by any apostolic authority. This is the great point which I assert as of capital importance in any great conventional movement or cooperation in advancing the public interests of a common salvation.' The die was cast. The cooperative character of the reformation was set by its foremost pioneers." (Ibid. 244-5).

That Campbell's mind was filled with philosophical thought is indeed apparent. His arguments about church cooperation based upon expediency or human reason, the establishment of schools and their incorporation into the universal church, the universal church at work, the breaking down of the barrier between the church and the world and the formation of societies, indicate that he worked New Testament doctrine into philosophy or philosophy into the Scriptures. John Locke (1632-1704) believed that the mind was like a sheet of white paper at birth; that all knowledge came by sensation: touch, taste, hear, see and smell. Reflection was the internal sense or reflecting upon these ideas. Knowledge is composed of universal and self-evident truths. (Thilly: History of Philosophy, pp.

310-15). "There are different degrees and grounds of probability: conformity with our own experience and the testimony of others' experience. The bare testimony of revelation, however, Locke regards as the highest certainty; our assent to it is faith. Only,—we must be sure that it is a divine revelation. And, therefore, our assent can be rationally no higher than the evidence of its being a revelation. No proposition can be received for divine revelation if it be contradictory to our clear intuitive knowledge; faith can never convince us of anything that contradicts our knowledge. There can be no evidence that any traditional revelation is of divine origin, in the words we receive it and in the sense we understand it, so clear and certain as that of the principle of reason. But things which are beyond the discovery of our natural faculties, and above reason, are, when revealed, the proper matter of faith." (Thilly, Ibid. 317-18). It is very obvious that from this Campbell derived his "expediency" arguments. The universal truths and ideas borrowed from the philosopher was applied to the church, resulting in a universal church. The local church would not fit into this and it contradicted Campbell's reason. Campbell also borrowed from Locke's social theory. "Now, certain modes of conduct produce public happiness and preserve society, and also benefit the agent himself. God has joined virtue and public happiness together and made the practice of virtue necessary to society." (Thilly, Ibid. 323). More quotations could be given, but these are sufficient to prove that the Christian Church was founded on a philosophical basis and in the course of time became more and more liberal and more and more social.

Garrison and DeGroot's book *The Disciples of Christ* was published in 1948. In it is this accurate observation: "The Churches of Christ are not to be written off as completely alienated from the 'brotherhood'." (pg. 406). They go on to say that the demand for freedom of intellectual speech and action have abolished much of the former tension of thirty to fifty years ago. How true this is. They must have been aware of the liberal and modernistic trend in the Church of Christ. After several years of unscriptural practices, their reasons and arguments are set forth. Philosophy was introduced as early as 1956. In the Douthitt-Warren debate, Thomas Warren brought forth the syllogism as a mode of argument for the validity of the universal church functioning. His syllogism is constructed as follows: "Major premise: All total situations the constituent elements (component parts) of which are scriptural are total situations which are scriptural. Minor premise: The total situation described in my proposition is a total situation of constituent elements (component parts) of which are scriptural. Conclusion: Therefore, the total situation described in my proposition is a total situation which is scriptural." (Gospel Advocate, January 10, 1957, pg. 21). He makes the application in this way: The whole is equal to the sum total of all its parts or the whole church is composed of all local churches. The minor premise is to the effect that all local churches are obligated to each other or are in

(Continued on page fifteen)

HITHER... THITHER...YON

Jim McDonald



Spanish brethren have begun a new work in Reynosa, Tamps., Mexico. Zaragoza Alarga, preacher of the Rio Brave, Tamps., church will meet with the brethren each Sunday afternoon. An opportunity was given Spanish brethren to use the building of an Holiness group in Rio Rico, Tamps., and interest is mounting. Different brethren from the Valley (Texas) are driving into Mexico to help each Monday and Friday to speak with these people. Recently 75 were present. Spanish brethren have baptized seven in February and March in Weslaco, Texas. In Rio Bravo, Tamps., Mexico, the faithful brethren have been strengthened greatly by the addition of five brethren who have begun working with them. H. C. Hinton will soon be moving to Japan to work with Bob Nichols in the Japanese work. . . . The Joe Pruetts are returning for a visit to the states after having spent two years in Norway. Their plans are to return to Norway in September. Foy Short and his family are soon to return to Rhodesia. Brother Short is in the states for his second visit in 14 years. He is raising his travel fund and is worthy of our help. Write him at: H. F. Short, Box 858, Athens, Alabama. News from Gene Tope in Krugersdorp, S. Africa, tells that four have been baptized in early March. Gene is optimistic about the S. African work. The membership there stands at an even dozen. This is commendable since the work is scarcely six months old and was begun from "scratch". The Gavin du Toits are returning to South Africa after having spent almost two years in the states. Bro. du Toit Trill greatly strengthen the forces in that area and will make about six faithful gospel preachers in that land, four of whom are native to South Africa.

James Needham has moved to work with the Taylor Blvd. church in Louisville, Ky. . . . A new church has begun in Louisville, in the Buechel area and is meeting presently at the Hikes Grade School, Buechel. Donald Townsley was the speaker at the initial meeting. One was baptized in March at the West End church in Louisville. One was baptized in Forest, Miss., in March. Faithful brethren in the Gulfport, Miss., area will be pleased to learn that the church that meets in the Craftsman's Hall in Moss Point, is contending for the old paths. Readers who have relatives or friends in that general area should send their names to Charles R. Estes, 1 Daughpinwood Dr., Mobile, Ala. Bro. Estes drives over to Moss Point and preaches for the church. One was baptized in the March meeting in Saratoga, Ark. Two were baptized in March in Sheboygan, Wis. . . . Leslie Diestelkamp held a gospel meeting in late April for the Main Street church in East Orange, N. J. One was identified in March at the church in Dexter, Maine. Jack Holt held a late April meeting in El Reno, Okla. . . . Hoyt H. Houchen held an April meeting for the Tenth and Francis church in Oklahoma City. In California, one has been baptized and three identified at the Berrydale church in Santa Ana in past weeks. In San Bernardino two have been restored and one baptized during March. Four were identified and one restored during March at the East Long Beach church. Gospel meetings in California were in progress during March at Bellflower—Forrest Moyer; Culver Center—Kenneth Ster-

ling; Orange—Jady Copeland; Lomita—Don Wilson; Torrance—Otis Moyer; South Compton—Gordon Wilson; Needles—John Wilson and Carmichael—Aurthur Atkinson. Wayne Timmons is the new preacher for Carmichael church.

Victor McCormick will move about June 1st to work with the Harding Avenue church in Sciotoville, Ohio. Six have been restored; four have been baptized and five have been identified in March at the Haynes St. church in Dayton, Ohio. The Belmont church in Indianapolis, Ind., had six to be identified during March. A number of churches in or near Indianapolis were in gospel meetings during the month. Bill Cavender held meetings at Crawfordsville and Lafayette Heights; Kelly Ellis was at W. Washington; Gene Ellnore at Fountain Square; 40th and Emerson was hearing James R. Cope; Johnny Edwards was at Traders Point; Cecil Willis was at Boyd and Bradbury; A. C. Grider holds a late May meeting for the Belmont church. One was restored in March at the Glen Park church in Gary. In the Gary area gospel meetings were in progress in April and May at: Hobart—Melvin Curry; Glen Park—H. Osby Weaver; Hessville (Gary)—Norman Fultz; Griffith—Cecil Willis; Highland (Hammond)—Roland Fritz; and Oak Lawn, Ill.—Grover Stevens. In Missouri two were recently identified with the Ferguson church. One was baptized in March at the Spring and Blain church in St. Louis. Gospel meetings were in progress in March and April at St. James—Arvid McGuire; Ferguson—Luther W. Martin; Elm St. in St. Charles—Frank Gould; Kirkwood—John Gassaway and Warrenton—Arvid McGuire. One was baptized in March at Elm St. in St. Charles.

One was identified in March at the Dallas Ave. church in Lancaster, Texas. Bill Crews, R. L. Burns, Harold Fite, Jesse Jenkins and Bill Haynes all preached in an April lectureship at the Northside church in Cleburne, Texas. Roy Cogdill held an early April meeting for the Forrest Lane church in Dallas and a later one for the Floral Heights church in Wichita Falls. One was baptized in March at the Central church in Grand Prairie. One was identified and one was restored in past weeks at the Main and Gay St. church in Gladewater. An April lectureship in Gladewater included these men speaking: Truman Smith, James Trigg, Glenn Burt, Bob McDonald, Vernon Ripley and Jack Holt. Jack Howard is the new preacher for the Northside church in Cleburne. A late April lectureship was conducted by the Oakland St. church in Denton. The Josey Lane church in Carrollton had a March-April meeting with J. P. Lusby preaching. Five were baptized and one was identified in March at the Westside church in Irving. One was identified during March at the Westside church in Ft. Worth. Six have been restored and one baptized in past weeks at the Greggton church. Bob Bolton held an April meeting for the Henderson Blvd. church in Kilgore. Two have been identified in March at the Highway 288 church in Freeport. In past months, one has been baptized and seven identified at the South Oak Cliff church in Dallas. One has been baptized and two identified during April at the Pruett and Lobit church in Baytown. Dana Halstead has moved to work with the church meeting on Houston St. in Cleveland. One was restored in March at Humble. Robert Turner held an April meeting for the Bellaire church in Houston.

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(Continued from page one)

the universal condition of faith in the kingdom of God and its Pounder was required. The Apostles had no hesitation in admitting multitudes to the sacrament who knew very little of Christian doctrine, whose faith was but a very undeveloped sentiment, rather a desire than a fixed consciousness. The fact of baptism took place by question and answer. The postulant was asked if he renounced Satan and gave himself to Christ? Thence St. Peter says that as of old the believing and the unbelieving were separated by the flood, which to the former brought salvation and was a seal of Divine grace, so now is Baptism not a cleansing of bodily filth, but the answer of a good conscience towards God.

"There is no proof or hint in the New Testament that the Apostles baptized infants or ordered them to be baptized. When the baptism of whole households is spoken of, it is left doubtful whether they contained little children, and whether, if so, these also were baptized." (Pages 324-325.)

At the time Dollinger authored the book from which the above quotation was taken, he was in full and complete communion with the Roman Catholic church. It is obvious, however, that his scholarly views did not agree with the teaching of the Catholic Church.

—St. James, Missouri

VOICES IN THE WILDERNESS — — —

(Continued from page three)

appeal is evidenced by the tremendous impact they made upon the religious society of that distant day. By the hundreds and by the thousands the multitudes became excited as they became enlightened by the simplicity of the appeal to return to the ancient order of things religious. They laid aside their human creeds, their denominational names, their human organizations, their man-devised governments, and obeyed the gospel of Christ. Onward they marched as a mighty phalanx. Forward they moved as a mighty army. Methodists said, "We must forget Wesley and return to the apostles." Presbyterians said, "We must forsake John Calvin and return to the New Testament. Baptists said, "Let us cast aside our manuals and go back to the Word of God." Catholics said, "Let us forsake Rome for Jerusalem." It was not easy for many of them, but it was safe for all of them. Truth was prevailing over tradition for the first time in centuries!

The spirit characterizing these truth-seekers was one of freshness. They weighed everything in the light of the New Testament. If they could not find where any practice had been commanded by Christ through His apostles, they rejected it. With them it was a direct statement or command, an approved apostolic example or a necessary inference for whatever they taught and practiced. If the apostles taught it, they practiced it; if not,

they repudiated it. Regardless of what they had once felt, thought, or said they now surrendered minds, sentiments and wills to the decrees of the sacred Scriptures. Fleshly ties and blood relations felt the impact. They knew that the peace made possible by the Prince of Peace came only after the sword of the Spirit had cut through the walls of sin which separated men from God, for Jesus had said, "Think not that I came to send peace on the earth: I came not to send peace, but a sword — and a man's foes shall be they of his own household." (Matt. 10:34, 36.) Nevertheless they knew that the very kingdom for whose borders they were battling was a kingdom of "joy and peace," and that they had been promised "the peace of God which passeth understanding" as a result of their relationship with Christ the King. (Rom. 14:17; Phil. 4:7.)

CHAPTER II

Development of Division: 1849 —1919

But, alas, the movement fell upon stormy seas as winds of division and strife rolled down from the domain of the ruler of the darkness of this world. Brother began to oppose brother. Again, man's foes were they of his own house. Even among some who had shouted the loudest to flee fast and far from Rome came also the suggestions and urgency of forming organizations and introducing innovations upon the ancient order which neither they nor their followers could find commanded by the Christ which they professed to serve. Alexander Campbell, great and good man that he was, led hundreds away from the fundamental principles to which he had formerly directed them. Perhaps more than any other person in Restoration History, Campbell stirred the fires and fanned the flames which eventually brought divisions among the people who were once united upon the simple plea: "We speak where the Scriptures speak; and we are silent where the Scriptures are silent."

A. Campbell's Changed Views: 1823 vs. 1842

In the first issue of *The Christian Baptist*, August 3, 1823, Alexander Campbell expressed his opposition to all organizations of a "religious nature" outside the Lord's "societies called churches" as follows:

"The societies called churches, constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged JESUS as Lord Messiah, the Saviour of the World, and had put themselves under His guidance. The ONLY BOND OF UNION among them was faith in Him and submission to His will. Their churches were not fractured into missionary societies. Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress of a Sunday school. They knew nothing of the hobbies of modern times. In their church capacity alone they moved. They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the church of Jesus Christ as the scheme of Heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or Bible society, or education

society, a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered 'the pillar and ground of the truth'; they viewed it as the temple of the Holy Spirit; as the house of the living God. They considered if they did all they could in this capacity, they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works, which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially to the household of faith. They practiced that pure and undefiled religion, which, in overt acts, consists in 'taking care of orphans and widows in their affliction, and in keeping one's self unspotted by (the vices of) the world'.

Nineteen years later, Campbell reflected an entirely different attitude. He wrote in the *Millennial Harbinger* of 1842, p. 522, as follows:

"___We cannot concentrate the action of the tens of thousands of Israel in any great Christian effort, but by co-operation___We can have no thorough co-operation without a more ample, extensive and thorough church organization."

American Christian Missionary Society Founded: 1849

The evolution of Campbell's thinking was gradual but it was complete. The eventual result was the founding of the American Christian Missionary Society in Cincinnati, Ohio, in October, 1849, with Mr. Campbell himself elected president of the organization whose constitution set forth its purpose as follows:

"The object of this society shall be to promote the preaching of the gospel in destitute places of this and other lands."

The same constitution established an "Executive Board" and, in addition to possessing the usual powers of such an organization, this Board was to act as follows:

"They shall establish such agencies as the Interests of the society may require, appoint agents and missionaries, fix their compensation, direct and instruct them concerning their particular fields and labors, make all appropriations to be paid out of the treasury, and present to the society at each annual meeting, a full report of their proceedings during the past year."

It is interesting to observe that Dr. L. L. Pinkerton who formally opened the Kentucky Female Orphan School at Midway, Kentucky, the first week in October, 1849, served as Chairman of the Convention which established the American Christian Missionary Society the third week in October, 1849. From the beginning both of these institutions drew contributions from churches. Pinkerton was also credited with introducing the melodian into the Midway Church just ten years later (1859) and then denied verbal inspiration of the Bible within another ten years (1869).

Society Opposition Gradual but Intense

From the beginning of the American Christian Missionary Society there was serious discussion, though perhaps not at first widespread, regarding its scriptural right to exist. As time passed, the opposition increased. The opponents of the Society stepped up their opposition in direct proportion to the intensity with which the proponents of the society pressed its claims upon local

churches. The Society's friends branded its opponents as "radicals," "hobby-riders," "trouble-makers," and "church-splitters." They spoke of such opponents as being "anti-cooperation" and "anti-missionary." Popularly they came to be identified by the society as "antis." "Progressives" and "digressives" were used by the "antis" to describe the "liberals." A few years after the Society controversy began, instrumental music was introduced into the worship of a few churches. This innovation came in 1859 at Midway, Kentucky.

Reflective of the attitude expressed above is the following excerpt from an article, "Love the Brethren," by W. E. Daugherty in the *Christian Standard* (considered by the "antis" as a "digressive" paper) of August 29, 1896, p. 1114:

"I was once what some of your scribes call 'anti.' In those days I could hardly report a meeting, or write a Una for any of our papers without 'spatting' at some of the 'Digressive' wanderers as we 'Antis' called you then—and as you are still called."

(To be continued)

— 215 Willowick, Temple Terrace, Florida

Thomas C. Hickey, Jr., 2124 Sunset Drive, Owensboro, Kentucky — Back in June, 1959, when I moved to Peoria, Illinois, brother Carrol R. Sutton was trying to arrange a debate with Guy N. Woods on the issues involved in present controversies. At long last it appears that the discussion will materialize. The four-night discussion is slated for May 29 thru June 1, 1962, in the meetinghouse at 1509 Paris Avenue, Peoria, Illinois. The sessions will begin at 7:45 each evening.

Brother Sutton has advised me that sleeping accommodations will be provided for as many as possible if brethren will make advance requests. Of course, such will be free.

Propositions for discussion are as follows:

"It is in harmony with the scriptures for churches of Christ to build and maintain benevolent organizations such as the Tennessee Orphan Home, Boles Home, Home For The Aged, and other such organizations for the care of the needy."

Affirms /s/ Guy N. Woods

Denies /s/ Carrol R. Sutton

"It is not in harmony with the scriptures for churches of Christ to build and maintain benevolent organizations such as the Tennessee Orphan Home, Boles Home, Home For The Aged, and other such organizations for the care of the needy."

Affirms /s/ Carrol R. Sutton

Denies /s/ Guy N. Woods

We especially urge the members of the church in Illinois to attend these discussions. We are expecting the discussion to be conducted on a high plane that it might be fully dedicated to the noble proposition of discussing truth. I have no information as to who will moderate for brother Woods.

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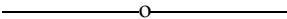
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are other equally good and better forms of such exercise that do not involve this danger.

2. It makes one graceful and polite. Granted that may be true, but is that the only way to achieve such amenities? Are only dancers graceful and polite? It is not worth the risk involved. Foolish parents who suppose they can send their little ones to dance school and then not expect them to dance when they are older!

3. "I have no impure thoughts when dancing." In some cases that is doubtlessly true. But you cannot speak for your dancing partner nor for others whom you influence to engage in dancing.

4. "I attend only supervised dances." Bodily actions may be well-supervised, but no chaperon can supervise the inward thoughts of others. (Matthew 5:28)



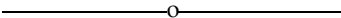
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Roman empire, who persecuted the church, as set forth in the book of Revelations.

Summary

The picture, therefore, is one of the disturbed conditions of society, out of which rise four empires. These are judged of God, the judgment extending unto that of the fourth. The kingdom of God established and persecuted comes out victorious. The persecutor is judged of God and his dominion taken away. The saints are established in God's kingdom, which is to endure for ever. The chapter points to the period of Revelation 11-13. The events of the chapter extend only to the judgment and destruction of the Roman Empire, and the definite establishment of the kingdom of God as an unshakable and enduring kingdom.

- 119 N. Burlingame, Temple Terrace, Fla.



(Continued from page five)

rob the church of its glory; and exalt the inventions of men above the wisdom of God."

Campbell later tried to "soften" the application of these statements—when criticized for his part in the forming of the missionary society, and for changes in Bethany College. But the influence of such statements on the early theory of education among brethren is

clear and unmistakable. The schools were not to perform the work of the church.

One may state this early theory of education as follows: Secular education, so needful to man, includes the development of man's physical, social, intellectual and moral capacities. The Bible, as the text-book of moral science, should be taught in secular schools; hut distinctive doctrines and theology are not the province of such schools.

Early schools operated by brethren were secular in their nature. Bacon College, established in 1836 at Georgetown, Ky., was first proposed as "Collegiate Institute and School of Civil Engineers." Its charter, borrowed from a school in Danville, Ky., stipulated that no peculiar doctrines should be taught. Franklin College, established in 1845 at Nashville, Tenn., by Tolbert Fanning, was an outgrowth of "Elm Craig Agriculture School" and its charter contained nothing about religion. Burritt College, 1849, began as "a civic enterprise, in response to demand for education" at Spencer, Tenn. The charter made no religious demands.

Copies of some early charters, and further notes on this subject, may be found in "A History of Christian Colleges," by M. Norvel Young. Concerning Franklin College, Young writes: "Probably the most revealing thing about the charter was its silence on the subject of religion. Fanning was a preacher and fully intended to teach the Bible as a text book in his new college, but he did not propose that his school should be considered denominational. Although in practice the members of the board of trustees and of the faculty were, with few exceptions, members of the churches of Christ, no such requirements were written into the charter." (p. 41)

Tolbert Fanning understood and sought to apply the "whole man" concept of education in the establishment of Franklin College. He said, "Education, in this establishment, will be divided into physical, intellectual, and moral." "Genuine education implies not the exercise of the mind alone, or any one of its powers, but it is the full development of the whole man—body, mind and soul." (Franklin College and its Influences; by James Scobey; p. 17) Yet Fanning was beset with doubts as he saw secular limitations placed upon the Bible.

The Millennial Harbinger, Sept. 1850, contained an exchange between Fanning and A. Campbell re. the teaching of the Bible in secular schools. Fanning asked, "Is it true, that we can adopt the Bible as a text-book, (and we all do so,) in our colleges, with our lectures thereupon, and teach nothing which is 'peculiar'—which is not 'Catholic,' and which is not 'universally admitted'?" To this, Campbell replied: "We have been doing this, in our way, ever since the foundation of Bethany College, and have now had nine years experience; and although daily, during that period, lectures have been delivered on Patriarchal, Jewish, and Christian history, our text-books being the five books of Moses, with other portions of Jewish history, and the five historical books of the New Testament; and al-

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though having in attendance other Protestant denominations, almost all the while, and occasionally visited by clergymen of different denominations, we have never heard one exception taken against a single sentence ever uttered in those lectures, on sectarian grounds. Do not all these admit the Bible facts, precepts, and promises? And is there not enough of these for all the purposes of both religion and morality?" (A more complete report of this exchange will be given in later articles, rft).

Campbell accepted the "whole man" concept of education, and used the Bible as a text-book of moral science; but felt that Bible teaching in secular schools had definite limitations. (And remember, he considered all schools operated by brethren as "secular" even though he sometimes spoke of "Christian education.") In 1857 he said, "Theories, speculations, sometimes called doctrines, faith, orthodoxy, heterodoxy, come not within the legitimate area of collegiate, literary, moral or Christian education." (See "Popular Lectures and Addresses," by Campbell; p. 486)

In his "Address on Colleges" (Ibid., p. 303-305) he said: "But, essential as religion is, both to the school and to the state, the preternatural and unfortunate condition of Christendom is such as to inhibit the introduction of any form of Christianity into colleges and seminaries of learning.. The consequence is, that we must either have no college with the Bible in it as a text-book, or as many colleges as there are sects in any given state or territory... The question of this age is, How is this difficulty to be met and overcome?

"There is but one sovereign remedy for these educational difficulties and embarrassments. We Protestants have a Bible, as well as a literature; and that Bible, as well as the Greek and Roman Bible, states certain prominent Christian facts, precepts, and promises, so plainly, so perspicuously and so fully that all Christendom admits them... These, with the moral evidences which sustain them, are so evident that no Christian denomination doubts or denies them. They, therefore, are common property, and, without any factitious aid, are competent to man's redemption. They are—1st. That Christ died for our sins; 2nd. That he was buried; and 3rd. That he rose again from the dead and ascended into heaven... Every man that believes that Christ died for our sins and rose again for our justification, so far as his faith is concerned, is said by the Holy Spirit to be saved.

"Since, then these facts are admitted by every denomination of Christians, they may, with great propriety, in all their evidence and moral grandeur, be taught in every school and college in Christendom; and that, too, without any censure or exception taken by any Christian denomination, Greek, Roman or Protestant. That this can be done, is demonstrated by actual experiment on our part, and with the consent and concurrence of every denomination in our country. Further than this, public instruction, ex cathedra, in Christianity, is neither desirable nor expedient during a, collegiate course of learning." (Abridged, as indicated by dots. - R. F. T.)

Needless to say, such Bible teaching in "our" colleges today would be most unsatisfactory, and highly criticized by all brethren involved. Nor were the brethren of earlier days satisfied with such teaching, as we shall see in further articles. In fact, here is one of the major problems of so-called "Christian Colleges": We seek to justify the colleges with a theory that differs widely from the practice we demand of those colleges. We justify them as secular institutions, and criticise them for secular practices.

But let us "hasten leisurely" with our conclusions. There is much more, as we continue our study of the history of educational institutions among brethren.

— 206 E. Live Oak, Burnet, Texas

THINKING WITH PARENTS AND TEACHERS

(Continued from page six)

study with other women, which might stimulate and strengthen her spiritual growth, on the ground that she is "busy here and there." Not only is her work-out time consuming but it is money consuming. She must have more clothes. She must have outside help for the work at home. The food bill generally runs higher because she does not have time to manage so carefully. As was Martha, she is more troubled and anxious about many things. Finally, woman's departure from the original pattern for her, does not increase her physical fitness, it costs more in both spiritual and in material ways and it does not contribute to a calm and serene spirit.

What is modern family life doing for the man? Many are suddenly succumbing to the endless strain of rush and worry, which characterize life in the family today. The two-wage increased family income seems but to have increased expenditure, so that financial worries for the man have not diminished. When we have more money we want more things to amuse us and we want to do more things to entertain and recreate. We want more clothes and we must have more cars. After a busy day in public, the husband longs for and has a right to help at home to carry his load, such help as, sympathetic love and understanding from his wife and children, in the protective quiet of home at the close of the day. Someone has truly said, "A wife must sustain her husband's courage, and assuage his disappointments, even if only by sympathetic listening."

From a study of God's Word, it is easy to see that God planned for man and woman to have distinctive differences, and that they maintain that distinction by dress, behaviour, and by work. When each is in his or her place, they tend to complement each other and all goes well. But let both appear alike, behave alike, and do the same type of work, there is not room enough and a clash will result, or a lack of mutual respect. When both the husband and wife are employed outside the home, as wage-earners, there is a situation where one does not complement the other, as they are doing the same type of work, so, they are out of harmony

with God's plan, which is, the husband as head and the wife subject to her husband. Such departure does not contribute to the happiness of the marriage relation and reacts unfavorably on the child. "Commit thy way unto the Lord: trust also in him; and he shall bring it to pass." (Psalm 37:5).

What harm is there to the child in the modern pattern of family life? Dr. David R. Mace, Executive Director of the American Association of Marriage Counselors, said, "When you sabotage the family unit, you sabotage the culture." If this be true, we can see the truth of the statement that "We are destroying ourselves from within." First, in the harm to the child, it is definitely harmful to a child to regularly come home to a vacant house. The child comes in from school with his mind filled with various new and perhaps confusing impressions. These present problems to him and he wants immediate help in their solution. To whom should he go for help, except to his mother? The silence of the vacant house, or a disinterested hired "sitter" will not be conducive to his opening up his heart in his search for help. He may not again seek help in the solution of those problems and so he goes elsewhere he has need and his mother loses his confidence for all time.

A center of stability should be maintained in the home, which contributes to the child's feeling of security. Who can do this but the child's own mother?

Many people hold to the idea that institutional care of the child is as helpful as the care of his mother, therefore she can work away from home without harm to her children because they are under expert care in a nursery school. Since God placed helpless babies in the arms of mothers, there must be truth in the statement of a college president who said, "I have never noticed that children brought up in orphan homes are so superior to children brought up in families." Such collectivistic philosophy robs the child of its right to individual love all day long. Children are entitled to two rights, love and security, and they can best be given by the child's own parents. A paucity of love may then be considered the second harm to the child who must come home to a house devoid of mother's presence. Home robbed of plenty of loving parental care may lead to feelings of insecurity, then to delinquency. Last, what may be the harm to the sanctity of the marriage relation when the pattern of family life of God's people follows that of the world rather than that which God would have it be? As the mother leaves her place as "keeper at home" and becomes a joint-wage-earner with her husband, there is no substitute to fill her place. There are many substitutes for many places but there is not substitute for godly mother. With the mother out of the home, there is less opportunity for self-sacrifice and expressions of love one for the other, rather a feeling of independence may develop as each learns to get along without the other. A lack of mutual respect may slowly develop and will be reflected in the child's attitude toward the parents. A feeling of freedom from responsibility toward others under the roof may develop among the members of the family. Marriage always demands a price. The husband and wife

must each give up something for the other when they unite their lives and each is to function in his or her sphere. When the wife leaves the domestic realm, the unity of the home is threatened, the children lose respect because the parental structure is weakened. When they lose respect for authority in the home, there follows a corresponding disrespect for all authority, the quick and sure road to delinquency.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." (Eccl. 12:13)

—1104 Caldwell Lane, Nashville 4, Tennessee

THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM — — — —

(Continued from page eight)

fellowship. Conclusion: Therefore, the sponsoring church plan, which involves one eldership in control of the finances of many churches and in charge of the whole program, is proved. In the liberal creed "We Be Brethren," J. D. Thomas, after saying that all knowledge is limited to the five senses by using Francis Bacon's theory, says the syllogistic or deductive reasoning must be applied to the theoretical information obtained by the senses, in order to reach a common sense conclusion, (pg. 16). In the chapter Institutionalism: The Cooperation of Churches, he applies the syllogism in all instances in this way: Major premise: there is no underlying command for specific actions or attitudes; Minor premise: there is an example for cooperation; Conclusion: the matter is left to optional expediency. From this philosophical point of view, Thomas concludes that the church is universal and functional rather than organizational (not congregational-wise); that it must seek to care for all the orphans, widows and needy in the world; that the church is to build and support orphan homes; that the church is to finance elementary schools, high schools and colleges, (pp. 178-196). The Gospel Advocate has for several years taught that congregations should send contributions from the church treasuries to orphan and old folk homes. Marshall Keeble (called the Prophet by B. C. Goodpasture) predicted at a recent David Lipscomb lectureship, that within ten years there would be a Church of Christ hospital.

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IN THIS ISSUE

EDITORIAL, NO REDUCTION IN AUTONOMY, Stanley J. Lovett	Page 2
"ABOUND IN THIS GRACE ALSO," W. R. Jones	Page 3
THE SCHOOLS, AND DENOMINATIONALISM, Robert F. Turner	Page 4
DANIEL — (8), Homer Hailey	Page 5

VOICES IN THE WILDERNESS — (2), James R. Cope	Page 6
"GRANDMOTHER," HER WORK, Irene Sowell Foy	Page 7
THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM, George P. Estes	Page 8
HITHER...THITHER...YON, Jim C. McDonald	Page 9

HOW DOES THE BIBLE EXCLUDE?

S. Leonard Tyler

The Bible reveals God's mind—what he wants man to know, believe, be and do, I Cor. 2:11-13. It is not designed to list all of God's dislikes, disapprovals and place a "Thou shalt not" upon them. Man should study the divine volume to learn what God wants. That is its purpose, Jno. 20:30-31. The negative approach to the Book of God is certainly an awkward one and will, if one is not very careful and skillful, lead into a perverted gospel, Gal 1:6-7. When you hear one say, "Oh, the Bible does not say "Thou shalt not do this, that, et al.," you had better beware. They mean to bind upon you anything or everything they want that the Bible does not specifically forbid with a "Thou shalt not." What reasoning!

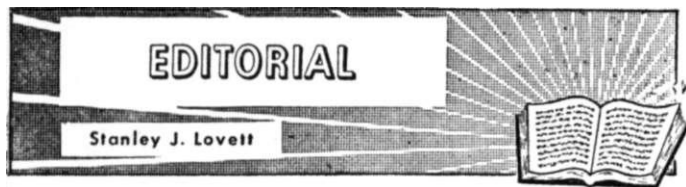
There are three words which all need to understand: Testament, Covenant and Will. Cruden's Complete Concordance has this under "testament." "The usual meaning of this word, as in Old Testament and New Testament, is covenant, that is, the old and the new Dispensation, or relations between God and man. In a few cases, it seems to mean the same as it does in law, in the phrases last will and testament, Heb. 9:16. But the Revisions render the term in each case by the word Covenant."

Testament means "a solemn covenant." Covenant is "an agreement between persons or parties." Will means, "What is wished by another; esp., the choice or determination of one who has authority. Hence, a request, command, or decree."

These terms applied to God and man mean "a solemn covenant, agreement or decree" between God and man which produces reconciliation. The last will and testament is made by Jesus Christ, Heb. 7:22; 9:15-17, who has all authority, Matt. 28:18. This establishes the real design of the New Covenant. It is God's will and contains the agreement whereby man can be reconciled to God, 2 Cor. 5:19-20.

The one who makes the will incorporates into it all conditions, requirements, gifts and the receivers. This is certainly true with the New Testament. Christ has revealed all conditions, requirements, gifts and the receivers in the New Testament. When the will of Christ is probated and executed, each one will receive only that which is bequeathed to him in the will upon the conditions given therein.

(Continued on page eleven)



NO REDUCTION IN AUTONOMY

An Associated Press item from Fort Worth, Texas, May 4, in The Beaumont Enterprise described an action by the Texas Convention of Christian Churches in taking a major step toward re-organizing the denomination's state administrative set-up.

"Delegates gave unanimous approval to the proposed constitution and bylaws of a Texas Assn. of Christian Churches, which would merge the convention and four other agencies of the Christian churches in Texas."

Next year the documents will be re-submitted to the convention for final adoption after necessary legal revisions are made and final action by the other agencies involved.

No doubt the action will become final next year if there is the same unanimity among the agencies involved as there was at the convention, as according to the press report, "there was no discussion from the floor when the documents were put before the convention's 75th annual assembly."

"The new association will replace the Texas Convention of Christian Churches, the Texas Board of Christian Churches, the Texas Christian Missionary Convention (Negro), the Texas Christian Woman's Fellowship and the permanent fund of the Texas Board of Christian Churches. They will no longer exist as independent bodies."

"Three other agencies will be associated with the new body while retaining their present organization. They are Texas Christian University, Jarvis Christian College and Juliette Fowler Homes in Dallas."

"The merger will not involve any reduction in the autonomy of local congregations, the Rev. Mr. Strain assured convention delegates."

We observe the following:

1. Texas Christian Churches presently have eight agencies covering state administrative, missionary, educational and benevolent activities.

2. They are presently in the process of merging four of these agencies into one association of churches.

3. It is apparent that these churches must lose—not all—but some of their respective autonomy in order to participate in this arrangement. To the extent each church contributes her funds to and co-operates with the association, to that degree each surrenders autonomy to the association.

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4. With unanimous consent and without discussion from the floor by the church delegates, this step toward further centralization of state activities was approved. This was done voluntarily and without physical force. (Whether other "pressures" were exerted we are not informed.)

5. In the midst of these very proceedings for a more unified centralized control, the Rev. Mr. Dudley Strain of Lubbock, chairman of the Commission on Coordination assured the convention delegates, the "merger will not involve any reduction in the autonomy of local congregations."

If this action involves no reduction in any autonomy of local congregations, we would like to ask, just how would it be possible for a congregation to lose a part, or all, of her autonomy? If no loss of local autonomy is involved, then the Southern Baptist Convention has been right all along in her claim that cooperating churches of that convention do not lose any of their autonomy.

(Continued on page ten)



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"Abound In This Grace Also"

W. R. Jones

Paul wrote to the Corinthians and admonished them to "abound" in the grace of giving. "But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." (II Cor. 8:7). The grace to which he referred was the giving of their means on the first day of the week. "Upon the first day of the week let each one of you lay by him in store, as he may be prospered, that no collections be made when I come." (1 Cor. 16:2.)

As strange as it may seem, there are some church members who have learned to abound in knowledge, faith and utterance, but they have never learned to abound in the "grace" of giving. The word of God says, "see that ye abound in this grace also." Why then, are there some members who do not give as they are prospered? Perhaps some are ignorant of what the New Testament teaches on this subject. If this is the trouble, then more teaching is the cure. But, what about those who have been taught for years and still do not give of their means as they should? These people are afflicted with a spiritual disease known as "selfishness."

WHAT IS SELFISHNESS? Selfishness is: "Caring unduly or supremely for oneself; regarding one's own comfort, advantage, etc.; in disregard, or at the expense, of that of others." Selfishness, as it pertains to giving to the Lord, simply means that one will see that self is well supplied, even at the expense of God's cause. Such a person may know of the goodness of God and the sacrifice of Christ; of the power of the gospel and the glory of the church; but he feels that he must serve self. The gospel must be preached, souls need to be saved, and the congregation ought to become self-supporting, but all these must wait, while we please ourselves. We must have our guns, boats, televisions, fine cars, cameras, household luxuries, sports events, entertainment, lovely houses and the such like, but the cause of our bleeding redeemer must wait! Jesus said "Seek ye first the kingdom of God and His righteousness..." (Mt. 6:33). But we say, "let's get what self desires first, and then consider the kingdom of God." Why do we not give as we should? I think it is quite obvious that our trouble is chiefly "selfishness."

HOW CAN WE RID OURSELVES OF SELFISHNESS? Many suggestions could be made, but I shall make only two. First, we must fully give ourselves to the Lord. Whether we "live or die," let it be "unto the Lord." Paul wrote of the brethren in Macedonia, "and tllis, not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God." (II Cor. 8:5) Second, we must become more interested in giving than in receiving. Paul wrote, "In all things I gave ye an example, that so laboring ye ought to help the weak, and to remember the words of

the Lord Jesus, that he himself said, it is more blessed to give than to receive." (Acts 20:35) A greater blessing comes from serving than from being served. A greater blessing comes from giving than from receiving. Perhaps the following illustration of two Biblical seas will better point out the "blessedness of giving," and the "curse of selfishness."

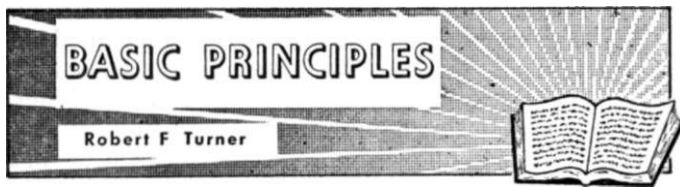
The most famous river of the Bible Lands is the Jordan. The Jordan runs south almost the length of the land of Palestine. It starts this southward journey from the city of Dan where it springs from the west side of a thirty foot mound. From its source where it is only twenty feet wide, it flows a few miles south into the waters of Merom. This body of water is three miles wide in some places, but is only about eleven feet in depth. From the waters of Merom the Jordan flows ten and one-half miles south where it empties into the Sea of Galilee.

THE SEA OF GALILEE. The Sea of Galilee is a "pear shaped" lake which is 628 feet lower than the waters of Merom. It is about six miles wide, twelve and one-half miles long and measures one hundred and sixty-five feet in the deepest spot. Galilee is a lively sea, containing fresh water, abounding in fish and surrounded by considerable greenery. Most of its shoreline is fertile and happy people live there. It is truly a blessing to the inhabitants thereof. For the purpose of illustration, some have said that the happiness related to this sea is due to the fact that it gives more than it receives. It is remarkable to note that the Jordan's exit from Galilee is some larger than her entrance. But, let us contrast this with the Dead Sea.

THE DEAD SEA: The Jordan flows south from Galilee to the Sea called Dead, without interruption. The actual distance is only sixty-five miles, but the river is so crooked that it flows two hundred miles. The Jordan terminates at the Dead Sea which has been described as the "lowest body of water in the world." It is 1,292 feet below sea level and measures 1,308 feet in the deepest place. It is about forty-five miles long and averages about ten miles in width. The water is heavy with salt and other minerals. No living things are found therein and its shores are barren. Its waters are so poisonous that the fish it receives from the Jordan immediately die. It is a wretched body of water. But, why is it this way? Some have said, it is due to the fact that this sea is ever receiving, but never giving. It is true that the only water which leaves the Dead Sea is that which it is forced to give up through evaporation. It receives the Jordan at her greatest capacity. It takes all that the land above has to offer, but gives little or nothing.

WHICH ARE YOU LIKE? Every child of God is described by one of these seas. Which are you? If you are ever receiving the blessings of God, but giving little, you are like the Sea called Dead. If you are receiving the blessings of God, but constantly seeking to give more and serve more, then you are like the beautiful Sea of Galilee. WHICH ONE DESCRIBES YOU?

(Continued on page ten)



THE SCHOOLS, AND DENOMINATIONALISM

(This is Article III of a series on the history of Educational Institutions Among Brethren. The first two articles are in previous issues of The Preceptor.)

Schools operated by brethren in the "Pioneer Period" of our study were regarded by the educators as secular institutions. Their right to be "preacher-training" or "indoctrination" centers was denied; and definite limitations were placed upon the extent to which the Bible could be presented. (See Article II) The Bible was to be used as a text-book for moral science, not to instruct in matters peculiar to the church of Christ. But what does one mean by "matters peculiar to the church of Christ"? Peculiar to the plainly taught doctrines of the New Testament, or peculiar to the widely accepted tenets of a party of people called the Church of Christ??? A certain ambiguity which attaches itself to this statement today, was likewise felt in earlier days; and was responsible for one of the first church-school conflicts among brethren.

Educators of the early days seemed to have developed a fairly definite theory of education—a principle by which they thought they could justify their work. But this work required the support of the brethren—brethren who (1) had no clear and unified conception of the operation and benefits to be expected of such schools; (2) took an early and sectarian pride in "our" institutions; and (3) were subject to the same sort of changes we observe among brethren today. Looking back upon the earlier educational problems, Franklin and Headington wrote:

"When the Disciples gave of their money to found and endow colleges, they did so with the idea that the influence of those colleges would be given to the extension of the principles of the Reformation. In that sense they were expected to be denominational. But whether that influence was to be exerted by having those principles regularly taught, or only through the personal influence and example of teachers, was a question which people had not well considered. But that all the faculty should be Christians, and identified with the Reformation, was as well settled as anything in the public mind."
(Biography of Benjamin Franklin; pp. 394; Publ. 1879)

As early as 1845 there is evidence that "the brethren" expected more of the colleges than "a secular education in a Christian environment." Bacon College was in financial straits, and many brethren were dissatisfied with the administration of Pres. James Shannon. Carol Kendrick, editor of the Ecclesiastical Reformer in Kentucky "took up the battle, and for sev-

eral months he and Shannon debated the issue before the brethren of the state. Kendrick charged that the brethren of Kentucky were refusing to support the school because Bacon College was not serving its cause."*** (Note the "cause" brethren thought the school should serve, rft)

"Shannon declared that their charter, which was borrowed from Centre College at Danville, had stipulated that the peculiar doctrines of no sect should be preached. Shannon defended the school by insisting they were teaching the Bible, but that they had consistently refused to teach the peculiar doctrines of the churches of Christ. For the first time, in all probability, many brethren learned that they belonged to a 'sect', according to Shannon. It is not at all unlikely that Kendrick had struck at the basic trouble with the College, although there were many who agreed with Shannon in his viewpoint." (See Search for Ancient Order, Vol. I, p. 273).

This early conflict between the desire of the brethren and the policies of the schools is but preliminary to the Kentucky University battle, of which we shall presently study. Let us note here, however, that al-

(Continued on page ten)

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INTERPRETATION AND APPLICATION

Homer Hailey



DANIEL (8)

Powers to Come

(CHAPTER 8)

In chapter 7 Daniel recorded the vision that looked to the Roman Empire and the judgment against it, which vision had appeared to him in the first year of Belshazzar. The vision of chapter 8 occurred in the third year of Belshazzar's reign. This places the visions of both chapters before the events of chapter 5. In this vision (ch. 8) God made known to the prophet events to take place during the time between the fall of Babylon and the coming of the Roman period.

The Vision (vv.1-14)

In the vision Daniel found himself in Shushan, by the river Ulai, in Elam, to the east of Babylon. In the vision he saw a ram which had two horns, standing by the river; the ram was strong, pushing himself in every direction. Out of the west the prophet saw a he-goat bounding toward the east, with a notable horn between his eyes. He came upon the ram, ran upon him in his fury, brake his two horns, and cast him clown to the ground. The he-goat then magnified himself exceedingly; but when he was strong, the great horn was broken, and in its stead came up four horns (vv.1-8).

The prophet next saw a little horn come forth out of one of the four horns, which waxed exceedingly great. "And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them." (v. 10.) It magnified itself even to the point of taking away the continual burnt-offering, taking over the sanctuary, and casting down the truth to the ground, (vv. 11-12.) This abomination of desolation and trodding under foot should continue for twenty-three hundred days, (vv. 13-14.)

The Interpretation (vv. 15-27)

Daniel sought to understand the meaning of the vision; whereupon Gabriel was instructed to make him to understand it. Daniel was told that the vision "belongeth to the time of the end" (v. 17); "in the latter time of the indignation (or, the Wrath)." (v. 19.) It pertained to the time after the wrath had ended, that is, it would follow the time of the Babylonian captivity.

The ram with the two horns was explained to be the power of Media and Persia—the Medo-Persian empire, and the rough he-goat was Greece (vv. 20-21). This would make the great horn to be Alexander the Great, the first ruler of the empire, of whom it is said, "who first reigned in Greece" (1 Mace. 1:1). Upon his death,

four kingdoms arose out of that established by Alexander, but inferior to his kingdom. The angel continued, "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." (v.23) He then describes the power, destructive disposition, and craft of this one; and how that he would magnify himself in his heart, and how that he would stand up against "the prince of princes" (vv. 24-25), i. e., against God. The angel concludes with an unusual statement, "the vision of the evenings and mornings which hath been told is true," and that the vision was not immediate, but belonged to many days to come (v.26).

Who is the "king of fierce countenance" of verse 23? It is thought by most reputable commentators that he is Antiochus Epiphanes, who ruled over Syria between 175-163 B.C. Antiochus was a strong devotee of the Tellenistic culture, and determined to cement his kingdom into a unit by imposing Greek culture and Greek deities upon all his subjects. In the orthodox Hebrew religion he saw a strong foe to his Greek rule over Palestine, and yet he must control Judea as a buffer state between his own nation and Egypt. Therefore he must crush the Jewish religion.

(Continued on page twelve)

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VOICES IN THE WILDERNESS

"Official" Division: 1906

In time, churches favoring missionary societies and Instrumental music came to be distinguished from others by the names of "Christian Churches" and "Disciples of Christ." Between these latter groups there now exists practically no fellowship. For government purposes the 1906 Federal Census set forth "Churches of Christ" and "Disciples of Christ" "officially." The "Disciples" group is now much too liberal for the "Christian Church" since it has gone even to "open membership" in many places and has greatly enlarged the Missionary Society to include widow and orphan benevolences, colleges and universities, and other cooperative activities. The "Disciples" are identified with a much more liberal attitude toward the inspiration of the Scriptures than the "Christian Church" and are identified with the "Federal Council of Churches of Christ." As early as 1907 the Christian Standard, a mouthpiece for persons identified with the more conservative element (Christian Church) opposed vigorously the Federal Council. In fact, there is now such a cleavage between the two groups that in 1956 A. T. DeGroot, identified with the "Disciples," wrote a book, Church of Christ Number Two, wherein he speaks of these conservatives in the same general class with "Churches of Christ (anti-organ and anti-missionary society)."

"Progressive" Organizations Multiply and Merge

The United Christian Missionary Society was the inevitable development of churches sending funds to numerous self-governing institutions. The churches rapidly became little more than pegs upon which these human institutions were hung. With the development of extra church organizations and with these various institutions begging hundreds of churches for places on the "church calendar" and money from the church treasury, the same reasoning that gave rise to one society governmentally independent of but supported by churches ("It is merely an expedient method for a church to do its work," its supporters said) logically demanded a unifying of the multiplicity of extra organizations into one giant body; hence the United Society in 1919. Some of these other smaller societies in addition to the American Christian Missionary Society were the Christian Woman's Board of Missions, the Foreign Christian Missionary Society and various educational, benevolence, health, recreational and cultural organizations.

The United Christian Missionary Society: 1919

The Constitution of the U.C.M.S. sets forth the aims and objects of the Society as follows:

"— to preach the gospel at home and abroad; to maintain missionaries, preachers, and teachers in America and other lands; to promote religious education in the churches; to establish and conduct schools, orphanages, hospitals, and homes; to pension and support disabled ministers and missionaries and their dependent families; to assist in the erection of churches and other buildings for religious pur-

poses; to disseminate religious information and encourage a missionary and benevolent spirit in the churches; to solicit, receive, hold in trust, and administer funds for these objects; and to engage in any other form of Christian service that will help to bring in the kingdom of God, in which His will shall be done, as in heaven, so on earth."

Warnings to "Antis" by "Antis" Watching Floodtide

In the Gospel Advocate of October 20, 1932, H. Leo Boles wrote on "The 'United Christian Missionary Society' " in which he pointed out the tendency toward consolidation of various organizations in the United Society. After quoting the foregoing objectives of the society, he said:

"It is strange that religious people would organize institutions and form the by-laws of those institutions with the wisdom of men and set aside the New Testament church and still claim to do the will of God on earth as it is done in heaven! St. Louis, Missouri, was selected as the headquarters of this new society.

"These boards still conduct their own educational and financial campaigns; hence there is still some competition and overlapping of efforts. Many strong men among them opposed the uniting of all their organizations into one big organization; quite a few of them are still opposed to the 'United Christian Missionary Society'.

"There is no end to organization when once a departure is made from the New Testament pattern. It will be well to note the steps that were taken which resulted in this tremendous organization now known as the 'United Christian Missionary Society.' The steps are as follows: (1) 'Cooperative meetings'; (2) 'Organized cooperation'; (3) 'Bible Society'; (4) 'The American Christian Missionary Society'; (5) many organizations too numerous to list; (6) finally, the 'United Christian Missionary Society.' The steps were taken gradually and carried them over the same road that resulted in the organization of the Roman Catholic Church and all other gigantic denominational organizations. Those who have studied these things and have observed the dangers in them are grieved at the least departure from the New Testament pattern. Occasionally brethren who claim to follow the New Testament and who claim to be loyal to the congregation in its autonomy call for 'preachers' meetings, 'elders' meetings, 'cooperative meetings, 'tabernacle meetings, 'union meetings, 'of all the churches, and get-together meetings of the churches in a certain city or vicinity. These are steps along the road and are impregnated with great danger."

The very year (1919) that the United Christian Missionary Society was established, C. M. Pullias wrote a front page editorial in the July issue of Tidings of Joy, and among other things said:

"The main principle violated by the missionary society is combining of all the congregations to do what God has assigned to one. There is no work that cannot be done by the power of God. That which the church has not the power to do, then, should not be considered. Besides this, we might say this way of a few getting together and saddling on the church of Christ orphan homes and schools or anything else is a very serious thing, and will in the course of time prove to be a curse to the church — All such combines are wrong and in them the man of sin is working, just as in Paul's day, and in the course of time he will be revealed to the sorrow of the church. (2 Thess. 2:3-10.)"

We mention the writings of H. Leo Boles and C. M. Pullias in this connection to reflect their thinking at the time church centralization of funds and the resulting loss of church oversight of church resources were reaching floodtide among Disciples of Christ. Liberal

(Continued on page twelve)

THINKING WITH PARENTS AND TEACHERS

Irene Sowell Foy



"GRANDMOTHER," HER WORK

Perhaps the word, "grandmother," has become archaic; however, we all recognize it as applying to the mother of either of the child's parents. The name should denote honor and dignity, as becoming of a Christian who approaches the evening of life.

For one who has lived her life in faithful service to her Father in heaven, there is beauty in age, a time of calm repose. Wordsworth spoke of it as:

"Old age, serene and bright,
And lovely as a Lapland night."

The days of one's youth may be bright with the glow of anticipations and of ambitious resolves. In a very short time, experience teaches one the futility of some of those hopes and plans. We soon learn that through trial and suffering power and strength are acquired. Next comes adulthood, we are no longer children, dreaming of great achievements. In manhood and womanhood, we are up and doing that which God has assigned us to do, we have a definite goal and we are busily adapting the means to that end. Because of the joy in service, we should like to prolong the period of adulthood, but our Father does not stop Time in its flight. Just as the sun rises in the beauty of the morning, quickly ascends to its zenith, then as surely and as quickly descends to its setting, so also is the design for man. Life on the earth is "of few days." The activity of youth gives way, and the form that so rapidly matured into strength and womanliness becomes bowed by the weight of years.

Since this is a part of God's great plan for the creature made in His image, the last part of life is as full of purpose as the beginning. We find a happy note in a thought penned by Robert Browning:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made.
Our times are in his hand."

WORK FOR OLDER WOMEN

A life-time is short to do all the work the Lord planned for His servants to do. There is work for all, young and old. For the "aged women," Paul wrote to Titus: "that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Titus 2:3-5) Study:

1. "Reverend in demeanor," or, as we find it in the

King James version, "in behavior as becometh holiness." Their conduct should be such as becometh a follower of Christ. Their behavior should be that which would be expected of a faithful Christian.

2. "Not slanderers nor enslaved to much wine." The word slanderers has the same meaning as in I Timothy 3:11. The older women are not to slander, accuse others in a way that will hurt the character of the one

(Continued on page fourteen)

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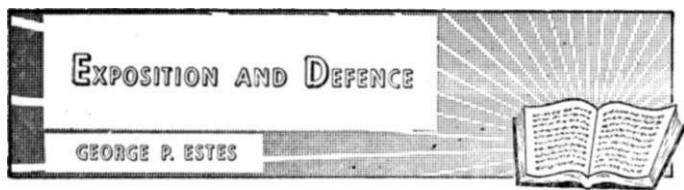
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THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM

Several very obvious conclusions can be made from this brief summary of the theological formulation of the Catholic Church and the origin of Protestant denominationalism: (1) Philosophy supplied the design and form of the Church in Catholicism and Protestantism. Augustine adapted Plato's theory of social order and of the State to the doctrine of the Church. The reformers, Luther and Calvin, borrowed it from the Catholics. The Methodists took it from the Anglican sect and the Nazarenes carried on the same idea from the Methodists. The orientation of most sects is from philosophy. Without a philosophical basis, the Christian Church and the digression in the Church of Christ would not exist. To my mind, that movement is no longer the true church. They are not proved right because they wear a certain name.

(2) All of these movements claim to be universal. This is because every one of them go back to the theory of Plato which states that the ideal society forms a complete unity. The Catholics still claim that Catholicism is universal in its scope. Alexander Campbell believed that the universal church should function. He got his idea from John Locke who in turn got it from the old Greek philosophers. Even in America, where the First Amendment separates Church and State, Catholics and Sectarians attempt to advise the government in national and international affairs, to arbitrate between labor unions and capitalism, to guide in economics and to supply morals in public affairs. The idea that Church and State are a single society still exists. Or the theory of the universal church may be derived from the logic of Aristotle. Thomas Warren put the church into the syllogism and through logic reached the universal conclusion. Warren, Deaver, Thomas and J. W. Roberts are some of the modern day scientific theologians. However, logic succeeds by reducing something to its lowest common denominator. It is like a mathematical or scientific formula. From this theological system, the universal church is born.

(3) Since the theories of the old philosophers began and ended with human reason, it necessarily follows that when they are applied to the church, the church essentially and basically becomes something earthly and material in character. The Baptist, Joseph Martin Dawson refers to a writing of Nils Ehrenstrom, who makes these conclusions: The Roman Catholic philosophy is based on the Catholic view of the world as an organic hierarchy of beings and ends. The classic expression is found in Thomists (Thomas Aquinas) synthesis (uniting) of mediaeval ecclesiastical tradition and

Aristotelian, Stoic philosophy. According to this, the world is controlled by Divine Reason and bound into a harmonious, consistent whole. All parts are related to every other in the mutual relation of means and ends and at the same time related to the true Being. The boundary between the natural and supernatural runs through this hierarchy. The right distinction between these two orders and the way in which they are related to each other, is the cardinal point in Catholic faith. Catholics actually join or unite the two. (Separate Church and State Now, pg. 16-17.) The philosophy in theology causes the church to lose its true spiritual character. This may be demonstrated by the Christian Church and the digression of today by those who are still holding to the name, Church of Christ. After the division in the past century, the Christian Church became increasingly more social in its work and more interested in public affairs. Their mission was directed toward material things, such as entertainment, social functions, pie sales, banquets and such like. All this was done in the name of religion or supposed to be Christian entertainment, Christian sales, Christian fellowship. The same is true in the digressive movement among us. Congregations are encouraged to build foyers or fellowship halls in the buildings for eating and drinking. There are the summer encampments, the entertainment for the young and old too; counsellors, sponsored play-programs. In short, the work of the church is integrated with the affairs of the world. The Christian Church and the present digression are identical in belief and practice with the exception of the mechanical instrument of music. If they could get together on this, they could merge.

(4) A Church based on philosophy is institutional, that is, it has institutions. From the view point of philosophy, the work and mission of the Church is to bring to pass a Church-civilization. To do this, it must found and maintain institutions: homes, hospitals and schools. It must attempt to relieve all poverty and help all those in need.

(5) The Gospel Advocate preachers, the colleges, the orphan and old folk homes are instrumental in actualizing inter-church relations, the universal brotherhood at work. Ideas for social and evangelistic work originate in the colleges, especially at the lecture programs, and involve the whole brotherhood or all who will join in it. The idea to activate the whole church to work under one head or one group of men is taken from philosophy and so is the founding and support of institutions by the brotherhood. Because of a philosophical basis, the present digression must form another sect and take its place alongside Catholicism and Protestantism. All are kindred sects because all of them have designed the church from philosophy and this relates them. They are like-minded concerning the structure of the church and its mission.

(6) From the viewpoint of philosophy and theology, the church has a mission of charity toward the world as well as a message, and without the benevolent work,

(Continued on page fifteen)

HITHER... THITHER...YON

Jim McDonald



Two new churches have begun meeting in Mississippi. One is known as the Southside church in Laurel and the other is meeting in Jackson. Al Payne is moving to Jackson about the first of June to work with the new Jackson church . . . John Gassaway held a gospel meeting for the Kirkwood, Mo., church in May . . . One was baptized and identified in April at the Spring and Blain church in St. Louis . . . One was restored at San Bernardino, Calif., in April . . . Robert Atkinson held a meeting for the Carmichael church in April . . . Luther Roberts held an April meeting for the church in Wilmington . . . David Tant was in an April meeting at the Division St. church in Oceanside . . . At West Covina Yater Tant was also in an April meeting . . . Elsewhere in California Kenneth Degenhart was at the Birch and McFadden church in Santa Ana in April . . . Two have been baptized and one restored in past weeks at the Fourth Street church in Cullman, Ala . . . In May Bennie Fudge was with the 4th Ave. church in Birmingham; Quentin McCay at the Graysville church; at Pineson a lectureship meeting was in progress during the April-May week.

During April two were baptized, one restored and two restored and identified with the Belmont church in Indianapolis, Ind. . . . The Crawfordsville church had a meeting with Bill Cavender during April and the West 2nd Street church in Bloomington was in the midst of a meeting during early April . . . Rolland Fritz held a May meeting for the Highland Street church in Hammond . . . Norman E. Fritz held a meeting in mid-May for the Grand Avenue church in Chicago . . . Two were baptized in the meeting at the Glen Park church in Gary (April) with 10 making confessions of sins . . . A new church was begun in Lansing, Illinois in February.

Two have been baptized and two identified in the past weeks at the Tularosa, New Mexico church . . . One was baptized in April at the Miranda St. church in Las Cruces . . . Two were baptized in April at the Franklin Rd. church in Nashville, Tenn. in early April . . . One was baptized and one identified in April and May at the Shelbyville Mills church in Shelbyville . . . Hershell Patton will be moving about August 1st to work with one of the churches in Lawrenceburg . . . One was baptized in April at the Mooresville Pike church in Columbia . . . Weldon Warnock holds a June meeting for the Mooresville Pike church . . . Bill Echols held a May meeting for the Linden, Pa. church . . . Leslie Diestelkamp held an early May meeting for the Fair Lawn, N. J. church . . . In Arkansas three have been baptized recently at Mineral Springs and one at Saratoga . . . Two were baptized in April in the meeting in Pine Bluff (Sixth Ave.) with Stanley Lovett preaching.

In Texas W. L. Wharton held an April meeting for the Sunrise Acres church in El Paso . . . One was identified in late April at the Greggton church . . . Danny Brown held an April-May meeting for the Osbourn Rd. church in Bridge City . . . Three were restored in late April at the Highway 288 church in Freeport . . . Frank Smith holds a June meeting for the Dallas Ave. church in Lancaster . . . One was baptized and two restored in mid-April in Lufkin at Union Rd . . . One was restored in April at the Greens Bayou church in Houston . . . Two were identified in April at the Thomas Blvd. church in Pt. Arthur . . . Two were baptized and one identified in April at the Orange Highway church . . . Two were bap-

tized and one identified at the Southside church in Pasadena. One was baptized and one identified in late April at the Bellaire church in Houston . . . Jerry Ray held an April meeting for the Coppel church . . . Two were restored and identified in April at the Southside church in Jacksonville . . . Billy Dollar held a meeting in early May at the Franklin and Juniper Street church in Borger . . . A letter from Jim Huskie in Perryton tells of the efforts on the part of two families there to contend for the truth. They are presently meeting in a home and if you have friends or relatives there who should be visited write: Jim Huskie, Box 151, Perryton, Texas . . . Two were baptized and one identified in late May at the Westside church in Irving . . . A lectureship meeting was in progress in mid-May at the Page and Cumberland Dallas church. Leon Odom, John Coffman, Douglas John, Jerry Ray, Harold Fite and R. L. Burns assisted in the meeting . . . The North West church in Houston had an April meeting with Ardie Brown preaching . . . The Humble church has begun construction on their new building . . . Gene Frost held a May meeting for the East Houston church . . . Two have been baptized in past weeks at the 12th Street church in Levelland, and two restored to active duty . . . Bob Craig held a recent meeting for the South Flores church in San Antonio. One was baptized . . . Carl Vernon holds a June meeting for the Sinton church.

— Box 1361, Vidor, Texas

NEW TRACT

Organizational Structure of the Church

In a Firm Foundation editorial, Aug. 9, 1960, bro. Reuel Lemmons writes: "We fully agree that 'the organizational structure of the church begins and ends with the independent congregation'."

What bro. Lemmons agrees to, we wish to prove and apply. We must do more than talk of congregational independence; we must understand and practice this divine characteristic if we are to remain the church of Christ in this generation.

Robert F. Turner

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(Continued from page two)

Just because the claim is made of no reduction of any autonomy of local congregations in cooperative arrangements that does not make it so!

Likewise when churches of Christ voluntarily donate their funds to benevolent, educational, and missionary agencies (whether under an eldership or not), there is to the extent they surrender their funds to another a loss of autonomy to that limit. Because it is voluntarily done and because there is a denial of loss of independence does not make it so!

HOW DOES THE BIBLE EXCLUDE? — — —

(Continued from page one)

Therefore, the Bible excludes through negative statements as: "Lie not one to another," Col. 3:9. "Let him that stole steal no more," Eph. 4:28. All liars shall, along with those who love such, get their part in the lake of fire.

The Bible also excludes by classifying a thing or act as of the flesh, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God," Gal. 5:19-21. These are plainly and definitely excluded; regardless of the, "shall not inherit," some endeavor to justify the soul of one who practices such by saying, "That is the flesh acting. The spirit is not responsible." God's will pronounces, "Shall not inherit the kingdom." His will excludes those who practice such.

Again, the Bible excludes by leaving out—not including it. It must be revealed in the New Testament before it is a part of the Will. If the Will does not include it, it is excluded. The Bible claims to be complete. It is the perfect law of liberty, James 1:25. It reveals all things that pertain to life and godliness, 2 Pet. 1:3. It also furnishes the man of God completely unto every good work, 2 Tim. 3:16-17. The New Testament is God's complete and absolute Will to man.

One is warned against adding to or taking from the Bible, Deut. 4:2; Rev. 22:18-19. Man must abide in the teachings (doctrine) of Christ (the instruction and conditions stated in the Will), 2 Jno. 9. If one fails to remain faithful to the Will, he will not inherit the blessings bequeathed therein.

In conclusion: God has revealed everything that he wants us to know, believe, be and do to please him,

Deut. 29:29, just as any Will expresses the desires of the testator. What is not included is excluded. If the Bible teaches it, we must believe it, practice it and teach it. Therefore, may God help all of us to study his will, learn his requirements, believe them and remain faithful unto death—then we shall be heirs of God and joint heirs with Christ, Rom. 8:17.

—2202 W. 40th, Pine Bluff, Arkansas

"ABOUND IN THIS GRACE ALSO" — — —

(Continued from page three)

THE TWO SEAS

There is a sea which, day by day,
Receives the rippling rills,
And streams that spring from wells of God,
Or falls from cedared hills;
But what it thus receives, it gives
With glad, unsparing hand,
And a stream more wide, with a deeper tide
Pours out to a lower land.
But doth it lose by giving? Nay,
Its shores and beauty see—
The life and health and fruitful wealth
Of Galilee.

There is a sea which, day by day,
Receives a deeper tide,
And all it stores it keeps, nor gives
To shore not sea beside;
What gains its grasping greed? Behold
Barrenness around its shore,
Its fruits of lust, but apples of dust,
Rotten from rind to core;
Its Jordan water turned to brine,
Lies heavy as molten lead,
And its dreadful name doth ever proclaim,
That sea is DEAD!

— 600 W. Lobit St., Baytown, Texas

THE SCHOOLS, AND DENOMINATIONALISM

(Continued from page four)

though schools do influence the thinking of the brotherhood, we should not completely discount the influence of the brotherhood on the schools. As long as the schools are dependent upon the approval of the brethren, their policies are usually adjusted to majority pressures, whether right or wrong. Thus schools change according to changes taking place among brethren... and brethren do change. What happens when the school is well enough endowed to be self-sufficient?? And what happens when the school is powerful enough to ignore the thinking of even a large portion of the brotherhood, or to exert pressures to change this think-

in???! Bacon College, Harrodsburg, Ky., closed in 1850 due to lack of funds. But the spirit of "brotherhood organizations" was growing. (American Christian Missionary Society, organized 1849.) "In 1852 at a state meeting of the churches (emphasis mine, rft) it was voted to reopen the College, but to amend the charter so that the school would belong to the "Christians in the State of Kentucky." (Private enterprise?? rft) There was no immediate action, however. Then, at a meeting of the brethren held at Harrodsburg on Oct. 22, 1855, John B. Bowman proposed that a university be established upon the ruins of Bacon College. Within a few years \$150,000 was raised, and by September, 1859, the school began operation under the new name, Kentucky University. The new charter called for "a self-perpetuating board of thirty curators, two-thirds of whom were to be members of the church in Kentucky." (For thought-provoking comments and history of this period, see Search for the Ancient Order, by Earl West; Vol. 1, p. 273-f. Vol. 11, p. 113-127)

In 1865, following a disastrous fire, the university moved to Lexington, Ky., and absorbed Transylvania University. Transylvania had recently negotiated with the Kentucky Legislature to provide a College of Agriculture and Mechanics, and would receive an endowment from the State to support this project. Consequently, the "brotherhood of Kentucky" was soon involved with a State-aligned school, consisting of a "College of Bible" plus Colleges of Liberal Arts, Law, Commerce, and A. & M. Two-thirds of the board members were members of the church in Kentucky, as demanded by the charter; but by this time the "brotherhood" was restless and partially divided over the development of the missionary society, and the "new issue"—mechanical instruments in the worship. Liberal minded board members were headed by liberal minded, powerfully wealthy John B. Bowman. The stage was set for trouble.

Bowman and the liberal curators claimed the school was "non-sectarian." This sounded like the old refrain, so in keeping with the early theory of education among brethren, and many were soothed to sleep by this familiar verbiage. But Bowman considered the churches of Christ another sect. His ambiguous statement only meant the school would serve no particular group. By this time the brethren had dismissed their early reluctance to "indoctrinate" by means of the secular (?) class-room, and a sort of brotherhood orthodoxy had developed which demanded that "our" church be promoted by "our" schools.

J. W. McGarvey, preaching in Lexington and teaching at the College of Bible, opposed the liberal trends. He was backed by Moses E. Lard and others. Benjamin Franklin entered the battle, and in the Sept. 1871 American Christian Review wrote concerning the school: "True, we grant, it is not to be sectarian, but is to be Christian. It must be under the control of Christians.****We desire to know that the University is not only nominally turned over to the brotherhood, but run in accordance with their desires." (Private enterprise??? rft)

The "bursting point" of this church-school feud was as spectacular-and ugly-as the repeat performance may be in our own generation. (God help us!) Bowman and other liberals left the church where McGarvey preached, and started a new congregation. The Main St. church withdrew from Bowman. In 1873 McGarvey was ousted from the school. By now, the secular press and "brotherhood papers" were printing various versions of the battle. In 1874 a group of brethren appealed the matter to the State Legislature. They proposed a new Board of managers to be selected "by the church in Kentucky." ("Fifty congregations" in agreement could represent "the church in Kentucky.") A "committee of twenty-one brethren" canvassed the state for resolutions, etc., from the churches, but the measure failed to obtain a majority vote in the Senate.

We are presented here with the ridiculous spectacle of an "unorganized brotherhood" trying to "own and control" anything. They could cease to support the school financially, but by now the university was so well endowed that Bowman laughed at such threats. The acceptance of State funds had given the general public a voice in the matter; and to the general public the "brotherhood" was a denomination, seeking to control a State-aligned University. The denominational characteristics necessitated by efforts at "brotherhood ownership and control" are further seen in that when the Board of Curators sought to deal with "the brotherhood" they did so by appealing to the Kentucky Christian Educational Society, a fund-raising organization that had existed for some time among members of the church in Kentucky.

The "brotherhood" lost Kentucky University—if it ever had the school in the first place. An independent College of The Bible was finally established in Lexington and J. W. McGarvey, Robert Graham, I. B. Grubbs, and others served there with honor; but the effects of the K. U. fight were not easily erased. In later articles we will discuss the effects of this battle on the theory of "Christian Education" among brethren—even until our own day. It is foolish to ignore such valuable "hind-sights."

The K. U. debacle illustrates our major proposition for this article, viz., ANY PROJECT OR INSTITUTION OPERATED BY OR FOR THE BENEFIT OF THE CHURCH AT LARGE, "THE BROTHERHOOD," TENDS TO DENOMINATIONALLY THAT BROTHERHOOD. The institution itself may not be so much to blame as the "brotherhood" conceptions that produce and maintain the institution. Party ties are made and strengthened, opinions accepted by the majority become traditions, are crystalized into party tenets; and accepted in the second or third generation as proof of orthodoxy. When the "brotherhood" functions, there must be the acceptance of common direction and guidance; the "brotherhood voice" must be heard. And "brotherhood schools" have paved the way for denominational organizations among members of the Lord's church. No amount of denying can change this obvious historical and current fact.

In A. S. Hayden's "History of the Disciples on the

"Western Reserve"—(pp. 461-f.) he pleads the cause of the missionary society, and other church combines. He freely credits. (?) the school (Eclectic Institute—later known as Hiram College) with the promotion of such "cooperations" among brethren. He writes: "The chief glory of that institution has not been told: which was, that it created a most desirable and useful general confidence among us. We united. We joined hands around one good enterprise. The purpose succeeded, and vindicated the most useful sentiment of union in action.**This confidence is transferring itself to our missionary work."

Schools are secular institutions, and must remain such. History, and common sense, urge us to "hasten leisurely" in our conclusions concerning them; but God's Word concerning the organizational structure of the church demands that we take a firm stand against any "brotherhood institutions" or church support of any secular enterprise.

(Study to be continued_____RFT)

— 206 E. Live Oak, Burnet, Texas

DANIEL — (8) — — — —

(Continued from page five)

Antiochus conquered Jerusalem, set up an image in the temple, desecrated the worship by offering swine flesh upon the altar, and encouraged the Greek Soldiers, with their paramours, to carry on a most licentious worship, with its pagan orgies, in and on the holy premises. To further enforce his purpose, he forbade the Jews to circumcise their children, to observe the Sabbath, and to possess a copy of the scriptures, which he sought to destroy. Added to this effort he appointed a high priest who was favorable to the Hellenistic movement, built a stadium in Jerusalem, and encouraged the Hebrew youth to participate in the gymnastic exercises in the nude, as practiced by the Greeks. Laws pertaining to these matters were enforced with the utmost cruelty.

The twenty-three hundred days (v. 14) probably refer to this period (171-165). It seems that the angel's statement that what Daniel had heard concerning the number of days "is true" (v. 26) was to impress the fact that the number was not a symbolical number, but a period of time of some six years or a little over. This was the length of time that the temple was desecrated. With the overthrow of the Syrian supremacy in Jerusalem by the Maccabees the temple was cleansed and the worship re-dedicated. Out of this grew "the feast of the dedication" mentioned by John (Jn. 10:22).

Conclusion

Daniel says that he wondered at the vision, "but none understood it" (v. 27). It pertained to nations not yet risen, and events yet to transpire; hence it would not be understood until it should be fulfilled. But God was preparing His people for the trying days

of the reign of Antiochus, and assuring them that his power would be broken by Jehovah. The fulfilment of prophecies such as this become mighty evidences to the inspiration of scripture—that men spoke from God as they were moved by the Holy Spirit.

— 119 N. Burlingame, Temple Terrace, Florida

VOICES IN THE WILDERNESS — — — —

(Continued from page six)

thinkers formally opened the gate in 1849 when they established the American Christian Missionary Society. They and their spiritual descendants had kept the current running swiftly through all succeeding years. Brethren Pullias, Boles and many others had seen something in the experiences of Disciples' Churches which caused them to sound the warning notes among those who had not gone with the missionary society movement. They knew that the seventy years between 1849 and 1919 composed a period of dissension, strife, division, and heartache produced by the "man of sin." These seven decades revealed his usurping presence first in the field of evangelism and later combined evangelism with benevolence and secular education. They knew that what happened before could happen again, and they did not hesitate to lay the blame for the discord at the feet of those who had promoted the innovations and combines.

CHAPTER in

Benevolence Societies — A Backward Look: 1884—1962

Just how far back have churches identified with the "Restoration Movement" made contributions to societies dealing in the care of needy persons, particularly widows and orphans? This question should not be difficult to answer; yet we are wholly dependent upon secular history for that answer, since the New Testament is completely silent concerning these institutions. The apostolic Word mentions none of them and is silent regarding church support of them in exactly the same way it is silent regarding sprinkling, infant baptism, instrumental music in worship and missionary societies in evangelism.

"Gospel Defender" Editor Speaks

Apparently some people, even those in responsible places, think churches of Christ have always supported these institutions. Here, for example, is part of an editorial appearing in the Gospel Defender, August, 1960, p. 2:

"Orphan homes have been an established and accepted means of practicing pure religion for many years before the Missionary Society was organized. The brethren who stood so firmly against the Missionary Society digression accepted without hesitation the scriptural principles of establishing such homes. They saw no parallel, dragon of terror, that the modern advocates of Anti-ism shout so loudly about. Were these great men so stupid that they could not see what the modern advocates of Anti-ism of the last ten years say is so plain? Or is it possible that these modern advocates have departed from an established and accepted principle?"

Then follows four quotations from the Gospel Advocate. The first two written in 1912, another in 1913, and the last in 1928. Three of these quotations had to do with Tennessee Orphan Home and the other with Belle

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Haven Orphans' Home, Lining, Texas. Three of the statements reflect congregational donations to these two orphanages. Then the Defender editor concludes:

"It Is evident from the foregoing that the Gospel Advocate and its writers stand today on the same ground and for the same spiritual principles as they did years ago when they so courageously fought against the departures from the truth by those who espoused the Missionary Society digression. Indeed, who has departed?"

Obviously, there are certain points made by this brother which he expects his readers to accept without question. What are some of these? Notice, please, the following: We are expected to believe (1) that orphan homes were established and an accepted means of practicing pure religion many years before the missionary society was organized in 1849; (2) that brethren who rejected the missionary society accepted orphan homes "many years" before the missionary society was established; (3) that older brethren saw no parallel between orphan homes and missionary societies; (4) that "Anti-ism" was born within the last ten years; (5) that opponents of church donations to orphan homes have departed from the faith. We shall have occasion to consider these points shortly.

(To be continued)

— 215 Willowlick, Temple Terrace, Florida

—o—

THINKING WITH PARENTS AND TEACHERS——

(Continued from page seven)

accused. The word enslaved shows the danger that may result from drinking wine. One may become so enslaved that it is difficult, or perhaps impossible to break the habit. Prevention will always be easier than cure. By their attitude and by their teaching the older women can do much to curb the prevalence of social drinking today. Women who are faithful Christians should ever manifest the high ethical standards that were maintained by Jesus of Nazareth.

"Teachers of that which is good," We may teach by precept or by example and we are ever teaching by the latter. Whether for good or ill some one is following in our footsteps. A younger woman realizes that the older woman has the benefit of experience and should know that which is best, so she allows her example to teach her. However, the younger women will do well to sit at the feet of their older sister and hear her words of wisdom and knowledge, the result of her lifetime of study and rich experience. Her teaching is limited to that which is good.

4. "That they may train the young women to love their husbands." The lock in wedlock is Love, without which there can be no happiness in the marriage relation. The older women must demonstrate by their own lives that in marriage love is a self-sacrificial thing, the wife reverencing and helping her husband in all things for his good, keeping him from evil and helping him to function at his maximum efficiency. Love is not just an emotion to talk about at the time of one's marriage but it is a growing, functional feeling which

the wife has developed for her husband by the practice of patience, temperance and tolerance, being over mindful of that which is for his good. "Love suffereth long and is kind . . . Doth not behave itself unseemly, seeketh not her own, is not easily provoked."

5. "To love their children." There is great power in a mother's love for her child. A real mother will face danger, even death, for her offspring. Her love, however, must be so directed as to do that which is best for the child. Love is not permissiveness. In order to guide her child aright, a mother must know the child, know his distinctive qualities and she must know his goal in life, for what work he is best suited, how he can best serve the Master. Love will guide, direct and discipline.

6. "To be sober-minded." Today, trivialities seem to reign in the heart of many women. Many seek to drown their cares and troubles by focusing attention on "little nothings," foolish and perhaps amusing and entertaining things. The young woman who hopes to bring up her child to face life must exercise self-control, be discreet, sober-minded. "To be chaste." She must so conduct herself that her husband and children will never suffer embarrassment because of evil or questionable reports of her behavior. She will be of pure and good report.

7. "Workers at home." The older woman can assure the younger woman that the greatest "career" is that of wife and mother. What could be more rewarding, both here and hereafter? To fulfil the requirements of wife and mother, it is necessary that one be a worker at home for it is no part-time job and God did not provide a substitute for either wife or mother. God places helpless babies in the arms of mothers for a longer period of dependence than any of his creatures. Could one doubt that God had a purpose in so doing? The highest possible motivation, that of love, stimulates the activities of wife and mother. Hers is a labor of love which could not be purchased with money. No double pay-check could ever compensate for the loss of a mother as a "worker at home."

8. "Kind, being in subjection to their own husbands." This is good because it was designed by God. "The husband is the head of the wife, even as Christ is head of the church Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything." (Ephesians 5:23,24). In order that the husbands may love their wives, the wives must ever keep themselves loveable, with a growing mind, a calm and sweet manner, a neat appearance, and spiritual growth.

9. "That the word of God be not blasphemed." This statement directed by the Holy Spirit shows the gravity of these lessons to be taught by the older women to the younger women. The word of God would be blasphemed, or spoken against, if God's will is not carried out in these matters. We are to give glory to God in all the little everyday things that we do, not just in the hour of worship on the Lord's day. Goodness is not just for certain periods of time but must characterize the home where Christians live. God directed Hosea

to say this to apostate Ephraim and Judah: "O Ephraim, what shall I do unto thee? O, Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away... I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." (Hosea 6:4-6). Our duties, as wives and mothers, in the various family relationships are as important as anything we have to do in living the life of a Christian, or as followers of Christ.

There is no more important assignment of work to the older women than that of teaching the younger women. It should have the cooperation and encouragement of all who love the Lord.

Other Works For Older Women

There are other works than teaching that the older women may do thus keeping the potential of the congregation at its highest point of efficiency, avoiding the waste that would accrue if the older women just "sat out" their declining years.

It should be said of our aging women, as was said of Dorcas, "This woman was full of good works and alms deeds which she did." Many could make coats and garments for the widows in need. For those who for any reason do not sew, there are always those who are sick. The needs for the sick are so many and varied that there is something that everyone can do, such as, writing cards or notes of encouragement to them, sitting with them to render little services that do not require a nurse's skill, reading to them, growing and sending them flowers, notifying their friends and relatives by phone as to their condition, making little pillows to relieve pressure points that the patient may suffer, cooking a dainty dish to stimulate a jaded appetite, and, furnishing the listening ear for one's troubles in illness. There are endless things for willing hands to do in a sick room.

There are the varied problems of young women incident to bringing up their children, such as, that of discipline, jealousy and failure to get along amicably together as well as the problems of childhood diseases, all of which can often be helped by listening to the voice of experience which the older women can supply. There is another group of people who are often overlooked with their difficulties and they are the ones who have losses by death. Everyone was kind and thoughtful until the funeral was over and the flowers all faded. Then, when loneliness is overwhelming, friends so often forget and the bereaved are left to weep along. When all others are too busy, the older women can go and weep with those who weep. There are those who are discouraged because of the difficulties among members of the family of our Lord, brothers and sisters are unkind to each other, their speech not being always with grace, nor "seasoned with salt." All such need words of advice and comfort and reminders of the words of Paul when He said; "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

There is plenty of work for all of the Lord's servants, young and old, for all who are willing to say with

Jesus, "My meat is to do the will of him that sent me." Grandmothers, "who knoweth whether thou art come to the kingdom for such a time as this?"

—1104 Caldwell Lane, Nashville, Tennessee

THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM — — — —

(Continued from page eight)

its mission would be incomplete. Philosophy demands it. According to philosophy, society is a single family.

(7) Like Campbell, the Digressives view with a friendly eye the expedients, the supplementary devices and auxiliaries to the church. Modern conditions make them necessary, so they say.

(8) The barrier between the church and the world is lost when a church is designed from philosophy. Such a church holds forth the Bible but it is a weakened and watered-down doctrine. Its mission is directed toward social affairs and material interests and when the people meet for their services, they know that part of the money they contribute will go to support the supplementary devices—the institutions such as homes and schools which are still regarded by the Digressives and Liberals as secular institutions and not church institutions. This is derived from philosophy, from the reasoning of the writers of the Gospel Advocate and from We Be Brethren.

(9) The church is universal according to J. D. Thomas in We Be Brethren (pp. 164-6). His philosophical approach demands this conclusion. His so-called Christian schools are optional expedients and enhance; the glory of the church. (Ibid. 186-194.) All secular subjects and athletics are to be christianized. The philosophical basis he gives to the church demands this conclusion. Inconsistency appears in his arguments when he claims these Christian schools have no organic connection with the church. On page 165, he argues that when a Christian acts, the church acts. Therefore, according to his own reasoning, when a Christian or Christians teach in a school, it is the church acting, and they receive financial support from the treasures of congregations. And there is, therefore, organic tie between church and school. The philosophical church organically unites church with secular institutions. They are not separated from earthly institutions because such a church designed from philosophy includes them. Philosophy creates a church which works through its institutions and it is to supply morals to society. The idea of the universal church at work is advocated at the recent Abilene lectures and philosophy is present. During the 1961 ACC lectures, the topic for discussion was "The Validation of the Theories of Philosophy".

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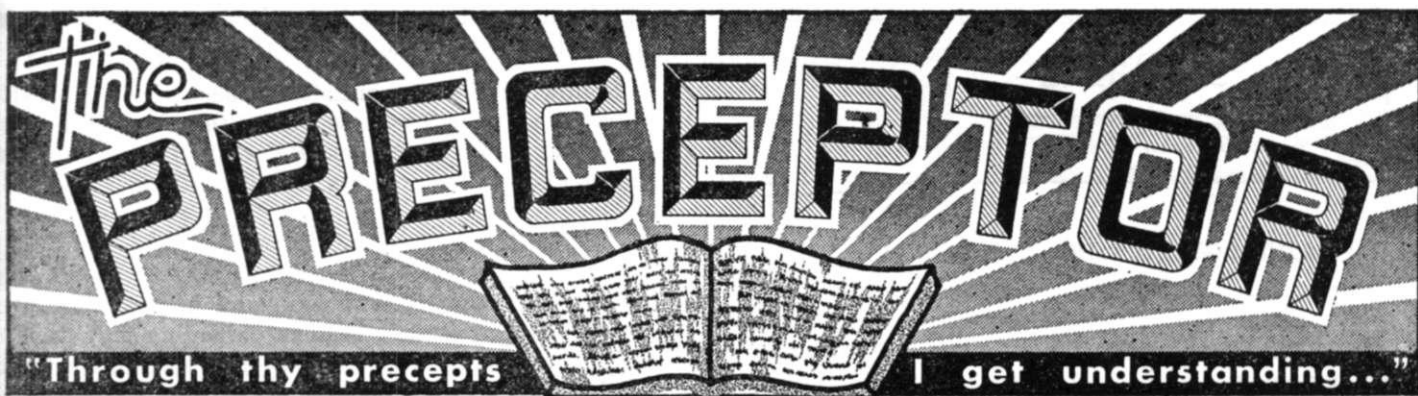
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IN THIS ISSUE

EDITORIAL, "APOLOGY TO THE
CATHOLIC CHURCH,"

Stanley J. Lovett Page 2

"BIBLE SCHOOLS" BECOME A
BROTHERHOOD ISSUE,

Robert F. Turner. Page 3

WHO RESISTS PROGRESS?,

Earle H. West Page 4

VOICES IN THE WILDERNESS,

James R. Cope. Page 5

USING THE POTENTIAL OF
THE AGING,

Irene Sowell Foy. Page 6

THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM,

George P. Estes. Page 7

"BEHOLD YOUR CALLING BRETHREN,"

Harry Pickup, Jr. Page 8

HITHER... THITHER... YON,

Jim C. McDonald. Page 9

MARRIAGE, DIVORCE, REMARRIAGE

Ernest A. Finley

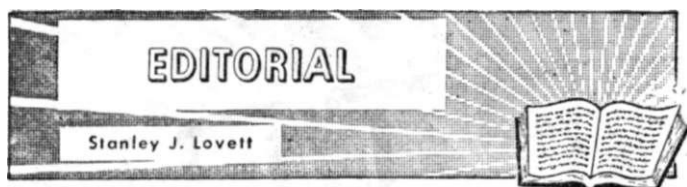
This is a question that is eternally arising. Can a person divorce his companion and marry another without committing adultery?

Frankly, the Bible is so plain on this point that there is really no room for doubt as to the truth in this matter. Listen to the Lord's words and see if you find anything about them that is hard to comprehend. "And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery" (Matt. 19:9). This verse actually needs no comment. Questions about it and troublesome situations do not change the Lord's words. The person who marries, divorces and marries again is living in adultery, unless that person had a scriptural reason for putting the companion away, that being immoral-

ity. Just because thousands of people are living in adultery should not make us doubt what the Lord said, or want to explain it away. The truth is there and it can not be taken out. It will still be there when all adulterers and adulteresses face God at the judgment.

I am not trying to be mean or hard or difficult. But neither am I willing to deny what the Lord has emphatically asserted. Personal feelings, likes or dislikes do not change the Lord's truth. It is eternal and unchanging. When will the church awake to the evils of our day and fight them within and without the body? If we who have the truth do not fight for it, what is there to stay the utter and complete corruption of society and the church?

—6263 E. Latimer St., Tulsa, Oklahoma



"APOLOGY TO THE CATHOLIC CHURCH"

When an individual misrepresents or otherwise wrongs an organization, the offender is surely obligated to apologize and make amends for the wrong committed. The apology should be forthcoming regardless of the esteem, or lack of esteem, in which the offended is held. This we take to be self-evident.

But when a group of elders of a church of Christ feels impelled to apologize to the Roman Catholic church for charges, true in themselves, made against aims and teachings of that apostate body, that is quite another matter!

The following appeared in the March 10, 1962, issue of the weekly bulletin of a Texas church:

"Apology To The Catholic Church"

"We wish to apologize for some statements made in the bulletin of February 25, about the Catholic church. Those statements that are of the writer's opinion and cannot be proven should not have been printed as facts."

— Elders of the church of Christ

The above apology was made with reference to an article written by the then-preacher of the church. His article was headed by the title of an article appearing on the front page of the February 19, 1962, Corpus Christi Times. Here is the quotation as given in the bulletin.

'Priest Says Catholics Can Control II. S. In 50 Years. — Atlantic City, N. J.—A Catholic educator predicted today that within half a century Roman Catholics will be in the majority in this country. Then, said the Very Rev. John P. Leary, president of Gonzaga University in Spokane, Wash., the question of federal aid to private and parochial schools will be settled by the "strange accident of numbers and time."... In the last five years, one-third of all the children in this country were Catholic, although the Catholic population is only about one-sixth of the total. In 20 years, when this one-third have grown up, they probably will have half of all the children born. Within half a century, the Catholics will be a majority in this country."

The writer made an appeal to investigate both the Bible and one's religious practices. Some contrast of what the Bible teaches with what Catholicism teaches and practices were given. Attention was called to the fact that Communism may beat Rome to control of the United States. Generally, it is the kind of article one might expect and such as brethren do write when discussing this subject.

Having read the article several times, this writer

has been unable to see grounds for anyone's making an apology to anyone for the things found therein.

Following the appearance of the article, the writer was called upon by these elders to make an apology for what he had written. Refusing, he resigned and the apology by the elders was published.

It is difficult to realize that such has happened.

But the most serious import is that of the attitude of men in authority who are more interested in apologizing and appeasing than in defending and standing behind the truth when it is applied to religious error. Under such circumstances how can lost souls in error ever be taught the truth of God? Shall elders begin publicly apologizing for every effort to teach the truth when it criticizes those in error?

May God give us knowledge, wisdom, and courage to stand publicly for truth and against error.

* * * * *

We are indebted to brother II. E. Winkler, Nashville, Tennessee, for the following revealing commentary upon the controverted and divisive issue of the care of orphans:

"BUSY DAY IN COURT"

Children Begin New, Happy Life

By Don Stringer

The couple, a child at their side, stood before Circuit Judge Benson Trimble.

Judge Trimble examined the couple from the height of his bench in Circuit Court. He looked at the papers before him. Satisfied, he turned to the

(Continued on page ten)



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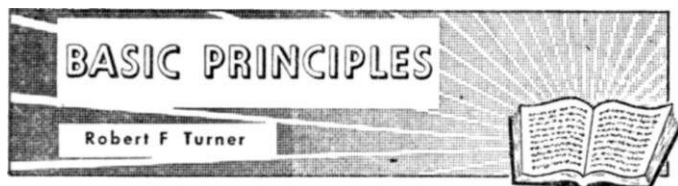
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"BIBLE SCHOOLS" BECOMES A BROTHERHOOD ISSUE

(Article IV in a series on the History of
Educational Institutions).

In previous articles we have traced the development of a theory of education among brethren of an earlier day. We have seen schools begun as secular institutions, privately owned, and thought to have a no right as "indoctrination centers;" become "Christian" schools, considered as brotherhood institutions, and expected to promote "peculiar and distinctive" doctrines. (Our articles have been necessarily limited in this historical development, but the story of Kentucky University, with accompanying citations, amply sustains the above statement).

The K. U. debacle, discussed in Article III, focused attention upon the schools as "brotherhood" institutions—and productive of a "brotherhood problem" that has continued to this day. It set in motion a reactionary feeling which greatly shaped the popular attitude toward "Bible Schools" from ca. 1890 to ca. 1950, and has had a part in shaping school policies even until now. The Missionary Society and the Instrumental Music issues divided the brethren into so-called "Progressives" and "Conservatives;" but a few years later the school problem presented its own divisive power. Some of the conservatives (or "Anti's" as they were called by the "music and society" brethren) felt that the schools were right in principle, but that they must guard against abuses of this principle. Others concluded that the whole principle of secular Bible schools was contradictory and wrong. We shall study examples of each view, and their effect upon the history of the church.

Benjamin Franklin, editor of the then powerful American Christian Review, is a fine example of a truly great man who "changed" from a promoter and supporter of schools operated by brethren, to an opponent of such institutions. The following statements, by which Franklin tells his own story, were originally written in the "Review," and are quoted from "The Life and Times of Benjamin Franklin" by Franklin and Headington; Pages 396-399. In 1873 Franklin wrote:

"We gave it as our deliberate opinion, a year ago, that the majority party in the Board and the Regent disregarded the wishes of the donors to the University and their brethren in the State, to whom the University belongs, and who have the right to control it.***Many well-meaning people thought no harm was meant, and that the alarm was groundless—that all was safe. But

look at the state of things now. Leading men in this factious movement are now talking about the churches taking action in the matter indignantly, and inquiring: 'What business have the churches with it?' This is a little cool. The brethren of the State make up the churches, and the charter of the University recognizes them as the owners of the University, and as having the right to control it. The appeal was made to them for money to build it. The appeal was made in their name. Under that name they poured out their munificence. It was to be their University, and they were to control it. It was for the cause—the Bible cause. But how is it now? It is out of their hands, and, by the dominant party in the Board, regarded as an impertinence for them to give an expression of their mind."

Now brethren of 1962—read these statements carefully. Bro. Franklin thought brethren of Kentucky could own and control the school. He experienced a rude awakening. Three years later, when "liberal" views began to influence the teachers of other colleges, Franklin wrote: (Oct. 10, 1876 Review.)

"We do not disguise the fact that we are not working for Bethany College. We are taking no interest in it. We worked for it all the time till Bro. Campbell died, subscribed and paid \$100 to its support since his death. Things have been occurring all along since to cut our affections off from it till we have no sympathy with it. We do not believe it is doing the cause any good. We are now measuring every word we write, and understand the meaning of every word. We can give reasons for what we are saying to any extent the reader may desire. We shall put down a very few things briefly here:

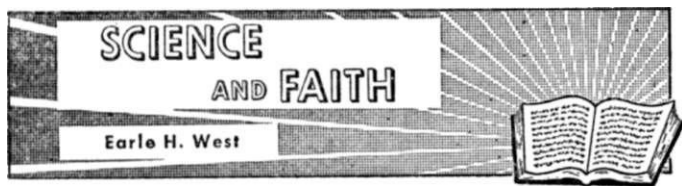
1. We have become perfectly satisfied that education, in the popular sense, is purely secular, and is not a church matter. The church ought to be connected with no educational enterprise. We are in favor of no church college. This is a matter that may be discussed at length, but we enter into no discussion of it now. Still, this would not utterly cut off our sympathy with Bethany College, other matters being equal.

2. One of the main pleas Alexander Campbell made for a college under the control of Christians was, in view of the moral training, that no man was educated in the true sense who was not cultivated in heart. This we hold to be as true as any principle yet uttered. To this end there should be sound professors to train students, and there should be a sound church in the vicinity of the college, maintaining the highest order of morality, order and discipline."

Franklin and Headington summarize Benjamin
(Continued on page ten)

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WHO RESISTS PROGRESS?

It has become quite the acceptable thing to belabor Christianity for having resisted progress, especially scientific progress. This attitude exists in the lunatic atheist fringe, the scholarly college professor, and the man in the street. The outcome of these accusations is that Christianity is identified with hindering the advancement of knowledge. There is thus created a distrust in the integrity of religious teachers and a disbelief in the Bible.

Research by students of the history of ideas is gradually painting a somewhat different picture. Bernard Barber, in *Science*, the official organ of the American Association for the Advancement of Science, declared that while much attention has been paid to the resistance of groups outside science to scientific discovery, there has been a "relative lack of attention to... the resistance on the part of scientists themselves." For at least ten years, Dean Harold K. Schilling of the Penn State University physics faculty, has been calling attention to the "community" aspect of science. This means, according to Dr. Schilling, that even an "exact" science like physics has its orthodoxies and heresies, its schools of thought, divisions, schisms, jealousies, hatreds, passing fads and fashions.

Thus it would appear incorrect to identify religion with resistance to progress. The truth is that both science and religion involve human activity. And, 'tis human to err. Resistance to progress has come from erring, short-sighted human beings. It has not been confined to religion, nor traceable principally to religion. The weakness of fallen man infects every activity of his life.

Scientific resistance to progress is a fascinating study. Many human forces have been at work as the following examples indicate.

Theories already held by scientists have been one source of resistance to new theories. Before Gregor Mendel, scientists believed that offspring received a kind of blending of the total characteristics of the parents. Thus Mendel's theory of inheritance offered in 1865 was resisted. Svante Arrhenius was ridiculed when he proposed theories regarding ionization. He had great difficulty receiving any consideration. In 1903 he was awarded a Nobel prize in chemistry. Lord Kelvin regarded Roentgen's announcement of the discovery of X-rays as a hoax. The late Arthur Holly Compton was viewed as a crank when he first announced the "Compton effect" which later won him a Nobel prize in physics. The idea of the earth's motion was ignored or dismissed as absurd and the early astronomer Tycho Brahe remained a lifelong opponent

of Copernicus. In none of these examples was religion a factor.

Professional standing has been another source of resistance. The tendency has been for men of higher standing to reject new findings when they are announced by men of somewhat lower standing. This was undoubtedly a factor in resistance to the discoveries of Mendel and Arrhenius mentioned above. Frequently men of higher professional standing have opportunity to sit in judgment on lesser figures and prevent the report of a new discovery from ever getting into print. Most scientific journals receive more articles than can be printed anyhow. The editorial specialists can—and do—reject papers offering new theories on the ground that the author is an "upstart" who should mind his manners and leave such things to his betters.

Professional specialization is another negative factor. Specialists in one field sometimes reject new discoveries in that field when the discoveries are made by men who are not specialists. For example, medical specialists have a long history of resisting scientific innovations from what they define as the outside. Pasteur is an example of one whose discoveries bearing upon medicine were resisted because the discoverer was not a doctor. Pasteur was a chemist and bacteriologist.

Differences over scientific methods have also provided grounds for resisting scientific discovery. Some scientists have tended to think in terms of models (eg. the atom pictured as a miniature solar system) and reject proposals that cannot be fitted into this or any other conceivable model. Some are excessively partial to mathematics, while others are hostile.

Finally, societies and "schools of thought" have tended to perpetuate the established order and resist discovery. Huxley wrote: "Authorities, disciples, and schools are the curse of science; and do more to interfere with the work of the scientific spirit than all its enemies."

Religious people have indeed resisted scientific discoveries. Occasionally through weakness of faith, incorrect information, or other human factors, we still do. But such resistance is not an integral aspect of Christianity. It is ingrained in human beings, as is proved by the resistance among scientists themselves to scientific advances.

Perhaps these facts can be used to open doors for Christ which may have been shut by prejudice and misconceptions with regard to the relation between science and Christianity.

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VOICES IN THE WILDERNESS

"'Always'—All My Life Churches Have Done It!"

Brethren frequently accept a practice because others before them have engaged in the practice and, without measuring the practice by the Scriptures, they measure it by what they have seen others do. Recently a brother said to me, "Churches have 'always' supported orphan homes. All my life the church where I grew up has donated to one. I can't remember when that congregation wasn't sending money to it!" I did not doubt that this man had stated the facts regarding the practice of the church where he "grew up." I did not question his word when he said that church had thus acted "all my life." The man was not sixty years old, yet he assumed that what he had always seen, churches of the Lord have always done! In this conclusion he was mistaken. Churches have not "always" supported these institutions. Both inspired and uninspired church history deny that this conclusion is warranted. To many it is surprising to learn how short-lived is both the benevolence societies among us and the time churches have supported them.

The Record Speaks

What, then, are the facts regarding the benevolence institutions and their support by churches?

At the risk of being tedious I present here a number of quotations which speak for themselves. I trust that the reader will read each of these statements keeping his mind upon two particular points — (1) the peculiar type of institution being discussed and (2) the date identified with its beginning. The first general division of quotations and observations cover the institutions established and supported by Disciples of Christ after the establishment of the American Christian Missionary Society in 1849 and before the separate listings of "Disciples of Christ" and "Churches of Christ" in the U. S. Census of 1906.

Benevolence Societies Among "The Disciples"

In his *The Disciples in Kentucky*, pp. 303-307, A. W. Fortune declares:

"One of the finest institutions supported by the Christian churches of Kentucky is the Christian Church Widows' and Orphans' Home. This home is in Louisville, and was established by the Christian churches of that city. . . . This Louisville home for widows and orphans was the first to be planned by the Disciples and the first to be put in operation. The first home in Louisville was put in operation six years before the home in St. Louis was opened, which was the first of those maintained by the National Benevolent Association. . . .

"On March 28, 1872, a charter was obtained from the legislature of Kentucky for the establishment of the Christian Church Widows' and Orphans' Home in Louisville. . . . The business depression of 1873 and the years following greatly delayed the enterprise. . . . A constitution was adopted January 14, 1879. . . . by-laws were adopted at a meeting, Jan. 27,

1879, and plans were formulated to raise the necessary funds to put the home in operation. For some reason the plan failed and the project was dormant again for about four years. . . . At a meeting, January 2, 1883, a board of control was organized by the members of this church (Floyd and Chestnut Street Christian Church) to establish a widows' and orphans' home in Louisville, which should be under the auspices of the Christian Brotherhood of Kentucky. . . . The first children to be received into the home were Myrtle and Alice Montgomery of Shaker-town. The application for these children was approved May 21, 1884."

In Garrison's *Religion Follows the Frontier*, p. 254, we read as follows:

"With the organization of the Board of Ministerial Relief and the National Benevolent Association, in the 'nineties,' the Disciples registered their discovery of certain social responsibilities, for superannuated ministers and for the orphans, the aged and the sick, which had hitherto escaped their attention."

Errett Gates, author of *The Story of the Churches—The Disciples of Christ*, p. 274, declares:

"The National Benevolent Association was organized in 1886, and did work principally in St. Louis, Missouri; it did not become national in its activities until about 1901 when it appointed a general secretary to urge its cause on behalf of the orphaned young and the aged upon the entire denomination. Since then it has rapidly consolidated the local state benevolent enterprises of the Disciples under its auspices, and has increased its income ____"

In *The Story of a Century*, published in 1909, pp. 166, 167, J. H. Garrison, longtime editor of *The Christian-Evangelist* which came to be the mouthpiece of the "liberal wing" of the Disciples, ties together in one package schools, missionary societies, and benevolence societies related to churches, and says:

"These organizations have come into existence one by one as the need for them has been felt, and they have grown and prospered just to the extent that they have ministered to the welfare of the cause. . . . It scarcely needs to be said that none of these organizations possesses, or claims, any authority over the churches. On the contrary they are the instruments of the churches for carrying out their desires and purposes in respect to education, missionary work, and benevolence. They are voluntary co-operations seeking to express that unity of faith and purpose which we have, and to more effectively accomplish, by united effort, our common ends and aims."

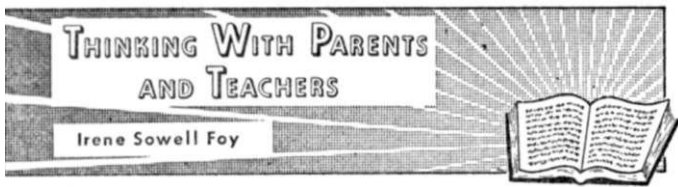
Throughout the period that the Disciples of Christ were getting their various social welfare institutions under way churches were dividing over missionary societies and instrumental music. We have been unable to find any indication that the anti-missionary society churches ever donated funds to any of the benevolences established and

(Continued on page twelve)

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USING THE POTENTIAL OF THE AGING

"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord." (Lev. 19:32)

The older woman's physical strength may decline with the years but it is possible for her spiritual strength to be greater than in the days of her youth. Such strength should not go to waste. Every possible opportunity for the use of the spiritual strength of the aging, both men and women, should be utilized.

Love, Understanding and Protection

So long as we live there are three things essential to our functioning efficiently and happily. These three are: love, understanding and protection, or security.

The time often comes when the grandmother is the last one left in the old home. "What to do with her" is too often considered a major problem. Her children and grandchildren cannot understand the big adjustment that she must make, regardless of the arrangement for her living. During her adulthood, she has been busy "from sun to sun" with the various duties relating to home and family. Now that they are all gone, the once noisy house deadly quiet, no one with whom "to talk over things," no demand on her time and no pressure to do this or that which have occupied her time for years, she faces a great change. Suddenly she sees a blank future but her conscience is saying, "You must press on to the end." She has a problem and too often it is one that her children do not realize. They are busy with their own affairs and assuming that if "Mother" has the necessary physical comforts she should be happy and satisfied. One does not grow too old to need the warmth of love from her own flesh and blood. She does not become so aged that she does not need some one dear enough to her to appreciate the fact that she still has problems, the solutions of which demand a sympathetic, listening ear. Nor do the accumulation of years lessen the need for security, protection and shielding from the storms and trials of life. Economic security may be of least concern, yet the prevalent thought seems to be that if the aged have meat, bread and a shelter that should suffice. Many may starve for the want of affection of those of like faith and of the same "family tree."

The executive director of the Welfare Council of New York City showed good understanding of this problem of older people, when he said, "The great tragedy of old age, and our principal social problem is the fact that so many old people are not wanted and are acutely aware of it. This leads to deterioration . . . These people are lonely, desolate, whether they are living, for-

lorn and rejected, in a hall bedroom or some boarding house or some in-law's home. Having something to do is what they live by—what they live for. They have no one to meet, nowhere to go, nothing to do and this hastens deterioration." We may add: "having no one to care surely hastens deterioration."

"Homes for the aged" have mushroomed, as an answer to the problem but it only answers the problem of "a place to stay," nor does it furnish an opportunity for the children "to requite their parents." A statement made by Pearl Buck may give us food for thought: "Ours, I should think, is the last country on earth where socialism would develop, and yet the individual is turning more and more to the state. . . . We should be careful that we don't hand over to the state the things that we could be doing ourselves, and to our own benefit. . . . This business of putting the aged in old people's homes is very sad. They are doing it now in China, too, under the communists."

"Old people are valuable. They provide the continuity of life. My father lived with us ten years before he died and I was glad to have my children with him as he grew old. I hope my grandchildren will have the same experience with me. Children should share in birth and death, should see old people facing loss of strength and illness, while they themselves are young."

(Continued on page twelve)

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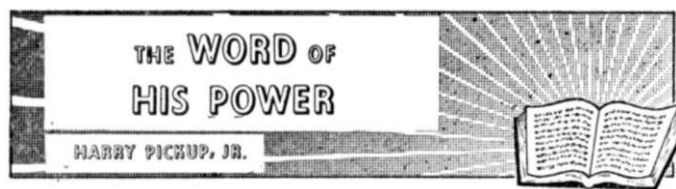
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"BEHOLD YOUR CALLING, BRETHREN"

It would be exceedingly wise for each Christian to take an honest and scrutinizing look at the way he is fulfilling his "heavenly calling." When one's service is compared with the Bible teaching on the subject, one might be astonished to discover how far he is missing the mark.

Christians are men who have been called by God through the gospel (II Thess. 2:14); who have "called upon God" by obedience to the gospel (Acts 22:16); and, as a result of being called and answering the call, are then counted men of the "heavenly" (Heb. 3:1) and "holy" (II Tim. 1:9) calling of God.

There are human callings and there is a divine calling. The objective use of the noun "calling" suggests a state in which one is occupied with responsibilities peculiar to this calling. In Cor. 7:18-24, Paul refers to human callings (as distinct from the call of God to become and serve as a Christian): the calling of marriage; the calling of nationality; the calling of society.

To the Ephesians (4:1) Paul wrote, "walk worthily of the calling wherewith you were called." The calling of God surpasses in aim and design all the callings of men. It calls upon men to transcend the ordinary standards and ambitions of humanity. It encourages men to live lives which reflect glory to the transcendent calling of God. When Christians "fulfill every desire of goodness and every work of faith," then the name of our Lord Jesus is glorified and the called are thus counted "worthy of (their) calling." II Thess. 1:12.

There is "one hope of your calling." The end and aim of the heavenly calling is eternal salvation. (Eph. 4:4). Christians are to keep their minds centered upon this hope and in their living are to fashion themselves in holiness after the one who has brought to life this hope in us and who will consummate it "at the revelation of Jesus Christ." I Peter 1:13-15.

In the calling of God each one is personally responsible for his own living and is individually accountable for fulfilling the purposes of his calling. It is necessary that each Christian seriously observe his calling to be certain he is fulfilling it as the Lord intended.

The calling of God is unique among religions in that it is essential to it that men personally participate in it. There is no room in God's calling for mere spectators and casually interested observers. When one "confesses unto salvation" (Rom. 10:10), one is committing his mind to belief, his heart to loyalty and his body to

service. After baptism one is a "soldier on service" (II Tim. 2:4).

The press of battle is constant. And many soldiers, for one reason or another, often lay down the sword and never personally pick it up again. Arousing each called one to active and personal service, in my judgment, is one of the chief problems among God's people today. Communism and Roman Catholicism, with their many obvious similarities, pose as real threats to the Truth. Liberalism and worldliness constitute present perils to soundness of faith. But these grave errors are not worse errors than is the idea that one can live worthily of the calling of God without personally participating in the affairs of it.

As an evangelist, a great part of my time is spent in trying to teach Christians what it really means to walk in the calling of God. The strength of Christianity is that each Christian is competent to spread the gospel of salvation. It is tragic that many of our brethren feel that they are fully serving the aim of their calling when they have worshipped for one hour and given a portion of their prosperity.

Christians are much better than the average relig-
(Continued on page fifteen)

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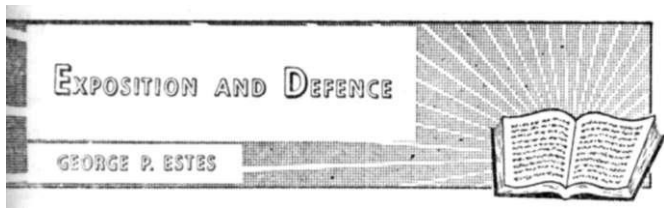
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THEOLOGY, CHURCH AND STATE, INSTITUTIONALISE!

When brethren were preaching the truth, statements such as the following were spoken: "There are just two kingdoms on earth—i. e., the kingdom of God and the kingdom of the devil . . . When all hope of reuniting our forces was abandoned, those who still contended for a 'thus saith the Lord' in all matters of worship Get about to rebuild that which had been so gloriously begun. Our sole effort now is to bring about a restoration of the 'ancient order.' If I know myself, I would not be a party to anything that looked like an effort to build up some human organization among men. But to the effort that the church bought by the blood of Christ may be restored, and that men may worship as it is written, every ounce of my being and every power that I possess is dedicated and consecrated forevermore. Humanity is weak and it is so easy to yield to public sentiment and to follow the paths of least resistance. . . . Are we aware of the fact that the same dangers that beset the church back there are still in evidence? Are elders watching over the flock? And believe they that there be dangers lurking on every hand? Are they looking after the character of those whom they invite to preach, and the kind of sermons which the audience is called upon to hear? Are they unmindful of the fact that the preaching today is largely dealing with things secular, with matters that are foreign to the gospel of Christ? Do they know that social affairs, political relations, and world-wide issues are the chief things discussed in the pulpit? All such might be interesting, but it is not the gospel of God's Son But do you know, brethren, that until the clouds gather, the lightnings flash, and the thunders peal, it is hard to make an impression upon people? Last Thursday I went into the office of Secretary Hull, who, in my judgment, is the biggest man connected with any government on earth. Mr. Hull was exceedingly serious. He said: 'Hardeman, back in '33 and '34 and '35, I saw the gathering of this great conflict just as clearly as I ever watched the accumulation of the clouds. I did my best to warn the people of America of the coming tragedy, but they were as the somnambulist walking along the mighty precipice, unmindful of the terrible danger that lay just one step beyond.' . . . The same principle is true regarding the church. Paul may warn, preachers may read what he said, but the church pays little attention. For the space of three years, Paul warned the churches. He knew what was going to happen. It did occur back there, and those folks are just about like we are. The elders of the church at Ephesus were not a different kind of men of the churches here in Nashville. World

conditions to them were just about what world conditions are to us. People loved attractions back there just as they do now. People loved entertainment and the way of the world. They loved to be patted on the back and to hear complimentary remarks from various people whom they met. Paul declared that grievous wolves would 'enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' Elders, I am pleading with you. Don't let such things come to pass." (Hardeman's Tabernacle Sermons, Vol. V., pp. 92, 113, 123, 124). Hardeman was speaking about apostasy and Dale Carnegie's philosophy. Nashville is now one of the headquarters of the apostasy.

Now note the following: "In contrast with the medieval and Roman Catholic tradition the Reformation understands the church service not as the time and place of refuge from the devil-ridden world which is only the passing scenery for the viator, the traveler to the Holy City. That the wall between the secular and sacred, between the natural and supernatural is brok-

(Continued on page fourteen)

NEW TRACT

Organizational Structure of the Church

In a Firm Foundation editorial, Aug. 9, 1960, bro. Reuel Lemmons writes: "We fully agree that 'the organizational structure of the church begins and ends with the independent congregation'."

What bro. Lemmons agrees to, we wish to prove and apply. We must do more than talk of congregational independence; we must understand and practice this divine characteristic if we are to remain the church of Christ in this generation.

Robert F. Turner

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HITHER... THITHER...YON

Jim McDonald



This finds me in the midst of a good meeting with the White Park church just outside of Leesville, La. These brethren have a splendid opportunity, not only to build up the local body but to help in further spreading the gospel in other regions. Many fine soldiers from Camp Polk attend here, who, though untaught on present problems, are open minded and receptive to the truth. My prayer is that many of these young men will return to their homes to help begin works there that are in keeping with the way of the Lord.

One was identified in April at the Miranda St. church in Las Cruces, N. M. Bob Owens held a May meeting for the new Hyde Park church in Jacksonville, Fla...Four were identified in May at the Lakeshore Dr. church in Jacksonville...A gospel endeavor was in progress in May at Palatka...Harold Dowdy held a May meeting for the Titusville church and Marshall Patton was with the Orange City church in late May...Two were identified in March and five made confessions of wrongs at the Northside church in Ft. Lauderdale. This church has begun construction on a new auditorium. Earl Fly held a May meeting for the 7th Ave. Miami church...Jimmy Tuten held a May meeting for Garden City church in Savannah, Ga. Three were restored and one was baptized...Hershell Patton held a June meeting for the Tharptown, Ala., church and for one of the churches in Russellville...Five were baptized in April at the Huffman church in Birmingham...John Collins held a meeting in May at Cahaba Heights (B'ham) and Quentin McKoy, at Graysville...Faris Smith held a May meeting for the Shady Groves church in Mt. Olive...Six were baptized and one restored in a gospel meeting in Danforth, Maine, in April...One was identified at Dexter during the month...A new church has begun meeting in Lansing, Ill...Leslie Diestelkamp was in a May meeting for the Berwyn, Ill., church.. In May three were identified and two restored at the Belmont church in Indianapolis, Ind...Johnny Edwards held a meeting in May at Traders Point (Indianapolis). Two were restored in May at the Glen Park church in Gary. One was baptized in New Albany...Bill Echols held a meeting in May in Annapolis, Md., and also in Linden, Pa., in early May...One was identified in May at the Tenth and Francis church in Oklahoma City...One was restored in a recent meeting in St. Charles, Mo...Kentucky meetings in May and June were in progress at Louisville at Central (Roy Cogdill); Manslick Rd. (Ferrell Jenkins); Wendell Ave. (James P. Miller); South End, (Robert Jackson); Park Blvd. (Leslie Diestelkamp); Preston Highway, (Paul Keller) and Oak Grove, (Ben Shropshire)...Five were identified in May and two were baptized at the South End church in Louisville...A new church has begun in Bardstown...S. L. Edwards held an April meeting for the Smith's Grove church. Five were identified, five were baptized and two were restored during an April meeting in Prescott, Arizona, (Miller Valley) in which Kenneth Marrs did the preaching.

One was baptized in April in Sheboygan, Wis...Two were added to the 6th and Meredith church in Dumas, Texas, in May...Highway 84 church in Brownwood began a June meeting with Bryan Vinson preaching...In Rockdale a July meeting is planned with A. O. Raney preaching

...Southern Oaks church in Lake Jackson is building a new building. Frank Perigo is moving in early July to begin work with this good church...Leon Odom is the new preacher for the Clute church. James Trigg follows Leon at the good Pear Ridge church in Port Arthur...Four have made confessions of wrongs, one identified and one baptized during May and June at the North Freeport church...Five have been baptized in recent weeks and one restored at the Pruett and Lobit St. church in Baytown...The Southside church in Pasadena have had three to be baptized and six to be identified in April and May...The local preacher, Robert Goodman, held a June meeting for the church...Henry Edwards held a June meeting for the Home-Owned Estates in Houston...At nearby Greens Bayou three were identified and two baptized in April and May...Luther Blackmon held a June meeting for the South Park church in Houston...One was baptized in June at the westside church in Ft. Worth...Vernon Ripley held a meeting in June for the Highway 79 church in Henderson...Mid-July is the scheduled date for the meeting of the Walnut St. church in Greenville, with Robert Jackson...In recent weeks seven have been added to the church at West Pleasant Run in Lancaster...Three were identified in April at the Herty church in Lufkin...In Nacogdoches three were identified in April and May...One was identified in April at the Greggton church...Two were restored and identified during April at the Main and Gay St. church in Gladewater...Two were baptized, one identified in June and May at the Westside church in Irving...June found Stanley Lovett in Lewisville in a gospel meeting and Harold Fite in South Oak Cliff in Dallas...Three were baptized at the Spanish church in Pecos during April...A Bro. Coronade held a meeting in April for the Spanish brethren in Pecos, in Monahans in which three were baptized and one restored and the church took a stand for the truth, and also for Spanish brethren in Odessa...Pedro Puig Fernandez, ex-priest, speaks to Spanish brethren soon at the Spanish church in Carlsbad, N. M.Vicente Ramirez is moving to Brownsville soon to work with the brethren there...A new work among Spanish brethren has begun in Beeville and Fernando Coronado is assisting in the work...Spanish brethren were forced out of their building in Mathis because the English brethren opposed their "anti" position. They presently are meeting in a small house with many having to stand outside...Two have been recently baptized at the Ninth and Burton church in Orange...Maurice Barnett and C. L. Embrey will debate the marriage question Aug. 7-10 near Tyler, Texas. The proposition will be "The scriptures teach that men in the world (those not in the Lord's church) cannot transgress Christ's law, except faith, repentance, confession, water baptism, and civil law." C. L. Embrey will affirm, Maurice Barnett will deny.

Nine have been identified and one restored in past weeks at the Haynes Street church in Dayton, Ohio...H. E. Taylor held a meeting for Haynes St. in late June...Three were restored in May at the church in Haynesville, La. —Brethren from Baton Rouge inform us that two have been baptized and three identified in past weeks at the Perkins Rd. church. These brethren are planning a new building for the very near future...Two were baptized and one restored in May in Paragould, Ark., at second and Walnut...Four were baptized in April at Mineral Springs: Ward Holland held a May meeting for the Arch Street church in Little Rock...Bro. Hogland held a later meeting for the Walnut Street church in Hope...Bro. and Sis. L. Q. Low are worshipping in their home in Havana...If

(Continued on page fifteen)

(Continued from page two)

couple's attorney, standing with them. 'Draw your decree,' he instructed. The scene was repeated 40 times today in Circuit Court, and 40 Davidson County children had found permanent homes.

The number adopted was the highest in any recent month, according to Circuit Clerk Alf Rutherford.

They ranged from orphans to those left adrift by sinking marriages.

Their age; several months to about 12 years. Youths up to the age of 21 may be adopted.

The final adoption decrees issued today will become effective after the child has lived with his new parents for one year.

The children were obtained through local agencies.

The couples seeking adoption of children are investigated to determine their ability to provide a suitable home, according to Rutherford.

'Helping qualified couples become the legal parents of these children is the most pleasant part of my work,' said Rutherford. 'We have many factors at work which tend to separate people . . . adoption of a child draws them together.'

Rutherford said applications for the adoption of children far exceeds the number of children available. 'I just don't think there is any need for orphanages today . . . there are too many demands for children.'

Final decree hearings are held once each month in Judge Trimble's court.

An initial hearing is held several months before the final decree is applied for, giving the Judge opportunity to study each case in detail.

In most of the cases today, the hearings climaxed a long but hopeful period of waiting by the parents.

Hope became realization.

—The Nashville Banner, May 7, 1962
* * * * *

Please note the appeal for help by Barney Cargile, Jr., found on page 15. The writer is acquainted with both brother Cargile and the work he is doing in Anderson, S. C. It is a pleasure to commend both Cargile and his work.

* * * * *

Brethren living in Gulfport, Mississippi, who are interested in worshipping with a faithful church in that city should contact brother Leroy Henry, 2106 41st Avenue, who has recently moved to the city and desires to help start a church there.

—o—

INTRODUCE US TO A FRIEND

(Continued from page three)

Franklin's attitude toward the schools as follows: "He became finally well grounded in the opinion that all schools ought to be as purely secular as a book-store, and that religious instruction should be ministered entirely through the church and Sunday-school, or by the enterprise of individuals." (p. 395).

Daniel Sommer purchased the American Christian Review in 1886. He had previously written for the paper—including some articles on "Educating Preachers" in which he questioned some practices of the schools—and now he became the chief opponent of the 'Bible College' in the sense we have been using the terms. His "gloves off" attitude aroused the ire of college advocates, and his sometimes illogical arguments invited scorn, but his influence was great in the mid-west. "Sommerism" became synonymous with opposition to the colleges, and to this day some brethren feel they have adequately disposed of a critic of the schools when they call him a "Sommerite." In sections where Daniel Sommer's influence was greatest, conservative brethren generally adopted the conclusion that "Bible Colleges" (as institutions apart from the local church) and "the all-sufficiency of the church" were completely incompatible.

In the south, however, (where the "music and society" digression was least felt), the Bible School issue seemed not to have reached such "black and/or white" conclusions. Many educators of the south accepted theories practically identical with those of Daniel Sommer, but found means of justifying practices which Sommer declared inconsistent. For example, David Lipscomb seemed convinced that schools should not be "preacher factories"—as Sommer might call them. In an article in the Gospel Advocate, April 8, 1875, he wrote, "We think the most fatal mistake of Alexander Campbell's life, and one that has done much and we fear will do much more to undo his life's work, was the establishment of a school to train and educate young preachers." (For this, and remaining quotations see Search for Ancient Order, Vol. II, pages 368-f). Yet, in writing about the Nashville School, Lipscomb emphasized its roll in aiding "those who wish to devote their lives to the service of God." Thirty-two regularly enrolled students entered the school the first year, and twenty-four of these were preparing to be preachers. The second year thirty-four students enrolled, "all save two or three preparing to spend their lives in teaching the lost the way of life." These young men preached in and about Nashville, and by March, 1893, the Advocate reported that forty-two persons had obeyed the gospel "under their ministry." Theory notwithstanding, the practical result and advertised emphasis was "preacher training."

The school must not "do the work of the church," everyone seemed to agree. But a careful definition of the "work of the church"—and what is meant by the

"all-sufficiency" of the church in this field—seems lot, to this good day, to be established. In 1891, in written controversy with a missionary society advocate, jipseomb stated: "And whenever you will convince ne that the school is usurping any function of the ihurch of God, takes out of its hands or the hands of ndividual Christians, what God has committed to it, I henceforth will oppose all schools. ***I have never found where the Bible committed to the church or to inybody but parents, the work of educating their chil-dren for making a living"

When J. M. McCaleb wrote to James Harding, asking the difference between the Bible School and the Society in principle, Harding replied: (G. A., Oct. 10, 1895).

"The day the Bible School becomes an organized society for preaching the gospel, teaching the scriptures, or for any other purpose, that day I leave it. The Bible School is a school, that is all...***May the richest blessings of God ever rest upon this work, and may He forbid that it should ever become a Society organized for the purpose of doing what He has committed to His church." Harding, as well as Lipscomb, seemed to feel that unless the school avowed a certain "purpose" it could not be held accountable for actual-ly doing that particular thing.

Yet, if one seeks an avowed purpose that conflicts with the divine purpose of the church, it seems to be available. In the original subscription drive for the building of Nashville Bible School, is the following clause: (SAO, V. II, p. 381) "The supreme purpose of the school shall be to teach the Bible as the revealed will of God to man and as the only and sufficient rule of faith and practice, and to train those who attend in a pure Bible Christianity, excluding from the faith all opinions and philosophies of men, and from the work and worship of the church of God all human in-ventions and devices. Such other branches of learning may be added as will aid in the understanding and teaching of the Scriptures and will promote usefulness and good citizenship among men."

Opposition to "Bible Schools" from Daniel Sommer, and others, had a marked effect upon the schools of the south: but it seems to have changed terminology more than it changed practices. The history of Bible Col-leges is a mass of contradictions — one can almost "prove anything he wishes" by searching the records. Now this is not to say that Lipscomb, Harding, et al., were a bunch of hypocrites, or dolts—far from it. But it is obvious that such contradictions, however ex-plaind, have given fuel to those who oppose the schools, and provide embarrassment for those who would defend the schools.

The most serious error in this field today is made by those who refuse to acknowledge that Bible Schools, as now operated, ARE A BROTHERHOOD ISSUE— AS THEY ALWAYS HAVE BEEN. Certain basic ques-tions regarding (1) the work of the church; (2) what is meant by "all-sufficiency" of the church (as an or-ganization) with respect to teaching the gospel; (3)

Bible as a secular subject; and perhaps other equally important matters must be faced.

But we must "hasten leisurely" lest we create new and greater problems.

(Next article—the problem of church-schools ties- rft)

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(Continued from page five)

promoted by those who favored the former innovations. It would seem that if there was a clear line of distinction between benevolence and missionary societies that somewhere there would be an indication of rather widespread church support of the existing benevolence institutions or an effort made to start some by the anti-missionary society brethren back in the 1880's or early 1890's when so many churches were dividing over the preaching societies.

Benevolence Societies Among Churches of Christ

In 1909 the oldest benevolence society (orphan home) now supported by churches opposing missionary societies was established. This was the Tennessee Orphan Home, headquartered at first in Columbia and later moved to Spring Hill.

The following information was given by J. C. McQuiddy in the Gospel Advocate, Sept. 15, 1910, pp. 1036, 1037, under the title "Tennessee Orphan Home":

"This home, located at Columbia, Tenn., was formally opened on Monday, Sept. 5, 1910—

"This beautiful four-story brick building did not have an existence even in thought eighteen months ago. The idea of such an institution had not entered into the heart of man until very recently. . . .

"There were two addresses made, one by Dr. Dinwiddie, preacher for the Methodist Church in Columbia, and the other by R. H. Boll, our associate and front page editor. . . .

"While members of the church of Christ conceived and originated the plans of the home and have given more largely to its support than any other people, still other religious bodies of the county itself have taken a deep interest in the work. It is a poor religion that cannot unite with any one in feeding and clothing the poor. . . . Doing the will of the Lord is neither commending nor condemning the errors of others. May God help us all to rise superior to religious prejudice and bigotry and 'not to know anything—save Jesus Christ, and him crucified'!

"The Home is to be controlled by directors who are loyal and true to the Word of God. Only men who have proved their love for the truth will be selected to the sacred trust of looking after the interest of the institution."

In the Christian Chronicle, December 2, 1960, p. 13, we read:

"The Tennessee Orphan Home was established in 1909 with three Scotten children, who were left homeless by the death of their father. Their father was a member of West Seventh Street Church of Christ, Columbia, Tennessee."

On page one the same publication says:

"Other of our older homes are Tipton in Tipton, Okla., founded in 1922; Potter Orphan Home in Bowling Green, Ky., 1915; Boles Home at Quinlan, Tex., 1926; Sunny Glenn Home at San Benito, Tex., 1936; and Southern Christian Home at Morrilton, Ark., 1926."

The same article declares:

"Fifteen hundred children are being cared for through the facilities of Children's Homes in the United States operated by members of the churches of Christ.

"These 1500 children are housed in 27 locations throughout 12 states — mostly in the South and Southwest. Total property owned by these homes nears the \$10 million mark."

The article continues with information about the number of homes in these twelve states. Texas leads with eight; then comes Oklahoma and Tennessee with three each; then) California, New Mexico, Arkansas, and Kentucky have two each; and one each is found in Florida, Alabama, Indiana, Kansas, Colorado, and Arizona.

In the thirty-year period following 1909 when Tennessee Orphan Home was founded five other benevolence societies identified by the Christian Chronicle as "homes" came into being. (We are under the impression that Ontario Children's Home, Ontario, California should be added to this list since it was chartered in 1929.)

In the twenty-year period following 1939, twenty-one other benevolence societies were established. (The Potter Messenger, Nov. 1961, says that there are now twenty-eight orphan homes.) So far as we have been able to ascertain only one of these, Christian Home at Lawrenceburg, Tenn., which was completely endowed by its founder, draws no support from churches. Reflective of the "home fever" spread we find only one other home yet in operation which was founded within the decade following the first one, five in the second decade from 1909, and all the rest in the last thirty years, most of which have been started since the end of World War II. The fire was slow to start. It is now a conflagration.

—Glen Arven Avenue, Temple Terrace, Florida

USING THE POTENTIAL OF THE AGING — —

(Continued from page six)

They lose their fear, they learn courage, they learn by experience the universality of human life."

"What an opportunity do members of our Lord's family have to manifest to the world that the Scripture is thoroughly furnished unto all good work and that where Christians live, there is no "problem" of caring for the aging.

The enriching experiences of the grandparents may prove enriching to the grandchildren, may broaden their understanding of the preceding generation. The love of the grandparents for the young may beget love.

The Relationship of Grandmother to Children And Grandchildren

First, provisions must be made for "Grandmother's" physical "home." She may prefer to maintain a residence that is distinctively hers, provided the physical duties are not too great. Her wishes should be honored in making such arrangement. One grandmother sold her home and bought a small house a short distance from her son's home. She had the wisdom to respect the privacy of her son's home and yet she was near enough to call for help in an emergency. The

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grandchildren were encouraged by their parents to enjoy the association with their grandmother and to sit at her feet while she broke to them "the bread of life." Her son and daughter-in-law often dropped in for a homey chat, or the son came by to assist in her business affairs. "Grandmother" was considered one of the family at her son's home on special occasions, such as birthdays. They looked on her as "belonging," yet she had the good judgment not to intrude, nor to be one who "would rush in where angels fear to tread." The grandchildren thought of her as a very necessary part of the family and that she "is one of us." She was happy because she felt loved and she felt wanted.

Another family set up an efficiency apartment in their home for "Grandmother", where she could maintain her own pattern of living without interfering with the privacy of the household.

The saddest arrangement is to place "Grandmother" in a "rest home," or "old folks home." There she must stay, not "live," with several others who, because of the infirmities of age, are no source of cheer and inspiration to her. All sit, or lie around waiting for their time to come. Nowhere do we find in God's design for man's living that he segregated the children, the adults or the old people. He arranged it so there would be the younger and the older living together, the weak and the strong, thus furnishing opportunity for mutual help.

Prepare For The Setting Of The Sun

Happy is the woman who has anticipated and prepared for the closing days of her life, by planning work that she can do. Such work may be: teaching Bible classes, visiting and helping the sick and needy, preparing dishes for those who have had a death in the family, having lonely people in for a cup of tea, helping young people by lending them her ear in listening sympathetically to their problems, writing cheering notes to various ones in need of such mail, teaching by writing letters to those who may be seeking the truth or who may be in error, mailing religious pamphlets and publications to members of small congregations who are struggling to get a start, serving as a Dorcas by sewing for those in need, and many other things which may be done by one who is ready unto every good work.

One essential to spiritual growth is exercise. The old, as well as the young, must keep busy in the Lord's service so long as life lasts.

There is joy in spiritual maturity. One is no longer self-centered if his life as a Christian has been a continuous growth, spiritually. In his maturity he becomes more God-centered. He is on a higher tableland than ever before and the view is beautiful to behold for it is only then that one gets the clearest view into the eternal city, the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

—1104 Caldwell Ln., Nashville 4, Tennessee

THEOLOGY, CHURCH AND

STATE, INSTITUTIONALISM — — —

(Continued from page seven)

en down means in this context that the congregation does not flee the world for the sanctuary nor for that matter does it bring the world into the church, but the service takes place in the world; the world as God's creation with its needs and promises is not lost from sight for one moment."

Dr. Pelikan's recent and widely-hailed *The Riddle of Roman Catholicism* (New York, 1959) in trying to be as sympathetic as possible toward Roman Catholicism has not been fortunate in presenting the genius of the Reformation. Mariology is one of the few points where he expresses a deep concern and hesitancy. He hastens to add, however, that "the mother of God is also the bridge to the entire world of nature" and "only in our own day has Protestant thought begun to realize the riches it has lost by excluding the world of nature so radically from its purview and it remains to be seen whether its reconsideration of this area will approach the profundity evident in Roman Catholic Mariology." Dr. Pelikan seems to me to ignore here the basic thrust of the Reformation: linking of body and soul, society and church, creation and recreation.

The Reformation service is essentially a "trilogue" between God, His creature and His creation. In this sense the program of the Reformation is radical secularization, secular meant in the same sense in which we may speak of God as having secularized His transcendent Holiness by becoming time and space in Jesus Christ. For this reason worship could never mean a total absorption in the worship of heavenly angels, and arch-angels—with the world all around it was not difficult to be mindful of the difference between the Church Triumphant and The Church Militant. As Luther's distinction between Gospel and Law and, therefore, between church and world is so continually and generally misrepresented, we quote him once again: "To be sure, it is true that the foremost and highest worship of God is preaching and hearing God's Word, administering sacraments, etc., performing the works of the First Table of the Ten Commandments. Nevertheless, also the performance of all the works of the Second Table of the Ten Commandments, such as honoring father and mother, living a patient, chaste and decent life, is worshipping God. For he who leads such a life is serving and honouring the same God," and again: "Where the true obedience of faith toward God is to be found, there everything one's calling requires to be done is a holy and God-pleasing act of worship."

— 432 Covert Court, Ballwin, Missouri

(Continued)

GIVE THE PRECEPTOR TO A FRIEND.

I was afraid to ask where the 200 "inactive" ones were.

(Continued from page eight)

our readers have kindred in or near there, they should be contacted and informed.

We continue to solicit your bulletins and news items. It is our desire to make of the column an informative one, keeping brethren abreast of the happenings of the church not only in the U. S. but elsewhere, where our brethren are busy at work. Your bulletins and news items are the source from whence this column is compiled.

"BEHOLD YOUR CALLING, BRETHREN" — —

(Continued on page eleven)

ious folks at "attending services." But our commander wants us to be much more than spectators at a "service." He calls upon us to render service; not to receive it. We enjoy the often mock battles of a skilled preacher with an absent foe. But our commander calls upon every one of us to be joined in the battle against evil in every place. And our public assemblies are not often fields upon which the foe is drawn up in dreadful array. Christians today have been rather well taught to give a part of what they prosper to the Lord's work. But Christ calls for more than a part of our money. He wants the whole self.

Paul told the Corinthians to take a good careful look at their "calling." They would observe that the 'wise, mighty and noble after the flesh' were very few within the calling of God. Those whose interests are "after the flesh" find no attraction in the calling of God.

The calling of God demands that men commit themselves heart and soul and body to the Persons who made possible this calling. With God it is either all or nothing. "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." Luke 14:34. The person who is not willing to be energetically and personally involved in the duties of the calling will never understand nor appreciate it.

A Christian must stake his all upon the calling of God. Having fully committed himself to the Truth, he must proceed to act; to participate in the affairs of it. The calling of God is a participating religion; it is not a spectator religion. For those who are seeking a religion in which they can stay in the audience and support and enjoy the "actors upon the stage," the calling of God is not what they are seeking.

It would be well for all "saints in Christ Jesus" to "behold your calling." It may be that some of us are only spectators. We are frequently present to "cheer our team on" but our interest is seldom expressed beyond paying the price of admission and joining in the cheers. How far short of "living worthily of the calling" this really is. If we are not "pressing on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:15) then we live unworthily of the calling and Christ's judgement will be against us. II Thess. 1:8-12.

Men are called into the calling of God by the Truth. Cp. Eph. 4:1 and 1:13. As men walk in the calling of God they are also walking in the Truth of God. Ill John 4. One who walks in the Truth has accepted the Truth and is fully persuaded by it. He walks in it by allowing it to direct his whole life and by seeking to teach it to others. His conduct appears to be the evident effect of Truth in one's life. As one's life reflects the true image of Truth, this reflection opens doors of opportunity to teach it to others.

— 1297 Boston St., Aurora, Colorado

An Appeal

Barney Cargile, Jr.

Dear Brethren:

For some time I have hesitated in making an appeal for help, but the time has come to do so. The Lord will provide, but only when we help ourselves.

I preach for the church in Anderson, South Carolina. When I moved here two and one half years ago there was a struggling group of Christians meeting in a broken down building. Today there are 33 members meeting in a little building constructed by our own hands. It is plain and simple, but nice and it is adequate. The church is not growing rapidly in that we have been laying ground work. The members themselves were only two steps out of denominationalism and have had to be taught. There are possibilities for a great future, for Anderson has a population of 50,000.

There are only three churches in South Carolina which stand firm in the truth, the one in Anderson and two in the southern part of the state. Great pressure has been exerted to get rid of me by liberal churches nearby. The church here stands four square; but should I leave, it is feared that since they are babes in Christ, they might be lead astray by sly and crafty preachers.

The point is that I am not adequately supported. I must do something! My wife has been teaching school and helping in my support, but she is not able to teach this next school year. Last year a church in Texas wanted to sponsor the work in Anderson. They offered to provide \$400.00 a month and supply the necessary tools to do a "big" work. Stanley Lovett, Editor of the Preceptor and preacher for the Central church in Beaumont, was in my home at the time when the offer was rejected. Churches that want to "take over" the work in Anderson are not welcome.

I could move to Texas or Florida and find a place to preach with a church that could support me, but that is not the answer for I am needed in Anderson. The church cannot be left for the liberals to take nor can we leave 50,000 souls who need the: gospel; and if I cannot get support to stay, who can get support to come here?

I need \$450 a month support. The church does not have a house and so I arrange for my own house. The church here can supply \$200 a month of that support. The Central Church of Christ in Beaumont is presently sending me \$50 a month and I hope will continue to do so for another year. This leaves me with a need of \$200 a month.

Should any church or individual be interested and want further information or desire me to come and meet with them to further discuss the work here, I shall be happy to do so.

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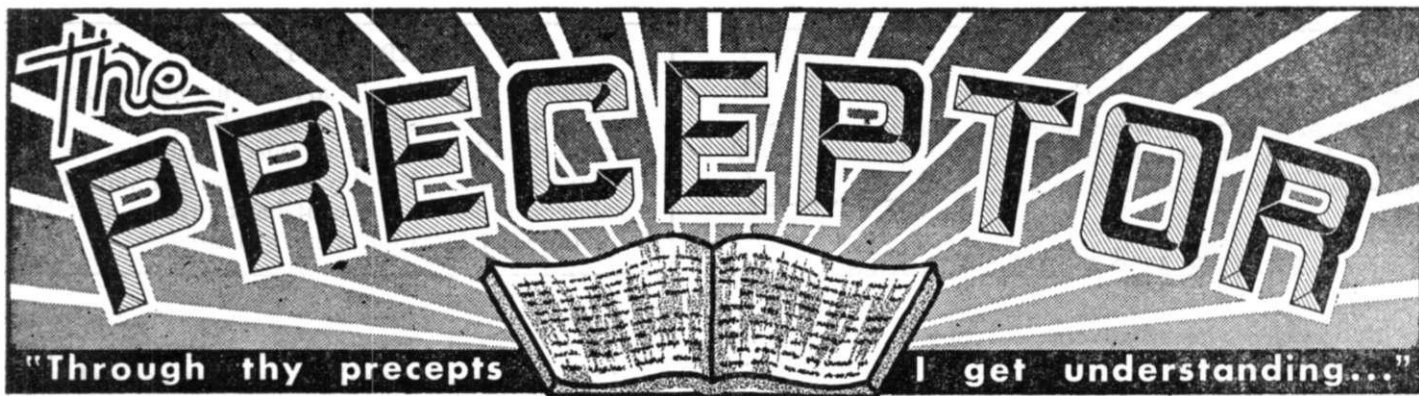
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IN THIS ISSUE

EDITORIAL, PRAYER AND PUBLIC SCHOOLS,

Stanley J. Lovett Page 2

THE SEVENTY WEEKS, AND MESSIAH,

Homer Hailey. Page 3

IS THERE MORAL DECAY AMONG THE LORD'S PEOPLE?,

Irene Sowell Foy. Page 4

"BEHOLD YOUR CALLING, BRETHREN" — (2),

Harry Pickup, Jr. Page 5

WHAT DOES IT MEAN "TO BE SILENT WHERE THE BIBLE IS SILENT"?,

S. Leonard Tyler. Page 6

VOICES IN THE WILDERNESS,

James R. Cope. Page 7

IF, AND, IF NOT,

Carl Vernon. Page 8

THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM,

George P. Estes. Page 9

HITHER... THITHER... YON,

Jim C. McDonald. Page 10

FOR THE LORD OR FOR SELF?

James R. Cope

Following the death of Alexander Campbell, Robert Richardson wrote "Memoirs of Alexander Campbell." Some thirty years prior to Campbell's death, Richardson wrote a series of articles in the Millennial Harbinger on "Church Order." In the Harbinger of July, 1836, Richardson made some interesting observations on the origin and implications of the word "church." In view of the great amount of discussion within recent years regarding the proper use of church money, I was particularly interested to note Richardson's observations along these lines. On page 326, he deposes as follows:

"While on this part of the subject, I will notice another point which presents itself immediately after the organization of a church, and concerns the church particularly. When disciples agree to meet regularly under the character of a church, there are certain expenses necessarily incurred in carrying their resolution into effect. A house to meet in must be procured—fuel is to be laid in,

and lights procured for night meetings, together with some other matters relating to the comfort of the church alone, and varying according to circumstances. My object in noticing these expenses is, to call attention to this point, vis., that these things are purely temporal and have nothing to do with the Christian religion, but solely with the bodily or social comfort of the members. A political society, a debating club, a literary association of any kind would be compelled to raise a fund for these purposes if they held regular and stated meetings. And the application I wish to make of it is this; that the fund or contribution to meet these expenses should be carefully distinguished from the contribution of the church on the Lord's day, as a religious ordinance, which is a giving to the Lord, and which is to be devoted to his service in relieving the poor. Now the contribution for light and fuel is not a giving to the Lord, but is for the personal comfort of the disciples and those who

(Continued on page twelve)

EDITORIAL

Stanley J. Lovett



PRAYER AND PUBLIC SCHOOLS

Nationwide violent adverse reaction have followed in the wake of the recent ruling of the Supreme Court concerning prayer in public schools. The High Court has been charged with about everything from ruling God out of the schools to striking the first blow in the complete destruction of the nation.

This ruling challenges a long and respected custom of religious exercise thought to be beneficial both to teachers and students as well as the cause of religion. Both good and harm to the participants as well as to the advancement of true religion has been done through the years. It depended entirely upon the person in whose hands the exercise was performed. Without controversy a room full of eager and plastic minds with unlimited confidence in the teacher provides a very advantageous circumstance in which to propagate religion. This was the reason for its utilization in the first place. Through the years both Christians and denominationalists have accepted and approved because we have thought it was to our advantage.

If the whole constituency were Christians or recognized the divine authority of the Bible, possibly, a program of religious exercises based solely upon the Bible could be worked out that would be accepted by all. But unfortunately, the present divided state of religion forbids such a thing. Not only is there a severe lack of unity among professed friends of the Bible, but the anti-religious and heathen have citizen rights in the schools as well.

Had the anti-religious or even Roman Catholicism been able to thus disseminate their propaganda generally through the public school devotionals, long before now there would have arisen a great hue and cry. But should one religious group be favored over others in this way by a governmental agency? The Constitution indicates otherwise.

It is this writer's view the recent Court decision has greatly strengthened the historic position of the separation of church and state of this nation. The determined attempts of Romanism as well as other religious entities to get their hands into tax coffers to support their parochial schools will be measurably hindered if the decision stands. The single advantage of maintaining separation of church and state far outweighs the uncertain measure of good that now accrues to the cause of true religion by class room devotionals.

We do not hold that God, by the Court's decision, has been ruled out of the class rooms any more than he is ruled out of other governmental agencies because governmental prayer is not prescribed for them. Be-

EXPLANATION

Robert F. Turner's article in his current series on the history of schools operated by brethren will not appear this month due to a delay necessitated by his hospitalization and convalescence due to a recent back injury. Watch for the next installment next month.

cause local Post Offices do not raise their windows with a prescribed prayer or the Agriculture Department (and it is apparently in serious need of such) does not begin its day with an imposed prayer, we have never felt this represents an attempt to rule God out of those departments.

The recent decision declared unconstitutional only the practice of a New York State school board to prescribe and impose upon class rooms in the public schools a prayer of the board's own devising. (However, there are many implications from this action otherwise.) No governmental agency has the right to prescribe and enforce religion of any kind for any one. Suppose the prayer had been addressed to "Allah" or had been offered through Mary?

The ruling denies no one the right to pray anywhere and anytime he desires.

We agree (as we so seldom can) with President Kennedy in that this ruling should stimulate us all to more prayer both individually, privately, and in the church.

(Continued on page twelve)



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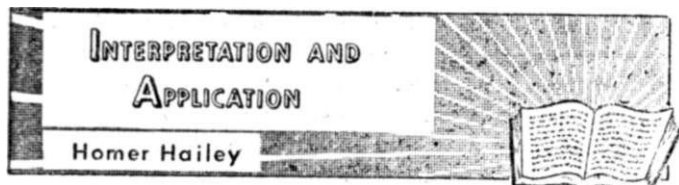
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DANIEL (9)

The Seventy Weeks, and Messiah

(Chapt. 9)

Without doubt, the ninth chapter is the most difficult of the book of Daniel to this point, especially the latter part of the chapter. It was in the first year after the fall of Babylon that Daniel "understood by the books" the number of years of the desolations of Jerusalem (vv. 1-2). In this chapter the prophet records his prayer, and the revelation of the seventy weeks and the coming of the Messiah.

Daniel's Prayer (vv. 3-23)

Acknowledgment of sin and guilt (vv. 4-14). In this prayer the prophet confesses the sins of the people in violating the covenant of God, and in refusing to hear the words of the prophet (vv. 3-6). He confesses that unto the Lord belongs righteousness, but unto themselves belongs confusion of face, both to the people and to their kings and princes (vv. 7-10). And now, because of this, the curse pronounced by Moses (Duet. 28; Lev. 26) had come upon them (vv. 11-14).

A plea for mercy (vv. 15-19). Upon this confession of their sins, the prophet makes a plea to Jehovah for mercy, that He cause His face to shine upon the sanctuary that was desolate (vv. 15-17). The coming of the Messiah (v. 24) is probably God's answer to this petition. The conclusion of the prayer is a classic of fervent, humble supplication to the Lord for mercy and forgiveness, for His great mercies' sake (vv. 18-19).

The Messiah (vv. 24-27)

This passage is one of the most difficult in the book. Interpretations and theories are many. Passing over the "seventy weeks" for the moment, let us look for something in the text as a lead in understanding the whole. The text itself and the following explanation are the grounds for my thinking the passage looked to the Messiah.

A. There are six statements in verse 24 that point to the Messiah and His work. (1) The seventy weeks are decreed upon the people and upon the holy city "to finish transgression," or "restrain" (footnote) transgression; "to hem it in, to hinder it so that it can no longer spread about" (Keil). However, Young, following Hengstenberg, says, "The sin. . . will now be shut in, sealed up and hidden by the God of mercy, so that it may be regarded as no longer existing." Possibly the transgression which had characterized the people will be finished, because the law trans-

gressed will be ended. Any one, or all of these would look to the Messiah. (2) "And to make an end of sins," which is definitely a work of Christ. (3) "And to make reconciliation for iniquity," "to pardon, to blot out by means of a sin-offering, i.e., to forgive" (Keil). Only Christ could do this. Here we have the three words used in the Old Testament for sins: transgression, sins, and iniquity (cf. Ex. 34:7; Ps. 32:1-2; 51:1-2, etc.). Transgression is "restrained" or "finished"; sins are brought to an end; and iniquity is pardoned or forgiven. Such could be accomplished only in the Christ; it seems conclusive that the three points made look to Him and His work.

(4) "To bring in everlasting righteousness," which, with the removal of sin, Christ offers in Himself: "That we might become the righteousness of God in him" (2 Cor. 5:21); the condition of being "right with God." (5) "And to seal up vision and prophecy." Keil's explanation is, "Prophecies and prophets are sealed, when by the full realization of all prophecies prophecy ceases, no prophets any more appear." This is in harmony with the voice of the angel who declared the time of the judgment against the Roman Empire was to be delayed no longer, saying, "But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets" (Rev. 10:7); they were now fulfilled, finished, none others to appear. (6) "And to anoint the most holy" (footnote: "a most holy place"). Thomson (Pulpit Commentary) contends that this refers to the anointing of a priest, the Messiah. Keil, following the footnote translation, "a most holy place," would refer it to the dwelling place of God with His saints at the consummation of the Messianic era, the New Jerusalem. Young, in agreement with Thomson, understands that it refers to the Messiah. I would suggest that if neither of these, but "a most holy place," it could be the present dwelling place of God where saints come into His presence, through the way dedicated by Christ's blood (Heb. 12:19-22). It seems clear that the six points made by Gabriel are all Messianic; hence the seventy weeks must end with the time of the Messiah and the end of the Jewish age.

B. Another line of reasoning from the passage also points to the Messiah and the destruction of Jerusalem and the people as the termination of the seventy weeks. Gabriel further said, "And even unto the full end, and that determined, shall wrath be poured out upon the desolate" (v. 27b). The full end, and that determined, was to come upon whom or what? The subject is "thy people—and the holy city" (v. 24), hence, a full end upon these two. But the wrath was to be poured out upon the desolate. To this agree the words of Jesus, "Behold, your house is left unto you desolate" (Matt. 23:38). He then began a description of the destruction of Jerusalem, in which He said, "When therefore, ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place, etc." (24:15).

(Continued on page twelve)



IS THERE MORAL DECAY AMONG THE LORD'S PEOPLE?

Not only do many faithful Christians agree that there is moral decay among the Lord's chosen today but secular writers frequently refer to the prevalent moral decadence. Moral decay may be defined as that conduct that is out of harmony with God's plan for the behaviour of his people, that which is unbecoming in Christians, that which is not right in the sight of God.

Why the indifference of Christians
toward such situation?

First, many Christians seem to find comfort in the fact that "our times are no worse and perhaps not so bad as former times." They say, "What about the Antediluvian Period, when 'every imagination of the thoughts of men's hearts was only evil continually,'" Could any condition be worse than that?" Or, "What could be worse than the time when Ahab, king of Israel, 'took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him—and Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him?'" Or, one will say, "We are not as immoral as was David when he committed adultery with Bathsheba, the wife of Uriah." Or, "Surely none of the Lord's people today stoop so low as did the wise king, Solomon, for the Record says, 'He had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart—and Solomon did evil in the sight of the Lord—Then did Solomon build an high place for Chemosh, the abomination of Moab—and likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.' "

We may agree that Christians compare favorably in morals with many of God's "chosen" in former days. But does that minimize the immorality which is practiced today by the Lord's own who are supposed to have their affections on things above? Surely, "comparisons are odious" especially when we realize we have been bought by the precious blood of Christ.

Did the Lord smile on those aforetime whose behaviour was out of harmony with his will for his people? Those whose imaginations of their hearts were evil continually were drowned in the flood. The sins of Ahab and Jezebel brought the Israelites lower and lower in moral conduct until finally "The Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried

away out of their own land to Assyria." Was the Lord pleased with David's committing adultery with Bathsheba? The Lord sent Nathan to teach David. Nathan used a story to illustrate David's sin. (2 Samuel 12:1-6) At the conclusion of the illustration, Nathan said to David, "Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Amnon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife." For Solomon's sins, the Record says, "Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant."

If one will make comparisons, be sure to observe the results of recorded deeds of immorality. Transgression of God's law is S-I-N, and the wages of sin is death. This is one of God's eternal principles.

What is the picture today?

Are women who are Christians manifesting to the world the purity of life which should characterize those whose sins have been purged away, for his name's sake? Surely there is a laxity and looseness in the manner of life of many women, young and old, today. As Paul wrote to the Romans, "for even their women did change the natural use into that which is against nature," denoting that we are getting exceedingly low in moral conduct when "even the women" depart from God's plan for them. Women are designed to "help," not hinder. Since it is woman's God-given responsibility to help the man, she has it within her grasp to influence man to purity of life, or, the opposite, as she may desire. James said, "Let no man say when he is tempted, I am tempted of God ... But every man is tempted when he is drawn away of his own lust and enticed." What are some things that may entice man to acts of immorality? The answer is the same as in the case of Bathsheba. David, seemingly innocent, while walking "in an evening-tide" upon the roof of the king's house he saw Bathsheba washing herself, "and the woman was very beautiful to look upon." Thus, in a situation unplanned, David was "drawn away of his own lust and enticed." Women, who are citizens in the Lord's own holy nation, need to think, "Do I want to have part in sending some young man's soul to hell?" It can happen to you just as it happened to Bathsheba, if you appear before men immodestly dressed, as one is in "shorts and a halter," or other scant clothing. There is no argument to truth. The prevailing custom of women appearing scantily attired is having its effect on the morals of God's own children.

Let us, as women with a grave responsibility, think seriously of the God-given responsibility that is ours to influence man to do right in the sight of God and to measure up to his highest potential.

(Continued on page twelve)



"BEHOLD YOUR CALLING, BRETHREN" — (2)

If one truly believes the Truth he endeavors to convince others of it. To convince men of Truth, facts must be discussed. Teaching the Truth benefits the teacher in these ways. First, one has a voice in the affairs. He has a responsibility. Therefore, he must be depended upon. And anyone enjoys a feeling of responsibility provided he is personally and honestly committed to that for which he is held responsible.

Secondly, contending for the Truth enriches and deepens one's convictions. Anyone who has ever tried to teach the gospel knows that he gets something out of teaching that he doesn't get by being only a listener. How often does the teacher become stronger for and more trustful in the Truth of the gospel?

Thirdly, by serving the Truth one has a feeling of "worth-ness" because he is actually and personally contributing himself to the advancement of his heart-believed Truth. What a wonderful sensation it is to realize that one is worth something; that one is needed; that there is something one can do and has done it?

What can be done to help awaken all of us to the need to personally fulfill the purpose of our calling? We can begin by realizing that each Christian is in the calling of God and must work at it. Every Christian is a person with a divine mission. Many who labor with their own hands have come to feel that they are less religious, less spiritual and therefore less responsible for Kingdom business than those whose abilities are such that they are supported in order that they may devote all of their time to Kingdom business. I am afraid, in the minds of some, we have an "unintentional clergy." The Christian who farms is just as much in the calling of God as the preacher. Each Christian must use his own abilities to serve in the calling of God; to open up doors of opportunities to teach the Truth. Each Christian is a priest and must perform the duties of a priest. (1 Peter 2:5) All that a Christian does should either directly or indirectly serve the aim of the calling of God.

Secondly, each Christian can seek and find his own opportunities for service. They are there. We need to recognize them. Too many sit back and wait for someone to find them an opportunity. There is too much work for a handful of "specialists" to do. There is too much variety among people for a handful of men to be able to reach all.

Third, we can all become vigorously involved in affairs which have a direct bearing upon salvation. Too many want to serve in things which are incidental

to the gospel. Or else, in those matters which at best may be an indirect means to teaching the gospel. Inviting a neighbor for dinner may be a help in gaining a favorable opportunity to talk with him about salvation. But after he is fed someone still has to talk facts with him. Visiting the sick encourages them and makes us appear friendly and concerned. But to bring men into the "friendship" of the Lord they must hear and receive the Truth. It is fine to arrange things which will open the door of opportunity. It is better to enter the door and make use of the opportunity to discuss the "righteousness of God."

There are some conditions of our time which should help us to reach men with the Truth. We must recognize first of all that we must teach the pure "once for all delivered faith." We must convert men to Christ. We must teach what the Church of Christ truly is. If we teach an accommodative faith; if we convert men to ourselves rather than the Lord; if we modernize the Church, we do a disservice to those who follow our instructions. It is not enough to improve men. They must become "new creatures." Our argument with denominationalism is not that we are better than they, but that any denomination is a departure from the original, from the Truth, from salvation.

These conditions should help us fulfill our calling. There is a great resurgence of interest in religions. World tensions, which have become the norm instead of the exception, bring men to the realization that something is wrong with man and a solution is desperately needed. There is a growing dissatisfaction with the picture of Christianity which denominationalism is presenting to the world. This statement, which appeared recently in the Denver Post, confirms the above. "There was almost unanimous agreement that churches are making too many demands on the time of their lay members for a frantic round of activities that have little or nothing to do with religion."

Years ago the founder of the Church, Jesus Christ, told us how to fulfill our calling. The key to it is not the establishment of great institutions; the erections of temples of worship; nor the planning of smoothly organized world-wide campaigns. It is each called-one "living without blemish in the midst of a crooked and perverse generation among whom ye are seen as lights in the world, holding forth the word of life." (Phil. 2:15, 16)

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What Does It Mean — "To Be Silent Where The Bible Is Silent"?

S. Leonard Tyler

This inquiry seems to be self-explanatory. Many, however, draw so widely and differently upon it that consideration is given. The Bible is from God, 2 Tim. 3:16-17. To respect its teaching is to respect God and vice versa. The Bible is not given to reveal all that God hates nor even all that He does not want. It is revealed to let man know God's desires. One should read the Bible to learn God's mind and be therewith content.

There are those who seem, their actions manifest it, to understand "to be silent where the Bible is silent" gives liberty to act as one desires. Then, if one opposes such, they cry, "Be silent where the Bible is silent." This is a misapplication. "To be silent where the Bible is silent" simply means to stop where it stops. Teach what it teaches — no more and no less. The old proverb "silence gives consent" is certainly not always true. The traffic sign, "30 miles speed zone," says nothing of 60 miles per hour. It is silent regarding that, but just try using the old proverb in court. This is true regarding the Bible.

Hebrews 7:14 well illustrates it. "For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests." God was silent concerning priests being permitted from the tribe of Judah. He neither said that priests could or could not come from Judah. What did that mean—God's silence? If the silence of scripture gives consent, Jesus could have served as a priest on earth. But we do not have to guess about this. Hebrews 8:4 tells the story, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law."

This clearly proves that when God specifically mentioned Levi as the priesthood tribe although he said nothing concerning others, they were prohibited. 1 Corinthians 4:6 deals with this same thought — of respecting the silence of scripture, "That ye might learn in us not to think of men above that which is written." That which is "written," the inspired scriptures, gives us all needed information. (2 Pet. 1:3) It furnishes us unto every good work. (2 Tim. 3:16-17) 2 John 9 reads, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." One version has it, "Whosoever goeth onward." Another, "Every one who goes beyond the limits of the teaching of Christ____," T.C.N.T. This means learn all you can about everything it teaches, believe everything it says, obey every command, trust in every promise and right there stop.

(Continued on page twelve)

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VOICES IN THE WILDERNESS

Conclusions From The Record

In view of the foregoing statistics it would appear that any effort to argue church support of orphan homes on the basis of churches having supported them "always" or even since before the missionary society was founded is completely without factual evidence. We are face to face with the fact that churches rejecting missionary societies did not build and maintain orphan homes or other benevolence societies separate and apart from themselves prior to the founding of the missionary society in 1849. Furthermore, those churches which supported missionary societies and used instrumental music were of that school of thought which produced and promoted the first benevolence societies into the treasuries of these churches! Again, for twenty-five years following the opening of the first orphan home by anybody connected with the Restoration Movement (1884-1909) and thirty-seven years from its chartering (1872-1909) there were hundreds of churches which never subscribed to missionary societies; yet to date (so far as we have seen) no one has presented any evidence that any one of these churches donated its funds to such institutions, much less that such was a general practice among the churches. In addition, it should be remembered that the oldest home now supported by churches rejecting missionary societies is barely fifty years old!

I do not claim that my research in the area of church support of benevolence institutions is exhaustive. Nevertheless, I am persuaded that it is thorough enough to draw some conclusions of a general nature — conclusions based on fact, not on tradition, as follows:

(1) Churches of Christ have not "always" supported benevolence societies — "homes" for the fatherless and widows — apart from the churches themselves.

(2) These societies were not established, much less looked upon and supported as "benevolence homes," "many years prior to" the establishment of the American Christian Missionary Society in 1849. Even among Disciples of Christ the first began operation in 1884.

(3) The foregoing being true, those who represent the record otherwise misrepresent the facts. They mislead people when they suggest that pioneers who rejected missionary societies encouraged churches to contribute to orphan "homes."

"Latter Day" Claims

We are now ready to consider another matter which is frequently produced in an effort to convince people that churches were building and maintaining benevolence homes in the early days of the "Restoration Movement." This, if established, would prove nothing regarding the scriptural authority for the practice. At

best it would show that some brethren and churches engaged in it, not that it was a universal or even a general practice. At the same time, even from the evidence presented to "make out the case," it is seen that the use of the term "home" to describe the institution in question was accommodative, not official. But now to the case in point — the Kentucky Female Orphan School, officially opened on October 3, 1849.

Kentucky Female Orphan School: 1849

The current editor of the Gospel Advocate apparently feels that he has an unusually strong case in the Kentucky Female Orphan School's being called "that home of female orphans" by Alexander Campbell in 1856, since twice within recent years he has called attention to this statement by Campbell in his paper. In the October 13, 1960, issue of the Advocate he writes of "Alexander Campbell and the Kentucky Female Orphan School," mentions that John T. Johnson, a pioneer preacher, called upon churches in the heart of Kentucky to support it and then gives a quotation from Campbell in the Millennial Harbinger of 1856 after he had visited the School at Midway. The Advocate editor says:

"It is worthy of note that Campbell spoke of the Orphan School as 'that home of female orphans.' It was intended that the school, or home, should exist for the purpose of 'clothing, feeding, and educating orphan girls.' (History of Kentucky Female Orphan Home [sic], page 29.)"

Observations

The following points are also "worthy of note" in connection with Kentucky Female Orphan School and Alexander Campbell:

(1) Without exception, so far as I am able to ascertain, the Kentucky Female Orphan School has never been Identified by Disciples of Christ or their official spokesmen in any of their official "church publications" as anything other than a "school." Though these publications list the Disciples' benevolences (homes, hospitals, etc.) they do not place the Midway school in this category.

(2) None of the historians who have written from the viewpoint of those opposing missionary societies, so far as I have ascertained, have indicated the institution at Midway was designated as anything except a school.

(3) On the very page of Giovannoli's Kentucky Female Orphan School from which the Advocate editor cites the "three-fold purpose" of the School, is found the following:

"What was in the mind of Pinkerton from the beginning of his 'mediations' on the subject, and that which Parrish and Johnson and their colleagues approved, was not an 'orphanage' or 'orphan asylum,' but a school for orphan girls equal in dignity and in its prescribed courses of study to 'any seminary of learning or academy within the State'."

(4) In July, 1922, the question of changing the name of the Kentucky Female Orphan School was before its Board of Directors. In his Kentucky Female Orphan School, p. 79, Giovannoli makes the following observations:

"The word 'orphan' was the source of the most emphatic objections. Many of the graduates of the School, according to reports, had found that the social stigma which, to a measurable degree, attach-

(Continued on page fourteen)

If And, If Not

Carl Vernon

IF you are a member of the New Testament church, you are familiar with the privileges that are enjoyed in this spiritual institution. You know of the assurance that is had in being delivered from "the power of darkness," and translated "into the kingdom of his dear Son." (Col. 1:13)

IF NOT, then you are yet in the darkness of sin, "having no hope and without God in the world." (Eph. 2:12)

IF you have become a child of God, you have indicated your faith and confidence in His word. You have believed the teaching: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:23) In other words, you have done what Jesus taught when he said: "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5)

IF NOT, you have not been born into this kingdom where "all spiritual blessings" are. (Eph. 1:3) Possibly you have not yet realized the true significance of having "redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7)

IF YOU ARE A CHRISTIAN (Acts 26:28), you know the exalted privilege afforded in worship. You are familiar with New Testament examples of the early disciples continuing "steadfastly in the apostles' doctrine and fellowship, and breaking of bread, and in prayers." (Acts 2:42) You know of Acts 20:7 also: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them...." As a Christian, you know that the Father "seeks" worshippers who will "worship him in spirit and in truth." (John 4:23, 24) Knowing that it is God's will for His children to be consistent in their worship of Him, and of the strength that is derived therefrom, you never wilfully absent yourself from the worship on the first day of the week.

IF NOT A CHILD OF GOD, you have never become such as can worship God; you haven't become 1 i is child, and thus have not the privilege of calling Him 'Our Father." (Matt. 6:9) As an unsaved individual, you can never know of the wonderful blessing of worshipping God.

IF YOU ARE AMONG THE REDEEMED, you know the joy of living in such fashion as to be able to teach others. Paul spoke of the gospel being committed to faithful men, "who shall be able to teach others also." (2 Tim. 2:2) God does not expect those outside of His family (church) to make known His will and garner souls into His fold. If you are a New Testament Christian, you know of the unspeakable joy that is associated with teaching others. You know that in

living so as to be counted "worthy of this calling" will bring the satisfaction "that the name of our Lord Jesus Christ may be glorified in you...." (2 Thess. 1:11, 12)

IF NOT a Christian, the joy of saving others is not now your first consideration. SAVING YOURSELF is your immediately need! "But," you say, "I cannot save myself!" Indeed, you are correct, but you can exercise your faith in the Lord Jesus Christ, and, in that sense save yourself! Even though the Lord desires that none perish, he insists that "all should come to repentance." (2 Pet. 3:9) The thought here is that each must exercise his own volition in coming. Matt. 11:28 says: "Come unto me...." FAITH is produced when the word is preached. (Rom. 10:17) REPENTANCE is brought about when, by faith, one recognizes that his life is out of harmony with Christ's will. Acts 16:33 tells of the jailor who "washed their stripes" — evidently out of penitence. Moreover, Jesus teaches: "...but, except ye repent, ye shall all likewise perish." (Luke 13:3) BAPTISM is submitted to by those who receive the word of the Lord. Acts 2:41: "Then they that gladly received his word were baptized." These very people had been called upon to "repent, and be baptized... for the remission of sins." (Acts 2:38) This is in keeping with the Lord's charge to the apostles to "Go____into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved...." (Mk. 16:15, 16)

SO, faith, repentance, and baptism constitute the HOW of becoming a new creature. (2 Cor. 5:17; Rom. 6:3, 4) When complied with, personal joy is the result, as evidenced in the conversion of the eunuch. (Acts 8:38, 39) It also brings about rejoicing in heaven. (Luke 15:10)

IF you are a follower of Christ, you can look beyond this physical existence to the "house not made with hands, eternal in the heavens." (2 Cor. 5:1) Christians know that Christ, the "captain of their salvation" (Heb. 2:10), will deliver the kingdom up to God, according to 1 Cor. 15:24. This will take place at the "end" — the coming of the Lord. The Christian, knowing that Christ is the "saviour of the body" (Eph. 5:23), is aware that only in this blessed relationship is there safety and hope.

IF NOT possessed with this hope, will you not be encouraged to submit to the will of Christ? You have everything to gain (heaven), and nothing to lose but your sins!

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THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM

Zwingli became a Reformer not because of the anguish of his own soul, but because he was driven by a deep concern for the social and political conditions in Switzerland. The Church of Zurich offers one of the purest examples of the earthy and concrete relevance of the preaching of the Word in the Reformation.

Turning to Calvin we find this expressed in an even clearer way in the structure of his Genevan Catechism. The administration of Word and Sacraments, i. e., let us say, the Sunday operation of the Holy Spirit, is only one of the four ways to honor God. The other three parts, true faith and knowledge, obedience to the law, and prayer, form the worship of the Church as much as the part mentioned last: the Sunday service. Though it is definitely wrong to say that according to the Reformation 'real worship starts outside the church,' the church service has no meaning as a dialogue between God and the soul, as religious education or edification: faith and knowledge, task and prayer are as many aspects of the dynamic operations of the Holy Spirit which is not limited to the souls of more or less pious man but directed to all the works of God's hand. In short, not dialogue but 'trilogue' characterizes the Reformation conception of worship.

At this point, then, before dealing with the last part, we may conclude that in contrast with the medieval and Roman Catholic — and we may add, much of the present day Protestant — preaching of the Word, the Reformation sermon is not legalistic, but redemptive, not only directed to individual souls but especially to the corporate existence of the congregation, not elevating but mobilizing, not a refuge but a starting point and, finally, not holy and vertical but secular and horizontal: time, space and dust." (Heiko A. Oberman in "The Preaching of the Word in the Reformation" in the October, 1960, Harvard Divinity Bulletin, pp. 12-14).

From these quotations we can determine the difference in point of view about the church between faithful brethren who endeavored to restore the church and the Catholics and Reformers. To the former, the preaching of God's Word and worship had relevance to the salvation of man's soul; to the latter, preaching and worship embraced even God's creation. Faithful brethren believe that the church and the world are separate, and the world is hostile to the church. But to the Progressives, to Sectarians and Catholics, church services include God's creation — the world, because the design for the church, its mission and work is taken

from philosophy. From this point of view, church activity would include all the poor, all the widows and orphans, all secular institutions, and all social and secular affairs. Interpretation does make a difference when one point of view is from philosophy (J. I. Thomas and the Gospel Advocate) and another point of view is centered solely in the New Testament. Through philosophy, worldly things are sanctified and emphasis goes to the material; by the Scriptures the spiritual is exalted. The former glorifies institutions and social activities; the latter glorifies the church.

According to Plato, the perfect pattern was above and separated from the world. It is an abstract idea withdrawn from the world. Yet it is applied to the world because the world was an imperfect representation of the ideal pattern. When the church is put into the form of philosophy it is all-inclusive and earthly. A barrier between the church and the world cannot exist, the distinction between the church and institutions does not exist, because the church from this theoretical foundation embraces institutions. Through the centuries this has been the prevailing and popular teaching about the church. Through philosophy the church is a man-made institution in its design and function. It is a church which is centralized, being built around a pope or a titular head—a king, a synod or a conference, a Missionary Society or a sponsoring church. It has its social welfare programs, its educational and recreational programs. The derivation of all these is from philosophy through theology which constitutes the sect.

(Mr. Pelikan was formerly a professor at Concordia Seminary — Lutheran — in St. Louis but became very liberal and went to the University of Chicago to replace Wilhelm Pauck, church historian, who retired — liberal also).

— 432 Covert Court, Ballwin, Mo.

(Editor's Note: Logical subject division consideration necessitated the brevity of the installment above. The next several articles in this series (Theology,, Church and State, Institutionalism by George P. Estes) will cover the general ground of "liberal theology" and will be divided among the following subjects:

Liberal Theology

German Rationalism

Some Fruits of Liberal Theology

Following that will be a discussion of The Social Gospel Movement. Be looking for the first installment on liberal theology next month.)

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"Help us!!..." The cry goes out. How we need to buckle ourselves down and get the help necessary through. Many brethren want to go to distant lands—some to Japan, one brother desires to return to his native South Africa. The Southern front is progressing well with our brethren along the Mexico-U.S. border and their plaintive cry reaches us, "Help us____" Struggling new works are beginning in almost every state—California, Texas, Mississippi, Florida, Georgia, Louisiana, and their cry is "Help us____"

Brethren, we dare not let down these that are standing shoulder to shoulder with us and are gasping, as it were, for life. We must determine that we shall stir up our brethren to give, to sacrifice and give again that these works may live. We see this determination among hundreds of churches now, and trust that hundreds, yea thousands more will rise up with the call that goes forth, "Let us arise and build."

This cause will not die. The greatest defensive effort is the offensive one. We must not cease to encourage the beginning of faithful churches wherever they do not exist and we must be willing to help them until they can help themselves.

One brother, whom I can recommend without reservation, desires to return to Mississippi to help in beginning a new work in a city there. The seed is there; brethren are willing, with his assistance, to begin; but he needs assistance to go. Those familiar with Mississippi know how great and grave is the need for faithful churches. Southern Mississippi is virtually a "mission field"—many towns with 2-4000 population exist where no church meets among them. Are there those who will support a faithful and capable brother in such a worthy effort? Contact Joe F. Moore, Rt., Buna, Texas.

A. O. Raney held a July meeting for the church in Rockdale, Texas____A. Hugh Clark was with the church in Morton during July in a gospel endeavor—Harold Savely held a meeting in June for the Northside church in Dimmitt____Four were identified in April and May at the West Avenue church in San Antonio____At Edna, one was baptized and one restored during June....One was baptized in June in Dumas at Sixth and Meredith____One was baptized in June at Southside in Midland____One was baptized and three restored in June at the church in Greggton____Bill Crews held a June meeting for the Southside church in Greenville____Robert Jackson held a July meeting for the Walnut Street church, also in Greenville____Four were identified and one baptized in June at Westside in Ft. Worth____One was identified and one baptized in June at Central in Grande Prairie. . . .Two were identified and one baptized in June at Westside in Irving. Jady Copeland holds an August meeting for Westside____W. L. Wharton held a June-July meeting for the Calmont church in Ft. Worth....Bob Love is the new preacher for the Calmont church....Paul Lusby held a July meeting for the Fourth and Groesbeck church in Lufkin____One was restored in July at Timberland Drive, also in Lufkin____Nearby, at Broadus, Oliver Murray held an early July meeting—Robert Welch was with the Huntington church in mid-

July____One was baptized in June at Dallas Ave. in Lancaster... .One was restored, one identified and one baptized in June in Lewisville... Bob McDonald held July meetings at Cash and Lindale____The Garden Valley Rd. church in Tyler is now in its new building. . . Jack Holt Christian, met A. J. Kirkland, Baptist in late July in Longview on the two propositions of Baptism and the possibility of Apostasy....One was baptized, one restored and six identified in June-July in Jacksonville at Southside____Bryan Vinson held a late June meeting for the Highway 84 church in Brownwood....At Humble, two have been baptized and three have been restored in June. Progress is being made here on a new house for worship....At nearby Cleveland, Dana Halstead, who scarcely more than a year ago left the no-class brethren to take a stand for truth, defended the truth on the class question with Charles B. Thomas defending the no-class position____Elmer Moore held a June meeting for the Greenwood Village church in Houston____Two have been baptized and one restored in June at the Greens Bayou church in Houston____A debate of interest is being scheduled for October on the Class and located preacher questions. Elmer Moore, Jr. of Highlands and Paul S. Knight of Booneville, Arkansas will be the disputants. Bro. Moore will be defending the right of brethren to have classes. The debate will take place in Jacinto City at Kirby St. (two nights) and in Greens Bayou (two nights).

W. L. Wharton is scheduled for an August meeting with the West Columbia church____Four were identified in June at the Bellaire Houston church____One was identified in June at Ninth and Burton in Orange____The Ridgecrest church in Orange now has two Sunday morning broadcasts. Glenn Wise, preacher at Ridgecrest, preaches at 7:30 A.M. and L. R. Hester preacher at Ninth and Burton, preaches at 9:00 A.M. . . .Ridgecrest held a June meeting with Lynell Jackson preaching____These words are being written in Center where the writer is ending a week's meeting with the church in the James community, six miles north of here. Good attendance has prevailed during this meeting—the brethren at nearby Joaquin have supported the meeting with great faithfulness. Elton Hughes is the preacher for the good church here; J. W. Hicks preaches at Joaquin. Brethren from Stanley, Louisiana (where Artie Brown holds a meeting next week) as well as Shreveport (Brethren Hartsell and Brown came down and visited with us) and other neighboring churches have made good crowds each evening. Two were baptized in past weeks at the Spanish church in Mercedes.

R. L. Burns held a meeting for the Kent church near Seattle, Washington, in June____Two were baptized and one identified in a June meeting at Wendell Ave. church in Louisville____One was identified and two were restored during June at South End____Robert Welch held a June meeting for the Covington church in which ten were baptized____A note from Donald P. Ames says: "____I held a meeting in Sycamore, Ill. (June 10-16) and Clarence Burchorn held one in Kirkland, Ill. (June 3-9) Due to raised rent, etc., the church in Sycamore has decided to consolidate with Kirkland for the present____"____Two were restored in past weeks at the Glenn Park church in Gary, Indiana____Aubrey C. Belue (Christian) engaged D. L. Welch (United Pentecostal) in debate for six nights in July—three nights in the Pentecostal building in Portage and three nights in our brethren's building in Griffith..In the Indianapolis area Kelly Ellis held a June meeting at Plainfield and W. Washington St. held a lectureship

(Continued on page fifteen)



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(Continued from page one)

assemble with them, and is equally necessary when they are in their own houses. This distinction, then, should be carefully noticed and every member should pay a certain equal sum annually or quarterly (V2t per quarter will generally suffice) to meet these current expenses—I say every member, for every member equally occasions these.. expenses and equally enjoys the light and warmth provided. The contribution for the poor, however, must of course be left to the liberality of the members. This matter, though it may appear small, has often produced confusion, and many have absurdly supposed they were giving to the Lord, when they were merely supplying their own wants, and have thus perverted the weekly contribution. Hence, it is necessary that order should be taken in this matter, and that everything should have its due place."

—215 Willowick, Tampa 10, Florida
—o—

EDITORIAL — — — —

PRAYER AND PUBLIC SCHOOLS — — —

(Continued from paire two)

Please note advertisement on page 6 about our Annual Blitz Bargain Bonanza for subscriptions to The Preceptor.

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Those interested should write him at 819 S. Walnut Street, Hope, Arkansas.

—o—

DANIEL (8) — — — —

(Continued from page three)

Gabriel had said that "upon the wing of abominations shall come one that maketh desolate," and that through him should the full end come upon the desolate. Surely Jesus' comment upon the destruction of Jerusalem, speaking of the house of the city as being left "des-

olate," and of Daniel's "abomination of desolation." should leave no question but that Daniel is writing of the destruction of Jerusalem.

The "Seventy Weeks"

As to the various theories of the "seventy weeks" one may consult the commentaries. Ironside, a champion of dispensationalism, claims that a "great parenthesis." extending from Christ's death to His return, comes in between the following expressions: "shall have nothing" (great parenthesis, from Christ's death till his coming) ; "and the people" (v. 26). This is proved utterly false by the words of Jesus, introduced above.

Whatever may have been meant by Gabriel as he spoke of the "seventy weeks," an analysis of the portion of the passage that is clearly Messianic, and that part used by Jesus of the destruction of Jerusalem, make it clear that the expression had a symbolic meaning of the time from the destruction of Jerusalem by Nebuchadnezzar and the return under Zerubbabel, until the death of the Messiah, the cessation of the sacrifices, the making of a covenant, and the coming of the prince who completely destroyed Jerusalem and the old order.

— 119 N. Burlingame, Tampa 10, Florida
—o—

IS THERE MORAL DECAY AMONG
THE LORD'S PEOPLE? — — — —

(Continued from page four)

Immorality is defined as: wicked, specifically sexual impurity, unchastity. Dress or conduct which tends toward or leads to immorality contributes to it. Our Lord made clear in the Genesis Record his attitude toward exposure of the human body. Before Adam and Eve sinned they were in a state of innocence, as an innocent babe, "they were naked and were not ashamed." After sin, "they knew that they were naked." Their attempt at clothing themselves evidently was inadequate because the Record says. "The Lord God made coats of skins and clothed them."

Modesty of dress is not a problem to the woman who respects the Word of God and who is "bringing into captivity every thought to the obedience of Christ."

—o—

WHAT DOES IT MEAN "TO BE SILENT
WHERE THE BIBLE IS SILENT"? — — —

(Continued from page six)

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Scope. Nothing need be said about to whom, how much, what, how or anything of the other properties. Silence! But far from consent. The gospel of Christ sets the boundary lines of Christ's possessions. He that abideth in the doctrine (within the bounds of its teaching) belongs to Christ.

Jesus condemned the Pharisees for bringing into God's service "the washing of hands." (Mk. 7:1-13) Washing of hands is all right but when one brings it into the worship of God, it is forbidden. God does not authorize it. Every act of faith must be authorized. (Rom. 10:17) If God wants it, he teaches it (Deut. 29:29), otherwise, it is going beyond.

Jesus teaches, "He that believeth and is baptized shall be saved." (Mk. 16:16) Paul tells us that baptism is a burial. (Rom. 6:4; Col. 2:12) But what about sprinkling babies, called Christening? There is not one word about it in the New Testament.

We are instructed to sing "psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19; Col. 3:16) But what about Mechanical or Instrumental Music in Worship? The New Testament is silent. What does the silence of the scriptures mean? STOP!

The Lord authorizes his church to accomplish his work as to organization. (Matt. 16:18; 1 Tim. 3:15; Eph. 4:11-16) The Lord specified his church, the local congregation, in which his saints are to function when fulfilling or accomplishing her mission. (Acts 14:23; Phil. 1:1) What about human missionary, benevolent and educational societies through which to accomplish the work of the church? The Bible is as silent as the tomb.

The church is God's only authorized organization to do his work. What does it mean to advertise, "I am an authorized dealer?" That is exactly what the church of Christ is authorized of God. Hence, unto him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3:21) If we respect the silence of the word of God, the church of our Lord will have her rightful place in the world and we can be safely led into the eternal and heavenly abode by the Word of God. (1 Pet. 1:25)

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VOICES IN THE WILDERNESS — — — —

(Continued from page seven)

ed to some of the old-time 'orphan homes,' followed them after they left 'K.F.O.S.' Others complained that their diplomas from the Kentucky Female Orphan School, when submitted with their applications for positions as teachers, had more often than otherwise been an embarrassment, rather than an aid to them, and they were frequently compelled, even in their own State, to resort to extraordinary means to prove their fitness for teaching.

"Arguments to the contrary were appealing. . . . The most forceful opposition to the proposed change of name, perhaps, was based upon the theory that

the principal appeal for the financial support which had come to the school from the beginning—had been the fact — fundamental with the founders — that the school was established primarily to educate worthy orphan girls and prepare them for useful lives, and that the elimination of the word 'orphan' would in all probability destroy, in an important and material sense, the most valuable asset in the hands of those who were seeking to extend the field of the School's operations."

Notice, please, that the persons charged with financing the school recognized the "money-getting charm" of the term "orphan," for it was considered "in an important and material sense the most valuable asset" the fund-raisers possessed! They knew that some things could be done "in the name of an orphan child" that cannot be done "in the name of the Lord!"

(5) Later the name of the Kentucky Female Orphan School was changed and today is a thriving institution of learning called "Midway Junior College and Pinkerton High School."

(6) This institution from its beginning till the present has awarded diplomas to those pupils completing its prescribed course of study. Schools, not "homes" award diplomas and degrees.

(7) The same Campbell-commended L. L. Pinkerton who founded this school supported by churches served as the Chairman of the Convention which gave birth to the American Christian Missionary Society which preaching society was supported from its beginning by many of the churches which contributed to the Kentucky Female Orphan School. Pinkerton opened the Missionary Society convention barely two weeks after opening his church-supported school at Midway.

(3) The same Campbell-commended L. L. Pinkerton is credited with introducing instrumental music into church worship. This occurred at the Midway Church in 1359.

(9) The same Campbell-commended Dr. Pinkerton denied the verbal inspiration of the Bible in 1869.

(10) At the time Alexander Campbell referred to Kentucky Female Orphan School as "that home of female orphans" and commended its proprietor in such glowing terms, Campbell himself was serving as president of the American Christian Missionary Society and also Bethany College, both of which were begging and receiving contributions from churches. This was in 1856—seven years after the Missionary Society was established and sixteen years after Campbell had founded Bethany. The current Advocate editor believes it is scriptural for churches to support schools operated by Christians just as Alexander Campbell did in 1856.

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(Continued from page ten)

meeting during the same month__Two were restored in June at the Belmont church in Indianapolis__Two families were identified in June at the church in Sault Ste. Marie in Michigan....Gordon J. Pennock held a meeting for the brethren there in June__T. T. Carney has moved to begin work with the Elm Street church in St. Charles, Mo__Leslie Sloan is moving to Jasper, Georgia, to begin the church in that city__Yater Tant held a gospel meeting in July at the church in Decatur__One was baptized there recently__Harris Dark held a recent meeting at Shelbyville Mills, Tenn__Six have been baptized in past weeks at Shelbyville. Two have been identified and three restored__A new church is now meeting in Charlotte__Leonard Tyler held a July meeting for Friendship church near Charlotte__Jimmy Thomas held a tent meeting in Pottsville in early July....Two were identified in past weeks at Franklin Rd. in Nashville__Brooks C. Webb held a June meeting for the West Main church in Woodbury...Eugene Crawley held an "open air" meeting at Poplin's Crossroads near Shelbyville Mills__Brother Crawley also held a June meeting for the Big Stone Gap, Va., church__Front Street church in Poteau, Ok., held a recent meeting.

Dennis Reed held a gospel meeting for a new church in Panama City, Fla., during June__Leslie Sloan preached the last three Sundays in July at Belle Glade__Walter Henderson will move September first to work with the Clairmont church. . . .Earl Fry held a meeting in June at the Azalea Park church in Orlando__Marshall Patton held a May meeting for City__Jerry Belchick is the new preacher for the Azalea Park church in Orlando__Paul Brock and D. Ellis Walker will meet in debate during August in Jacksonville__Four were restored and identified in July at the Sixth Street church in Pine Bluff, Arkansas__Leonard Tyler holds an August meeting for the Argo Chapel church__Nolan Wallace held a meeting in June at Altheimer. . . .Jack Thompson was in a recent meeting in YellvilleOne was baptized and one restored and identified in June at the Grady church__Clyde Strickland held a June meeting for the church in HiwasseeGranville Tyler held a late July meeting for the 2nd and Walnut church in Paragould__Malcon King began work the first of August at the Mineral Springs church near Saratoga__Malcon is a personal friend of mine, and will do a good work in Mineral Springs. He moves from the church in Burkeville, Texas__Hoyt Houchen held a July and August meeting for the church in Haynesville, La__Elton Hughes held a June meeting for the Leesville church — George Jones held a June meeting for the new church hi Lake Charles.

Four have been baptized and three restored in May and June at Mt. View in San Bernardino, California. Charles Holt held an August meeting for the church__At East Long Beach one was baptized and two restored and identified during June...Three were baptized, two restored and Identified and one identified during June at Berrydale in Garden Grove—Wilson Coon held a June meeting for the Fontana church__The Sterling Rd. church hopes to move in September into their new building located on Pioneer Drive in Bakersfield. The proposed building will seat about 150 and have five classrooms. A number of meetings were in progress in Alabama in June and July__James P. Miller was with the College View church in Flor-

ence; Bill Hall was at Wheeler's Grove; Lee Gunter at Vinemont, Bill Hall at Chance's Cross Road and at Prospect; Quentin McCay was at Persimmon Grove; Roy Cogdill was at Fifth Avenue in Bessemer and also at Fairview; Farris Smith was at Mt. Olive; Leon Snow was at Ensley in Birmingham; Melvin Dugger at West End, B'ham; Frank Smith at Sterrett; Bellview (Lectureship); Jacksen had Fitzhugh Ellington; Linden had Winfield Skinner; Grove Hill held a meeting with Lynn Headrick; Quentin McCay held a meeting at Thomasville. Six were baptized and three restored in a meeting at Jones Chapel near Coffeeville...Paul Keller holds a September meeting for the church in Fultondale__One was baptized at Huffman in Birmingham in June.

A. A. McInroe held a June meeting for the Eighteenth Street church in Portales, New Mexico during June. One was baptized__One was baptized in May at Tularosa__Jesse Jenkins has moved to Tucumcari to work with the church in that city. .Homer Hailey held a June meeting for the Westside church in Phoenix, Arizona.. Eight have been baptized in past weeks at the Maryville church in Phoenix. Brethren at Maryvale are planning a new auditorium soon —The Forrest, Mississippi, church had a July meeting... A recent trip to Memphis, Tenn. carried me through Jackson, Mississippi, and a visit with my good friend, Al Payne, who is working with the new church in that city. Already attendance is reaching the 50 mark, and all evidence points to a strong church in the Capital City__One was identified in May at Dexter, Maine__Bill Echols held a July meeting for the church in Unity__One was restored and identified and two identified in past weeks in East Orange, N. J.

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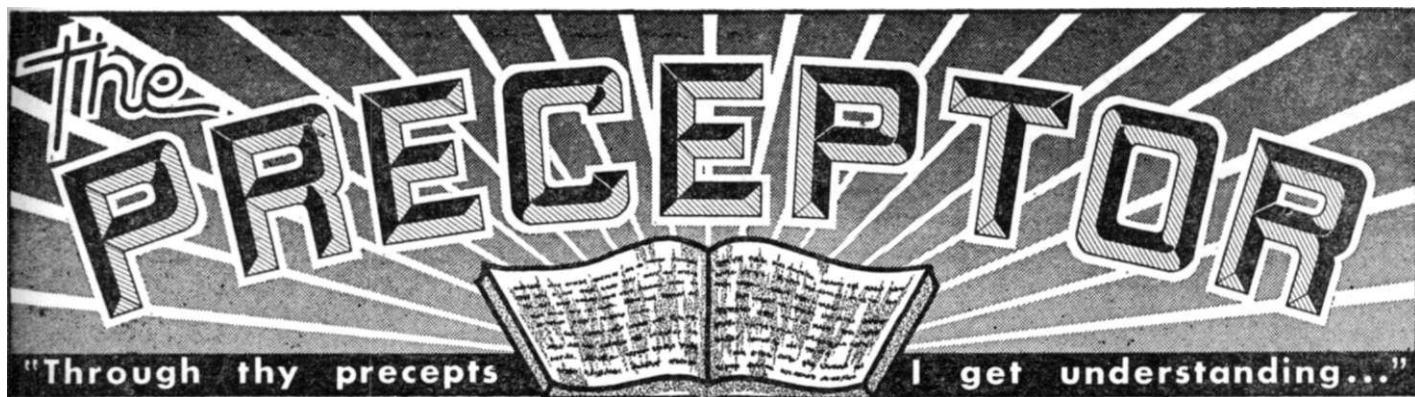
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IN THIS ISSUE

- | | |
|--|--|
| 'IN THE NAME OF THE LORD JESUS,"
Stanley J. Lovett Page 2 | THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM,
George P. Estes Page 5 |
| THE PROBLEM OF CHURCH-SCHOOL TIES,
Robert F. Turner. Page 3 | LOYAL DISCIPLES OF THE LORD,
Joe Fitch. Page 6 |
| DENOMINATIONALISM AND THE CHURCH
OF CHRIST,
Roger M. Hendricks. Page 4 | VOICES IN THE WILDERNESS,
James R. Cope. Page 7 |
| | HITHER. THITHER. YON,
Jim C. McDonald. Page 8 |

"CHURCH OF CHRIST MEETS HERE"

Dean Bullock

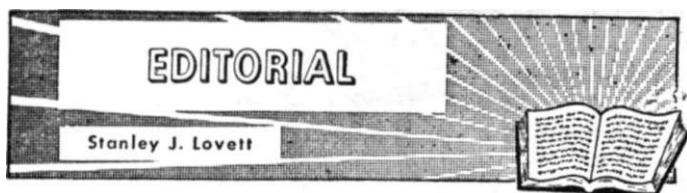
It has been a custom for many years for the church in any community to identify its meeting place with a sign "CHURCH OF CHRIST." Some now are questioning the propriety (fitness) of such a sign. In fact, a few brethren with whom I have talked seem to believe it an unscriptural sign. The church is a "spiritual house" composed of "living stones" and fit sign "CHURCH OF CHRIST" without further explanation is likely to leave the impression with the untaught masses that the church is a building of material stone — of brick and mortar. So goes the argument. And scores of congregations have been influenced to amend signs to read "THE CHURCH OF CHRIST MEETS HERE."

The desire of brethren to guard against leaving impressions contrary to truth is indeed commendable. But does the amended sign solve the problem? We would do well to give serious consideration to the matter before calling a sign painter or taking in hand a paint brush and bucket. The altered sign, at least in my judgment, impairs, weakens and makes worse rather than improves.

Suppose one passes by the building as services are being dismissed. Men, women and children are departing from the auditorium. He observes the sign "THE CHURCH OF CHRIST MEETS HERE." Is he likely to get the impression that the church counts infants among its membership? They are some of the ones who "meet here." Should the church "improve" the sign again? What about "THE CHURCH OF CHRIST MEETS HERE AND THE CHILDREN OF THE MEMBERS OF THE CHURCH OF CHRIST MEET HERE"? Would this not be more accurate?

Suppose one drives by the meeting place as persons are entering the building. He sees among the group assembling an individual whom he knows to be an immoral reprobate. He observes the sign "THE CHURCH OF CHRIST MEETS HERE." Is he likely to think this individual a member of the church? The sign says the church meets here. The immoral wretch is one of the group meeting. Should the congregation "correct" the sign? What about "THE CHURCH OF CHRIST MEETS HERE AND THE CHILDREN

(Continued on page ten)



"IN THE NAME OF THE LORD JESUS"

To perform an act "in the name of the Lord Jesus" (Colossians 3:17) is to do it because Jesus has authorized it to be done. Simply using the phrase "in the name of the Lord Jesus" in connection with some act does not within itself lend authority to the thing being done. Its proper use indicates the performance has the authority of Jesus behind it. It must have the power of Jesus behind it before it can, in fact, be in Jesus' name.

Every conceivable sort of thing is done "in Jesus' name." That is, a thing done and the expression involving Jesus' name is prominently used in that connection. Some apparently think that uttering the phrase is a sort of incantation bestowing divine authority upon the act with which it is used. The patent error of such thinking is that its application would stamp with divine approval any act anyone chose to perform, even the vilest deed and the blackest sin.

Modern so-called "faith healers" are a case in point. Their claim of miraculously healing bodily infirmity is on the basis of being done in the name of Jesus. But the claim is just as hollow as the healing. Before what they pretend to do can be done in the name of Jesus, they must find New Testament instruction for present-day Christians to exercise miraculous healing power. There is Scriptural evidence that the Apostles and others healed in the name of Jesus; this they did for so he had commanded them. But before men, in claim or fact, can heal in Jesus' name, there must first be divine empowerment from the Lord. Otherwise, it is but an unlawful usurpation to attach the phrase under consideration to such attempted miraculous healing in the attempt to bestow even a semblance of authority upon it.

Men are commanded to pray in Jesus' name. (John 16:23-24) and so we pray. They must pray because he commanded it. Along with the empowerment to pray, he has also told who may, how, and for what men may pray. When prayers meet these divine conditions they are truly "in the name of Jesus." No other prayer can be. Simply affixing the phrase, "in the name of Jesus" is not the thing that empowers it. It may be offered in his name because he has authorized it. Attaching the words to an unscriptural prayer does not make it to be in his name; it is only in his name when it is what he has licensed.

When baptism is performed with the expression "in the name of Jesus" it is thought, perhaps, by some, this is the guarantee of the validity of the act. Not so; it is only in his name, if the baptism performed is in

fact what Jesus revealed as his will with reference to baptism. To use the phrase with unscriptural baptism does not sanctify the act. Baptism commanded by Jesus (Acts 10:48) has a stated design (Acts 2:38); it is a particular action (Acts 8:38-39) and it is for a particularly qualified subject (Mark 16:15-16; Luke 24:47; Romans 10:10). Baptisms (and there are many) that fail to meet any of the essentials of baptism given by Jesus are not his baptism which is one (Ephesians 4:5); therefore, not in his name. To employ the expression with something he did not authorize in no sense makes it valid. Baptism which embraces all the necessary characteristics of what Jesus commanded is baptism by his authority. It is what he willed and authorized; therefore, it may be performed in his name.

Actions are "in the name of Jesus" because he has authorized them. The use of the expression alone is not the thing that makes them authoritative.

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(Continued on page ten)



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BASIC PRINCIPLES

Robert F Turner



THE PROBLEM OF CHURCH-SCHOOL TIES

Throughout the history of Bible Colleges much attention has been given to the undesirable aspects of church-school ties. The restoration of New Testament Christianity logically demands faith in the all-sufficiency of God's plan — the all-sufficiency of the Lord's church to perform her divinely appointed work. Campbell deplored a church fractured by missionary, Bible or educational societies; and school officials, from Campbell and Fanning down to the present spokesmen, have assured us of their opposition to church-school ties. But such ties exist.

As early as 1852, "at a state meeting of the churches" it was voted to reopen Bacon College, but "to amend the charter so that the school would belong to the Christians in the state of Kentucky." (Emphasis mine, rft., See Search for Ancient Order, Vol. 1, p. 273-f.) Practically all Bible colleges (or "Christian Colleges" as they are now called) operated by brethren since that time have been widely considered as "our" schools; and I suspect the "quote marks" are now preserved through opposition to denominational terminology more than by opposition to the idea expressed. Is this massive contradiction of theory and practice simply a prolonged, inadvertent abuse; or is some basic error involved? The importance of the subject justifies our careful and objective consideration.

On what basis may we say that "Christian Colleges" are church-related institutions? Since churches of Christ do not acknowledge an organizational structure larger than a local church, it is obviously impossible to relate the colleges to a non-existing headquarters. But this alone does not solve our problem. We may tolerate something we would not acknowledge. Nor have we dealt fairly with the situation when we claim the schools are parallel to a store or farm, where Christians-pursuing their individual occupations-may teach the Bible. Can you honestly imagine a store or farm in the position currently occupied by "our" schools?

In the absence of direct organizational ties, other cords may produce the type of church-school bonds we are here considering. Indirect ownership, doctrinal ties, and support may bind the churches to a human institution for many years before direct organizational ties are established. Church history bears repeated witness to this fact; a fact so clearly proven that it seems only the willfully blind could fail to see it. Now, do such ties bind the churches and schools?

A few small schools have been directly owned by single congregations, but this is certainly the exception rather than the rule. If the universal church has no

organizational entity, who does own "our" colleges? About ten years ago Rex. A. Turner wrote an excellent article on this subject for the Firm Foundation. (It was republished in the Gospel Guardian, Jan. 29, 1953.) He defined the schools as "Charitable Trusts" and cited legal definitions for ownership of such trusts. Put briefly, the schools belong to the Purpose for for which they are established, and indirectly to the donors who support this Purpose. Trustees could sell the schools, but the proceeds would have to be used by pres, i. e., for "the nearest thing to" the purpose set forth in the original charter. All of which seems to argue against church-school ties via ownership. But there are practical considerations which greatly nullify the legal considerations.

Early schools established by our brethren (Bacon, Bethany, Franklin, and Burritt Colleges) were secular institutions. In their early years a studied effort was made to avoid the teaching of "peculiar and distinctive" doctrines. (See Article II, May '62) But changing brotherhood conceptions brought about changes in the schools, and in later years restrictive deeds and clauses, written into the charters of the schools, gave the schools a "purpose" peculiarly related to the churches of Christ. As an example, the charter of Gunter Bible College (1903-28) stipulated that the school "_____shall be managed and controlled as hereinafter set forth by a Board of Directors, each of whom shall be members of a congregation of the church of Christ, which takes the New Testament as its only sufficient rule of faith, worship, and practice, and rejects from its faith, worship, and practice everything not required by either precept or example, and which does not introduce into the faith, worship, and practice, as a part of the same or as adjuncts thereto, any supplemental organization or anything else not clearly and directly authorized in the New Testament either by precept or example."

The Harding College charter (1934) required that each member of the Board of Trustees shall be "... a member of the Church of Christ in good standing, who

(Continued on page ten)

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Denominationalism And The Church Of Christ

Roger M. Hendricks

There are many truths difficult to impress in the hearts of religious people who claim to be Christians. One such truth is that the church of Christ is not just one of the many religious denominations formed by men. Another is that denominationalism is sinful. It is not enough, of course, to merely assume and state the above propositions. One must attempt to establish them by God's Word. This shall be my aim in the present study.

There can be no denying that the religious world (especially referring to so-called "Christendom") is divided. This is a self-evident truth! There are numerous religious denominations in this country alone. Each claims to follow Christ, each claims to preach Christ, each holds up the Bible as its guide, (at least in part) in religious matters; and yet, each teaches conflicting doctrines. My question is: Does such please God? The answer must be an emphatic — NO!

Considering my two propositions in reverse order, I suggest that

Denominationalism Is Sinful.

It is sinful because it makes God contradict himself. This is just as obvious as the religious division itself. If each denomination is acceptable to God, if the teaching of each springs from God; then, God contradicts himself because the denominational teachings conflict. Consider the subject of baptism as one example of this. Some teach that baptism is essential to salvation; others that it is not. Some claim that it is in order to the remission of sins; others, that it is because they are already remitted. Some teach that it is a burial and resurrection; others, that sprinkling or pouring will suffice as baptism. If God is the author of each, he contradicts himself.

Denominationalism is sinful because it nullifies the prayer of Jesus as recorded in John 17:20, 21.

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Jesus desired that all who follow him should be united. Denominationalism defeats this desire.

"Divided Christendom" is sinful because it produces infidels. Notice carefully the language of our King as quoted above. He prayed that "they all may be one—that the world may believe that thou hast sent me." Just as surely as religious unity will help produce faith, just that surely is religious division

conducive to infidelity. There can be no successful denial that denominationalism has aided infidelity.

Finally, denominationalism is sinful because it repudiates the teaching of the inspired men of God. The teaching of Paul presents a good example. To the Corinthians he wrote:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

(1 Cor. 1:10)

Again he said:

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (3:3)

To the saints at Rome:

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (Rom. 15:5,6)

And in Philippians 3:16:

"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

Surely these thoughts are conclusive enough to prove from God's word that denominationalism is displeasing to the Heavenly Father. If so, my second proposition stands as true. However, it is not enough to prove this truth. For after establishing the fact that denominationalism is sinful, there remains the task of convincing honest souls that the

Church Of Christ Is Not A Denomination

While preaching in Dayton, Ohio, I wrote weekly articles in one of the local newspapers. After having dealt with this subject for a number of weeks, I received a telephone call from a woman who objected to my conclusion that denominationalism is sinful. After reasoning with her for a few moments, she finally exclaimed in anger; "Well, there ought not be any denominations any-way." "That," said I, "is exactly what I've been teaching." She retaliated by saying, "Oh, but you are one, too!" Now, is it true that the church of Christ is "one too"?

As one opens his Bible and carefully examines the church as revealed in the New Testament, he learns that the church then was not a sect. It was not one of many religious groups or bodies which pleased God. Neither was it a part of a whole.

The general denominational concept of religion is that there is a great mystical or invisible church which is composed of numerous denominations which, in turn, are composed of many congregations which consist of individuals known as members. (See Diagram A, page 13.)

(Continued on page thirteen)



THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM

Liberal Theology

"But as great a temptation for what one may call, in a broad sense, liberal protestantism, is the other extreme: the frantic search for a 'vital message for our time.' Here the Scriptures function merely as a point of departure to deal with problems of contemporary living." (Heiko Oberman in "The Preaching of the Word in the Reformation" in the Harvard Divinity Bulletin, October, 1960, pg. 17). This is the position held by the Digressives. John D. Cox, preacher of the Sherrod Avenue Church of Christ in Florence, Alabama, states their position this way: "a congregation may use methods of teaching of the word of God which were not used in the first century or even a hundred years ago," in the 1959 issue of the Gospel Defender. This is the frantic search for a vital message for our time and it is from human reason, from expediency. The church must be adapted to modern conditions is the modernists' position. Faithful brethren hold to the belief that God's Word must be taught and applied to the present time without any abridgement or modification.

Authors of books of history and philosophy say that modern science and philosophy began with the period which included Frances Bacon (1561-1626). It was a period when "philosophy was no less vigorously challenging the claims of authority in the name of reason." (W. Walker, History of the Christian Church, pg. 483). "The new method of Sir Francis Bacon by which inductive experiment was made the basis of hypothetical generalization." (Walker. Ibid.). Induction was reasoning from the individual to the universal or from the particular to the general. Induction was based upon the knowledge gained through the five senses: touch, taste, hear, see and smell, and limited to these. The data was analyzed and inferences were drawn. These were framed in a hypothesis and conclusions were reached by observation and experiment which was often the syllogism. Bacon relegated the dogmas of Roman Catholicism to another field and had an attitude of indifference toward religion. (Thilly: History of Philosophy, pp. 262-3). There are those like J. D. Thomas who are not content with one form of liberalism. They intend to "fire both barrels" at the same time. So, he adds the philosophy of Aristotle—the syllogism.

The Age of Enlightenment is described in this way: "Reason becomes the authority in science and philosophy. ... The notion begins to prevail that truth is not

something to be handed down by authority or decreed by papal bulls, but something to be acquired, something to be achieved by free and impartial inquiry. And the gaze is turned from the contemplation of supernatural things, from heaven to earth....The physical and mental world, society, human institutions, and religion itself are explained by natural causes." (Thilly, Ibid, 250-1). Mr. Thilly says modern philosophy "is independent in its search for truth, resembling ancient Greek thought in this respect. It is rationalistic in the sense that it makes human reason the highest authority in the pursuit of knowledge. It is naturalistic in that it seeks to explain inner and outer nature without supernatural presuppositions. It is, therefore, scientific, keeping in touch with the new sciences, particularly with the sciences of external nature." (Ibid. 251)

The derivation of liberal theology is from philosophy and specifically that branch of philosophy which deals with the acquisition of knowledge. It is based upon the theories of Plato and Aristotle. According to Plato there are three kinds of knowledge: "sense per-

(Continued on page twelve)

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Joe Fitch

PERSONAL LOYALTY IS DETERMINED BY LOVE FOR CHRIST. In our day, a man is known by the preacher he idolizes and the paper he reads. Like denominationalists who must have human identifications, it is not enough to follow the Lord. We must be lined up behind editors and debaters. They have become the champions of the cause. Some brethren remind me of small children arguing, "My daddy can whip your daddy." My editor is smarter than your editor." "My preacher can whip your preacher in a debate." While some of us are still trying to select our champion, we might consider Jesus, the captain of our salvation (Heb. 2:10).

I fear that personal ambition is at the root of many present troubles. Some of the disciples returned to Christ saying, "Master we saw one easting out devils in thy name; and we forbade him, because he followed not with us" (Luke. 9:49). Now why did they discredit this person? He was doing what Jesus commissioned and had the power that was proof of discipleship. He followed not THEM. It was not a question of loyalty to Jesus, but to them. Often brethren manifest this spirit. "Fall in line behind us are we will blackball you." It is then I am sure I do not wish to tag along. I will still follow Jesus and feel I owe no man—editor, preacher, superintendent, or president—special loyalty.

ORGANIZATIONAL LOYALTY IS DETERMINED BY LOVE FOR THE CHURCH. It was the church that Jesus loved and gave himself for (Eph. 5:25). I can stand in the pulpit and charge the church with every evil in the world, but I dare not criticize our "brotherhood organizations." Many are in love with the wrong organization. It is odd that schools must be established in virgin fields before the church has scarcely been planted. "Native preachers must be trained" we are told. Somewhere I got the idea that the church could do that (2Tim. 2:2). I wonder that the church in the first century had such successful preachers without any colleges. The church, in but a few years, was planted in every quarter of the world, and the gospel was preached to all men (Col. 1:23). Marvel of marvels, it was done without a single school or youth camp. Likewise, the church met its benevolent obligations without establishing anything other than the church. "But they do so much more good." Be careful lest you charge God with gross ignorance and Christ with folly for shedding his blood to purchase the church when another organization would have done "so much more good." All human organizations are of too recent origin to demand my loyalty. A Christian owes loyalty only to the church.

DOCTRINAL LOYALTY IS DETERMINED BY LOVE FOR THE SCRIPTURES. To be a Christian, I am not required to subscribe to any man's comments about the Bible. Such an idea is entertained by Cath-

olics because they believe that only a priest or the pope can understand the scriptures, but we believe that all men can read and understand God's Word. Forcing some man's comments about the Bible on brethren is the beginning of creeds, and it smells of error whose first objective is to get the attention focused on something other than the scriptures. Our crying need is more of the Bible and less about the Bible. So many brethren, when pressed for an answer, quote some man's book or editorial opinion. Remember Paul's admonition. "That your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:5). God's power is in the gospel (Rom. 1:16), and it will produce faith if preached and believed (Rom. 10:17).

We should determine soundness in preaching or practice by a comparison with the scriptures (Acts 17:11). I hear too much of "The old pioneer preachers taught it" and "the church has practiced it for 40 years." Both Romanism and denominationalism can boast an older heritage of tradition, but tradition is not authority and neither the church nor her preachers are infallible. We should hear "The apostles taught it" and "The church of the New Testament practiced it under the approval of inspired men." Now that would be worth something.

The spirit of the restoration movement is about dead in some places. Brethren seemed to think they had arrived many years ago. Since then little has been said about testing every practice and doctrine by the Bible. (I Jno. 4:1-3). We walk where our fathers walked. Such leaves us open to error. Years ago the battle ground was over first principles and scriptural worship. Now the battle rages in an attempt to restore New Testament principles in the work of the church. It will only be settled when we use our Bibles for a guide—not editors and preachers. The truth has nothing to fear from investigations (Acts 17:11). We have nothing to fear in placing our confidence in the scriptures (I Pet. 1:25).

A person could not be unsound and unloyal if he is loyal to Christ as a person, and to the Bible in doctrine. Here is a way that is right and cannot be wrong.

— P. O. Box 75, Sanderson, Texas

—o—

It. L. Byrd, a preacher for the Church of God, Church of God of Prophecy, and Pentecostal Holiness Churches was baptized in Waycross, Georgia, in January, 1962. We do not judge his motives in being baptized, but we have just learned that he once again is preaching for the above named churches, while at the same time he solicits help in some cities from the members of the Lord's church. He is operating on a circuit from Illinois to Florida. He is 32 years old, about 5' 4", and has black hair. If this man approaches you, we will be glad to furnish more information. John D. Swatzell, AT 3-9417 (home: AT 3-2544), Waycross, Georgia.

—o—

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VOICES IN THE WILDERNESS

David Lipscomb's Appraisal of A. Campbell's Competency

Interestingly enough, David Lipscomb, worthy predecessor of the current Advocate editor, spoke and wrote longer against missionary societies than any other man living at the time the American Christian Missionary Society was formed in 1849. Lipscomb was greatly grieved because the influence which Campbell had once wielded against missionary societies was turned to favor them in Campbell's declining years. In the Advocate of April 23, 1884, p. 262, Lipscomb wrote:

"That he afterward worked in Societies we have no disposition to conceal; that in doing it, he violated his own principles, built again the society he destroyed and destroyed that supreme and undivided respect for the word of God, and his appointments which he had vindicated is beyond doubt, true. It represents another case, so pregnant in the history of the church, opposing others, substituting the appointments of the institution of God, yet doing them himself."

Lipscomb did not defend Campbell in his charge, but he sought to explain it. He insisted that Alexander Campbell was never in complete possession of his mental powers as a careful analyst and critical thinker following a trip to Europe in 1847 during which Mr. Campbell's views on slavery had been grossly misrepresented, which event led to his imprisonment and litigation in Scotland only to learn upon setting foot back on American soil that the son of his old age, Wycliffe, described as "the child of his prayers and hopes," had drowned at his father's mill! In his introduction to Campbell's Familiar Lectures on the Pentateuch, p. 38, Charles V. Segar, a biographer of Campbell, makes this observation:

"It is said by those who were near him, that Alexander Campbell never was equal to himself after this stroke; but it was long before the admiring world perceived any change."

In the years following 1849 Tolbert Fanning, a former student and ardent admirer of Campbell, became increasingly concerned about the trend of Campbell's thinking on the missionary society question and made a trip to Bethany, Virginia, to discuss the matter with his old teacher. David Lipscomb had studied under Fanning at Franklin College from 1846 to 1849. In the Advocate of June 4, 1884, p. 358, Lipscomb wrote of Fanning's report of his trip to see Campbell as follows:

"I remember well, on his return he stated that he was shocked to find his (Campbell's) mind was so shaken that he could, with difficulty, keep it on one subject; that he could converse in general terms on things he had studied in the past, but that all power of close, connected reasoning was gone; that he had to be continually prompted to keep up an ordinary conversation."

It would appear that the current Advocate editor is faced with a dilemma in regard to Alexander Campbell as a witness. (1) If he seeks to make capital of Campbell's commendation of L. L. Pinkerton's project on the

basis of its being "that home for female orphans" supported by church contributions and therefore the same in nature as the present-day "homes" he is, at the same time, faced with the fact that both Tolbert Fanning and David Lipscomb, whose editorial chair he now occupies, felt that at the very time Campbell gave his endorsement to the "home" thus operated "all" of Mr. Campbell's "power of close, connected reasoning was gone; that he had to be continually prompted to keep up an ordinary conversation." If he dotes on Campbell as a witness, the editor's predecessors, Tolbert Fanning and David Lipscomb, indict his witness. If Campbell was incompetent, the editor loses his case for the Kentucky Female Orphan School being a "home for female orphans" based on A. Campbell's testimony! (2) If Mr. Campbell could not reason correctly on the Missionary Society because of his mental condition, why should any person think he could reason correctly that a "school" is a "home"? If Campbell shall be accepted as good authority on church support of orphan homes because he called a "school" a "home," why not accept his testimony in precept and example regarding church support of the Missionary Society? The truth is that Campbell preached and practiced error in calling upon and taking money from churches for schools and missionary societies just as the Advocate editor preaches and practices error when he defends churches which

(Continued on page fourteen)

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A hurried count of the state of Texas reveals that there are about 129 cities who have a population of more than 4,000 people wherein no conservative church is meeting. The count shows that of that number 72 are cities with 4,000-10,000 population; 29 cities with 10,000-15,000 population; 13 cities with populations 16,000-25,000; 7 cities with population of 25,000-50,000 and four cities with above 50,000.

The great likelihood is that simply following natural course of events, 15 years from now would find churches in nearly every city, but the picture could be drastically changed in two! years with tent meetings in these cities. A case in Point: A gospel meeting in Commanche this summer brought forth these results: six were baptized, two were restored, and a church dedicated to the ancient order of things began meeting, having 72 the first Sunday. (About 20 were brethren from elsewhere.)

Now brethren, there is still time for tent or outdoor meetings before cold weather really sets in. Why not exert your influence toward saving as many souls as YOU can?

A young couple of devoted Christians moved to Huntsville, Texas. I shall be driving over each Sunday afternoon to help conduct services in their home. Do our readers know of interested brethren in that city or of students attending the college there? Please send the names of people whom you feel should be contacted to me at P. O. Box 1201, Lufkin, Texas.

After nearly seven years work with the good church on North Main in Vidor, my family will be moving to Lufkin, where I shall be preaching for the Union Road church of that city. Doyle Bullock — a fine, young gospel preacher, will be working with the Vidor church. Correspondents please note our change of address.

A new church began meeting for the first time in August in West Point, Mississippi. The brethren will be standing for the truth. A. C. Grider is moving to work with the 77th Street church in Meridian. John A Thurman writes that the middle of June marked the end of his first year's labors with the South End church in Columbus, Georgia. He further writes: "Since I have been working with the congregation ten have been baptized and four restored; two baptisms as a result of the radio program begun in January over Radio WGBA, 1270kc every Sunday morning from 8-8:30. Present membership is 58. I would be interested in conducting at least one gospel meeting during the late summer or fall as well as be available to preach elsewhere next year. Address any correspondence to me in care of 3042 Meade Street, Columbus, Georgia." — Five were baptized and two identified at the Wesley Chapel church in Decatur during July. Bryan Vinson held a late July meeting for the church in Poteau, Oklahoma — Two were identified in late July at the Tenth and Francis St. church in Oklahoma City. T. H. Tarbet held an August meeting for the church in Geary.

Ferrell Jenkins held a gospel meeting in late July at

Dunmore, Kentucky. One was baptized and six were identified during July at the South End church in Louisville. Warren Rainwater held an August meeting for the Preston Highway church in Louisville. Earl Fly held an early July meeting at Valley Station (one was baptized there in July). J. F. Dancer is the new preacher for the West End church in Louisville. Two were baptized during July at Park Blvd. Two were baptized in July at the Shivley church. Donald Townsley holds a September meeting for the Rockford Lane church in Shivley. Elbert Barnhart held a July meeting for the Cottonwood, Arizona, church. Glen Barnhart held a July meeting at Miller Valley church in Prescott. Seven were identified and one restored and one identified during July at the Marydale church in Phoenix.

R. E. Harris is now preaching for one of the churches in Vincennes, Indiana. Earl Fly held a gospel meeting for the West Gary church in early September. Two were restored and four baptized in July at the Belmont church in Indianapolis. In New Mexico, two were identified in July at the Tucumcari church. Harold Spurlock held a gospel meeting in Tularosa. One was baptized and two restored during July at the Miranda Street church in Las Cruces. Three were identified during July at the Franklin Rd. church in Nashville, Tenn. — Bill Shelton held a meeting in Lyle during late July. Billy Ashworth held a July meeting for the Perry Heights church in Donelson. The El Bethel church had two restored and two identified during June. Four were baptized in a meeting at Tigrett with John Iverson preaching. — One was baptized, one was restored during July at the Shelbyville Mills church. Brooks Webb held a meeting in July at Bedford. The same month Eugene Crawley held a meeting at Arrington. Guy Roberson held an August meeting for the Jackson Heights church in Columbia. Paul Casebolt held a meeting in Pyro, Ohio, during August. One was restored and one was baptized during July at the Haynes Street church in Dayton. Two were baptized at South Hill, Va. in June. The church there has begun meeting in their new building. The Lethbridge, Alberta, Canadian church has acquired property which included a dwelling house that has been converted into a meeting house. Joe Corley held a June meeting for the church.

Out in California, gospel meetings were in progress at San Bernardino, with Charles Holt; at Garden Grove with Floyd Thompson; Leroy Posey at Huntington Beach; Glen Lovelady was at 12th and C. in Colton and Ray Steward was with the church in Calimesa. One was restored and identified in July at the Berrydale church in Garden Grove. At East Long Beach one was baptized and six identified during August. . . . Two were identified and three were restored during June and July at the Mt. View church in San Bernardino. . . . Two have been baptized and one restored in past weeks at the Spring and Blaine church in St. Louis, Mo. William Wallace

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held an August meeting for the Vivion Rd. church in Kansas City___Three have been baptized and one restored in July and August at Butler___Hoyt Houchen held an August meeting for the Haynesville, La., church... The Oak Grove church near Logansport, La., is looking for a faithful gospel preacher. Write to Milton Smith, Rt. 1, Logansport, La... A note from Homer Hailey says "Am here in the north-west and west for the summer. Began in Phoenix and will close in Honolulu, with meetings in Washington, Oregon, California and Arizona again in between. Gone from home for three and a half months this time"... Eugene Britnell held a gospel meeting in August for the Palmetto, Fla., church___Three were identified and one baptized in July at the Par Avenue church in Orlando___Marshall Patton held a May meeting for the Orange City church___One was baptized in July at Lake Shore Drive church in Jacksonville___Ed Harrell held a meeting for the church in Marietta in July___Paul Brock held a meeting in August for the church in Chipley.

A new church has begun meeting in Wayne, Michigan, and Robert II. Bunting held a gospel meeting there in July—Bill Hall held a tent meeting for the Hueytown, Ala., church in late August___"The church of Christ meeting at 1111-19th Street, Bessemer, Alabama, is now financially able to support a full time gospel preacher. We are seeking a man who will preach the whole counsel of God. If you have knowledge of one desiring to preach for a conservative congregation, please contact Cecil E. Tate, Route 1, Box 22, Adger, Alabama."___Jack Holt held August meetings in Bethesida and S. W. Corinth, both in Cullman County___Connie W. Adams held an open air meeting in Prospect community in Walker County and at McArthur Hts. in Parris, Alabama... Emerson J. Flannery held a late August meeting at East Side in Athens and Marshall E. Patton held an August meeting for Fourth Street in Cullman___One was baptized in June at the 77th Street church in Birmingham___Ferrell Jenkins held an August meeting for the Melton Rd. church in Trumann, Arkansas___Jerry Westbrook held a gospel meeting in August at Redfield... Harold Sharp, Robert Schales, Paul Ball, H. L. Bruce, Jerry Westbrook and Tommy McClure all preached on a lectureship held in August at Grady___One was baptized in July at the 6th Street church in Pine Bluff. Maurice Burnett held a meeting recently in Rogers.

One was restored and identified during July at the East Orange. N. J., church___A new church has begun meeting in West Allis, Wisconsin___One was baptized and one was identified during July at the Edna, Texas, church. W. R. Jones held an August meeting at Edna... Two were identified during July at Greggton___Four were baptized in July at Apple Springs in a meeting held by Hershell Patton___Two were identified in early July at the Southside church in Jacksonville___Two were identified during July at Main and Gay in Gladewater. Two were identified in July at the Mound and Starr church in Nacogdoches... A new church has begun meeting in Nacogdoches and will be located on the southside of the city.... Two were identified during July at the Rockdale church___One was baptized in July at the Sixth and Meredith church in Dumas___Judson Woodbridge has moved to work with the Laurel Heights church in McAllen___S. L. Edwards is moving from Dumas to work with the church in Mulvane, Kansas___A recent meeting in Lometa, Texas, saw six baptized and one restored and identified___One was restored recently at the Lewisville church___The Southside church in Midland had a late August lectureship with Hayes Damron, Clyde Strickland, O. B. Proctor, W. L.

Wharton, Jr., Joe Fitch. Jim Clark and Bud Irvine all preaching one night each___J. W. Hicks is moving to locate with the church in Yoakum___Four have been baptized in past weeks at the church in Morton___Two were identified during June at the West Ave. church in San Antonio___Two were identified in July at the Dallas Ave. church in Lancaster___Four were identified in July at Westside in Ft. Worth___Gilbert Copeland held a mid-August meeting for the Halton City church___Two were identified during July at the Thomas Blvd. church in Port Arthur___Two were restored in July at North Freeport___One has been baptized, three restored and five identified in past weeks at Pruett and Lobit in Baytown... Luther Blackmon held a meeting in July at Dickinson___Carl Vernon held a July meeting at LaPorte.... One was baptized in a meeting at Red Bluff in Pasadena in which Paul Foutz did the preaching___Four have been recently added to the Bellaire, Houston, church___The church in Clute has begun construction on new classrooms... Oliver Murray held an August meeting for the Spring Branch Houston, church___James Wilson held a July meeting for the Cloverleaf church in Houston... Ardie Brown held a July meeting for the church in Cleveland___John Iverson holds meeting in August and September at Southside in Silsbee and at Central Gardens in Nederland___Joe Swint has moved to Cooper to work with the church there___Dean Bullock held a September meeting for the Austin Street church in Rosenberg___One was baptized, one restored and two identified in July at the Oak Forest church in Houston___Five were baptized at Tecate, B. C, Mexico, in late June and early July___Ray Votaw is returning to the states from South Africa.

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(Continued from page one)

OF THE MEMBERS OF THE CHURCH OF CHRIST MEET HERE AND ALL ALIEN SINNERS WHO WILL COME AND STUDY THE BIBLE WITH US MEET HERE"?

The foregoing remarks and observations should help to point up the fact that a "church sign" is not calculated to teach the masses. It is designed to identify "church property" — to designate the meeting place. Of course, it's a matter of human judgment as to whether "CHURCH OF CHRIST" or "THE CHURCH OF CHRIST MEETS HERE" best serves the purpose. A neat, attractive, well kept marker with either wording is a useful thing. Personally, I prefer the simple, brief "CHURCH OF CHRIST." The sign here at West Columbia reads "THE CHURCH OF CHRIST MEETS HERE." And it works quite well. I know of no one who has been unable to find us.

— 1101 Dyson Rd., West Columbia, Texas

EDITORIAL — — — —

"IN THE NAME OF THE LORD JESUS" —

(Continued from page two)

to subscribe. We have no more effective endorsement than a pleased reader who recommends the paper to others.

Thank you in advance for past and present help.

We are sorry to learn of the sudden death of brother Charles G. Caldwell, Sr., of Manchester, Tennessee. He passed away May 25, 19C2. Brother Caldwell was a faithful and able gospel preacher who was loved and appreciated. He had preached the gospel for over forty years. His son Charles, Jr., and a grandson are both gospel preachers. Our sincere sympathy to his widow and other members of the family who mourn his passing.

THE PROBLEM OF CHURCH-SCHOOL TIES

(Continued from page three)

believes in and adheres to a strict construction of the Bible and who opposes all innovations in the work and worship of the Church, such as instruments of music, missionary societies, Christian endeavor societies, all other human inventions not authorized by the Word of God;...." These charters clearly demonstrate the doctrinal tie that binds the churches and schools. Further, as the churches change, the schools also change. For example, let's see someone oust a Harding College trustee today for being a member of a liberal church. Such an effort would convince us that restrictive

deeds, etc., are usually a locking of the barn after the horse is stolen. They serve admirably with reference to a current issue, already solved by those making the deed; but they do little to guarantee doctrinal purity, or adherence to original purpose, in the future. Harding's charter could be changed by a two-thirds vote of board members. (For other school charters, see Appendix, "History of Colleges" by M. Norval Young.)

An example of church-school ties brought about through money considerations is found in the history of Burritt College. (1849-1939) In 1877, Dr. T. W. Brents, a prominent preacher and former physician, was employed by Burritt College to sell school stock on a 2½% commission basis. Norval Young (History of Colleges, page 60) says, "This stock was sold to members of the church with the understanding on the bond that it should be represented by the subscriber during his life, and at his death, by the church to which he left it. In this way the college was tied more closely than ever before to the Churches of Christ."

In the Gospel Advocate of Aug. 4, 1892 (S.A.O., Vol. 11, p. 377), James Harding wrote concerning Nashville Bible School (now David Lipscomb College): "It is a fact that many young men who want to attend the school cannot pay tuition and board. In some cases congregations send and sustain them; in others, individuals have done it; some have worked their way through. . . . We would like to hear from individuals and churches who will take part in this good work." I believe Harding correctly distinguished between support of the school and purchase of services; but I am at a loss to reconcile the above statement with his assignment of secular education as a parental-not a congregational-responsibility. In any event such matters strengthened the church-school ties, and today those who advocate the direct support of colleges by the congregations claim Harding and Lipscomb for precedent.

Historical records indicate a fluctuating pattern of church-school ties. From early days, when no tie existed, the bond grew rapidly (with growing brotherhood organizational plans) until about 1870. At this time even the conservative Benjamin Franklin wrote of "our schools" "owned and controlled" by the brotherhood. Then came the Kentucky University debacle. (See Art. 111, June, '62) This terrifying blow, coupled with growing opposition to the missionary society, gave church-school ties a groat set-back. Brethren became cautious—wary. Sound preachers pounded strongly on the "all-sufficiency" of the church. Later, the Sommer opposition to Bible Colleges had its effect. But with Kentucky University almost forgotten, and the Sommer opposition largely overcome, church-school ties once more began to grow. In the 1930's several prominent preachers publicly advocated church support of the colleges (those were hard times, remember?) but the conservative element of the church was too strong at that time for such a move to succeed. Then, following World War II, the brotherhood organizers began to gain power; and with these develop-

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merits, church-school ties were also promoted. Today the church-school tie is more prominent than it has been since the days of the Kentucky University blow-up. Brethren, re-read this paragraph, and think!!

Harding College announced her 1960 Lectures by writing, "The theme of the lectureship is "Christian Education," approached from the viewpoint of the educational program of the local church, the Christian College, and individual or corporate projects." (emp. mine, rft) In a special issue of the Gospel Advocate (Apr. 21, '60) on Christian Education, A. C. Pullias, president of D. L. C, writes repeatedly of "church-related colleges"; and Willard Collins cites D. Lipscomb and James Harding as believing "that the Christian school should be in close relationship with the church."

In December of 1960 representatives of twenty-two schools and colleges operated by brethren met at Henderson, Tenn., and heard President A. C. Pullias speak. I will not attempt to "quote" Pres. Pullias, but present a few of the notes taken by one who heard him, and verified by another likewise present. The gist of his speech was that colleges and schools should have Bible for the basis of their educational program, and that churches can support such schools and colleges. He contended that D. Lipscomb believed churches could support colleges and schools. He further said that many had gone out on the plains of Ono and compromised with Daniel Sommer in saying that such schools were "secular" and that the churches "as such" could not support them. He said that bringing up children in the nurture and admonition of the Lord was a matter of Faith—and the "how" was a matter of judgement. He said the Christian school was one of the "hows" and that until a better way was shown for doing this job, he would urge brethren to support the colleges and schools. Can there be any doubt that church-school ties are growing, and that church support of the schools is being actively pressed?

There is no organic tie between congregations and the schools—nor is such a thing likely for many many generations. But there are many alarming aspects in the church-school ties that do exist, and that threaten to increase. Perhaps these historic studies but review the symptoms of a more deep-seated problem. Is it possible for brethren to function collectively in the teaching of the Word of God, in some relationship other than that of the local congregation, and not infringe upon the all-sufficiency of the Lord's church? Or, do we need to re-examine our definition of "all-sufficiency"? You won't answer these questions by "blowing your top."

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THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM - - - - -

(Continued from page five)

ception, opinion, and genuine knowledge or Science." (Thilly, Ibid. 67). All of these begin and end with man and human reason. The theory that all knowledge based on the five senses was the method of Francis Bacon and was used by J. D. Thomas in We Be Brethren. From Plato, Thomas' induction and deduction originated. "The dialectical method consists, first, in the comprehension of scattered particulars in one idea, and second, in the division of the idea into species, that is, in the processes of generalization and classification. In this way alone can there be clear and consistent thinking; we pass from concept to concept, upward and downward, generalizing and particularizing, combining and dividing, synthesizing and analyzing, carving out concepts as a sculptor carves a beautiful figure out of a block of marble. Judgment expresses the relation of concepts to one another, articulates concept with concept, while the syllogism links judgment with judgment, in the process of reasoning." (Thilly, Ibid. 61). What is here said is that one meditates upon thoughts and ideas until he reaches a conclusion. Then, this conclusion must be proved. The purpose is to gain knowledge of man, the relationship of people, and of the universe. "Make leaps of inference from the known to the unknown," is J. D. Thomas' expression. But all this excludes supernatural revelation because everything which cannot be proved by experience and reason must be rejected.

So-called modern scientists believe in the theory of the evolution of life and liberal scientific theologians accept this theory also. They either reject the record of creation in the book of Genesis or explain it in terms that nullifies what it says. They deal with miracles in the Bible, the virgin birth and resurrection of Christ and the inspiration of the Bible accordingly. They must be understood in the light of our modern age and those things which are myth or which were believed by the people who lived during Bible times must be rejected because we are more enlightened, so they say. Liberal theology, which is based upon philosophy has for its intention a presentation of a rationalistic religion (if it can be called this) to the modern era. Whatever can be salvaged from the Bible after it is forced through the forms of logic and philosophy is to be the message for today. The result is that this message is earthly and pertains only to the here and now. And since reason is the authority instead of the Word of God, there are many variations and differences among liberals. There are the extreme and the moderate liberals, but all are modernists.

(More Next Month)

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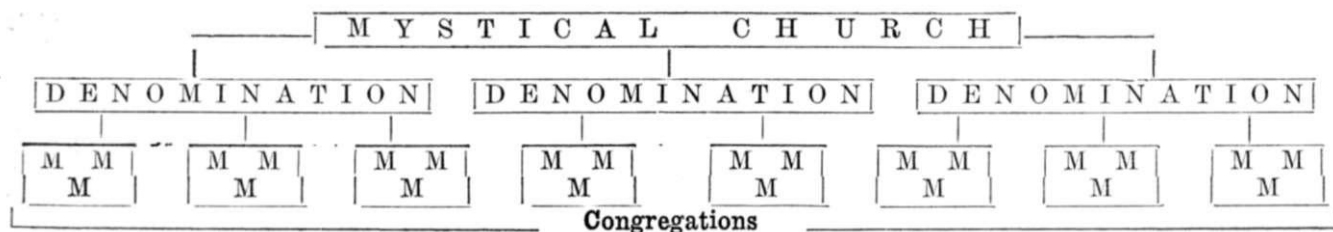


Diagram A

DENOMINATIONALISM

AND THE CHURCH OF CHRIST

(Continued from page four)

But as one studies the New Testament, he fails to discover any such arrangement as this. The church of the New Testament was not a great mystical organization composed of lesser organizations. (A lot of brethren need to learn this lesson!) Neither was it a small part of a greater organization. In other words, the church of Christ was neither the "invisible church" nor one of the "denominations" composing such a church.

The church of Christ in apostolic days (and today) was the collectivity or collective body of those individuals who were saved. Such is readily seen and established in the scriptures. (Notice such passages as Eph. 5:23-27; Acts 2:47; 1 Cor. 1:1, 2) The church was the "called out" body of the saved — called out of darkness into light, out of the power of Satan unto God. (Col. 1:13; Acts 26:18; 1 Pet. 2:9) One saved man was a Christian. (Acts 11:26) The collectivity of saved men (Christians) was the church or body. (Eph. 1:22, 23; 1 Cor. 12:20)

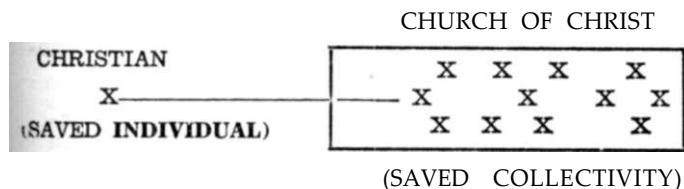


Diagram B

"What produced the church in the days of the apostles? It is true that Christ built it (Matt. 16:18) but by what method did it come into existence and how is it perpetuated? Since the church was the collectivity of saved individuals (Christians), whatever produced Christians produced the church, or, to say the least, perpetuated the church. The Bible teaches that Christians were the product or fruit of planted seed. This seed was the word of God. (Lk. 8:11) It was planted into the human heart. It produced a saved individual (Christian). (James 1:21; Rom. 1:16; 1 Cor. 15:1, 2) But the collective body of saved individuals is the church, as noted above.

SEED WORD) PRODUCES

- CHRISTIANS
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Diagram C

Now, what is the church of Christ today? It is the product of the same planted, fruitful seed. If the same seed (God's word) is planted in the same soil (honest heart) and brings forth fruit, what will the fruit be? Will it be something different from that which sprang up in New Testament times? Certainly not! The seed always produces after its kind. It always, unless corrupted and polluted with human theories and doctrines (as illustrated below), produces the same fruit — Christians! But when you have Christians, you have the church of Christ (general or universal).

SEED (WORD) PRODUCES——	-CHRISTIANS
SEED+Catechism, Tradition. Etc.	——"Catholic"
SEED+M. E. Discipline——	——"Methodist"
SEED+(-Westminster Confession	——"Presbyterian"
SEED+Book of Mormon——	——"Latter Day Saint"

Diagram D

In What Sense?

In what sense, then, can the church of Christ today be said to be a denomination? (I grant that some religious groups calling themselves by this descriptive term are false but not the church of which I am a member, either in the universal or local sense.) The church of Christ today accepts the same:

Father — God
Authority — Christ
Guide — Holy Spirit
Descriptive terms — church, body kingdom, temple, etc.
Worship, Doctrine, Practice

as it did in apostolic days. It is not denominational in:

Name, Creed, Worship, Organization, or Practice.

In what sense, therefore, can the church of Christ be said to be denominational?

Conclusion

The truth is that the church of Christ is in exis-

fence today. It still teaches the same truth, honors the same name, worships the same God, serves in the same manner, and practices the same obedience to His commandments as it did in New Testament times. And because this is so, Christ is still "the head of the church : and he is the saviour of the body." (Eph. 5 :23)
— 250 Eland Dr., San Antonio, Texas

VOICES IN THE WILDERNESS — — —

(Continued from page seven)

support benevolence homes from their treasuries. There is no scriptural authority for either. D. Lipscomb excused A. Campbell on the basis of mental declivity.

Fannin- Orphan School: 1884

Another institution prominent in the memory of many yet living was Fanning Orphan School whose existence was due to the generosity of Tolbert Fanning and his wife Charlotte Fanning. It was located on land five miles south of Nashville, Tennessee, purchased by Tolbert Fanning in 1840 and upon which he built and conducted the affairs of Franklin College from 1845 forward till its suspension in October, 1865, due to a fire which destroyed its main building. It had been temporarily suspended during the Civil War. In an address delivered by H. R. Moore at a reunion of President Fanning's old students on May 25, 1904, and recorded in James E. Scobey's Franklin College and Its Influences, p. 128, the following occurs:

"Their long, useful, and eventful lives were subsequently spent at Elm Crag, the name first applied to their farm and school, next Franklin College and Minerva College, then Hope Institute, now Fanning Orphan School. Pardon me for suggesting that the term 'Orphan' should be dropped. 'Fanning School' is better and more appropriate."

In the book referred to above, pp. 381-384, Miss Emma Page makes the following observations on the "History of the Fanning Orphan School":

"____ Just before his death, in 1874, Mr. Fanning made a will, giving to his wife all his property and expressing confidence that she would carry out his wishes in regard to it.

"A few years after his death, Mrs. Fanning, acting upon the advice of friends, resolved to set the school in operation before she passed away, that she might witness a portion of the good she believed it was destined to accomplish. She selected, as trustees to carry out her wishes in regard to the school, thirteen brethren of the church of Christ—

"In her deed of gift to the trustees, Mrs. Fanning thus states the purpose of the school she wished to establish:

"The purpose of this conveyance is to establish a school under the patronage and management of said corporation, wherein white orphan girls may be instructed in books and trained in habits of industry. I am a communicant of the church of Christ, and I wish every person officially connected with the management of this institution to be a member in good standing in said church. The trustees of said school may admit to the school so many destitute orphan girls as the means at their command will allow. They are vested with authority to adopt all needful rules for the government of the school, but I require that the Bible shall be made a regular text-book and shall form a part of the daily study

of all the pupils. The pupils must be instructed in household duties, and be required to perform service as cooks, laundresses, dairymaids, housekeepers, etc., so that they may earn in such employment, if necessary, an independent and honest living. The trustees may admit white girls, not orphans, in destitute circumstances, as pupils, on payment of tuition; but no such pupils are to be admitted if such an arrangement shall in the least interfere with the training of the destitute and orphans, who are the peculiar objects of my solicitude.'

"The school was permanently organized February 11, 1884, and opened for pupils the following September."

According to Emma Page (Franklin College and Its Influences, p. 383) when Charlotte Fanning deeded to the trustees 160 acres of land "she imposed upon the board of trustees the condition that they should raise a fund equal to the value of the farm and buildings, that the school might be put upon a firm basis. She says that "this the trustees were able to do by the generosity of many who made contributions — some large, some small—to the work."

In the Advocate of January 16, 1884, p. 83, David Lipscomb, a trustee of the Fanning Orphan School, wrote as follows regarding the efforts of the trustees as they moved to put the School into operation:

"While doing what they are able with the means at their command, the trustees proposed to furnish a school at which individuals, churches and associations charitably inclined, may be able to educate destitute orphans in most favorable surroundings at a minimum of cost.

"____ This is a work that ought to commend itself to the conscience of every man and woman that desires to help the innocent helpless, and those exposed to ruin from no fault of their own, as well as of all who desire the moral and material well-being of the human family."
Lipscomb also said:

"This is a good work. It does not assume the work of the church. It affords means for the church doing its work — the work of educating and training orphan children under the favorable circumstances and at small expense."

Permanent organization of the School was effected February 11, 1884. As the spring of 1884 turned toward summer Lipscomb wrote in the Advocate of May 21, p. 327, that the trustees were seeking a qualified superintendent and matron. Among other things he said:

"The trustees will be glad to have benevolent individuals and churches select orphan children around them and make up their minds to help train and educate them for usefulness. The trustees will put the charges at the lowest rate of actual expenses for all who attend, besides giving what aid is in their power to the children____"

The trustees did not find the superintendent they wanted but with the coming of September the School opened with Miss Emma Page as teacher and Miss Bettie Holiman as matron. Twelve orphan girls were among those enrolled for a five-month term along with about twenty day pupils, according to Miss Page's account. In the Advocate of September 3, 1884, David Lipscomb reflected the fact that the institution was a "school," not a modern orphan "home," in these words:

"The trustees — propose to take destitute orphans sent by churches, individuals and associations of any kind, at forty dollars per session of five months. Their aim is to take these exactly at cost____

" — They propose to take children of those able to

pay, at fifty dollars per term of five months, charging ten dollars extra for tuition_____"

The account of the School's early years by Miss Page in *Franklin College and Its Influences*, p. 385, confirms the fact that churches were not making donations to this institution but were paying for services rendered in exactly the same manner that parents paid the same school for services rendered. After all, there is a vast difference in "giving to" any institution and "paying for" its services! Emma Page wrote:

"In the summer of 1885 the trustees elected, as superintendent and matron, Mr. and Mrs. J. S. Hammon. The school increased in numbers greatly during the term. More free pupils were admitted; and parents and guardians, realizing the superiority of such a school over ordinary boarding schools, sent their children or wards there, paying for their board and tuition. In some instances congregations of Christians sent, at their own expense, orphan girls to the school, to be trained to usefulness and independence."

Parents sent children "at their expense" and congregations sent orphan girls "at their expense"!

There were those who had known Tolbert Fanning who felt that even the Fanning Orphan School as it existed and functioned did not conform to Fanning's concepts of what a school should be. In a letter to James E. Scobey, appearing in *Franklin College and Its Influences*, pp. 315, 316, P. W. Harsh of Nashville wrote under date of April 3, 1905, as follows:

"I entered the primary department of Franklin College when I was only eight years of age. Shortly after this the main building was burned. The question, 'Why was this building not replaced?' naturally presented itself. The answer to my mind, is clear. Tolbert Fanning had commenced to doubt the owning of church property and the running of denominational schools. I remember having heard him more than once allude to the troubles of Kentucky University by asking: 'Who is to determine what is the Christian Church?' His idea was that the church is a spiritual body, without visible organic union. He hooted at the thought of such a thing. Years ago W. T. Moore, who was preaching in London, said: 'It is time we were taking on organic union.' Mr. Fanning showed that this was foreign and antagonistic to the attempt to restore the primitive church."

"It is my humble opinion that Tolbert Fanning is misrepresented when it is claimed that the Fanning Orphan School and the Nashville Bible School are the outgrowth of his ideas and purposes. He wanted to see industrial schools, and he would have been glad to have set one in motion if he had known how without helping to build another sect. Is it not significant that he individually owned the house in which he worshipped and in which he taught school?"

P. W. Harsh may or may not have properly appraised Fanning's views. It is possible, however, that he did.

Observations

This, then, is a brief account of the Fanning Orphan School as it was purposed by Charlotte Fanning and began functioning. That it was a school, not an orphan "home," is evidenced by the reflections of those who spoke on this point in the early years of that institution. That churches paid for services rendered orphan girls and that other girls, not orphans, might attend school there at a regular tuition is evident from the "deed of gift" whereby Charlotte Fanning conveyed her property to the trustees of Fanning Orphan School, as well as from the words of David Lipscomb, Emma

Page and others. Even if it could be shown that several churches contributed to Fanning Orphan School, there is still lacking any evidence to show that this was a general practice of churches, much less a universal or scriptural practice!

In later years a few churches made outright donations to the School. That any did so while the School was being established and becoming functional, however, I am compelled to deny in view of the evidence available! I have made a rather detailed search through the 1883 and 1884 volumes of the *Gospel Advocate* but find no indication of such contributions by churches. Did churches make donations to widows and their needy children in those days? Yes! There is abundant evidence that churches and individuals supported these objects of charity but none that they supported "homes" or "schools" from their treasuries. The churches had treasuries, but they did not divert their funds to the support of purely private enterprises regardless of their "non-profit" or "good works" implications.

Kentucky Female Orphan School was properly set forth as a "school" not an "orphan home." It graduated girls and awarded diplomas. Fanning Orphan School is properly described as a "school," not an "orphan home." It also awarded diplomas and graduated students. As H. R. Moore pointed out in his "reunion speech," delivered at the 1904 graduation exercises, "the term 'orphan' should be dropped. 'Fanning School' is better and more appropriate."

Summary

To summarize at this point we have discovered the following facts:

1. There is a difference between "orphan schools" and "orphan homes."
2. Orphan schools operated by persons connected with the Restoration Movement date back to 1849.
3. The first "orphan home" officially identified as such by persons continuing its support became operative in Louisville, Kentucky, in 1884. It was established by churches identified with the "Disciples of Christ" (Christian Church).
4. The next benevolence organization was the National Benevolence Association founded by the Disciples of Christ and headquartered in St. Louis, Missouri, in 1886. It became "national" in operation about 1901.
5. The first and oldest orphan "home" currently supported by churches of Christ was Tennessee Orphan Home, chartered in 1909 and formally opened September 5, 1910, approximately fifty years ago.
6. The introduction of missionary societies among the churches brought serious opposition. By the 1880's some churches were dividing and by 1908 there was a separate listing in the Federal Census of "Disciples of Christ" and "Churches of Christ."
7. No churches rejecting missionary societies were making donations to orphan homes of any kind at the time of the 1906 Census, so far as I have been able to ascertain. No orphan homes supported only by churches rejecting missionary societies existed in 1906.

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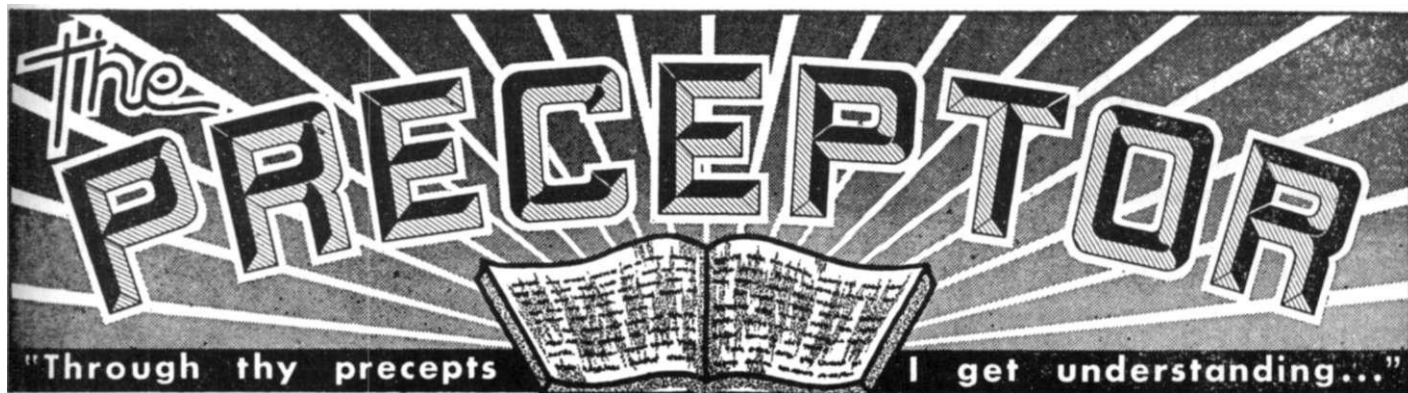
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IN THIS ISSUE

EDITORIAL, THE CHILDREN'S OR
THE HOME'S INTEREST,
Stanley J. Lovett Page

WHO IS TO BLAME?,
Robert H. Bunting Page 3

DANIEL — (10),
Homer Hailey Page 4

THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM,
George P. Estes Page 5

USING THE POTENTIAL OF YOUTH,
Irene Sowell Foy Page 6

A CLOSE LOOK AT "OUR" COLLEGES,
Robert F. Turner Page 7

VOICES IN THE WILDERNESS,
James R. Cope Page 8

HITHER...THITHER...YON,
Jim C. McDonald Page 9

FAITHFUL

W. L. Wharton, Jr.

"If we endure, we shall also reign with him: if we shall deny him, he will also deny us: if we are faithless, he abideth faithful; for he cannot deny himself." (2 Timothy 2:12-13)

The term "faithful" occurs very frequently in the New Testament. It is used as a verbal adjective and in two senses: (1) Passive, where it points up the idea of faithful, trustworthy and reliable (the oft repeated attributes of God and also seen in those who are like Him); (2) Active, where it gives emphasis to believing, trusting and relying.

Every thoughtful person, who regards the teaching of the scriptures, recognizes a failure on his part to be "faithful," will result in his ultimate rejection by the Father. While an individual may either be faithful or unfaithful, God is always faithful and will eternally reject the unfaithful.

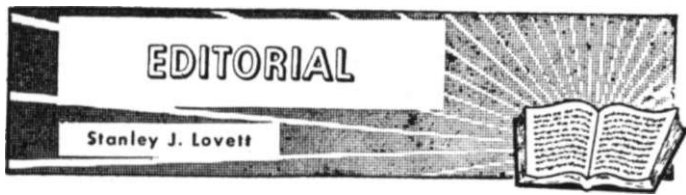
It is impressive to observe how both the "active" and "passive" senses of the word "faithful" complement each other and involve one another. The "passive" looks to the state of being, while the "active"

regards how that state is brought about and maintained. Nor, is it a once-for-all-time condition. One may be faithful today and unfaithful tomorrow. One who was unfaithful yesterday may be faithful today. It is a day-by-day, heart-beat to heart-beat, proposition. No one can BE "faithful" (passive) without BEING "faithful" (active).

Paul, in speaking of his apostolic entrustment says, "... moreover it is required in stewards, that a man be found faithful." (1 Cor. 4:2) While the present day Christian does not operate in all the specifics of stewardship entrusted the apostles, he is most certainly required to be faithful to what is entrusted him. A man is accountable for what is in his power: "For if the readiness is there, it is acceptable according as a man hath, not according as he hath not. (2 Cor. 8:12)

Being a Christian is synonymous with being faithful. By reverse presentation, to be unfaithful is to be un-Christian. A Christian can be depended upon to do his duty whether it be individual or as joint with

(Continued on page twelve)



THE CHILDREN'S OR THE HOME'S INTEREST?

By letter (July 24, 1962) a Beaumont, Texas, couple, having learned of it from "Yours For Keeps" (a State Department of Public "Welfare publication) and without outside suggestion whatsoever, made formal request for application for adoption of children from Children's Home of Lubbock, ("Under the elders of the Broadway Church of Christ, Lubbock, Texas"). Previously, A. Hugh Clark, preacher for Caprock church there and friend of the applicants and at their request had contacted the Superintendent with reference to the matter.

Thursday night, August 30, they were interviewed at their motel room in Lubbock by a female social worker for the Home whose salary is paid by the Broadway church. Next day they were interviewed briefly by the Superintendent in his office. Among other things, he inquired if Central church in Beaumont (where they are members) supported orphans and also commented that A. Hugh Clark was most antagonistic to them and their work. That they were proud of the work they were doing there and it would be very hard with them to place children in homes that would bring them up teaching them adverse opinions with regard to the support of the home. By another person, they were shown some of the facilities of the home and in some instances were told how much a thing cost and who the donor was. Also, that if a person desired to make a contribution to the home and desired to remain anonymous, it could be arranged. Being joined by a second social worker (male), the four now went into another office and were shown the present and proposed facilities of the Home from a large wall plan. The couple told them they thought the taking of a child into their home would be a considerable contribution and the others agreed it would be.

September 10, the first mentioned social worker called the couple at their home in Beaumont stating she would be in the Beaumont area the next day and for several days following and she would like to make an inspection of their home. Arriving the afternoon of the next day, she accepted the couple's prior invitations to be a guest in their home for the duration of her stay. As she had previously done in Baytown, Texas, (the couple's former home), she also held several interviews with reference to the couple in Beaumont. Among which, the evening of her arrival, she held one with one of the elders of the Central church and his wife.

The following morning she came to the writer's office at the Central building for an interview. Of the approximately 45 minutes of the interview, less than

half was consumed in discussion about the couple; the remainder in the benevolent issue in the church. Among other things she asked the writer if children should be placed in that couple's home if they would be taught at Central not to support such homes as the Children's Home at Lubbock. To which, reply was made that they would if they were brought to Central. Because of a waiting Bible Class, the interview had to be terminated and the offer to continue the discussion later was refused by the social worker.

Returning to the couple's home early in the afternoon, she was considerably perturbed by the interview with the writer and was told that the stand he had taken with regard to church issues would go against their case. Before saying goodbye that afternoon (not staying the full time), she indicated: (1) She had made more thorough investigation on their file than the ordinary. (2) Their references had all checked out good. (3) She felt they could give more to a child than anyone else.

However, she said the way the situation is (meaning after the interview with the writer and their holding membership in a church like Central) that she could not give them any encouragement. She repeatedly said there was something about them that was different and above the average and that she hated the situation was as it was. The wife told her that as she could not change principles (unless shown to be in error) simply to obtain children from the Catholic Church neither could she now. The social worker said she would make their file available to the State Department of Public

(Continued on page twelve)



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Who Is To Blame?

Robert H. Bunting

Sin is not unknown to a local church. There are members that are indifferent, ungodly, act unbecoming God's people, and speak as they ought not. Sin was in the church in the days of the apostles (Rev. 3:1-6), and it exists today. Many times the sin is congregational as the local church engages in unauthorized practices. It is also individual as members depart from the truth in their disobedience. Who is to blame for sin in the church?

IS IT THE PREACHER? Quite possibly it is. Timothy was told to "preach the word" and in so doing to "reprove, rebuke, and exhort." (2 Tim. 4:2, 3) When a preacher spends his time in a discussion of his opinions, philosophy, jokes, and interesting items to hold a crowd; he has failed to fulfill his obligation to warn men of the existence and consequence of sin. God demands a loud proclamation of truth, and He demands that truth be preached in its completeness. (Acts 20:27) The preacher's concern should not be what people think, but what God demands. It is quite possible the blame for sin lies in the preacher because he is too cowardly, materialistic, or high minded to warn men of their sinful practices. On the other hand, it might be the preacher is preaching the truth, but men pay little attention to what is said because of the ungodly way he lives. Paul warned Timothy to take heed of himself AND his teaching. (1 Tim. 4:16) Only in watching his actions as well as his preaching, can he save both the hearers and himself. Preaching is just a job to the fellow that will preach what men want to hear. Preaching is an insult to the truth preached when the life does not match the gospel. The preacher may be the blame for unrighteousness in the church.

IS IT THE ELDERS? God has given the elders the responsibility of tending the flock. (1 Peter 5:1-3; Acts 20:28) In doing this, the elders will have enough knowledge of the word of God to be able to "exhort and to convict the gainsayer." (Titus 1:9) Too often elders are appointed on their ability to promote a project, handle business affairs in an impressive way, or because of ability to move the church into a position of prominence in society. No elder is a fit overseer in God's church without enough knowledge of the Lord's book to exhort the unfaithful, and convict the false teacher. It takes a lot of knowledge, faith, and courage to be an elder. Too many lack these characteristics. How many members of the church are in sin because the elders do not have the courage or time to go by and exhort the unfaithful? How many ungodly are there in the Lord's church because the elders have become impressed with the bigness of numbers, and forgot about bigness in elders? God's pastors must be big enough to exhort the sinner to return to his first love, and then take necessary action if the exhortation does not accomplish its desired purpose. (1 Cor 5) Yes, it might be the fault of the elders.

IS IT THE MEMBERS GENERALLY? "Ye which are spiritual, restore such an one in the spirit of meek-

ness; considering thyself, lest thou also be tempted," (Gal. 6:1) God's forgotten command! Too often members of the body of Christ feel a fallen saint is none of their business. We lack the love for one another commanded in the Bible. It is a rare bird indeed that goes to the fallen and makes a sincere attempt to "restore such an one." The problem is one of love. Members of the church fail to help the erring because of a lack of love for the sinner, the Lord, the Word, and the church. It is possible that men continue in sin because members of the church fail in their responsibility.

IS IT YOU? Perhaps there is sin in the church because you have not fulfilled your responsibility in exhorting and teaching. It might be that you have failed to correct those that oppose themselves in sin (2 Tim. 2:24, 25), because you felt it was someone else's place to do it. If "someone else" is to do the restoring, that places you in a bad position. God says the "spiritual" are to do the restoring. If you are not to do the restoring, then you need to be restored to a condition of being "spiritual."

Then again, there may be sin in the church because you sin! In the final analysis your sin cannot be excused on the grounds that others have not done their duty. God's book teaches that men will "appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10) Don't deceive yourself into thinking you will be judged according to what others have failed to do! The preacher, elders, and members not fulfilling their responsibility will not save you. Salvation is an individual matter. As a follower of Christ that has gone back into the world, you need to realize your sin causes: (1) God to be blasphemed, (Rom. 2:24; Matt. 5:16); (2) Offence to be brought to the church, (1 Cor. 10:32); (3) the alien to neglect his responsibility, (1 Cor. 10:32); (4) and your own soul to be damned, (James 5:19, 20) Be honest with yourself, Is there sin in the church because of you? If so, it is up to you to repent.

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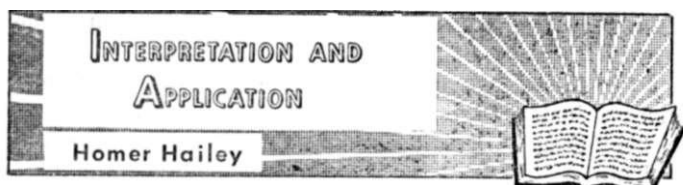
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DANIEL — (10)

The Concluding Vision

(Chapters 10-12)

The concluding vision of Daniel looks to the fall of the Persian Empire at the hand of Alexander the Great, the division of Alexander's kingdom, the conflict between Syria and Egypt, and unto the Roman Empire and to its judgment. Here the book ends. This position will be contested by those who see in Daniel a prophecy of the papacy; but it is my firm belief that the book does not extend beyond the Roman Empire.

The Vision (Chapter 10)

In the third year of Cyrus, by the river Tigris, a vision appeared to Daniel which concerned him greatly. He describes the wonderful character that appeared to him; and how those with him fled, so that he was left alone with the "man" of the vision (vv. 1-9). This one had come to make known to Daniel "what shall befall the people in the latter days; for the vision is for many days" (v. 14). The expression "latter days" indicates that the vision pertained to events of the coming of the Messiah, and into that period. The "man" would now return to fight against the prince of Persia, in which fight "the prince of Greece shall come" (v. 20). This had been "inscribed in the writing of truth" (v. 21; cf. 8:18-23). This pointed to the fall of Persia at the hand of Greece, but the whole would be of Jehovah.

Conflict Between North And South (Ch. 11)

Three kings were yet to stand up in Persia, to be followed by a fourth, rich and mighty, who would stand against Greece (v. 2). This king would be Xerxes, for Cyrus was king at that time; he was followed by Cambyzes, Smerdis, and Darius, who was followed by Xerxes. A mighty king of Greece, Alexander, would stand up against Persia, whose kingdom would be broken into a number of petty parts (vv. 3-4).

Out of Alexander's kingdom two kings would arise that would be especially antagonistic, and who would play an important part in the history of Judah: Seleucus Nicator, forerunner of the Seleucids who ruled over the Syrian kingdom; and Ptolemy Soter, ancestor of the Ptolemies who ruled Egypt. Judah became a sort of football to be kicked back and forth between these two ruling powers. In verses five through nineteen, the prophet describes the conflicts between these two ruling powers. Space forbids an attempt to explain the characters fore-described in the passage.

The "contemptible" or "vile" person who should

stand up, and who by "flatteries" would bring the kingdom of Judah under his control (v. 21), is Antiochus Epiphanes, who ruled over Syria, 175-164 B. C. His conflicts with the king of the "south" are outlined. In the passage the "king of the north" refers to the king of Syria; and the "king of the south," to the king of Egypt.

In the years 169-167 B. C, Antiochus took the city of Jerusalem, and plundered and desecrated the temple. In his zeal for Hellenism he was determined to crush Judaism. To accomplish his aim he set up an idol in the temple, desecrated the altar by offering swine's flesh upon it, forbade circumcision, the observance of the sabbath, and anyone's possessing a copy of the law (contemplated in vv. 31-32a). Out of this condition there would arise men to defend the honor of the nation, yet these should fall by the sword (vv. 32b-3b). This was fulfilled in the work of the Maccabees, which began 168 B. C, with the revolt of Mattathias, an elderly priest who was followed by his five sons.

Verses 36ff are difficult. Who is "the king" of verse 36? Some say, The Papacy; others, Antiochus; Young, "the Anti-Christ"; Calvin, The Romans. It seems to me that the Romans best suit the context. The Romans came, who conquered the kingdoms of the Seleucids and the Ptolemies. With no regard for God or man, the Romans eventually destroyed the temple in Jerusalem; and later, with the gradual development of the concept of emperor-deity, they persecuted and sought to destroy the kingdom of God. Considered as a whole, it seems that the Roman power best fits into the general thought of vv. 36-45.

The Time Of The End (chapt. 12)

That the book of Daniel does not look beyond the Roman period seems evident from this chapter. If this be true, then whatever be the details of the chapter, and of the latter part of chapter 11, they must refer to events of this period. My reasons follow for concluding that the prophecy is fulfilled in the Roman period.

1. The prophet begins by speaking of "a time of trouble, such as never was since there was a nation even to that time." (v. 1) Jesus spoke of such days in the destruction of Jerusalem. (Matt. 24:21; Mark 13:19) Also, at that time those would be delivered who should be found written in a book. (v. 1b) The disciples of Jesus were written in heaven (Lk. 10:20; Phil. 4:2), and these were told to flee the city. (Matt. 24:15-17)

2. Some contend that v. 2 looks to the resurrection at the end of time; but this does not necessarily follow. Ezekiel spoke of a resurrection when he prophesied of the resurrection of the nation out of the valley of dry bones (Ezek. 37:1-14); which was fulfilled in the restoration of the nation. Also, Daniel speaks of "many," not "all." (v. 2) In the final resurrection, all shall arise. Further, the prophet says, "Many shall purify themselves, and make them-

(Continued on page twelve)



THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM

Liberal Theology

German Rationalism

"Modernism may be traced back, through Higher Criticism, to German Rationalism; and this may be taken on back, through French Skepticism, to English Deism. Not a very good ancestry!" (H. S. Miller, General Biblical Introduction, pg. 78) Deism is, "belief in a personal God who exerts no influence on men or the world he has created." (Webster's Collegiate Dictionary, pg. 264) Germany will provide the best example and Albert Schweitzer's book *The Quest of the Historical Jesus* relates the men, their philosophic reasoning and the result. The following statements and quotes are from that book. In chapter I, entitled "The Problem": "For nowhere save in the German temperament can there be found in the same perfection the living complex of conditions and factors — of philosophic thought, critical acumen, historical insight, and religious feeling — without which no deep theology is possible." (pg. 1) That "we possess the Idea and the Person with the minimum of historical and contemporary limitations." (pg. 3) So "all that can be done is to experiment continuously, starting from definite assumptions; and in this experimentation the guiding principle must ultimately rest upon historical intuition." (pg. 6) "In each case, moreover, the experimental working out of the hypothesis leads to a conclusion which compels the rejection of some of the actual data of the sources." (pg. 7)

J. D. Thomas, Roy Deaver and Thomas Warren have set up the same interpretation as the liberal German theologians. The only difference is the subject; they applied liberal interpretation to the church instead of the Person of Jesus. In the January 10, 1961, Gospel Advocate, Roy Deaver refers to Thomas Warren's argument, in his debate with brother Douthitt, based on the syllogism. This logic belonged to the philosophy of Aristotle and is used by liberal theologians. J. D. Thomas' statement: "The over concern with the congregation or the church as being marked off with the legalistically determined lines, with all black on one side and all white on the other results in a distinction being made between the church and Christianity." (We Be Brethren, pg. 164) In chapter XIII, he says that we are not told how cooperation of churches was done. (pp. 171-7) He is saying that in the New Testament there is limited historical record of the church and her activities. Thomas says: "After a

hypothesis has been fully elaborated and clarified, the Scientific Method tests it in action. It is placed in experimental situations where its dependability and usefulness can be fully verified. If all experimental results confirm the theoretical or rationally deduced results, we are then ready for a conclusion." (We Be Brethren, pg. 16) One must make leaps of inference from the known to the unknown. (Thomas, Ibid., 15) Thomas and the liberal German theologians' interpretation are the same: minimum historical information, critical inquiry into the Bible record, forming a hypothesis from the data, rational thinking, philosophy and experiment.

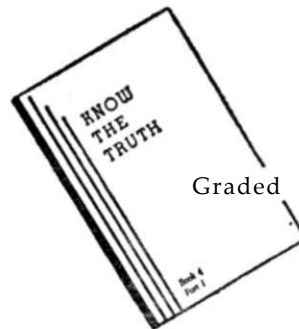
Concerning early rationalism in Germany, Mr. Schweitzer says: "That thorough-going theological rationalism which accepts only so much of religion as can justify itself at the bar of reason, and which conceives and represents the origin of religion in accordance with this principle, was preceded by a rationalism less complete, as yet not wholly disassociated from a simple-minded supernaturalism. Its point of view is one at which it is almost impossible for modern man to place himself. Here, in a single consciousness, orthodoxy and rationalism lie stratified in successive layers." (*The Quest of the Historical Jesus*, pg. 27) This is the stage of transition through which some who claim to be members of the Lord's church are passing.

About a man named Reinhard (1753-1812), Mr.

(Continued on page thirteen)

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USING THE POTENTIAL OF YOUTH

"I did the best I could" is a common expression often used to justify one's shortcomings. Often the one who thus seeks to justify himself has really never studied to find what is his God-given potential in any area. Have we as parents or as teachers tried to help those committed to our guidance to find themselves, to know what powers are within them waiting to be developed, then to be used to the glory of God? Growth and development of the child's innate potential must take place before he can give of his best to the Master.

What Are Some Of The Child's God-Given Powers?

First the child may become conscious of his body, his physical equipment; his power to move, to walk, to do things with his hands, to see and to hear. He may have that potential but he lacks wisdom as to the best use to make of his physical powers; what to do with his hands, where to walk, what is good to see or to hear. "It is not in man that walketh to direct his steps."

Since the child does not know the proper use of his powers, he is inclined to "walk" as he sees others walk, especially his parents. If his parents are faithful Christians, they will be practicing the eternal principle which Jehovah told Moses to give to his people in the long ago: "Ye shall walk in all the ways which the Lord your God hath commanded you." In order to lead a child's footsteps aright, parents must follow the perfect example of the Master. Keep this song in your heart:

"Sweetly, Lord, have we heard Thee calling,
Come, follow Me!
And we see where Thy footprints falling
Lead us to Thee.

If they lead through the temple holy,
Preaching the word,
Or in homes of the poor and lowly,
Serving the Lord.

Foot-prints of Jesus,
That make the path-way glow;
We will follow the steps of Jesus
Wher-e'er they go."

Your child may follow your steps to those who are in grief and sorrow where they will see you weep with them as at the grave of friends, "Jesus wept." He will follow your steps as they lead to those who do not know The Way and will hear you repeat to them the message of Jesus, "Come, follow me." Or, he may see you walking with those who are reviled and persecuted for His sake but who carry on because they are mindful

of Peter's words: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps." (1 Peter 2:21)

Parents, remember, you do not walk alone, so, "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." (Prov. 4:26, 27) Your child is walking in your steps.

Very early in life the child becomes aware of his hand, but what use to make of it he does not know. Paul gave general instructions to Christians on the use of the hand. (Eph. 4:28) "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." Yes, Christians are to labour, to work "with his hands the thing which is good." In the Lord's family there is no place for idle hands, for they are the devil's tools. Each member of the family, from the youngest to the oldest, is to help carry on the work that is necessary to the well-being of that family, to its peace, happiness and security. Each participates in the blessings of the home, so, why should not each participate in the work conducive to those blessings? Even in civil affairs, men have learned the value of cooperative work toward a common objective. Once President Woodrow Wilson, in speaking to Congress on Guarantees of Peace, said in referring to the late war, "And thruout it all how fine the spirit of the nation was; what unity of purpose, what untiring zeal. It has been an inspiring thing to be here in the midst of fine men who had turned aside from every private interest of their own and devoted the whole of their trained capacity to the tasks that supplied the sinews of the whole great undertaking." If we would have peace in the home and peace in the church we might do well to try Woodrow Wilson's pattern of a united effort toward a common goal. Our King and Redeemer originated this pattern for his family, the church, when in his prayer in John 17, he said, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Jesus worked, he did his Father's will, so, if we are one with him, we must do the Father's will and accomplish the work of saving souls. Let us see to it that our children have "trained capacity," that they are taught how to do worthy work at home, that they apply their potential to the "tasks that supply the sinews of the whole great undertaking" of making the home a place to live in peace and happiness. Paul said to members of the Lord's family in Thessalonica, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." How does one learn respect for those words given to Paul by inspiration? He learns it when his parents train him up in the way he should go. Again, the child's most effective lesson will be that which he sees his parents do. He learns when he sees his mother, as did the "worthy woman," work "willingly with her hands" and

(Continued on page fourteen)



A CLOSE LOOK AT "OUR" COLLEGES

(This is the sixth and last article of a series on Educational Institutions Among Brethren. You are urged to study the series as a whole; (beginning with April, '62 Preceptor) and your criticisms will be appreciated. RFT)

I "graduated" from Freed-Hardeman College in 1936. During the next three years, as a student in the University of Illinois, I had opportunity to compare these two types of schools. I have given financial support (albeit somewhat limited) to two of "our" schools, and have urged others to support them. The administrators and teachers of these schools have treated me kindly, despite our divergent views on current issues, and I have no reason to write vindictively. I believe I have been greatly benefited by my "Bible school" training, and I am not unmindful of the splendid influence such schools may have had on young people. (I sent my own daughter to A.C.C. until she withdrew of her own accord.) But I can not deny a growing reluctance to encourage such institutions. And I am thinking of something other than the flagrant abuses prevalent in many schools today.

The history of Bible teaching schools operated by brethren is a massive contradiction of theory and practice. Previous articles have emphasized this fact, and further proof is easily available to the serious student. These schools are "secular" institutions, that capitalize on their "spiritual" influence. They are "private enterprises" that "belong to the brotherhood." They dare not do "the work of the church" but specialize in preacher and elder training, indoctrination, devotionals, and the sending out of "soul-saving" teams. And periodically, as public opinion permits, they ask the churches (whose work they can not do) to support them from the church treasury. Such indictments are of record, and few if any schools will deny them.

If such contradictions occurred infrequently — perhaps only under some inadvertently poor administration, one might dismiss them as abuses to which all human institutions are subject. But almost from the first these schools have operated at variance with their stated policies; and I am not questioning the honesty of administrators. I am forced to believe there must be some basic errors or contradictions in our very conception of "Christian Colleges" — that something is expected of them which is contradictory in its very nature.

Mind you, I said error in "our" conception. I am convinced that whatever errors may exist are not simply in the school itself, but among the brethren who

foster and support the school. These are "our" schools, in a very real sense of the word, and no amount of denying can change this.

Could it be that we are wedding cross-purposes when we expect a secular school to produce spiritual results?? As seen in article two, Campbell thought it neither desirable nor expedient to teach in the secular school anything other than "morals" and those things common to all religious denominations. The "brotherhood" abandoned Campbell's original theory of education when they demanded that peculiar and distinctive doctrine be taught in the secular schools.

Another pioneer educator, Tolbert Fanning, wrote Campbell concerning this very matter. (Mil. Harb., Sept. 1850, p. 510f) He asked, "1. Is it true, that we can adopt the Bible as a text-book, (and we all do so) in our colleges, with our lectures thereupon, and teach nothing which is 'peculiar' — which is not 'Catholic,' and which is not 'universally admitted'? 2. Are we satisfied, from any demonstration whatever, that religious Professorships in colleges, constitute the best means of teaching morality and maintaining sound government for youth? 3. To qualify men for preaching the gospel, would it not be better to establish schools exclusively devoted to this end?" To Campbell's dis-

continued on page fourteen)

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CHAPTER IV

General Conditions: 1906 — 1935

Lipscomb's Observations in 1907

The U. S. Census Bureau conducted a religious census in 1906. Later the Director of the Census wrote David Lipscomb in an effort to clarify certain conflicting reports received in his office regarding listings of preachers and churches. Under date of June 22, 1907, Lipscomb replied and on July 18, 1907, Lipscomb printed his reply on page 457 of the Gospel Advocate. He called attention to the "Declaration and Address" of Thomas Campbell in which he had said, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." Among the extracts quoted by Lipscomb are these: "Nothing ought to be received into the faith or worship of the church, or made a term of communion among Christians, that is not as old as the New Testament" and that men should follow "after the example of the primitive church as exhibited in the New Testament, without any additions whatsoever of human opinions or the inventions of men." Lipscomb continued as follows:

"These show the keynote of the movement . . . and the Christians or Disciples increased rapidly and the churches multiplied. As they increased in number and wealth, many desired to become popular also, and sought to adopt the very human inventions that in the beginning of the movement had been opposed—a general organization of the churches under a missionary society with a moneyed membership, and the adoption of instrumental music in the worship. This is a subversion of the fundamental principles on which the churches were based.

"Division of sentiment on these and the principle of fidelity to the Scriptures involved in them produce division among the disciples. The policy of the churches being purely congregational, the influences work slowly and the division comes gradually. The parties are distinguished as they call themselves 'conservatives' and 'progressive,' as they call each other 'antis' and 'digressives.'

"In many places the differences have not as yet resulted in separation. There are some in the conservative churches in sympathy with the progressives, who worship and work with the conservatives because they have no other church facilities. The reverse of this is also true. Many of the conservatives are trying to appropriate the name 'churches of Christ' to distinguish themselves from 'Christian or Disciples' Churches.' But the latter in all their publications and the proceedings of their conventions call themselves 'churches of Christ'—moved, possibly, by the desire to head off the effort of the other party to appropriate the name as distinctive.

"The progressives, through their society organizations, gather and publish statistics that make a show. But they claim not over half of the churches—in all about twelve thousand—as working with them. They claim, and it is probably true, that a number who do not object to their methods fail through indifference to work with them. In a number of churches a few members work with the progressives, a larger number refuse to do so. Yet the church in which only a few members act with the society is counted as one of them. So in Tennessee, where the churches generally oppose all innovations upon the primitive order, they report in their statistics about

five hundred and fifty churches and fifty thousand members. I have a list of about eight hundred churches in the State, with thirty-five of the ninety-six counties unreported. These thirty-five counties are sparsely populated mountain counties, with not many churches, still there are near nine hundred churches in the State. The number of members would be a guess. Of these churches, about one hundred work with the progressives.

"While the progressives oppose and refuse to have conservative preachers preach in their houses and to their congregations, and seek to divide and break up the churches they cannot control, and gain possession of their property, yet, for the sake of denominational show, they publish in their yearbooks all the members, preachers, and churches of the conservatives as one with themselves. It is just to say, too, that the conservatives discourage the churches having a progressive preacher to preach for them, as calculated to lead them from fidelity to the Word of God and to introduce discord and division among them: but they never publish their preachers or churches as one with them, as the list of preachers you have shows.

"With this statement, much of which you may think needless, I answer:

"1. There is a distinct people taking the Word of God as their only and sufficient rule of faith, calling their churches 'churches of Christ,' or 'churches of God,' distinct and separate in name, work, and rule of faith from all other bodies or peoples.

"2. They are purely congregational and independent in their policy and work, so have no general meetings or organizations of any kind.

"3. Their aim is to unite all professed Christians 'in the sole purpose of promoting simple, evangelical Christianity as God reveals it in the Scriptures, free from all human opinions and inventions of men.'

"4. Owing to these differences still at work among the churches, there is more or less demoralization in many churches as to how they stand and what their numbers are. I know of no way to obtain the statistics desired other than to get the addresses of the different churches and address a circular asking the number of each church."

Observations

Some of the Lipscomb statement does not pertain to the problem before us, but all of it should prove interesting. Among other things it helps explain why so many American churches using instrumental music and supporting missionary societies are called "Churches of Christ." This nomenclature is especially evident in the North and West. From the foregoing observations, particularly the one by Lipscomb, we draw the following conclusions as descriptive of conditions among the greater portion of churches identified as "Churches of Christ" in the 1906 Census:

1. There were approximately six thousand churches rejecting missionary societies and instrumental music in 1907.

2. These 6,000 churches were identified as "antis" by the "digressives."

3. In 1907 Tennessee churches "generally opposed all innovations upon the primitive order."

4. In 1907 out of 900 churches in Tennessee, 800 of them were "opposed to all innovations upon the primitive order."

5. In 1907 in Tennessee these "antis" were "purely congregational and independent in their policy and work" having "no general meetings or organizations of any kind."

(Continued on page fifteen)



"And ye shall be my witnesses, both in Jerusalem, and in all Judaea and Samaria and unto the uttermost parts of the earth___" Thus spake the Lord to His chosen disciples immediately before His ascension into heaven. God's children today have a grand task before us and we must be busy about the Father's business. I wonder how many preachers who read these lines would be willing to spend one week of their vacation next summer, and in the company of two or three other gospel preachers and their families go into a city selected in advance because of opportunities or connections and spend a week in preparation and in meeting work under a tent, brush arbor or in a rented hall? There are enough preachers in Texas alone, that were 3 or 4 preachers to spend one or two weeks in such an effort, by summer's end Texas would have 50-60 new congregations. Were these efforts wrought in every state, I am confident that 400-500 new churches could be begun in the space of two-three month's time. Personally, I am making plans to be in the company of some gospel preachers in such efforts as this. How many of God's preachers will stir into activity your brethren and preacher friends and accomplish such a work for the Lord? "Say not ye, there are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest___" "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of harvest, that he send forth laborers into his harvest."

In Maine, Lewis Mikell held a late August meeting for the Lambert Lake church___Two were restored in July at Dexter___One was baptized in July at Krugersdorp, South Africa___John Nkosi is working with Gene Tope with the European brethren in that city___Ray Votaw is soon to return to the states from South Africa___John Collins has moved to Asheville, N. C. to work with the church in that city___Luther G. Roberts held a July meeting for the church meeting at 13 Mile Richardson Highway, one mile north of North Pole, Alaska. A couple left the "Church of Christ, Instrumental" as a result of the meeting___Bro. Roberts also held a July meeting at Cottage Grove, Oregon___Bill Fling held an early September meeting at Dallas___Yater Tant held a mid-September meeting at Central in Salem___From Salem, bro. Tant goes to Lake Hills in Seattle, Washington___Seven have been identified and one restored in August at East Orange, N. J....Vernon Hawkins left the United States in August bound for Talca, Chile. Bro. Hawkins is going to Chile with a promised support of \$205.00 a month. While bro. Hawkins is to be commended for his faith in going on without more support than this, faithful brethren should be ashamed to let him make such a sacrifice. There are surely brethren who will rally to his aid to give him sufficient support while there. Write him: Vernon Hawkins, Oficina de Correos, Talca, Chile.

The church at Caprock in Lubbock, Texas, held an August meeting with Roy Cogdill doing the preaching___One was baptized in late August at Morton___Three were baptized and one identified during August at 6th and Meredith in Dumas___Derrell Shaw is the new preacher

for 6th and Meredith___The Northside church in Del Rio have five new classrooms in the planning stage. In 12 months time 12 have been baptized, five restored, 11 identified and 3 restored and identified___Five were identified in late August at Edna___In Greenville two were restored in mid-August___In Fort Worth the Westside church has had one to be restored and one to be identified during August; the Calmont church has had two to be identified during August and two were identified during the month at Castleberry___One was identified during August at Westside in Irving___Mound and Starr in Nacogdoches had one to be baptized late in August___The new Southside church in that city had a September meeting with J. B. Jordan preaching___Jack Holt held a late August meeting for the church near Mount Enterprise___David Harkrider held an August meeting for Henderson Blvd. in Kilgore___At Southside in Jacksonville Edward McCaskill held a mid-September meeting___One family was identified in August at Thomas Blvd. in Port Arthur___Bill Cavendar held a September meeting for the church in Ridgecrest (Orange)___Guy McDonald held a meeting in late August for the Burkeville church___Southside in Beaumont had a lectureship in early October___In Houston, Greens Bayou had four to be baptized, one restored and identified and one to be restored in early August...Three were restored and one identified in late August at Bellaire___Two were restored during August at Pruett and Lobit in Baytown...Four were restored, one of whom was identified during August at Oak Forest in Houston___W. R. Jones holds an October meeting for the church in Clute___In San Antonio one was baptized and two identified in August at Highland Boulevard___Five were baptized at Lackland and two were restored to faithfulness. South Flores had an August meeting with Edward McCaskill and West Avenue had four to be identified during July___The church there has an October meeting scheduled with Jack Holt...Roger Hendricks holds a fall meeting for the new church in Burnet___David Curtis held an August meeting for the Sunrise Acres church in El Paso___A new church has begun in Austin, meeting at 4707 Harmon Ave. The church is off to a good start and we predict for it a mushroom growth!___Frank Perigo reports the Southern Oaks congregation, Lake Jackson, Texas, moved into its new meeting house September 16, located on the Old Angleton Highway. One person has recently been added to the church. A gospel meeting was conducted there in October.

In Mississippi five were identified, one baptized and three restored and identified at the Jackson church in July and August___Al Payne held an August meeting in Brandon___Joe Moore has \$300.00 of a desired \$400.00 promised enabling him to begin work shortly with the new church in West Point___One was baptized in September at Southside in Tulsa___John Wilson held an August meeting for the Jones church___At Tenth and Francis in past weeks (Oklahoma City) five have been identified and one baptized. W. L. Wharton holds an October meeting for Tenth and Francis___Down in Florida four were identified in August as 9th Avenue in St. Petersburg___In Jacksonville, one was identified and one baptized in August at Lake Shore___Paul Brock held an August meeting at Chipley___Ward Hogland holds October meetings at Seminole in Tampa and at Northside in Lakeland___One was baptized and one restored in mid-July at East Hill in Pensacola___One was identified and four restored during July at Northside in Ft. Lauderdale___One was

(Please turn to next page)

identified in August at Par Avenue in Orlando___In Arkansas two were baptized in August at Walnut Street in Paragould... A. O. Raney will shortly move to work with the church in Saratoga... Harry Pickup, Jr., held a July meeting for the church in Tuckerman... In September Edward McCaskill held a meeting at Altheimer... The brethren in Altheimer have just completed a new building.... Paul Brock held a September meeting for the Park Hill church in Ft. Smith___Gene Frost is the new preacher at Park Hill___Malcomb King held a late August meeting i:i Mineral Springs. Two were baptized. In a letter from Malcomb he relates that things look prosperous for the church there.... Jerry Westbrook held an August meeting at Redfield___Two were baptized recently at Gray___One was baptized in August at 6th Ave in Pine Bluff___James L. Yopp held an early September meeting at Freda.

Sterling Rd. church in Bakersfield, California have moved into their new building and are now known as Pioneer Drive church... Two were identified in August at Berrydale in Santa Ana___One was baptized in July at the Mt. View church in San Bernardino___Gospel meetings were in progress in the late summer months there with Leroy Posey at Huntington Beach___Ted Beever at Mira Loma___Floyd Thompson at Oceanside and at Belmont Ave. in Fresno and Roy Cogdill was at "E" Street in Ontario___James W. Adams held an early August meeting at Steele, Mo., in which 12 were baptized and five were restored. The church in Steele is in a new building... One was identified in August at Butler. J. R. Snell held a September meeting for the church in Butler and has a debate scheduled in mid-January with E. L. Stumbo relative to current problems in the church. In New Mexico one was baptized — six restored during August at Miranda Street in Las Cruces___Las Cruces has an early October lectureship scheduled with Bob Ewell, Mack Kercheville, Glenn Barnhart and Frank Thompson scheduled to speak.... Robert Farish held a September meeting for the University Drive church in Portales___One was baptized, two restored, one identified during July and August at Tularosa___Harold Spurlock held a July meeting here___In Ohio three were baptized in July and August at Haynes Street in Dayton___Harmon Caldwell held an early October meeting here___One was restored in August at Sciotoville.. Paul Casebolt held an August meeting at Pyro___In past weeks three were baptized, two were restored and five identified with the Mooresville Pike church in Columbia, Tenn. Harris J. Dark held a meeting in September at the Downtown church in Lawrenceburg where two were recently restored. . . . David Claypool is soon to move to work with the Franklin Road church in Nashville... One was baptized and two were identified at Franklin Road in August and September — El Bethel church near Shelbyville is moving along at a good pace. Thus far this year, 37 responses have been made to the invitation___Eugene Crawley, Dave Bradford, Martin Lemon, Barney Keith, Raymond Ragsdale, Herschel Patton, Harold Howard, Robert Hendrix and Richard Poplin all spoke on an October lectureship in Shelbyville Mills___One was restored at Shelbyville Mills during September.

All correspondents please note: Many of you have sent your bulletins in time past to the Preceptor at Beaumont to which I have had access so long as I lived in Vidor. Removed now from the area, I would greatly appreciate those who have sent your bulletins there to continue to do so, but send also one to me personally. We urge all our readers to add our name to your mailing lists.

— 1002 Pershing Street, Lufkin, Texas

FUNERAL SERVICE IS HELD FOR ROY PRIEST

Roy H Priest of 1005 East Lake, manager of commercial operations in General Telephone's Western Division since 1955, died Monday morning in Brownfield General Hospital, the victim of a heart seizure. He was 45.



Services were Tuesday morning in Crescent Hill church of Christ, with Homer Jones, Sr., minister of Wellman church of Christ, officiating.

The final service was at Southside church of Christ, and he was buried in East Mound cemetery in Greenview, Texas.

Survivors are the widow; two sons, John and Joel of the home; three daughters, Mrs. Charles Gunn of 506 Park Lane, Jane and Jana of the home; the father, Roy C Priest of Greenville; three brothers, W. A. Priest of Pensacola, Fla., Robert C. Priest and Francis Priest of Greenville, and two grandchildren.

Pallbearers were Ray Read and Alton Offil of San Angelo, G. D. Shelley of Hobbs, Claude Adams of San Angelo, James Burnett and Bob Burnett of Brownfield.

Honorary: H. B. Elam, Dr. C. B. Knox and Vernon Brewer of Brownfield, Bill Thomas of San Angelo, Mills Roberts of Memphis, employees of all GenTel divisions and Brownfields and Seagraves Rotarians.

Priest joined General's predecessor company, Southwestern Associated Telephone in Lubbock in 1947. He went to Hobbs as commercial representative in 1949, and later that year was named company's local manager at Carlsbad.

When GenTel took over the Carlsbad properties, he became district commercial manager and continued to serve in that capacity until named commercial superintendent in Brownfield in 1955.

He was active in Brownfield Rotary Club, had served in various positions in PTA units here. He was a Sunday school teacher in Crescent Hill, was a member of the Texas Telephone and Rocky Mountain Telephone associations. In addition to his secular labours, he also preached the gospel and directed singing. Only recently he directed singing in two gospel meetings.

He preached as Cavern Highway in Carlsbad for about five years and often filled in at Crescent Hill, and also preached in New Mexico by appointment from 1947 through 1950. He served locally at New Deal near Lubbock and at Wolfforth, Texas.,

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BEAUMONT, TEXAS

(Continued from page one)

others in collective action assigned God's people. His place in the collective action may be obscure and seemingly insignificant, but he will fill it to the best of his ability. If only when the task is glamorous, impressive or ego-flattering, one can be induced to serve, he has no right to think of himself as faithful. Only that person who is faithful in little will be faithful in much! (Luke 12:48, etc.) If this standard be applied to the conduct of every professed servant of God and his attendance and duties in reference to the appointed gatherings of the saints be weighed in the balances of his knowledge and ability, how many, indeed, are they who are found wanting?

Earnest friend, are you faithful? Do you attend the public services when you please and stay home or occupy yourself elsewhere when you are indisposed? Do you refer to yourself as a Christian and yet withhold your hand from the purse or duty when you are not selfishly inclined otherwise? Do you count yourself a "faithful" member of the local congregation and yet attend only a fraction of the services? These are soul-significant questions because they are soul-searching and you alone can accurately answer them. They involve principles of life and character for which we must account to our Father.

—4935 Lakewood, San Antonio 10, Texas

EDITORIAL — — — —

THE CHILDREN'S OR THE

HOME'S INTEREST? — — — —

(Continued from page two)

Welfare (which offer she did make) for possible action by them.

As both the social worker and the wife said a tearful goodbye, the wife quietly told her: We have met all the qualifications and our references are all good. We want children (no special type or number requested). You have available children; yet, because of an issue in the church you deny us. Who is on trial, the preacher at Central, the Superintendent at the home, or us? These matters should weigh heavily on our minds so our conscience is not troubled that we can sleep knowing that orphan children are not deprived of a home. Bidding her not to give up hope, the social worker said if she had a child of her own that had to be left she would feel good to leave it in their home.

The above incident gives rise to the very serious question of whose interest is paramount at Children's Home of Lubbock, the children needing a home or Children's Home of Lubbock?

(Continued from page four)

selves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand." (v. 10) Of those converted to the Lord — those who were awakened — many were faithful,, many were not; many purified themselves, many became wicked in their apostasy. It is of these, I believe, that the prophet speaks in vv. 2,10.

3. The book was to have been shut up and sealed "even to the time of the end." (v. 4) The question was raised, "H O W long shall it be to the end of these wonders?" (v. 7) The angel then lifted his hands and sword by Him who liveth for ever and ever that it should "be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished." (v. 7) This expression (time, times, half time) is used of the period in which the woman was in the wilderness (Rev. 12:14); which is the same as the 1260 days, and as the 42 months of the beast out of the sea. (Rev. 13:5) The 42 months of the beast was the time of the Roman Empire's persecution of Christians, in an effort to destroy the holy people. Jerusalem was destroyed and the Jews scattered by the Romans in 70 A. D. The persecution of the Christians was most severe under Domitian, 95-98. It is of this period that Daniel is speaking.

This is further confirmed by the statement of John as he saw an angel standing upon the sea and upon the earth, who "lifted up his right hand to heaven, and swore by him that liveth for ever and ever. ..that there shall be delay no longer; but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." (vv. 5-7) With the sounding of the seventh trumpet came the judgment against them that sought to destroy the earth — the Roman Empire — and the definite establishment of the kingdom of God; God had kept his word. (Rev. 11:15-19) The things foretold by the prophets are now fulfilled; they were fulfilled in the establishment of the kingdom as an indestructible kingdom (Dan. 2:44; 7:13f; Heb. 12:28); and in the judgment against the Roman Empire which sought to destroy it. As said above, if this be true, the details of the chapter must be interpreted in this light, and within this period.

— 119 N. Burlingame, Temple Terrace, Florida

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(Continued from page five)

Schweitzer says: "With all his philosophising and rationalising, however, certain pillars of the supernaturalistic views of history remain for him immovable. (Ibid. 31) "But the point of primary importance to him was the alliance of religion and reason, Reason was to maintain its freedom by the aid of religion, and religion was not to be withdrawn from the critical judgment of reason: all things were to be tested, and only the best retained. 'From these data it is easy to determine the characteristic of a religion which is to be the religion of all mankind: it must be ethical, intelligible, and spiritual'." (Ibid. 33) Now compare Thomas' statement about the New Testament: "it does contain principles of spiritual value that have validity for succeeding ages." (We Be Brethren, pg. 42) And on page 118: "True religion deals with attitudes." It is not the letter, he says, but the spirit that really matters. The results of rationalism in Germany were as follows: "Jesus means something to our world because a mighty spiritual force

streams forth from Him and flows through our time also. This fact can neither be shaken nor confirmed by any historical discovery, it is the solid foundation of Christianity." And, "Jesus as a concrete historical personality remains a stranger to our time, but His spirit, which lies hidden in His words, is known in simplicity', and its influence is direct. Every saying contains in its own way the whole Jesus. The very strangeness and unconditionedness in which He stands before us makes it easier for individuals to find their own personal standpoint in regard to Him." (Schweitzer, of. cit. 399, 401) If one would substitute the church in place of Jesus in the above quote, he would have the sum and substance of Thomas' argument. According to Thomas, the historical evidence about the church during the Apostolic Age is so scanty that the New Testament does not give enough evidence for us to recover church activity. It is a stranger to our day. The testimony about giving in 1 and 2 Corinthians and the collection with its recipients, the giving sent by the Philippian church to Paul in Philippians 4:15-17 is insufficient to liberals. All that can be salvaged from the New Testament, to them, is a few spiritual principles to be shaped according to human reason.



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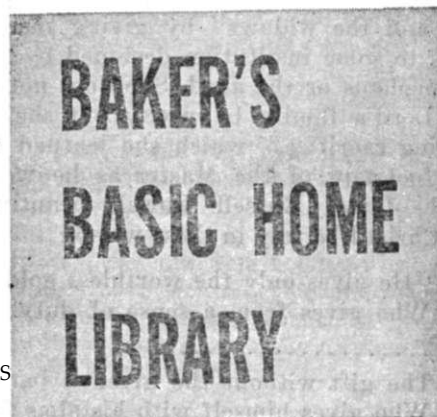
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BEAUMONT, TEXAS



This identifies J. D. Thomas and other professors at Abilene Christian College, The Gospel Advocate editor and, indeed, all who are in the movement properly called Institutionalism with modernism. The door was opened to modernism several years ago by such men as G. C. Brewer. He rejected the New Testament teaching about the church. His arguments in favor of church support of orphan homes and colleges were based upon human reason. This proved to be a stepping-stone to further rejection of the Scriptures and to more dependence upon human reason in the digression during the past century which led to the formation of the Christian Church. The road to modernism is by way of authority derived from human reason for the function of the universal church — the Missionary Society, the sponsoring church, and church support of institutions. In this way modernism enters silently in the disguise of good works and later under the heading of Scholarship and soon becomes deeply entrenched. Bible doctrines are undermined, so the church loses its spiritual mission and becomes an earthly and material institution. Its mission is therefore directed toward the attainment of earthly goals such as entertainment, social functions, buildings which are appealing to the eye, feeding the poor or public welfare and national and international problems. It becomes very obvious from all this that what faithful brethren must do is to set forth evidences and testimony which verifies the inspiration of God's Word and to state again the fulness and completeness of the New Testament over against human reason as authority. By so doing one presents the church in its proper perspective and gives to the church its proper place.

— 432 Covert Ct., Ballwin, Mo.

USING THE POTENTIAL OF YOUTH — — —

(Continued from page six)

"stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." The mother who diligently teaches her child the unselfish use of his hands teaches daily by example. She does not minister to the sick because she has been made a member of the "committee to visit the sick," nor does she "visit the fatherless and the widows" by giving monetary contributions to some institution designed by man for care of the orphans or the aged. She does not do her work in the Lord's family by proxy but she gives herself a "living sacrifice," which she learned by following in the footsteps of the Master as he went about doing good. James Russell Lowell beautifully expressed the Christ-like way in these words:

"He gives only the worthless gold
Who gives from a sense of duty.

The gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

In training our children to develop the highest potential in the use of the hand, not only must skill be developed but he must have the right attitude, that of love for humanity, and the right objective, "inasmuch as ye have done it unto the least of these my brethren ye have done it unto me." Yes, in serving his creatures, we are serving our Lord and it is a labour of love.

As parents, let us be diligent in seeing that our children, "Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Let us be untiring in training them to use their hands in loving service to others.

A Test For Mothers

1. Does your child spend his day in play?
2. Have you taught him that it takes work to make a happy and peaceful home?
3. Do you repeatedly discuss with him the contribution he can make with his own hands to the welfare of the home?
4. Does he see, by your example, that happiness is a result of your service to others?
5. Do you help him to see that when each shares in the work, it is a peaceful and happy undertaking?
6. Do you train him in developing skill in the use of his hands with the idea that he can be of greater help to others?
7. Do you pay him money for the privilege of sharing in the work of the home?
8. Wherever you go, do you remember that your child is following in your steps?
9. Do you radiate joy in your service to others?
10. Are you daily giving your body as a "living sacrifice"?

(More to follow)

— 1104 Caldwell Lane, Nashville 4, Tennessee

A CLOSE LOOK AT "OUR" COLLEGES — —

(Continued from page seven)

credit, it must be reported that he used ridicule, and side-stepped the last two questions. But Fanning's questions are most apropos. It seems highly possible that he sensed the contradiction in secular Bible teaching, and that in a school which must not "do the work of the church."

Perhaps both parties of this difference contain truth, and both contain error. Perhaps Campbell was right in saying that the secular school was not the place to teach distinctive doctrinal matters; and the brethren were right in feeling that the Word of God could not be properly taught without teaching that which was peculiarly and distinctively the truth. The error of both

parties lay in their thinking that both secular and spiritual purposes could be blended in one institution of human origin — the inherent contradiction of secular-Christian.

At this early date everyone concerned — Campbell, Fanning, and "the brethren" — were convinced of the all-sufficiency of the church to do her God-assigned work. We may ask, then how could they justify the establishment of a human institution to teach the Bible? There are two elements involved here. First, they seemed to be just about as confused as we are today on this matter of the "all-sufficiency" of the church to preach the Gospel. And second, they had accepted the "whole man" concept of education; that training is incomplete which does not develop the "moral" nature of man. The original purpose of the early schools was to build moral fiber as well as intellectual acuteness. But the fine-line distinction necessary to separate "moral training" from the means of soul salvation were lost to the masses. I am convinced that such a distinction would be even more difficult to maintain today, with the brethren conditioned to accept "brotherhood institutions."

The second inherent contradiction in our conception of "Christian Colleges" lies in their relation to "the brotherhood." The local church is the only divinely approved means for performing the work which God assigned to be done collectively. Or, as others have put it, the organizational structure of the church begins and ends with the single independent congregation. First, this principle is scriptural, and therefore right. Second, this has been a basic consideration throughout the restoration movement, and is a major deterrent to our becoming "another denomination."

But early schools were established during the very time that brethren were developing a "brotherhood" consciousness, and we have shown that their growth has closely paralleled the ebb and flow of "brotherhood" activity. We establish a teaching institution, emphasise its importance in "Christian" development, indoctrination, the training of preachers, etc., and call on brethren all over the country to unite in its support "for the good of the cause"; — and then, we wonder why the church-school ties grow so persistently. How can a large number of brethren support and encourage such an institution without involving collective action in a God-assigned church work? And since the school and its supporters are not a single local church, how can this avoid becoming a "brotherhood" activity? There may be a way — but our total "Christian College" history fails to reveal it.

Benjamin Franklin concluded that the schools should foe "as secular as a bookstore"; and I am inclined to agree with him. The schools handle a noble product — knowledge. They provide an invaluable service — instruction and training. Our precious children need these things, and we should like to provide them at a source that respects their faith in God, and maintains a surrounding conducive to their continued service to God. We may be able to accomplish this in our

own community, through our influence as citizens, in the P.T.A., working through and with the local school board; or we may feel we should unite with other parents and establish such a school of our own. BUT THE SCHOOL MUST REMAIN A SECULAR INSTITUTION — secular in its aims, as well as in its nature.

To develop and maintain this type of school, we must divorce them from the church and its work. We must not expect of them anything but that which belongs with secular education. The church or churches near such a school should make every effort to provide the spiritual guidance and training needed by the students — and that, not because they are students of the school, but because they live and worship there, and are the responsibility of the elders there. And finally, we must love the Lord and His church enough that when we see the school encroach upon and overshadow the Lord's own institution, we will renounce the school rather than seek to change the church so that the contradiction can be removed. If loving the Lord and His church more than I love the school is a crime, then I must plead guilty.

— 206 E. Live Oak, Burnet, Texas

VOICES IN THE WILDERNESS — — — —

(Continued from page eight)

6. In 1907, in Tennessee where 800 out of 900 churches were "antis"—"opposed to all innovations upon the primitive order"—not one of these 800 churches was building or maintaining any kind of benevolence "society" or "home"—orphan or old folks—outside its own congregational organization, because these 800 churches were "purely congregational and independent" having "no organization of any kind."

7. In 1907, Tennessee did not have within its borders the Tennessee Orphan Home or any other similar organization independent of church control but dependent upon church support, for Tennessee Orphan Home was not chartered till 1909. None will say that Tennessee Orphan Home is "no organization of any kind," and everybody knows that it has never been controlled by any church which is "purely congregational and independent."

8. If any of the 800 Tennessee churches "opposed to all innovations upon the primitive order" or any of the 6,000 churches scattered abroad which the "progressives . . . claimed not as working with them" were making donations to any "orphan home" or "benevolence society" in 1907, it would appear that somebody would have recorded this practice by at least one of them! Again, I do not affirm that one or more of these Tennessee "anti-missionary society" churches were not thus using their money. I say that I have seen no evidence to this effect, much less anything to indicate such as a "general" practice among the churches "generally opposed to all innovations upon the primitive order."

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