

TWELFTH YEAR

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We do not seek to build up a personal following ("a Preceptor group"); nor, to exercise personal influence over either preachers or churches through its pages. If we thought that were so, we would cease publication immediately.

We are pleased to report the paper is in good shape and are grateful to our friends and readers who help us to stay that way by speaking a good word for the magazine and sending in subscriptions. We have no paid agents out raising subscriptions. Our pleased readers are our unpaid and most effective subscription agents. We would like for each reader to become such an agent.

Our fervent thanks to our writers who furnish us with the outstanding material which appears from month to month and from year to year. Their only reward is the satisfaction they get from the expectation of good resulting from their labors. We thank them!

The latest Bound Volume (9-10, Nov., 1959-Oct., 1961) of The Preceptor is now ready for delivery. See next page for Special Offer. Our Supply of the first two bound volumes (1-2 and 3-4) has long been exhausted but we still have inquiries about them. Buy this volume now as well as the two earlier ones of which we still have a supply. Someday these also will be exhausted. The price is moderate and the possession of these handsome volumes will be a matter of justifiable pride. Send in your order today.

Last month Homer Hailey concluded his well-written series on Daniel. Readers both profited from and enjoyed his summation of the principal facts of the book and his suggested interpretation thereof.

Presently he is working on a series of three or four articles on the subject of "Elders." We know our readers will welcome reading these articles from the pen of this outstanding gospel preacher, teacher, and writer. The first will not appear until all in the series have been completed.

In the not too distant future we shall publish a written debate between Earle H. West and Simon Emler. The proposition is: RESOLVED: The Jesus of the gospel is not a person, but a personification, a symbolic representation of the people of Israel. Emler affirms; West denies. The discussion is now in process of being written. As soon as we learn, we will announce when it will appear in The Preceptor.

Earle H. West has recently moved from Cleveland, Ohio, to Washington, D. C. In addition to his preaching activities, he holds a position in the education department of Howard University in that city. He has in the recent past held several discussions with Humanists in the Cleveland area. One of which was one on the divine origin of the Bible with M. Emler, who was sponsored by the Cleveland Area Humanist Council and in whose affairs Mr. Emler has been active.

We hope to include in a forthcoming issue a report on the Carl Ketcherside "Concourse On Unity" held recently in Denver, Colorado. Harry Pickup, Jr., attended most of the sessions and will tell us what happened there. Be looking for it.

GIVE THE PRECEPTOR TO A FRIEND.



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The Jones - McCaghreh Debate

Danny Brown

The debate in Baytown, Texas, between W. R. Jones, preacher for the Pruett and Lobit congregation, and H. C. McCaghren, preacher for the Lakewood congregation, is now history, having taken place September 17, 18, 20, 21, 24, 25, 1902. The discussion lasted for six nights and covered the subjects of: "Churches contributing to benevolent homes," "The sponsoring church," and "The relief of aliens from the church treasury."

There are several outstanding features besides the actual discussions of the subjects. The attendance ranged from five hundred fifty to eight hundred fifty, an unprecedented attendance at a debate on the issues in the Houston area. A very good attitude was manifested; there were no incidents of disorder among those attending either before, during or after each session, (curtesy and friendliness of the highest quality were shown by each of the congregations whose buildings were being used. The atmosphere in which this debate was conducted was conducive to a search for truth and unity rather than the fostering of strife and division.

The first proposition discussed was: "It is unscriptural for churches of Christ to send funds to a benevolent home that orphans may be adequately cared for." W. R. Jones affirmed and H. C. McCaghren denied.

Throughout the first night's discussion brother Jones appealed for the Scripture authorizing this practice. He showed that all authority belongs to Christ (Matt. 28:18), and that it is indicated either by statement, approved example, or necessary inference. Also that men are not to go beyond this authority. (2 John 9; Cor. 4:6)

God has never approved what He has not authorized. When Nadab and Abihu offered "strange fire," God Int fire to consume them. (Lev. 10:1-2) When Uzzah touched the ark he died. Christians are to "walk by faith" (2 Cor. 5:7), without which it is impossible to lease God (Heb. 11:6), which faith comes from the word of God. (Rom. 10:17) Brother Jones concluded that men are to provide scriptural authority for their practice.

Men are not able to direct their own way (Jer. 10:23), thus need God's direction. It is for God to assign and for men to do (John 6:28) brother Jones maintained.

He presented a chart showing the relative characteristics of two institutions — the church and the orphanhome. He contended that one is divine and the other is human, maintaining that it is unscriptural to take funds out from under Christ, from God's divine

institution, from God's overseers, from God's treasury and place these funds under the control of a human institution, under a human head, under human overseers. By what authority can the funds be taken out from under the control of God and placed under the control of man? What right has the divine institution to contribute to the human institution?

In applying the teaching on authority brother Jones showed from Acts 2 =44-45, 4:32-27; 6 :1-6; 1 Cor. 16 :1-2;

(Continued on page twelve)

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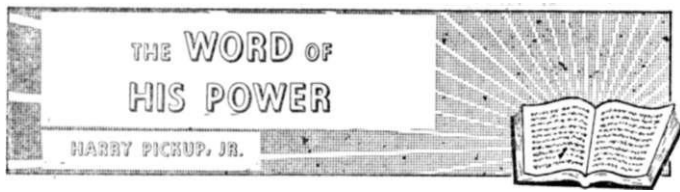
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WOULD YOU RATHER HAVE PAUL OR ?

You may think this is an odd way to begin an article in which I hope to teach a truth from the gospel of Christ. I grant you it is a ~~not~~ unusual beginning. But I have a point to make which I believe is both valid and needful. I believe considering this question will help me get it across.

Would you rather have Paul or Philemon pray in your behalf? (In reality, though I have used "prayer" as the thing under consideration, I could just as well have used any number of things which Christians can do on behalf of each other.) I am referring to the Paul and Philemon mentioned in the New Testament Scriptures. Now, of course, you don't live at the same time these brethren did. But suppose, for a moment, that you did. (I realize that supposing is a risky business. But I'll try to keep such well within the boundaries of Scriptural license and propriety.) Suppose that you lived in Colosse as evidently Philemon did. And that Paul came there to preach. You have a problem that you want to discuss with a brother. You also want the interceding prayer of a fellow-saint. Which brother would you send for? Would you prefer the "preaching brother," Paul or the "non-preaching brother," Philemon?

Unquestionably, I believe most Christians would prefer Paul to Philemon. I don't really believe there would be much argument over the fact of this answer. But let's try to decide why the prayers of the preaching brother would be preferred to the prayers of the non-preaching brother. Involved in the reason to this preference is the crux of the lesson I am trying to teach.

Let's analyze this preference for a preacher's help in such a serious spiritual matter to that of any other brother's help. Was Paul in a different spiritual body than Philemon and, therefore, his prayers would be more efficacious? Unquestionably, not. The New Testament teaches that all Christians are in the same spiritual body. "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free...." (1 Cor. 12:13) And: "Let the peace of Christ rule in your hearts, to the which also ye were called in one body...." (Col. 3:15) It also teaches that there is only "one body." (Eph. 4:4) Was Paul in a higher order than Philemon in the "one body"? Definitely not, for there are no degrees or orders in Christ. In Christ there is no pyramidal authority. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are one man in Christ Jesus." (Gal. 3:29) These verses also shed some light on the above answer. "—Seeing that ye have put off the old man with his doings, and have put on the new man, that is being

renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all." (Col. 3:9-11)

Would one prefer Paul to Philemon because prayer is a priestly function and Paul was a priest and Philemon wasn't? I would say that prayer is a responsibility and privilege which can be fulfilled and enjoyed only by a priest. But the positive teaching of the Scriptures is that each Christian is a priest. Peter refers to all who have "purified your souls in your obedience to the truth" as "living stones." And he further declares that these "living stones" are formed into a "holy priesthood." (1 Peter 2:5) Each holy priest is to offer up "spiritual sacrifices, acceptably to God through Jesus Christ." There is no sacrifice which is intrinsically better than the sacrifice of another priest. The offering of the "fruit of (our) lips" is a general service peculiar to all priests. (Heb. 13:15)

Perhaps the reason for our answers to the original question is to be found in the fact that we think Paul had superior natural abilities than Philemon did. Now we don't know very much about the natural abilities of Philemon, but we do know something about Paul's. Paul surely did not have the "look of a preacher." He wrote this about himself to the Galatians: "Ye did me no wrong; but ye know that because of an infirmity of the flesh I preached the gospel unto you the first time: and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus." (Gal. 4:12-14) There must have been something repugnant—at least, in his own eyes—about his physical appearance. And we all know that a physically handicapped preacher—baldness, shortness of stature, weak eyes, bad teeth—is a serious hindrance to one's having the "look of a preacher"! And, if one doesn't "look" like a preacher who is to say how seriously this may hinder him in doing the work of an evangelist? (Please pardon my irony!)

Paul's prayers wouldn't have been outstanding for their beauty and stirring imagery. For he said of himself that he was "rude" in speech. (2 Cor. 11:6) The Greek word for "rude" is the word from which our English word "idiot" comes. From this one can draw his own conclusions as to how eloquently Paul thought he spoke.

The prayers of Paul would not have been a model of logical brilliance, evidencing conclusions correctly drawn from incontestable syllogisms. For he was considerably suspicious of folks who tried to establish the gospel upon the grounds of reason. He wrote the Colossians to avoid men who sought to delude them with "persuasiveness of speech." (Col. 2:4) Vine remarks that "persuasiveness" "signifies the employment of plausible arguments, in contrast to demonstration."

Perhaps one's reason for preferring Paul's prayers to Philemon's gets a little nearer to the Truth if we admit that we feel that. Paul was a little closer to the

(Continued on page twelve)



USING THE POTENTIAL OF YOUTH — (2)

"As for me and my house, we will serve the Lord." What wisdom and determination did Joshua manifest in that statement! What a splendid attitude for the "head of the house" to maintain, today! How different would be the world, how different would be the church if every husband and father so keenly felt his responsibility to his children that he would say, "We will serve the Lord." What else is so important?

What is the best gift you can bestow upon your child? The answer is: Train him to have the mind of Christ so that his goal in life will be to give his body a living sacrifice, giving himself to the great work of saving the souls of men. Are we so training when we permit our children, in their ignorance of what life is, to chart their own course, to do as they please? Are we, as parents, meeting our responsibility to train our children for the Master's use when we leave it to the teachers of the "Sunday Schools" or to the teachers in our "Bible Schools"? The great responsibility of the spiritual training of our children lies in the laps of the parents.

What is the result of parents having shirked this great responsibility of preparing the physical, mental and spiritual potential of the child so that he may serve at his maximum capacity? Various groups of people and even many of the churches of the Lord have set up "programs" of activity for our youth. They realize correctly that activity is conducive to growth and that youth has an innate desire to be active. In making the complete plans for his church, our Lord made an adequate program which he set in order. For youth, it is a program of training in righteous living, in work and in worship under the direction of the parents. Parents have become busy about many things so they have largely shifted this great work to others. Men have devised their own way of attracting and developing youth. Great sums of the Lord's money have been expended to build magnificent gymnasiums, "student centers," "fellowship halls," "hobby shops" and "youth camps." What is it all about? They tell us it is to keep youth out of trouble with the "law," to prevent juvenile delinquency, to encourage him to be more Christ-like. So, youth must be kept playing, playing, playing. Even when the "program" calls for visiting the sick or helping the needy or singing to chronic invalids, he must have the pleasure of a social affair in order to get it done, a "dating party." The piper must be paid.

Judge Philip B. Gilliam, Juvenile Court Judge of Denver, Colorado, seemed to know where the responsibility lies in training our youth for service to others. Here is his wise advice to youth:

"We hear the plaintive cry of the teenager: 'What can we do? Where can we go?' The answer is 'GO HOME.' Hang the storm windows, paint the woodwork, rake the leaves, mow the lawn, shovel the walk, wash the car, learn to cook, scrub the floors, repair the sink, build a boat, get a job—visit the sick, help the poor, study your lessons. And when you are through and not too tired, read a book.

Your parents do not owe you entertainment. Your city or village does not owe you recreational facilities. The world does not owe you a living. You owe the world something. You owe it your time and talents and energy so that no one will be at war or in poverty or sick or lonely again.

In plain words GROW UP. Quit being a cry-baby. Get out of your dream world and develop a backbone, not a wishbone, start acting like a man or a lady.

You're supposed to be mature enough to accept some of the responsibility your parents have carried for years. They have nursed, protected, helped, appealed, begged, excused, tolerated and denied themselves comforts so that you could have every benefit. This they have done gladly, for you are their dearest treasure. But now, you have no right to expect them to bow to every whim and fancy just because selfish ego, instead of common sense, dominates your personality, thinking and requests.

In heaven's name, GROW UP and GO HOME.

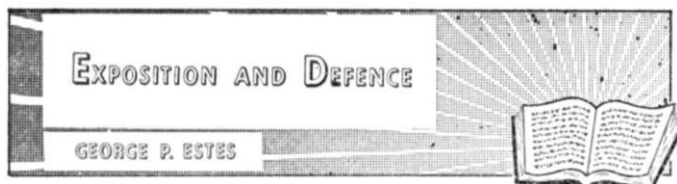
Our Maker designed and put into action two great institutions for the carrying out of the activities of his children here on earth. These two institutions are the home and the church. There is a similarity of the organizational set-up of these two, namely, a head and obedient helpers. The design of each is clearly set out. The purpose of the home is to develop the potential of the various members to the point of highest efficiency and to direct them in the use of the same. The purpose of the church is to spread the gospel of Christ to the end that the souls of men may be saved.

The responsibility of one's physical development relates to the home. Parents are to see that their children not only learn how, but that they desire to work, to earn their bread and to help others. In order that one may continue work, recreation becomes necessary. The recreation of youth is also the responsibility of the parents. It relates to the physical so does not come within the scope of the spiritual body of Christ, his church.

Parents are so to train their children to work that there is no place for a church-related "hobby shop." They are to provide the necessary physical and social recreation so that "church of Christ ballgames, suppers, fellowship halls" are unheard of in connection with the Lord's body, bought at so dear a price. Let us not so minimize and degrade the great purpose and work of the church.

In training their children to give themselves in

(Continued on page fourteen)



THEOLOGY, CHURCH AND STATE INSTITUTIONALISM

Some Fruits Of Liberal Theology

The half rationalism mentioned by Schweitzer led to full rationalism. Ernest Troeltsch lived before "World War II. To him "religion was anthropogenic (the science or study of human generation, or the origin and development of man): Christianity was just a stage in the intellectual development of man." (Neve: Churches and Sects of Christendom, pg. 178.) Also the preponderating factor in theological liberalism in Germany before the war was the theology of Adolf Harnack. Concerning Troeltsch, Mr. Charles Morrison said that his teaching lent powerful sanction and impetus to the rise of Hitler and the cult of National Socialism because he taught that each race was unique and history produced new races; that there was the survival of the fittest; that each race was isolated and "is not toward unity at all, but rather towards the fulfillment of the highest potentialities of each department of life." (What Is Christianity?, pg. 51.) Troeltsch and Harnack were Lutherans. To this may be added the confession of a Lutheran minister named Hans Ehrenberg to the effect that the struggle of the Lutheran Church was not that for freedom or domination from a secular power "but primarily it has been a struggle against false beliefs; such as 'belief in a second revelation through Adolf Hitler in addition to that which we believe to have come through the Bible; in a second sanctification through the blood communities of the Nordic peoples; in a second salvation through heroic achievements in addition to salvation through the Blood of the Lamb.' Newcomers to the Confessional Synods were sometimes amazed at the serious concern shown about exact phraseology which must be used. Such people certainly did make a discovery and that was the responsibility of the Church for the formulation of its beliefs." (Quoted in A. G. Hebert's book, The Form of the Church, pg. 70.)

But even after the war, the people who turned in disgust from the result of liberalism to a more conservative theology did not free themselves from the influence of philosophy because it was deeply embedded in the theology of Lutheranism. It is fair and appropriate to ask, What is the influence and effect of liberalism and modernism in the United States?

The effect of modernism upon the thinking and conclusions of those who are leading the current digression is very apparent. By comparing statements of Modernists with those of the Digressives, this becomes obvious. Modernists do not accept God's law,

(Continued on page fourteen)

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We Grant Too Much

Ernest A. Finley

One must prove his position by the scripture in every constituent element if his conclusions are to be warranted. Often, after we have challenged the opposition for proof regarding their proposition or position we grant them the liberty of assuming one or more of the constituent elements without making any appeal to the Word of God to substantiate them. It is wrong for any man to assume anything regarding the Lord's work. It is as wrong for a man to grant another an assumption as it is for him to assume something in the absence of scriptural proof. We do others an injustice and wrong when we allow them to do this in their reasoning. A perfect example of this is seen in the present-day controversy over the matter of churches' contributing to homes.

At no time, so far as the divine record shows, did the church in apostolic days ever make a contribution to a home. Yet, many brethren, whether liberal or conservative in their thinking, grant, without batting an eye, that the church may contribute to the private home. Our liberal brethren, having secured this concession, then proceed to the erroneous conclusion that the institutional homes of the brotherhood are merely the "home restored" which unfortunate individuals have lost, therefore, the church may likewise contribute to these.

Conservative brethren then go to work in an effort to prove that the institutional homes do not fall into the same category as the home which God instituted and that it does not follow that the church may contribute to institutional homes merely because the church may contribute to the private home, the home divinely instituted. Our brethren are right in contending that there is a vast difference between the home of divine institution and the institutional homes of the "brotherhood."

However, why wrestle over this matter in this particular question? Brethren should first establish the position that the church may contribute to another institution outside the local congregation or other than another local congregation. It can not be established by the scriptures that the church ever in apostolic days contributed to any institution other than another local congregation that was in need. True, the church in apostolic days relieved many who were in distress, but the church's obligation was to individuals, never to the home as such. The church had an obligation to relieve those personally to whom she sustained a relationship who were in need. But it was not the home that the church was relieving—it was the individual. No reference is made to the home or family's having been relieved. The home (divine institution) inheres in relationship (husband-wife relationship, parent-child relationship, child-child relationship). The individuals sustaining the various relationships have

responsibilities and duties growing out of these relationships. Whenever saints are in distress growing out of the fact that one to whom they sustain relationship who is responsible for them cannot relieve them or when saints have no one to care for them and become destitute then the church may relieve them individually. But the church is not, when doing the Lord's bidding, giving or contributing to a home. It is contributing to an individual, if it acts scripturally.

"But," says one, "if an individual is in a home and the church contributes to him, then the church is contributing to the home. Whatever the church does to the individual in a home it does to the home." But this is a baseless assumption, seen to be false on a little further investigation. If it follows that whatever The church does to a member of a home or family it does to that home or family, then it would follow that if the church converts a sinner who is a father in a home or family then the church has converted the whole family or the home. Or if a church baptizes a young person who is a member of a family, then it has baptized the whole family or home. Or if a man, a member of a home, becomes wayward and the church must withdraw from him, then the church has withdrawn from the whole family or home. Certainly, these conclusions do not follow. But they must follow if the premise is correct: "Whatever the church does to the individual in a home it does to the home."

Today many churches contribute to human institutions, called homes, when there is no scriptural justification for it. Whether a home is natural, legal, or institutional, has no bearing on the matter in so far as the church's contributing to a home is concerned. The fact is: THE CHURCH MAY NOT SCRIPTURALLY CONTRIBUTE TO A HOME OF ANY KIND. The church of the Lord in apostolic days did not do so. The church must relieve those for whom she is responsible when she has the ability to do so. The church has no right to build a "home," "restore a home," oversee a home, or even maintain a home. The church is responsible for individuals—not other institutions.

Before brethren conclude that the church may contribute to an institutional home let them first establish the scripturalness of the church's contributing to the private home, the home of divine institution. Chapter and verse, please.

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VOICES IN THE WILDERNESS

Tennessee Orphan Home Report: 1911

As pointed out earlier, the Tennessee Orphan Home was chartered in September, 1909, and became operative in October, 1910. In the Gospel Advocate, November 9, 1911, pp. 1302-1304, there appears "Tennessee Orphan's Home Report for Third Quarter" by W. T. Boaz, Superintendent. This report reflects gifts of various kinds and amounts to the institution by individuals and churches. In spite of "help appeals" through the Advocate from the Home's beginning, there were only twenty-six Tennessee churches supporting the institution at the time of this report.

Using David Lipscomb's figure of 800 "loyal churches" in Tennessee four years previous (1907), this means that only 3's4 per cent of Tennessee churches were involved in this activity in 1911. Twenty-five years later a prominent preacher and Advocate writer who urged churches to contribute to both schools and orphanages was to sound a realistic note about the reluctance of churches to support these institutions. In 1935 this man said that churches "everywhere" would not "do the work suggested" until they were "convinced . . . that it is right for churches as such to contribute to these institutions." Please notice how slowly the churches learned what some editors and preachers would have us to believe they have "always" done!

The G. C. Brewer Articles of 1935

In 1933 G. C. Brewer wrote a series of articles on "organizations" in the Gospel Advocate. He discussed the right of schools and orphan homes to exist and advocated church support of them. While some interest was observed at that time the movement advocated by Brewer received little enthusiasm or support by churches for either orphan homes or schools.

That relatively few congregations were being motivated to donate the Lord's money to human institutions of any kind and that none felt this more keenly than G. C. Brewer as late as 1935 is reflected in one of a series of articles on "The Budget System of Finance" which he wrote in that year. In the Gospel Advocate of August 1, 1935, pp. 722, 730, Brewer made a strong appeal for churches to adopt this system. He called attention to the practice of churches at Memphis, Tennessee, and at Cleburne and Sherman, Texas, while he had labored with them. He said that both the Texas churches had placed Abilene Christian College in the budget for \$1,000 per year and had also budgeted two orphan homes at his instigation. He continued as follows:

"Just think what the several hundred churches in Middle Tennessee could do for David Lipscomb College if they could get a few of them to systematize their work, to utilize their resources, and to place the school in the budgets for a definite amount. There are enough congregations within a radius of one hundred miles of Nashville to pay David Lips-

comb College out of debt, to equip and endow it within ten years if they would only do it. After that it should be self-supporting."

After concluding his 1935 appeal for D. L. C. to be put in the church budgets, he wrote in the closing paragraph the words which reflect that Tennessee churches which "generally opposed all innovations upon the primitive order" in 1907 were still "generally opposing all innovations upon the primitive order" in 1935. They were not "generally" giving from their treasuries to D. L. C., Tennessee Orphan Home, and other human organizations as late as 1935—forty-four years after D. L. C. began, twenty-six years after Tennessee Orphan Home began and nineteen centuries after the church of Christ began—the church which twenty-eight years before "opposed all innovations upon the primitive order." He tells why the Lord's churches were not supporting these human institutions— orphan homes and all—twenty-five years ago!! Observe carefully his reasons. This is what he said:

In the Gospel Advocate, August 1, 1935, G. C. Brewer concluded an article as follows:

" . . . Before the churches everywhere will do the work suggested in this article they are going to have to be convinced on the following points: (1) that the budget system is scriptural; (2) that it is right to have Christian colleges and orphan homes; (3) that it is right for churches as such to contribute to these institutions. The members as a whole would very readily take hold of work of this kind with a little instruction from their elders, but there is where the trouble lies. The elders are either not convinced on these things or else they do not know how to set out such a program. The whole trouble lies with the elders. Give the churches proper leadership and they will do a hundred times more than they are doing . . . When we have found that (the budget system) to be scriptural, then what is placed in the budget will be left entirely with the local eldership. The congregations may work on the budget system and not support either schools or orphan homes unless they so desire. Personally, I think we should support both schools and homes, and I have so expressed myself in the Gospel Advocate."

Observations

If G. C. Brewer pictured the situation accurately in 1935—twenty-five years ago when there were only about a half dozen independent "Christian" orphan homes in America supported by church donations—upon whom is the reflection for the elders' not being "convinced"? Upon himself? Had he been preaching this doctrine for the thirty-five years of his preaching career prior to 1935? (Brewer began preaching about 1900.) Was brother Brewer preaching this doctrine of church donations to human institutions when David Lipscomb said in 1907 that the Tennessee churches "generally opposed all innovations upon the primitive order"? Was he preaching it when the first orphan home to be supported by churches of Christ was chartered two years later? Again I ask: upon whom is the unfavorable reflection for churches or their elders not being "convinced" that it "is right for the churches as such to contribute to these institutions"? Who was to blame? Were the Gospel Advocate and the Nashville Bible School pushing church support of schools and orphan homes then as they are now? If so, where is the evidence? Had David Lipscomb, E. G. Sewell, M. C. Kurfees, F. B. Srygley, F. W. Smith, H. Leo Boles, and other notable preachers in Tennessee where in 1907 the churches "generally opposed all in-

(Continued on page ten)



"Dying on the vine____" These are the words that our brethren, intent on pushing their innovations further and further WILL CHOKE ON! It is apparent by now that their "bill of sale" has not been bought by an enormous number of brethren whose tribe increases daily! What a task is cut out for gospel preachers who must manifest our Saviour's attitude "Wist ye not that I must be about my Father's business?" As disciples of the Lord, we must likewise, as disciples of old, leave all and follow Him. Listen to the array of new churches joining hands with their brethren across these states! To my ear's attention is called, of new churches this month (and I am persuaded, were all facts known, there would be 25-30 such ones) in Dillard, Oregon; Lacy Springs, Ala.; North Hixson in Chattanooga, Tenn.; and Pinnellas Park, Florida.

Come on preachers! Let's "shake the bushes." The conservative movement is spreading like wildfire and we must fan the flames! Get your swords, tent, shield and let's press this battle. We are assured of victory, because it is the Lord's battle we fight. "Say not ye there are yet four months, and then cometh the harvest? behold, I say unto you, lift up your eyes unto the fields that are already white unto harvest____"

Mack Kerchville held an August meeting for the Globe, Arizona, church____Maryville in Phoenix had three to be baptized. 5 to be identified and 3 to be restored in August.. Miller Valley church in Prescott heard Homer Hailey in a recent meeting... Bert Wilson held a late September meeting for the North Las Vegas church____Carol Sutton held a September meeting for the Grand Avenue church in Chicago____One was baptized and one restored during the month at Grand Avenue... Bobby Witherington was at Oak Lawn in September____Joe Pruett is back in Norway.. The James Jones (1010 Taylor Ave., Richmond, Va.) and the Bob Tutens (109 Marilyn Drive, Warners Robins, Ga.) are making plans to go to Norway in 1963. Both families should be worthy of our support and prayers____Vestal Chaffin held an August-September meeting at Free Will near Tompkinsville, Ky. Three were baptized____One was restored at Bowling Green in September____In Louisville, three were baptized and one identified in Sept., at West End... Norman Fultz is the new preacher at Preston Hwy., Grover Stevens is leaving Wendell Avenue to begin work with Park Blvd—Haldeman Ave. had an October meeting with B. G. Hope, while Franklin T. Puckett was at Park Blvd. later in the month.

Ben Shropshire is moving to Hawaii the first of the year in an effort to get a sound work started there____Jim Cope held a June meeting and Harold Sharp an August one for the Southwest church in Seattle, Washington. Two were identified in September at the new church in West Point, Mississippi.

William Sexton has begun preaching for the Lowell, Indiana church____Three were identified in September at Belmont in Indianapolis____Two were baptized in a meeting at Big Springs near Pekin—John Gerrard was preaching. John reports the work at Silver Street in New Albany s progressing satisfactorily — Two were baptized and one

identified during September at Glen Park in Gary____Lloyd Barker is now working with one of the Hammond churches ... Harvey Williams held an October meeting for the new East Detroit, Michigan, church____Jerry Ray was in an Oct. meeting at Tucumcari— Jerry also held a November meeting for the church in Shady Grove, Ark____The recent meeting at Park Hill in Ft. Smith closed with three being baptized, one being restored and three being identified with the church—Two were identified and one restored in September at 6th Ave. in Pine Bluff____Herschell Patton held an Oct. meeting for the Arch Street church in Little Rock.... Two were baptized in August at Walnut St. in Paragoud.. Paul Keller held a Sept. meeting for Fulton-dale, Ala....Five were baptized and one restored in a recent meeting in Athens — Cahaba Heights had a lecture-ship meeting in Sept. (B'ham)____Hollis Creel held an Oct. meeting for the Shady Grove church in Mt. Olive ... Seven were identified at Huffman in B'ham in Sept____Gardner Hall held a September meeting at West Blocton.. David Frazer is the new preacher at 19th St. in Bessemer ...Charles Boshart holds on October meeting there and 3 were recently baptized there____One was restored and identified in Sept. at Fairview in B'ham____Two were baptized and four identified in Fourth Street's recent meeting—Cullman____Nearby at Brushy Creek, Richard Weaver baptized two.

Six were identified in Sept. at Tenth and Francis in Oklahoma City... Ronnie Pops held a Sept. meeting for the West Avenue church in Oklahoma City____Dale Smelser held an early Oct. meeting in Jessup, Ga....Eight were baptized and two restored in Sept. at Downtown church in Lawrenceburg, Tenn....H. E. Phillips was in a Sept. meeting at Westvue in Murfreesboro____One was baptized at Shelbyville Mill.-! in Sept____One was identified in Sept. at Franklin Rd. in Nashville____A lectureship was in progress at West Main in Woodbury early in Oct____Jimmy Thomas held an early Oct. meeting for the Chapel Hill church____Several meetings were in progress during Sept. in Ohio: James Yopp was at Hillsboro, K. Frazer was at Lily Chapel and a bro. Fant is to be with Sciotoville early in November____One was baptized and one was identified at Haynes St. in Dayton in September. Carol Sutton held an Oct. meeting for Vivia Rd. in Kansas City, Mo____One was baptized in Sept. at Butler____Two identified themselves in Sept. at Elm St. in St. Charles____Ray Farris held a September meeting for Ferguson... Jimmy Tuten is moving to St. Louis, to Spring and Blain____One was restored there recently.

In Florida three were identified and four were restored at Par Avenue in Orlando in September____In Jacksonville four were baptized and one restored and identified at Marietta in August... Two families have identified themselves at Hyde Park and two were restored at Lakeshore Drive. Irvan Lee is scheduled for a late Oct. meeting at Lakeshore____Wm. Lewis held a meeting for 9th Ave. in St. Petersburg where one was baptized, two identified and one restored in past weeks____One was identified and one baptized in August at Northside in Ft. Lauderdale____Floyd Thompson held an Oct. meeting for the Belmont church in Fresno, Calif____At Orange, Wilson Coon was engaged in an Oct. meeting... Two were identified and one baptized recently at San Bernardino... Arthur Atkinson was at Montclair in a Sept. meeting____Meetings were also in progress in Sept. at Wilmington (Otis Moyer) and at Studebaker Rd. in Bakersville (Tommy McClure)____One was baptized in Sept. at East Long Beach.

(Continued on page ten)

(Continued from page eight)

novations upon the primitive order" failed the elders and churches of their day in teaching them their duty along these lines? Was this what H. Leo Boles, who first became president of D. L. C. in 1912, was saying in *Sermon Outlines*, edited and published in 1949 by B. C. Goodpasture, when he said that the "mission of the church" is "not to raise money for defraying expenses of human institutions"? If all the opposition to church donations to human institutions is born "of the last ten years," where are the evidences that all these stalwarts of the faith were derelict in their duty of "convincing" elders "that it is right for churches as such to contribute to these institutions" prior to 1935? G. C. Brewer said that neither the churches nor their elders were "convinced" that these things should be done in 1935. If so, is it true, can it possibly be true, that churches of Christ "have always supported" orphan homes or any other human institutions?

In his series on "Organizations" in 1933 brother Brewer cited various instances *WHERE* Alexander Campbell solicited and received church donations for Bethany College in 1853 and following years. Campbell was also serving as president of the American Christian Missionary Society while so doing, it should be recalled. In the same series he mentioned that E. A. Elam had carried repeated requests for help for the Nashville Bible School on the *Advocate* front page during 1907, 1908, and 1909 with the School receiving a few church donations which Elam commended and David Lipscomb sanctioned. This I do not deny but I also remember two remarkable statements of David Lipscomb—one about Alexander Campbell's support of the missionary society in the face of earlier opposition and the other about Tennessee churches in 1907. About Campbell he had written in 1884 that in working with the Society "he violated his own principles," and about the Tennessee churches in 1907 he had written that they "generally are opposed to all innovations upon the primitive order" and that they have "no organizations of any kind."

If Lipscomb was such an ardent advocate of church donations to schools and orphan homes while he "opposed all innovations upon the ancient order," why were all the older brethren who were serving as elders in the hundreds of Tennessee churches in 1935 so ignorant and "unconvinced" on church donations to schools and orphan homes while at the same time so thoroughly "convinced" that churches should not support missionary societies? Hundreds of them had known David Lipscomb personally, multitudes had heard him preach since they were children and other hundreds had studied Bible under him at the Nashville Bible School in addition to having read regularly his writings in the *Gospel Advocate*. Were the *Advocate* of that day and the school which now wears David Lipscomb's name not instructing their readers and pupils that churches should donate funds to schools and orphan homes while they should not donate to missionary societies? Again I ask: if elders and churches were not "convinced" by 1935 that churches should support these institutions, who had failed in their responsibility of "preaching the word"? Was this a part of the "primitive order" the "restorationists" sought to "restore"? If so, where may we read about it in the primitive gospel found in the New Testament?

Perhaps the answer to most of the foregoing questions can be found in the answer to another question which we here present: Is opposition to church support of orphan homes and other human institutions of recent origin?

— 215 Willowick, Temple Terrace, Florida

HITHER....THITHER....YON.... — — — —

(Continued from page nine)

Texas churches are flourishing also....A one-cup-non-Sunday School church near Lufkin has changed its practice and Frank Martin began preaching for them in Sept.

John Wilson held a Sept. meeting at Fourth and Groesbeck___Three were identified during the month at Union Road.... My friend of many years, Bob Franks, has accepted the full-time work at Timberland Drive___Harold Spurlock held an Oct. meeting for Mound and Starr In identified, one baptized and four restored in past weeks Nacogdoches___In the Houston area three have been at Southside in Pasadena. Ardie Brown held an October meeting at Southside___North Freeport had an early Oct. lectureship___Three were identified in Sept. at Pruett and Lobit in Baytown... At Greens Bayou four were identified, five were baptized, one was restored and one was restored and identified during Sept___Five were identified in September at Bellaire. Elmer Moore was in a Sept. meeting at Home-Owned Estates___In the golden triangle, gospel meetings were in progress in Sept. and Oct. at West Groves—Oliver Murray, Thomas Blvd. (Pt. Arthur)—George Jones and West Orange with Bill Crews.. One was baptized in Sept. at North Main in Vidor..... Franklin St. church in Borger had a Sept. meeting with Dean Bullock....Derrell Shaw held a meeting the same month at Cactus. One was baptized___Five were identified in Sept. at Walnut St. in Greenville___Nine have recently been identified at the Merri-wood church in Waco..Glenn Burt is the new preacher for the church in Commanche.. One was restored and two identified recently at Southside in Jacksonville — Two were identified in Sept. in Lewisville ... One was baptized at Dallas Ave. in Lancaster in Sept... At W. Pleasant Run in the same city, David Tant held an Oct. meeting... In past weeks six have identified themselves with the Westside church in Irving... Bryan Vinson, Sr. held an early Oct. meeting for Page and Cumberland In Dallas....Ronald McRae is working with one of the new churches in Dallas....One was identified in September at Castleberry in Ft Worth___One was added to the church at Eastside in Ranger recently___Two were baptized in Sept. at the Washington St. church in Burnet. This new church is already assisting partially in the support of three men aside from their local preacher... Leon Odom held Sept. and Oct. meetings in Victoria (North St.); Houston (South Houston) and Tyler (Garden Valley Rd.)... Two were identified in Sept. at Edna___Two were identified in Aug. at West Ave. in San Antonio___Robert Turner held an August meeting for Woodlawn Hills___At Highland Blvd. one was baptized, two were identified, one restored and Earnest Finley held an Oct. meeting there___ One was baptized and one restored and identified at Northside in Del Rio in September.

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-Jim McDonald, Box 1201, Lufkin, Texas

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BEAUMONT, TEXAS

(Continued from page one)

resemble God and are qualified if faithful to enjoy heaven and be one with Him throughout the endless ages of eternity.

In the 20th century there seems to be no greater weakness and sin that characterizes brothers and sisters in Christ than that of a lack of LOVE. In every congregation there is seemingly an undercurrent of deficient love for Christ, for neighbors, for other brethren, and for the Truth. The prediction of Christ in Matthew 7:13-14 is that "only the few would be saved." In Matthew 13:47-50 the kingdom of heaven is compared to a fish net brought up on the shore and the bad fish were cast away signifying that many unfaithful Christians would be put into the furnace of fire where there shall be weeping and gnashing of teeth. Yes, we may wonder how many of us may burn because we have not charity or brotherly love. Regardless of present-day problems or how many factions may arise, still without LOVE of God and man we cannot expect to enter the "city that lieth foursquare."

The apostle John wrote, "Beloved let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.... We love because he first loved us. If a man say, I love God, and hateth his brother. TIE TS A LIAR: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also." (1 John 4:7,19-21, ASV) The first and great commandment is to love God: and the second is to love thy neighbor as thyself (Matthew 22:37-40); for on these two commandments the whole law hangeth and the prophets. LOVE is the most exalted theme found in the Holy Scriptures and without its presence and development in our lives we cannot expect or have any hope of a life beyond the grave dwelling in eternal bliss, since love will be found there in that eternal abode.

Personal loyalty for God and man is dependent on mutual love. Paul wrote, "Let love be without hypocrisy. . . In love of the brethren be tenderly affectioned one to another; in honor preferring one another." Love is the golden chain that binds the happy souls above; and he's an heir of heaven who finds his bosom glow with love.

—3042 Meade Street, Columbus, Georgia

•—————○—————

THE JONES - McCAGHREN DEBATE — — —

(Continued from page three)

1 Tim. 5 :16, that the church is authorized to help needy saints, but not authorized to help a home. He pressed for the passage that authorized the church to help a home, any kind of a home (legal or natural). Brother McCaghren did not produce the scripture.

A number of interesting things developed the first

night of the discussion. In brother McCaghren's first speech, he contended that orphan's homes under an eldership were not acceptable. He desired that these elders be talked to and convinced that they cannot be over two institutions as elders.

Brother McCaghren's justification for the church sending funds to a benevolent home is that a child needs to be a part of a home to be cared for. He asked, Which institution is authorized to perform child care? How can a child be cared for without a home? He concludes, the only way you can actually perform child care is by sending to a home. In answer, Acts 6:1-6 was invoked to show that the church cared for its needy within its own organization. If the church cared for its needy in the first century without any other organization, why not today. Brother Jones pointed out that if an institution is needed the church could buy its services if desired.

The negative took the position that Boles home is a divine institution. He said that every home is a divine institution..

To prove that the church may send to a home, bro. McCaghren offered James 1:27, Rom. 15:25-26; 1 Cor. 8 and 9, concluding that they gave to saints, thus they gave to a home.

Brother McCaghren argued that to buy service was to send funds to, thus it is right for the church to send funds to a home. Bro. Jones agreed that the church could buy services, but maintained that the buying of service and sending funds (contributing) to were not the same. He illustrated it thus: The church could buy the services of the Houston Power and Light Co., but it would be wrong for the church to make a contribution to it.

Concerning the preacher's support, the negative maintained that there is no command, example of the preacher receiving his support out of the first day of the week contribution. He concluded that if the preacher can get money to go to his home, why can't the church send funds to a home for orphan children.

The termites received a thorough discussion. The budget of the Pruett and Lobit congregation was presented on a chart showing they had spent money for exterminating termites. Bro. McCaghren charged that the church could feed the termites, but could not give one dime to a home to care for orphans. Bro. Jones showed bro. McCaghren's logic: Because Pruett and Lobit provides for termite control, therefore it is scriptural for churches of Christ to send funds to a benevolent home.

(Continued next month)

2194 West Lucas Drive, Beaumont, Texas

—————○—————

WOULD YOU RATHER HAVE PAUL OR. . . ? —

(Continued from page four)

Lord than Philemon, evidenced by the willing sacrifice of himself in fulfilling the grace given to him. I surely

would not want to deny that Paul was an outstanding example of what a Christian should be. The Christian who can read the experiences, sufferings and triumphs in Christ of this man of God and not be moved has a pretty dull heart. When we seriously contemplate the trials of this brother, they make the trials of most modern day "men of C₁₇" seem rather pale.

Tint, on the other hand, let's not overlook brother Philemon. What the Holy Spirit has written about him leads us to correctly conclude that he was also an outstanding Christian. Read the book written to him and observe these facts: (1) Paul counted him a fellow-worker"; (2) Paul thanked God for such a brother as he was: (3) His genuine devotion to Christ is evidenced by his love and faith toward Christ and all the saints; (4) He had often refreshed the hearts of the saints; (5) Paul was expressly confident that Philemon would respect Paul's request with reference to Onesimus (remembering the relationship between a slave and a master in those days, this request would have been a taxing one to fulfill); (6) Paul infers regarding Philemon's generosity by remarking that he is confident that he will do even more than Paul has requested.

Now, if we judge as men "in the flesh" do, then we might say that Paul was closer to the Lord than was Philemon. But since we "henceforth know no man after the flesh" (2 Cor. 5:16) we must not judge these men in this manner. Both were "in Christ" and were serving him acceptably, according to the best information we have.

Couldn't it be that we would probably prefer Paul to Philemon because unintentionally we have associated some "special" benefit with a duty performed by a preacher? Isn't there a little bit of Roman Catholicism in our decision? Do many people feel that there is something slightly mysterious and almost "magical" about acts carried out by a preacher? And herein is the crux to all that I am trying to say. Unconsciously and unintentionally some, it appears, have arrived at the point where they feel that things are a little more right if done by a preacher; things are just a little more valid and beneficial when performed by him.

Many Christians feel they have not really been "visited" until they have been visited by the preacher. Numbers of God-fearing Christians can go and offer help and encouragement, but to some all of this is to no avail unless the preacher participates. In attaching greater significance to acts carried out by our brethren who serve publicly, we have not at all strengthened our efforts to reach men with the saving gospel; we have weakened them. In place of thinking of us all as "fellow-workers" we are coming to think more and more of the "preacher-member" relationship as an "employer-employee" one.

Such sentiments are both unsound and sad. They show that we have gotten away from the fundamental concept of the religion of the Lord. We need to study again the concept that each man who is a Christian is a priest. And that all priests are "kingly" priests. We must re-study the Lord's parabolic explanation of the Kingdom as a vineyard in which all men are called

to work. We must remember that the church is not an organization like a corporation in that it has graduated authority and a chain of command. It is a brotherhood; all are brethren and Christ is our elder brother, (1 Peter 2:7) It is a school; all are disciples and there is one teacher, Christ. (Matt. 23:8)

We must stop preferring one Christian above another. Those whose abilities make them public leaders in the work of the Lord are no more spiritual, no more holy, no more able to send up acceptable sacrifices, no more responsible for service according to ability than those who serve privately. This is not said to discourage appreciation for godly men who sacrifice themselves in "suffering with the gospel." Nor to discourage using them to the full extent of their ability. Nor to infer that all Christians have the same natural ability and therefore all can be used equally as well in the same tasks. It is said to get men to stop and realize what being a Christian truly is and how that much responsibility is imposed upon all who wear the name of Christ. Whatever one's ability is, if he uses it to the glory of God and to facilitate the spread of the gospel he is serving acceptably as a priest of God.

The Lord expects all Christians to use themselves "according as a man hath, not according as he hath not." (2 Cor. 8:12) While this verse is directly connected with one's ability to give money, I am sure the same principle applies to any other ability one has.

Christians are to help bear each other's burdens. (Gal. 6:2) Any Christian who is "spiritual" is qualified to "restore" the brother who has been "overtaken" in any trespass. The more that each Christian uses his ability to fulfill his duty as a worker in the vineyard of God the more skilled he will become. The more Christians who are doing this the less likely we are to feel that some of us are "special" and have a mysterious and magical connection with the Lord.

The sum of the point I am trying to make is this: godly Philemon was counted by God as being just as able to serve his priestly duties as godly Paul. There absolutely are no hierarchical distinctions in Christ. But we are guilty of making some when we prefer duties performed by one Christian over the same duties performed by any other when natural, acquired or spiritual qualifications or abilities are not involved.

This true view of Christianity causes us to appreciate it more. It makes possible greater and better service to be done in Christ's name. It brings sharply into focus the positive duty of every son of God to serve him personally and individually. It makes front-line soldiers of us all; it makes busy workers of us all.

—1297 Boston St., Aurora, Colorado

TELL US ABOUT IT!

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(Continued from page five)

service to God, parents cannot trust to their own imaginings, but must get wisdom and understanding from above. "Behold the fear of the Lord, that is wisdom." Our Lord said to Jeremiah, "For my people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water."

Our children are under the parental roof for a very brief period of time. Babyhood and childhood are but as the morning dew in their brevity. Parents have no more important work than to use that time to train their children in the way they should go. In order to accomplish this, two things are needful: guard them diligently from Satan's influences and guide them in the way of truth and right.

First, what may we do to guard against Satan's influences? Evil forces are today making use of two powerful gateways to the brain, the eye and the ear, in order to influence people. Never have the means of communication been so numerous, so easy and so attractive. With all physical ease and comfort, a child may, by a simple turn of a button sit at the feet of glamorous Hollywood actors and by what he sees and hears be deceived into thinking that worldliness is something to be desired above all else. They become wise to do evil "but to do good they have no knowledge." What shall we do about it? The answer lies in guidance and control. By precept and example we must teach our children that man has devised many sights and sounds to which we must close our eyes and turn a deaf ear because they are poison to our minds and will tend to close our minds to truth and right. Children must be taught what they may safely see and hear just as they are taught what foods to eat. Thus we guide them to the mature state when they may be able to discern good from evil. Second, in order to guard against Satan's influence, we must fill and enrich the child's mind with that which is good. Fortunate is the child who is far removed from the "side-walks of New York," or, of any city, and has rich experiences in the field of nature where the Lord has provided sights and sounds which "declare the glory of God," that "day unto day uttereth speech and night unto night sheweth knowledge." Walt Whitman seemed to have a proper understanding of how children learn when he said in his poem, A CHILD WENT FORTH, that a child becomes a part of all that he sees. How carefully we should guard that which he sees and that which he hears. Let us, as parents, be careful to provide that which is best for our children's seeing and hearing, for their enriching experiences in the field of nature and for association with other children whose parents are also careful to guard them from the evil one. Just as we provide for them the purest and the best in the physical feeding, so let us ever be alert to the purest and the best in the feeding of the mind, to the end that they may be "fit for the Master's use."

1. Do I serve my family three balanced meals a day?
2. Do I see that the minds of my children are fed only wholesome and clean thoughts through the various media of communication that come into my home?
3. Do my children view commercial movies?
4. Are the movies that they see conducive to spiritual growth?
5. Do I often go with my children out of doors and view the beauties of nature?
- G. Do my children hear language that has no part in the vocabulary of Christians?
7. Do my children play with others who are careless in their dress and in their speech?
8. I o I, as did the worthy woman, open my mouth with wisdom when I talk with my children?
- f). Is my speech always with grace, "seasoned with salt"?
10. Do my children see me always neatly and modestly dressed?

—1104 Caldwell Ln., Nashville 4, Tennessee

THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISE! — — — —

(Continued from page six)

"the perfect law of liberty." (James 1:25) To them human reason is preminent. Mr. Hebert follows the tradition of liberal theology in his book, The Form of the Church, by setting forth his theory of the church in terms of the philosophy of Plato and Aristotle.

He says the world bears the impress of a Mind because creation is the expression of mind imposing forms. And to Plato, Forms or Ideas contain the truth of reality; that Forms gather up in themselves what a thing or a revelation is meant to be according to the structure of reality. Absolute good is in these Forms which are actualized on earth from the Ideas above. Men try to penetrate through these. Forms in Aristotle exercise a dynamic formative power of reality because Forms and Ideas are united in the structure of earthly tilings, (pp. 17-18.) This makes God immanent or in a thing, (pp.10-11.) So his conclusion must be that we apprehend God's will through natural laws which is followed by human legislation. That Fundamentalism is not true concerning the foundation of the church, the inerrancy of the Bible, that there is an infallible formulae for faith and a permanent ministry, (pp. 37-38.) He says that the Bible contains errors yet is inspired because there is a doubleness in the church:

- (1) God, Christ and the Holy Spirit are perfect; but
 - (2) the human side is imperfect which is Biblical exposition, theology, canon law and liturgy, (pg. 58.)
- So with the church one cannot "mechanize the life of

religion and make the means of grace a legal system." (pg. 57.) Mr. Hebert says that the Bible itself refutes the notion "of the church as an institutional system of which our Lord is the Founder and which He has committed to men to be administered by them, with its title deeds set out in black and white, certain and indisputable." That the character of the kingdom is personal, not legal, (pg. 47.)

To this may be added the following statements and quotes from Ernest Scott, a liberal theologian who taught in Union Theological Seminary, New York. In his book *The Ethical Teaching of Jesus* is the statement "we do not know the full extent of Q." (pg. 10.) This brands him a modernist because to them Q represents the original writing of the sayings and works of Jesus which was lost. Writers of the Gospel or the birth and life of Jesus had access to this or knew about it. This weak and feeble theory is supposed to be scholarly. Mr Scott said that Jesus "was out of sympathy with the whole spirit of a legal religion." (pg. 32.) "He did not set himself to formulate a legal code." (pg. 2(i).) That "the nature of right conduct can never be taught by pro-opts and formulae." (pg. 21.) Modernism denies the inspiration and completeness of God's Word. Scott said His "parabolic method also proves that his object was not to frame laws, but to assert vital principles." (pg. 28.)

A few statements from J. D. Thomas in the *Gospel Advocate* and *We Be Brethren* will identify him and the *Gospel Advocate* with this liberal point of view which is the purpose here. "Also in the Bible sense, a legalist would be one who thought that the Christian system was merely a new law or legal code in the same sense that the law of Moses was a legal code....This concern for detailed (rules) shows a failure to appreciate generic authority as such, and appears to be more concerned with externalities than with the inner spirit or purpose of the command....The New Testament is not a mere bundle of loose, unrelated, legal enactments but is a faith system and deals rather in principles. ...When God gives generic authority, that authorizes any method." (*Gospel Advocate*, December 20, 1956, pp. 902-3). "We must forget any centrality of creedal statements as such, and must let Christ be central in our preaching. ...Denominational people are really looking for the truth — but they do not want legalism. True religion deals with attitudes; and faith in the broad sense is required." (*We Be Brethren*, pp. 117-8). Thomas says also that following law will not result in proper conduct. (*Ibid.* 109-119)

Concerning the formulation of his theory of the church. Mr. Hebert, like J. D. Thomas, begins with the philosophy of Aristotle as the basis of interpretation. He says that there are two meanings to "form": (1) Shape or pattern of a thing; (2) and Aristotle's idea of form which results in shaping and moulding the matter of which a thing is composed, so the growth of the "thing towards the fulness or perfection of its being is the actualization of its form." (*The Form of the Church*, pg. 9). From this point of view, life is immanent in a thing and it gathers up in itself the whole essence and meaning, (pp.10-11) The church is described

as a universal spiritual family (p. 63). in which fellowship is actualized in concord and cooperation through, love for brother and love for God. (p. 57) True religion includes nature also, both organic and inorganic, (p. 51) Hebert says that right relations with man are established through fellowship and social relationship follows as a natural consequence, (p. 57) That faith (not law) gives counsel and active effort for spiritual work (p. 67), and unity for work is attained through having a common purpose, (p. 95) The kingdom is personal in character and the church is universal, (p. 47) It is obvious that J. D. Thomas borrowed these ideas for the earthly, man-made institutions he calls the church in *We Be Brethren*. The church is both individual and universal and not bound by local limits, he writes, (pp. 164-6) "The church is a spiritual body, where every Christian has experienced a new birth. . . . The spiritual union and relationship between Christians and God and between all of God's children is not to be interfered with by congregational "parish boundaries." It should always flow freely without any impediment....The Lord's church is only functional." (pp. 160-1) Cooperation of all churches is argued by Thomas through the design of the church which he builds through the philosophy of *Aristotle* and the human reason borrowed from Francis Bacon. This idea of the church is given full endorsement by the *Gospel Advocate* and is accepted by all who are following this liberal creed whether they know it or not. The liberal, Ernest Scott, like J. D. Thomas, says that Jesus did not intend to reveal a definite code "similar to that of Moses." (*The Ethical Teaching of Jesus*, p. 120) "He was content to set forth the great principles which must determine moral action, and -which must hold good in all times and circumstances." (p. 124) And like Thomas and Hebert, he says: "Jesus, it was maintained, was so related to God that he spoke with divine authority, and his precepts were all of the nature of oracles in which the truth was delivered once for all. This mode of thought no longer appeals to us." (p. 125) Whether it appeals to Scott or Thomas or not, the truth is, according to the Bible's claim for itself in 2 Timothy 3:16,17. all Scripture is inspired by God or there was the inbreathing of God into men which qualified them to reveal infallibly His full and complete will, with the intent and effect that it was profitable in accomplishing its purpose of furnishing all necessary for every good work on the part of man. This denies that there are certain great principles or generic commands given by God but the way, the means and method of accomplishing the goals to be attained is left to the reason, the judgment and the discretion of men. We do differ with Thomas and the *Gospel Advocate* because of their liberal theological interpretation.

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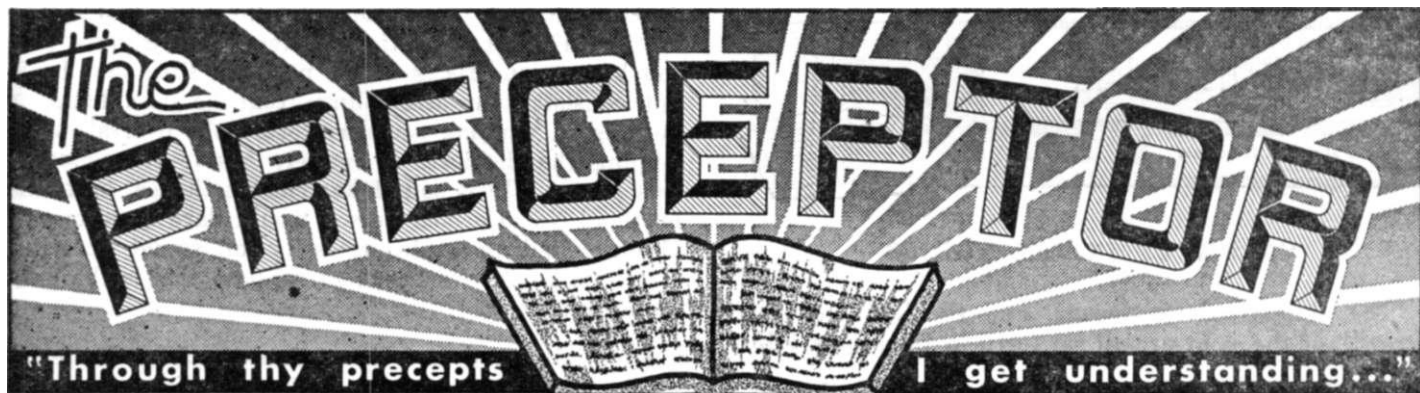
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IN THIS ISSUE

EDITORIAL, "GROW UP IN ALL THINGS"

Stanley J. Lovett Page 2

MAY OR MUST?,

W. L. Wharton, Jr. Page 3

RESPONSIBILITY OF ATTENDANCE,

Roger M. Hendricks. Page 4

THE JONES-McCAGHREN DEBATE—(2),

Danny Brown. Page 5

"REMOVE NOT THE ANCIENT LANDMARKS,"

Irene Sowell Foy. Page 6

"VOICES IN THE WILDERNESS,"

James R. Cope. Page 7

THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM,

George P. Estes. Page 8

HITHER..THITHER..YON..,

Jim C. McDonald. Page 9

THE U.C.M.S. ADVOCATES SEE A PARALLEL; DO YOU?

Irvin Himmel

Several months ago it was my privilege to hear Howard E. Short, Vice-President of the Christian Board of Publication and Editor of *The Christian*, weekly journal of the Disciples of Christ, speak in defense of the World Council of Churches. "Dr." Short made several statements which I think will be of interest to the readers of *The Preceptor*.

Three questions were dealt with in the discussion: Why do you think the ecumenical movement of the World Council provides hope for the unity our Lord prayed for? What will be the culmination of this ecumenical movement? What are the grounds for the Council's accepting the Russian Orthodox Church?

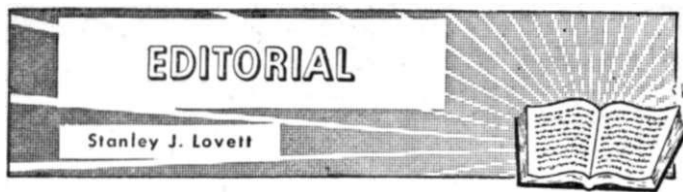
Short spent a large portion of his time in arguing for the ecumenical movement on the ground that nothing else has provided any hope for the unity our Lord desires. He gave examples of divisions among "heirs of the restoration movement" over pitch pipes, missionary societies, organs, orphan homes, etc. While all who claim an interest in restoring the Lord's church offer the Bible as the basis of unity, we disagree among ourselves over "interpretation." Short thinks

the world ecumenical movement offers hope even for "restorationists."

In elaborating on differences with which we are all quite familiar, he presented his defense of the United Christian Missionary Society. He spoke of it as a method of cooperating in preaching the gospel. He stated that he frankly could not see how the Churches of Christ could oppose such an organization while setting up organizations of their own. To illustrate he cited the case of how that about 100 congregations were supporting more than 40 workers for a period of concentrated teaching in Glasgow, Scotland. He called this "organization." If many congregations can work through one eldership, why can they not work through a society such as U.S.M.S.? Short added that to him the Missionary Society was much more democratic. To my mind he hit the nail on the head! Perhaps some of the "sponsoring-church" brethren would like to show why it is right to have a society under an eldership, but not under a board.

Another argument for the World Council was that

(Continued on page eleven)



"GROW UP IN ALL THINGS"

The obligation, the means, and the limits of the growth of the saint are all set forth in Ephesians 4:15.

The Lord has designed and provided for the all-around growth and maturity of the person's moral and spiritual faculties with reference to the things of Christ, the head. Neither retrogression nor stagnation, but advancement is the law. God's truth implanted in the heart is the means of development. What divine truth, fulfilling its intended purpose, cannot do, God neither desires nor intends to be done. The limits of this progression is in "all things" provided by "truth."

A lop-sided growth is not in view here. Making progress in less than "all things" of Christ is not contemplated in this command. A one-sided development among brethren may be more wide-spread than many imagine and those who have fallen into this tragical condition may not even realize it.

There is the person who has gone to the extreme of supposing that the sum of Christianity is in busying himself in service. Keeping busy, doing something, activity and exertion are his aims. That the child of God is to keep himself busy cannot be successfully denied. But this type of character is scarcely aware that there is much else of importance than everlasting activity. Upon him sound doctrine, the truth, personal behaviour, and public worship have made little impact. He neglects or minimizes these in favor of this one thing. He is not growing up in "all" things.

Another one-sided extreme is found in the person who makes public worship the all-important criterion of acceptability to God. He will not willingly miss any assembling of the church. Nor will he countenance innovations in worship. But to him the mark of faithfulness is in faithfulness in attendance in worship. He has a blind spot where sound doctrine, service and personal holiness are concerned. He seems oblivious to all other things and concentrates on this one thing. He grows, but not in "all things."

Still again is the type of mind that can see only the necessity for purity of life in the Lord's disciples. It would be folly of the worst sort to argue against the New Testament's insistence on godly living and its importance cannot be overstated. There is usually an appreciable gap, and sometimes an enormous one, between what the Lord requires and what his people attain in righteous living. But even proper living is not the whole of Christ's religion. Doctrine, worship, and service also must be given their proper prominence.

Finally, there is the attitude that would make sound

doctrine the only touchstone of fellowship. Just so one is "sound" that is all that matters. That a given person has serious flaws in his personal life; that he is not consistent in assembling; that he does little or nothing in winning souls, restoring the overtaken, or helping the destitute is entirely beside the point to this person. He is sound doctrinally; hence, he is his brother! No informed person would dare question the absolute indispensable necessity of sound doctrine. But it is going overboard to suppose this is the only important thing.

Especially in these present times is there the temptation to put an unwarranted emphasis upon being "sound on the issues" as the measure of those whom we meet. Institutionalism must be rejected and the purity of the church's organization must be defended. Of necessity much time and effort have been and must continue to be devoted to this important question.

But at the same time we can make a tragic mistake in pressing the institutional battle to the expense and neglect of pure lives, zeal in consecrated service, consistency of attendance and every other thing a part of "truth." The danger exists that we may crystallize ourselves into a religious sect by an unwarranted emphasis upon institutionalism and at the same time a corresponding neglect of other equally important aspects of truth.

We must grow up in "all things" with reference to Christ, the head. As long as we will give equal prominence to all facets of "truth" by which we are to grow up in him, we can escape the pitfalls of unequal development in the things of Christ.



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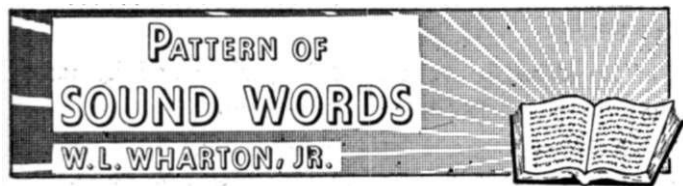
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MAY or MUST?

It is wholesome for brethren to continue to probe the truth of God's revelation in order to discover all they can about duty. The work of the congregation (local) and the individual Christian continues to be a number one problem. That there is a distinction between them is not seriously questioned in view of such passages as 1 Tim. 5:16. But just how we can tell when a thing is the work of a local congregation poses a serious matter.

An individual Christian is not a local congregation. All will agree to this simple truth while at the same time we all should see very clearly that a local congregation is a collectivity of Christians. The local congregation is the sum total of the individual Christians which constitute its fellowship. From this some have rushed to the seemingly innocent conclusion that in determining the work of the local congregation you hunt for that which is peculiarly Christian in its nature; that which is performed by the individual Christian purely because he is a Christian and then project that into local church work. Sometimes it is said: whatever the individual Christian is enjoined to do because he is a Christian, the local congregation may do. Let us consider that "may do" part.

It is certainly true that the local congregation can do nothing without the member's doing it, but it does not follow that whatever the members do the congregation does! The catch is in recalling that congregational action is collective action (the term "church is a collective noun) and that, while the church is a collectivity, not all action of those who constitute the collectivity is collective action. It is easy to slip from the consideration of those who constitute the church (sum total of the individual Christians) to the WORK OF THE COLLECTIVITY. There is as much difference in the matter of the collectivity (local church) and its work (collective action) as there is between the individual Christian and his work. They are distinctly separate matters. Hence, to find that an individual Christian is authorized to do something because he is a Christian, certainly proves what the individual Christian MUST do; but, in itself does not prove whether it is to be done individually or collectively, with other Christians! Bear in mind that the whole point of inquiry is into what is the work of the local church. Another way of asking the same question is: what duties enjoined of God upon a Christian are to be done collectively with other Christians and which, independently? If we say that ALL matters that are peculiarly Christian MAY be done collectively, we make the work of the church turn upon a MAY-BE-SO or MAY-NOT-BE-SO argument. Such approach would

make all work of the church simply the choice of the individual. If he chose to do what was divinely laid upon him by choosing to act collectively with others, it would be church action by virtue of the collectivity acting. But if he did not choose to do it in that way, he would do it all by himself. This would take from the local congregation any specific charge and make all her work simply whatever the individual elected to do about his individual Christian responsibility.

If we take the view that the local congregation exists by divine charter and has a divinely appointed work, then the church MUST do what the church is to do as truly as the individual MUST do what God lays upon him to do individually and independently. If we suppose, then, that the work of the local congregation consists of doing whatever is peculiarly the duty of the individual Christian, then we immediately destroy all independent, individual action of Christians. For in this view, the moment we discover anything that is to be done simply because one is a Christian, we then will have to apply that to congregational duty and MUST discharge it collectively. Now this is more than passing strange, for that duty starts out by being individual assignment and then immediately is made into COLLECTIVE action. Then all duties peculiarly Christian are congregationally discharged and MUST be so, and cannot be discharged by one individual all by himself! Can any of us, for one moment, accept such conclusion??

We sum up the case thus far by noticing then: (1) If all duties that are peculiarly Christian MAY be discharged collectively (church work), then the work of the church is in every instance the option of the individual Christian. He MAY discharge his duty as an individual alone, or he MAY elect to discharge his duty collectively with other Christians (congregational action). (2) If all duties that are peculiarly Christian MUST be discharged collectively with other Christians (church work) then there are no duties peculiar to the Christian which he discharges alone. This will make the discharge of every peculiarly Christian duty depend upon being situated where other Christians are and working together with them or leaving the duty undone! Now, in either event we have a most unhappy and unfortunate conclusion, whether we take the MAY or the MUST, we are still in trouble.

In a subsequent article we will deal with the positive solution of the problem of individual or collective action

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Responsibility of Attendance

Roger M. Hendricks

Paid declared to the men of Athens that man is the offspring of God. (Acts 17:28) This being true, God is cognizant of man's nature and needs. He is capable of making provision for the needs of His creation. Knowing that man is gregarious by nature and that it is "good" for him to be associated with those who possess kindred spirits, God has provided for this aspect of man's nature in spiritual matters by assigning collective duties—he has authorized the local church!

The local congregation is designed for the saints of God. It is for those who (1) are partakers of a common salvation, (2) are dedicated to a common service—of God, and (3) being thus partakers and thus dedicated, are bound together in common ties—they are interested in the same things; heavenly things.

But the local church relationship also involves duties and responsibilities. One such responsibility, resting upon the shoulders of each member of the local church, is that of attendance. Much has been said about this subject (problem?). Many of the comments have been good; some have been very inconclusive. I beseech a careful consideration of the following attempt to establish the essentiality of attendance at every possible service.

Two Essentials

There are at least two things essential to pleasing God. One is a knowledge of his will. (John 8:32; Rom. 10:1-3) The other is a proper attitude or disposition of heart toward that will and toward God, who is behind it. (Prov. 4:23; 23:7; Matthew 5:19) If a man possesses a knowledge of God's Word but has not a proper attitude toward it, of what value is his knowledge? Likewise, if a man has a proper attitude of heart but lacks a knowledge of God's Truth, of what avail is it? There are but two other categories into which men can be placed: (1) Those who possess neither adequate knowledge nor proper attitudes, and (2) those who possess both.

Knowledge: Essentiality Of Attendance

1. Attendance at every service possible is essential because of our responsibility of mutual participation in worship and edification. Notice that I say mutual participation! One of the demands of local church membership is that there be a pooling of abilities and resources. There must be fellowship (joint participation, communion, sharing in common) in the collective activities prescribed and authorized by God. Attendance, it will be observed, is purely a "by-product" of the responsibility of mutual worship and edification.

God demands fellowship in worship. A simple example or two with which most are familiar will help to illustrate this truth.

"And upon the first day of the week, when the

disciples came together to break bread." (Acts 20:7)

"Speaking to yourselves in psalms and hymns and spiritual songs...." (Eph. 5:19)

Togetherness (seen here in attendance) is but an essential "by-product" of this collective worship.

God demands mutual participation in edification. Many passages indicate that edification is expected of Christians. (Ex. Rom. 15:1,2) Togetherness is, again, essential to fulfilling our obligations along this line.

"Wherefore comfort yourselves together, and edify one another____" (1 Thess. 5:11)

"____teaching and admonishing one another in psalms and hymns and spiritual songs." (Col. 3:16)

"... he that prophesieth speaketh unto men to edification____" "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." "How is it

(Continued on page eleven)

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The Jones - McCaghren Debate - (No. 2)

Danny Brown

The second night of the debate (Sept. 18, 1962) was concerned with the proposition, "It is Scriptural for churches of Christ to send funds to a benevolent home that orphans may be adequately cared for." H. C. McCaghren affirming, W. R. Jones denying. Elmer Moore moderated for W. R. Jones and Jack Holder moderated for H. C. McCaghren.

Affirmative and Negative Arguments

I will list some of the arguments offered. I have made no effort to list them in order presented or in order of importance.

One argument presented and emphasized contained three points: (1) The church has an obligation to some Christian orphans. (2) The needs of an orphan cannot be adequately met without its being a part of a home. (3) Therefore, the church has the right to send funds to this benevolent home in order that this child may be adequately cared for.

Brother Jones pointed out that if this child needed a home, the church could buy the services of the home. Also he set forth: (1) The church can support only that which is the work of the church. (2) A benevolent home is not doing the work of the church, but the work of the home. (3) Therefore, the church cannot contribute to the benevolent home.

McCaghren argued that the disciples sending to the elders, who have the oversight, were sending to the church. (Acts 11:23-30) Thus, when we send to the overseers, we are sending to the church. So, when the church sends to the parents, who are the overseers, it is sending to a home.

Bro. Jones contended that the husband is the head of the house. The elders are not the head of the church, Christ is. Thus, the parents are to be paralleled with Christ, not the elders.

A chart was presented which showed a man taking orphans into his own home to care for them. It showed the man incapacitated and the church helping him by sending funds in order that the orphans could be cared for. Then the man is removed by a catastrophe and the orphans are placed in a benevolent home. Conclusion: If the church can send to the man when incapacitated, why not to the benevolent home, which takes the place of the man?

Bro. Jones observed that he could find authority in the Bible for an individual caring for orphans. (Jas. 1:27) Also, that he could find authority for the church supporting a saint who was in need. (Acts 2:44-45; 4:32-35) But that he could not find authority for the church's sending a contribution to a benevolent home.

He contended that if there were such a passage that bro. McCaghren would not be using this kind of reasoning, but would simply produce the passage. Also, it makes no difference how many cases might be built up or how demanding the case might be, if there is no Bible authority the church has no right to engage in it.

He continually appealed for the Scripture which gave the authority for the church to contribute to a home. He pointed out that the Bible authorizes the church to care for saints who are in need. (Acts 2:44, 45; 4:32-35; 6:1-6; 11:27-30; 1 Cor. 16:1-2; 1 Tim. 5:16) But that there is not one passage authorizing the church to send to a home. The passage was never produced during the debate.

Interesting Developments

In a discussion a lot of interesting things develop which have a direct relation to the discussion. For example, bro. McCaghren is on record as contending that benevolent homes under elders are wrong, impossible and unscriptural. In the debate he said, however, "I did not say they were sinful. I said they needed to be taught." He was asked how a thing can be Wrong, impossible and unscriptural and not be sinful.

Now suppose that there is a home in which every member is a needy saint. When the church sends to these needy saints, it is sending to a home because the whole is equal to the sum of its parts. Thus the church can send a contribution to a home. In answer, bro. Jones showed that the elders were over each of the saints in the home, thus according to this reasoning, the elders are over the home.

The position was taken that if it was a home it was divine. Bro. Jones applied this to Buckner's Baptist home. (1) Buckner Baptist home stands "in loco parentis" to the children there. (2) Hence a home. (3) Therefore, Buckner is a divine institution. In reply bro. McCaghren admitted he believed that Buckner's Baptist home, as a home, was a divine institution, but was corrupted because it propagated false teaching.

The appeal to sympathy permeated the discussion. During the discussion, however, bro. Jack Holder, moderator for bro. McCaghren, said he did not believe that bro. Jones would let any child go hungry or in need.

Bro. Jones was asked how he could get the "Inform-er," "Termite Control," his support, etc., out of the first day of the week contribution of 1 Cor. 16:1-2, and yet could not give one dime of this contribution for a baby to live. He contended that 1 Cor. 16 is the authority for the collection, but is not the authority for spending. But that other passages authorize spending money for these items.

(Continued next month)

—2194 West Lucas Drive, Beaumont, Texas

GIVE THE PRECEPTOR TO A FRIEND.



"REMOVE NOT THE ANCIENT LANDMARK"

"O, Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches." (Psalm 104:24)

One of the many manifestations of the wisdom of God is the fact of his putting bounds and limitations about the things of his creation. This also bears evidence of his great power. The Lord told Job that he laid the "measure" of the earth and "stretched the line upon it." He also "shut up the sea with doors."

The Lord spoke these words to Job "out of the whirlwind":

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof;

"When the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

"When I made the cloud the garment thereof, and thick darkness a swaddling band for it,

"And brake up for it my decreed place, and set bars and doors, And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" (Job 38:4-11)

The psalmist said:

"Bless the Lord, O my soul, O Lord my God, thou art very great; thou art clothed with honor and majesty.

"Who laid the foundations of the earth, that it should not be removed forever, Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth." (Psalm 104:5-9)

When the Lord's "chosen" broke the bounds which he had set for them, he gave this order to Jeremiah: "Declare this in the house of Jacob, and publish it in

Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes and see not, which have ears, and hear not; Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" (Jeremiah 5:20-22)

Six times did the pen of inspiration use the word "landmarks" and each time the warning and command was given against moving them. At that time "landmarks" were used to indicate the bounds and limitations of one's property and they were not to be removed. In this lesson we are using the term not to refer to land boundaries, but to the bounds and limitations God long ago established for man's benefits. He knew it was not in man to direct his steps, so the Creator established "landmarks" beyond which man is not to go if he respects God and his Word.

(Continued on page thirteen)

COMMENDING THE PRECEPTOR

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VOICES IN THE WILDERNESS

The Opposition Speaks: 1897 - 1951

'Behold, How Great a Matter a Little Fire Kindleth!'

Frequently fires kindled with difficulty are ten thousand times more difficult to put out. Once begun they may smoulder and then later burst suddenly into a great conflagration. This has been the story with church support of human institutions of every kind.

Opposition Is Proportionate to Innovation's Intensity

It is also true that any innovation arouses opposition in proportion to the zeal and intensity with which its proponents push it upon the minds and hearts of men. Little push means little holdback. For example, little can be found to indicate widespread opposition to sprinkling or pouring for several hundred years after it was first practiced. (251 A. D.) Likewise, centuries passed before instrumental music, first introduced in Christendom in the Seventh Century, was vigorously and widely opposed.

Isolated Cases Do Not Prove General Practice

The fact that relatively little opposition to church donations to orphanages and schools can be found in the literature of fifty, seventy-five or a hundred years ago does not prove that this practice was either widely or generally accepted by churches. One might as well argue that churches in general went into the missionary society movement from the beginning or that most of them accepted instrumental music as to insist that they generally supported benevolent societies fifty years ago. Here and there voices were heard in opposition to missionary societies and to instrumental music from seventy-five to a hundred years ago, but not until those riding these "hobbies" began to push them to the division of churches was there widespread, outspoken opposition. So also goes the story of church support of benevolence homes and schools. As the fire has spread, the fire-fighters have appeared in growing numbers and with strength of opposition.

Scriptural Authority Does Not Need Historical Approval

It is to be expected that those who promote human institutions into church treasures should appeal to the practices of churches in yesteryears to prove the rightfulness and justice of their cause. If, however, this practice could be sustained by the Scriptures, references to later practice would be unnecessary. This, even the strongest proponents of this relatively late innovation cannot do, and therefore they resort to human tradition instead of divine truth.

Voices in the Wilderness

The following quotations speak for themselves. Unmistakably they show the attitude of their authors toward the matters mentioned when they spoke the words presented here. The fact that some of them may have

changed their views in later years does not change the fact of their speaking- or writing as they did at the dates indicated. When any person says that all of the opposition to church donations to human institutions was born within the last ten years he necessarily speaks ignorantly or is deliberately mis-stating the facts.

The following statements cover a period of fifty-five years. Some of them were made as much as thirteen years before the oldest "home" now supported by churches of Christ was established, while most of them came forth as their authors observed the development and influence of these human institutions among and over the churches.

1897 — S. L. Barker in sermon on "Mission Work":

"___ This is an infallible guide, and to depart from this is to presume to be wiser than the apostles. The only exceptions to this rule are those things which may be classed under the heads of means, implements and opportunities, which they did not have, in which are included steam, electricity, printing, etc. It is quite sure that they would have used all these had they been available. But whatever they had, or could have had, and did not use, were rejected, and, consequently, are prohibited. They had, and used, instrumental music elsewhere, but never in the Christian worship. This was one of the radical changes in the worship. It was used in the Jewish worship, but never in the Christian. Here is the strongest example and precedent for us to leave it out of the Christian worship. They could have founded special benevolent, financial and missionary societies besides the church of the living God, but they certainly did not, and would not use them now for the same reason that they did not then. They had only the church which the Lord founded, and nothing more; were in it, and 'complete in Christ. If nothing more was needed then, it cannot be needed now'."

—J. J. Limerick, *Gospel in Chart and Sermon*, pp. 164,167

1897 — J. J. Limerick in sermon on "Pure Religion":

"A great many people are very particular about visiting the widows, orphans and afflicted ones. Some churches have societies for such work, and some churches permit their poor and needy to go to the country poorhouse, while they make a big to-do about the poor heathen across the ocean. Such work is not the kind nor the way Christ intended His church should do. Men must obey the gospel of Christ in order to become dead to the world and the societies of the world, and they then will be able to keep themselves unspotted from the world and the ways of the world. (James 1:26, 27.)

"___ I say, brethren, it is time for the preachers and bishops to cry aloud and spare not, and, if possible, cleanse the church of Christ of the sin of covetousness. Then will loyal preachers be supported. Then will people obey the gospel of Christ. Then will the church do her duty in caring for the poor, the widows and orphans, and that without the aid of human societies."

—J. J. Limerick, *Gospel in Chart and Sermon*, pp. 248,249

1916 — C. E. Wooldridge:

"Each congregation should make provision for the relief of the needy and suffering of the congregation and the community.

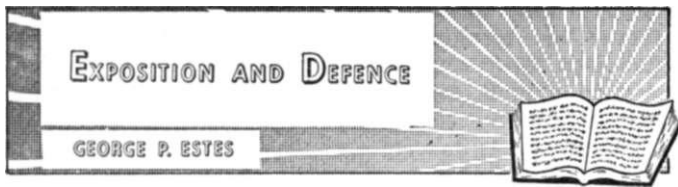
"All this work should be directed by the overseers of the congregation; nor should any part be burdened with special or separate organization."

—A. B. Lipscomb, *Christian Treasures*, Vol. 11, p. 119

1919 — C. M. Pullias, article on "Combines in the Church":

"___ 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 any-

(Continued on page fourteen)



THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISE!

The very heart of modernism is the authority of human reason. Modernists begin with the assumption that the great principles set forth by Jesus are all that have permanent validity for this generation. This is because, Ernest Scott says, Higher Criticism has called in question the miraculous and historical in the New Testament. (Chapter entitled "Permanent Validity" in *The Ethical Teaching of Jesus*, pp. 120-121!) Modernists call miracle, "myth," and reject most of the historical foundation of the New Testament. J. D. Thomas says that the New Testament "yet does contain principles of spiritual value that have validity for all succeeding ages." (*We Be Brethren*, p. 42) He rejects the historicity of the New Testament by refusing to accept Bible examples as authoritative. So, Modernists believe that the structure, the mission and the methods of adaptation and application of these principles is the church and all this is left to the discretion of man. Scott, like Thomas and John D. Cox of Florence, Alabama, believes that modern life is much more complex than life in Bible times, and therefore, demands new and different methods. Scott says, "Our modern life, it may be granted, is infinitely more varied than that which he knew in Galilee, and has given rise to needs and interest which he never contemplated.... The world of today, with its many-sided culture and its network of civic and industrial relations, does not require a new ethic... we build with new material and according to a vaster and more diversified plan." (*The Ethical Teaching of Jesus*, p. 124)

Mr. Hebert says that the Bible is divine authority but there is the need of interpretation; that Christ is the form of the church—the Apostles, baptism, the Lord's Supper, and the word exist only on His account. There is the divine and the human, according to him, in which the human has the duty of interpretation and application of the divine. So, there is no essential and exact form given in the New Testament. (*The Form of the Church*, pp. 14-15) Thomas' statement, "No man is a Modernist who accepts the Bible, rightly interpreted, as full and final authority," is utterly false. (*We Be Brethren*, p. 216) Almost everything the church is to do, according to Thomas is left to "optional expediency." Under this heading is cooperation of churches, church support of orphan homes and colleges, giving or the collection. (*We Be Brethren* pp. 173-204)

"All Modernists reject the idea of 'chapter and

(Continued on page fifteen)

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Bert Wilson held a late September meeting for the North Las Vegas, Nev., church. Two were baptized in Oct. and November at the Downtown church in Lawrenceburg, Tenn. At 1st Street in Lawrenceburg a mid-November meeting was in progress with Roy Cogdill preaching. Paul Ball held an October meeting at Soddy. The same month Howard See was at Summittville where three were baptized. Billy Ashworth was found in Lewisburg at Hickory Heights in an October meeting. Dave Bradford held a late October meeting at El Bethel near Shelbyville. Three were baptized at El Bethel in September. One was restored in their recent meeting at Shelbyville Mills. In the state of Alabama Louis Garrett held a late November meeting for the Huffman church in Birmingham. One has been baptized, one identified in past weeks at Huffman. Birmingham and area meetings were in progress during October and November at: Inglenook-Tom O'Neal; Fairview-Grover Stevens (three baptized); Berney Points-W. H. Lewis; North Birmingham-Yater Tant and Salera (Southside)-lectureship. During October one was baptized and one restored at 77th Street (B'ham); two were restored and three baptized at Fairview. Other Alabama events: Jerry Frost at Hueytown-November meeting; Hollis Creel at Mt. Olive-October meeting; with meetings in progress at Washington Ave. in Russellville-Roy Cogdill; East Florence-Roy Cogdill; Simcoe-Quentin McCay; Hanceville-Gilbert Holt with a lectureship in progress at East Albertville. Robert Hendrix has moved to begin work with Bellview Heights in Birmingham.

In Texas news this month, four young men from Lackland were baptized in August in San Antonio. Elsewhere in the city, six were identified in September at West Avenue and six identified in October and September at Highland Ave. Two were baptized in September at Washington St. in Burnet. A new church has begun meeting in Pecos, known as West Second St. church. Joe Scarborough held a meeting there in November with one family being identified. Yater Tant held a November meeting at Northside in Del Rio. Spanish brethren are using the building at Northside for their services also. Two were identified in Morton in late September. One was restored, three identified in October at Southside in Midland. Bryan Vinson held an October meeting at 12th Street in Levelland. Charles Holt held an October meeting for the 6th and Meredith church in Dumas. Hoyt Houchen held an October meeting at Pleasant Valley in Amarillo. Brethren in the new work at Comanche have purchased a building from the Assemblies of God and are now meeting in it. Gospel meetings were in progress in October and November in the Houston area at: Eastside in Baytown-Bryan Vinson; La Porte Oliver Murray; Highlands (Wallisville Rd.)-Luther Blackmon; Harbor Drive-John Iverson (one was baptized and one identified); Greens Bayou-Oliver Murray; East Houston-Kenneth Hoyle; Norhill-Oscar Smith; Greenwood Village-George T. Jones; Baytown (Pruett and Lobit)-Robert Jackson; South Houston and Alto Loma-Leon Odom; Lake Jackson (Southern Oaks)-Frank Perigo and North Freeport-Lectureship. Three were identified in October at Bellaire. Two were identified in October, two were baptized, two were re-

stored at Clute - Two were recently identified at Pruett and Lobit in Baytown. At Oak Forest in Houston five were identified in October and one was baptized. Three were identified and three restored in past weeks at Southside in Pasadena - Two were baptized, one restored and one identified at Greens Bayou. A new church has begun meeting in Wichita Falls. Two were baptized, two were restored in October at Westside in Ft. Worth. Jack Holt held a November meeting at Westside. Eight have been identified and two restored in September and October at Central in Grand Prairie where Roy Cogdill held an early December meeting. Castleberry in Ft. Worth had one baptism in October. Dallas meetings in October and November: Forest Lane-W. R. Jones; San Augustine Drive-R. L. Burns (three responses here); Mesquite (Edgemont Park)-Jack Gilliland; South Oak Cliff-Clyde Strickland; Irving (Westside)-Harold Fife (three baptized); and Wisenburger St.-Jack Holt. In East Texas one was identified in October at Southside in Jacksonville. Bryan Vinson held an October meeting for the new church in Henderson. Paul Foutz was at Southside in Greenville in November. Luther Blackmon held an Oct. meeting at Judson Road in Longview and at nearby Tyler. Leon Odom was in a meeting at Garden Valley Rd. the same month - One was identified in October at Main St. in Gladewater. Eight have been identified in Oct. and Nov. at Mound and Starr in Nacogdoches. One has been identified and one baptized in November at Union Road in Lufkin - One was baptized in November at Fourth and Groesbeck. Four were baptized in October at Dunn's Chapel near Lufkin. Frank Martin held a late November meeting at Wells. Ardie Brown held a gospel meeting at Osborne Rd. in Bridge City. Three have been restored and one identified in past weeks at Thomas Blvd. in Pt. Arthur. Four were restored in October at Orange Highway in the same city. Danny Brown held an October meeting at Rosedale in Beaumont. Major Drive had a lectureship in mid-November. Two were identified in October at Pear Ridge, Pt. Arthur. Two were restored and two identified in October and November at Ninth and Burton in Orange, where a lectureship was held in November.

TEXAS DEBATES: Jack Kirby and Novel Baize met at Brownwood in early November debating the question of classes and Women Teachers. Elmer Moore meets Owen Campbell in Highlands, December 10, 11, 13, 14 with bro. Moore defending the right of churches to divide their teaching into classes. Women Teachers also were to be discussed. Dana Halstead met Mr. Guinn (Baptist in Cleveland in early December, presumably on the purpose of baptism and the possibility of apostasy.

James W. Adams held an October meeting for the new University church in Tampa, Florida. In Orlando at Par Avenue eight have been identified, three baptized and one restored during the months of October and November - Gospel meetings were going on during the two months at: Deland-Lectureship; Pine Hills-Hugh Davis. One was baptized in Oct. at the church meeting in the Grange Hall in Sacramento, California. Arthur Atkinson held a Nov. meeting for the Mt. View church in San Bernardino. Tommy McClure has moved to work with the El Cajon City church. Brethren at Lomita are now meeting in their new meeting house at 2051 W. 236th in Torrance. At Berrydale in Garden Grove one was baptized and one identified in September. Don Wilson held an October meeting at Northridge; R. L. Morrison held a meeting at Garden Grove. In Bellflower Louie Stout held an October meeting. Otis Moyer held a meeting at Wilming-

ton; Wright Randolph at Lancaster and Wilson Coon at Orange, all in early October____Luther Blackmon was at East Long Beach in November____In East Orange, N. J., one was restored and one was baptized in October____Bill Echols held October meetings at New Brunswick, N. J., and Hinton, W. Va____A new church has begun meeting in Gallup, New Mexico and A. A. McInroe held a Sept. meeting for the brethren there____Marvin Kelly held an October meeting for Maryvale church in Phoenix..... Maryvale has had three to be identified, one to be restored and one baptized in past weeks____A number of gospel efforts were in progress in Illinois during October: Carrol Sutton was at Grand Avenue in Chicago; Vestal Chaffin preached at Englewood; at Berwyn Mason Harris was preaching while Leslie Diestelkamp preached at Aurora; Bryan Vinson at Piano; Lacy Porter at Joliet____Two were baptized during November at Grand Avenue.

Rufus Clifford held an October meeting for Grant and Summitt church in Portsmouth, Ohio. In Dayton (Haynes St.) four were identified in September____A new church is meeting in Malvern, Arkansas. A good friend of mine, Lynell Jackson, is associated with these brethren and they have gotten off to a fine start____Two were baptized and one identified during October at Sixth Ave. in Pine Bluff... Two were baptized in Grady during November____Two were restored at Walnut Street in Paragoud during October____Two were baptized at Main Street in Blytheville during October____Malcom King held a meeting at Schaal in mid-November____R. L. Morrison held a meeting at Lewisville during November....B. J. Thomas held an October meeting at Taylor____One was identified in October at Haynesville, La....An excerpt from a letter from bro. Thornton in Baton Rouge "____We have a present membership at Perkins Road of 39 and have doubled our contribution since coming here. We have the loan to build an auditorium 40' x 60' and to convert our present one, 22' x 36' into classrooms. We are very cramped for space, we sorely need additional class rooms, baptistry and auditorium space. A number of times recently we have been unable to seat everyone in our present auditorium..." This work is just now beginning to bear real fruit and bro. Thornton's support is shortly to be cut off. Here is a needy place and a deserving brother. Why wait until such brethren like these contact churches with ability to assist? Why not those churches among us seek out such works and come to their aid? Write bro. Thornton, 9250 W. Inniswold, Baton Rouge 9, La.

From Hammond, Ind., comes this note, "....Bro. Loyd Barker has recently moved to the church meeting at Highland St., Hammond, Ind. He replaces J. F. Dancer, Jr., who moved to the West End church in Louisville, Ky. Bro. Barker is likewise a sound gospel preacher. He was formerly at the church which meets at Hillsboro, Ohio".... One was restored at West Gary in October____Charles Maples held an October meeting at Griffith..... From Harvey Williams, reporting on a recent meeting in Detroit, Michigan: "The brethren are meeting in a second floor rented hall at the corner of eleven Mill Road and Harper Ave. in St Clair Shores: In many ways, the meeting could be called successful. There will likely be a gain of three or four families who have become "fed-up" with the liberal tendencies of the churches where they had gone. We learned of two other faithful groups in the Detroit area—one in Romulus, and one in Wayne meeting in the Taft School——"____In past weeks, eight have been baptized, 10 restored and 4 identified at Belmont church in Indianapolis—Boyd Owens held an October meeting for the Lafayette Heights church____Five have been identified

and two baptized in October at Tenth and Francis in Oklahoma City, Okla____S. L. Edwards held a meeting for the 9th and Kiowa church in McAlister____Harold Sharp held a meeting the same month for the Turley church____Two were identified in Oct. at Southside in Tulsa. In Miss., Hubert Moss held a meeting in Brandon during Oct....Six were added to the Jackson church during Sept____Paul Brock held a Nov. meeting for the church in Jackson.

Bob Crawley has moved to Lexington, Ky., to work with the University Heights church____Four were baptized and four identified during October at South End in Louisville____Gospel meetings during the month were being held at South End — Eugene Britnell; Caesarea — David Claypool; Central — C. B. Shropshire; Manslick Road — Ronald Mosby; Willisbury — D. W. Claypool and Simpsonville — Earl Robinson____In Bowling Green, James P. Miller held a meeting in October at Twelfth Street and at West End Ferrell Jenkins was in a November meeting____Three were baptized and three were restored in October and November at West End____One was baptized, one was identified during October at Vivion Rd. in Kansas City, Mo.... Joe E. Banks held an October meeting at Southside in Kansas City....Four were identified in October at Spring and Blain in St. Louis____Two were baptized and one restored in October at Butler, Mo.

— Jim McDonald, Box 1201, Lufkin, Texas

A REQUEST FROM FLORIDA CHRISTIAN COLLEGE

James R. Cope

Several years ago the Board of Directors of Florida Christian College began consideration of the desirability to change the name of the College. After numerous discussions the decision was made to announce that the name would definitely be changed. This announcement was made at the close of the Annual Lecture Series last February.

The Board desires the suggestions of interested friends in determining the new name of the school. Numerous suggestions have been by-passed because there are already Florida schools with these names. Out of the many names suggested by many people, the following have emerged as the three most desirable:

Florida Suncoast College
Florida Coastal College
Florida Westcoast College

The Board of Directors desires the comments, criticisms and suggestions of F. C. C.'s friends and supporters regarding the three names listed here. A Board Committee has recommended that one of these three names be selected. Will those who read these lines be kind enough to weigh this matter and write me your thinking about it? Feel free to offer any other name that you feel might be better than the three now being considered by the Board. I shall then pass your observations to the Board Committee charged with the responsibility of pursuing the project to completion. Address me c/o Florida Christian College, Temple Terrace, Florida.

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(Continued from page one)

it presents a medium for brotherly discussion of differences. This argument rests on the assumption that the Council consists of brethren. Short emphatically stated that he can fellowship anyone who believes in Jesus Christ. He regards all who make up the Council as Christians, though he labels some of them "erring brethren."

Freely admitting that he did not know what the culmination of the world ecumenical movement would be, Short expressed confidence that it would never develop into a world church with a Protestant Pope. He sees no super-structure organization of churches in the Council. Incidentally, he sees no loss of congregational independence in the support of the Missionary Society. Every church is independent, you know, and the support is voluntary!

Editor Short defended the World Council's acceptance of the Russian Orthodox Church on the basis that no nationality or race is to be excluded. He reasoned that as long as our government recognizes the Russian government, whether we like it or not, we should not discriminate against Christians in Russia.

I was impressed with Short's forthright statement of recognition of a parallel between the U.C.M.S., and brotherhood projects among "non-instrument" churches of Christ. I believe all of us see that parallel. Those who oppose the Herald of Truth, church sponsored orphanages, church supported colleges, etc., are constantly calling attention to the parallel. They candidly ask, "How can these things be endorsed and the Missionary Society opposed?" Those who uphold the Missionary Society ask, "How can you endorse these things and not endorse our Society?" The group allegedly opposing the Society while endorsing similar innovations obviously see the parallel, for they have ceased to speak against the Missionary Society!

—900 Smithshire, St. Louis 35, Mo.

(Continued from page four)

then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (1 Cor. 14:3,12,26)

2. God's demand of perfection makes attendance at every service possible essential. What do I mean by "perfection"? Not sinlessness; but completeness! Jesus became "perfect." (Heb. 2:10; 5:8,9) But he was always "sinless." (1 Peter 2:22) And God expects man to be perfect—complete. Paul wished the perfection of the Corinthians. (2 Cor. 13:9) He desired to

"present every man perfect in Christ Jesus." (Col. 1:28) He prayed for the perfection of the Colossians. (4:12) Hebrews 6:1 admonishes that we "go on unto perfection" and chapter 13, verses 20,21, invokes God to "make you perfect." James says (1:4), "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Certainly perfection involves doing our best—it involves a personal participation in whatever we are able to do. If one can be present when the saints assemble to worship, is he complete if he does not attend? And our perfection is flexible. If we "fill up" our "circle of perfection," God will "enlarge" it.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:2)

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." (Matt. 25:29)

3. Hebrews 10:24-29 teaches the essentiality of attendance. Verses 24, 25 read:

"And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

The Christians of that day had received a common salvation, had been given common duties, were under common trials and temptations and were, thus, in need of one another's strength and encouragement. They were exhorted, therefore, to provoke (excite, stimulate) unto love and good works. Furthermore, they were admonished not to forsake the assembling but. But what? Many, reading casually, miss the antithesis here, which can be stated: NOT forsaking the assembling, BUT assembling and (in this assembly) exhorting! The exhortation was to be accomplished during, not before, the assembly.

Referring "the day approaching" to the first day of the week, many believe themselves to have established that attendance is essential only on that day. A proper understanding of the contrast (not-but) will disprove this theory, however, since the exhorting is to be done in the assembly rather than through the week (increasing more and more each day until Saturday). "The day" was one which apparently they could then foresee—probably the destruction of Jerusalem.

It is wrong to forsake the assembling because (1) to do so is to disobey this command, (2) one deprives himself of privileges and blessings, (3) one neglects opportunities to exhort others, (4) he sets a bad example, and (5) he hardens his heart and sears his conscience.

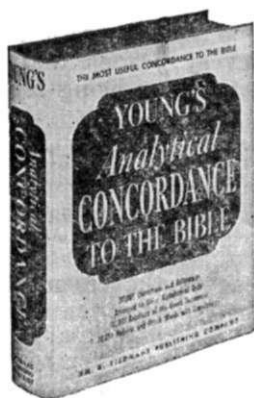
The Lord instructed Israel to keep the Sabbath day. Which Sabbath? He instructs us to attend the assembling of ourselves together. Which assembling?

A knowledge of God's Word reveals that one is not

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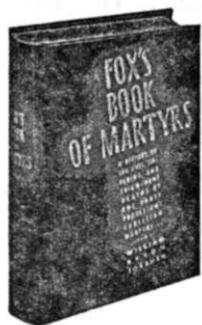
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excused, but, rather, is accused when he wilfully absents himself from the assembling together of fellow-saints in the local church.

Attitudes: Spiritual Disease

Habitual absence(when avoidable) from any assembly of the local church of which one is a member is a symptom of spiritual disease. The absence is not the disease but merely a symptom of the disease. (Preachers, as some doctors, too often try to "cure" the symptom rather than the disease.) The spiritual disease which expresses itself in absenteeism is that of improper (sinful) attitudes of heart. Specifically stated, the disease could be any one (or more) of many attitudes. Indifference! (Rev. 3:15, 16) Rebellion! (Neh. 9:24-27) Selfishness! (Matt. 6:10) "Duty only; no more!" (Two errors are seen here. First, the man doesn't recognize what his duty is. Second, his attitude is wrong even if he did know. Luke. 17:7-10)

The cure for the disease is, therefore, not attendance, per se, but the development of proper attitudes. Attitudes of love (for God, fellow-man, and own soul), fear(wholesome dread of and reverence for God), zeal, patience, faithfulness, etc., need to be cultivated! Heal the disease and the symptom will vanish. Develop the right attitudes and attendance follows.

It is not, then, the fact that one is absent, per se, but the reason(s) for his absence which causes concern. Neither it is the fact that one is present, per se, but the reason(s) for his presence that God is interested in noting.

Concluding Remarks

When a man: (1) Comes to an understanding of God's Will, (2) recognizes and fulfills his responsibility as a member of the church (in both the general and local senses), (3) grows unto perfection, and (4) develops proper attitudes of heart; then can he pillow his head at night with the assurance that God is with him and that all is well with his soul. This is one man who will be present (when possible) whenever the saints meet!

—250 Eland Dr., San Antonio, Texas

•—○—

"REMOVE NOT THE ANCIENT LANDMARK" —

(Continued from page six)

What Are Some Of The Ancient Landmarks Which Our Father Has Set?

First, respect for and obedience to our Father in heaven, the only true and living God. That landmark was set back in the Garden of Eden when the Lord said, "Thou shalt not eat of it," referring to "the tree of the knowledge of good and evil." Yes, there were bounds beyond which that first pair were not to go and were not to remove the "landmark." They removed the word, OBEY, and we know the sad results. Today, that landmark of obedience has been removed by man's devices and imaginings. God said the power

to save man is the gospel, but man says, "We will never get our youth that way, so, instead of the doctrine once delivered, let us appeal to youth's desire for pleasure and entertainment, for "times have changed." Yes, man, being so imperfect, brings about many changes. In fact, change is the only constant with man. Jehovah, being perfect, cannot change. His bounds and limitations for man are perfect and will ever be the landmarks for those who love him. "The law of the Lord is perfect, converting the soul." (Psalm 107b) Moses, by inspiration, wrote to Israel, "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither you go to possess it: That thou mightest fear the Lord thy God, to keep all his statutes and commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged." (Pent. 6:1,2) Peter wrote to the "elect," saying, "Seeing you have purified your souls in obeying the truth." Obedience to God is then one of the ancient landmarks. The Lord said, "REMOVE NOT THE ANCIENT LANDMARKS."

Another landmark which is being removed is the fact and eternal truth that "The Lord our God is one Lord." This truth also is ancient for the Lord had Moses write to Israel, "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." (Deut. 6:4,5) Jesus did not remove this ancient landmark, but when a certain lawyer asked him, "Master, what shall I do to inherit eternal life?", Jesus gave the same statement of truth which Moses had given to Israel in the long ago. Today presents the sad picture of atheism working diligently to remove the landmark of monotheism. Mothers need to be so diligent lest Satan, in the form of books, magazines and playmates, come into the home and take God away from the hearts of your children and set up gods of their own devising to whom they will give their love, their time and talents. To accomplish this, Satan need use only one tool, namely, "everybody's doing it." The very first commandment that God impressed upon the minds of his people long ago when he gave them the Ten Commandments was this, "You must have no other gods before me. I am the Lord, your God, that brought you out of the land of Egypt, out of the land of bondage."

There are other means Satan is using to remove the ancient landmarks. The theory of evolution is attempting to remove the fact of creation by God and substituting confusion and lack of faith in the hearts of our youth. Modernism, in substituting man's reason for God's truth, is removing faith in the virgin birth, in the vicarious atonement, in the resurrection, and in eternal life. When one removes the fact of the divinity of our Lord, Jesus Christ, he removes the "chief cornerstone," the Rock of Ages. When this landmark is removed, all hope is gone and we will be of all people most miserable.

Back in the morning of time, God set up bounds

and limitations relating to home-life. The relationship of husband and wife was to continue until death, with the husband as head and his wife subject to him and a helper for him. They were to have children whom they were to train up in the way they should go. These bounds have long since been disregarded and man sets up his own will for easy divorce and for permitting the children to grow as they will, without parental intervention.

One may easily find ancient landmarks of morality in God's word. They, too, are being covered up or removed. Modesty of woman's dress and not wearing of that which pertains to the man, which were practiced by Godly women of old are indeed ancient landmarks that are being removed today. Godlessness that prevails in the realm of entertainment and recreation is certainly far removed from the picture of God's people as presented in 1 Peter 2:9.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the excellencies of him who hath called you out of darkness into his marvelous light."

Divine history records the fact that division and strife always stem from a removal of the ancient land-

marks of God's Word. Today is no exception. Tears and heartaches would have been spared if men could only have been satisfied with God's perfect plan for work and worship by his people.

Why, O why do men not regard our Father's admonition, "REMOVE NOT THE ANCIENT LAND-MARKS."

—1104 Caldwell Ln., Nashville 4, Tennessee

VOICES IN THE WILDERNESS — — —

(Continued from page seven)

thing else is a very serious thing, and will in the course of time prove to be a curse to the church

"A brotherhood paper, or school, or orphanage, or a brotherhood anything else will prove itself to be a dictator and usurper of the church of Christ, and an octopus that grips the interest and life out of the church.

"If you say they make the church more efficient, I answer that man can, then, improve upon what God has made. This I deny. The Lord had a purpose in making the church. He made it to fill a place and do a work and, therefore, it is adequate to such. He also made the church a small, poverty-stricken, insignificant institu-



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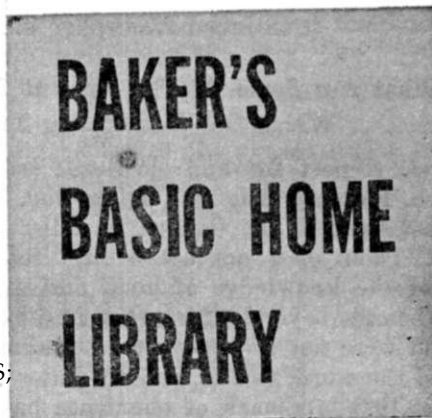
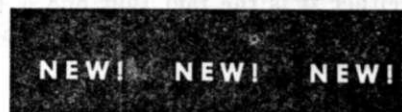
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tion in the eyes of the world so designing men would not want it, but so soon as it gets to be respectable with the world the armistice is signed and peace is near, but not the kind of peace God approves. There is, therefore, great danger in human methods and wisdom. 'The wisdom of this world is foolishness with God.' All conventions, associations, societies and even elders' and preachers' meetings may prove to be a curse to the cause they claim to love. There is no combine with the church and human institutions that does not take the life and power from it."

—Tidings of Joy, July, 1919, p. 1

1930 — A. B. Barrett, founder of Abilene Christian College:

"There were no 'brotherhood colleges,' 'church papers,' 'church orphanages,' 'old folks homes,' and the like, among apostolic congregations. The churches established by the apostles did not contribute to any organization other than a sister congregation. All 'church' movements should be kept under the local congregation.

"History repeats itself. Following the restoration of the ancient order of things, launched by Stone, Campbell, and others, men of worldly ambition crept in among us. Individual Christians, any number, may scripturally engage in any worthy work, such as running colleges, papers, and orphanages, and other individual Christians may properly assist them in every proper way; but no local congregation should be called upon, as such, to contribute a thing to any enterprises. Such a call would be out of harmony with the word of the living God. And if any congregation so contributes, it transcends its scriptural prerogatives."

—Gospel Advocate, March 13, 1930, p. 267

1931 — Foy E. Wallace, Jr., editor of Gospel Advocate:

"If it were 'permissible to have a Bible college as an adjunct to the church in the work of education and orphans' home in the work of benevolence,' we quite agree that it would also be 'permissible' to have 'a missionary society in the work of evangelism.' But the question assumes the point to be proved. Nothing is 'permissible' as an auxiliary of the church which is not scriptural. And it is not scriptural for the church to delegate its work, either missionary or benevolent, to boards and organizations other than the church. Bible colleges and institutional orphans' homes cannot be made adjuncts of the church, scripturally. The only way the church could scripturally run a school or a home would be for the local church to undertake such work through the local organization—elders and deacons—in which case it would be the work of THAT congregation."

—Gospel Advocate, July 2, 1931, p. 804

1931 — F. B. Srygley, longtime staff writer and adviser on Gospel Advocate:

"—In the days of the apostles there were needy people, widows and orphans, just as there are today, and the apostles taught the churches to care for them, and there was no organization or institution by which the churches were tied together in supporting them. Paul directed the church to care for the widows that were widows indeed, and there was nothing said about any institution except the church through which it was to be done. There were famine sufferers in Jerusalem, and their needs were supplied without anything in the way of an institution except the church in Jerusalem."

—Gospel Advocate, July 9, 1931, p. 288

—Glen Arven Ave., Temple Terrace, Fla.

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THE TRUTH

THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM — — — —

(Continued from page eight)

verse' authority (in any sense) for the Bible. Authority for the religious Liberal is man's own experience. This means that 'revelation' need not have 'truth content' or be expressed as words or ideas. The Liberal is under the influence of naturalism and has almost unbounded reverence for empirical science. He is optimistic about human achievements and expects man through education and scientific accomplishment, to establish a practical 'Utopia' here on earth. The main value of the Bible to him is that it is a kind of help in generating religious experiences, but it is in no wise infallible or inerrant and no part of it is authority simply because it is the Bible." (We Be Brethren, p. 215) Thomas is here describing himself. He begins his book by setting forth the interpretation of empirical (experience) science (Aristotle's logic). Naturalism is defined as "The denial of the miraculous and supernatural in religion, and the rejection of revelation as a means of attaining truth." (Webster's Dictionary, p. 663) He denies and rejects book, chapter and verse authority of the Bible; he repudiates revelation as a means of attaining truth in regard to the mission and work of the church; he refuses to accept the miraculous and supernatural nature of the church. Christian education and scientific accomplishments are the main themes at Abilene Christian College.

Thomas refers to conversion as an "experience." (We Be Brethren, pp. 160-161) He also says: "The Legalist is disposed to try to convert a man to a creedal point only (i.e. to win an argument) —such as, to view that the "Church of Christ is the right church"; or "baptism is necessary to salvation"; but he is not interested in converting the man to Christ himself!" (We Be Brethren, 115, 116) In this same connection, he says, "True religion deals with attitudes." (Ibid., pp. 117-8) To Thomas the way to Christ is not through the Word of God because there is no definite plan of salvation given. This is his thinking about the church. He said that there were only spiritual principles in the New Testament that have permanent validity for us of this generation and this must apply to both Christ and the church. According to his philosophy and method of interpretation, man is limited to his experiences and to his reasoning or logic. He must take the same position as the German Rationalists and say that the Spirit of Christ reaches our time, but not the historical Christ—His words and deeds. Like them, he must be a Mystic because there is nothing definite and concrete in which to base his faith. As he meditates upon his spiritual Christ, he believes that he finds a mystical relationship between himself and Christ from experience and reason. But it is based upon feelings and not upon fact because he has already rejected the historicity of the New Testament.

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IN THIS ISSUE

EDITORIAL, A LETTER, Stanley J. Lovett	Page 2
FROM ABOVE, Homer Hailey	Page 3
THE SUFFICIENCY OF THE LOCAL CONGREGATION, W. L. Wharton, Jr.	Page 4
THE NEW YEAR — 1963, Irene Sowell Foy	Page 5

VOICES IN THE WILDERNESS, James R. Cope	Page 6
SERMON OUTLINE, FROM SIN UNTO RIGHTEOUSNESS, Gilbert Copeland	Page 7
THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM, George P. Estes	Page 8
HITHER. .THITHER. .YON., Jim C. McDonald	Page 10

WHAT IS YOUR LIFE?

S. Leonard Tyler

"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." (James 4:14) This question is both interesting and profitable. It is interesting to realize that our lives have been spared until this present time considering all the uncertainties which surround us. It is also challenging as well as disappointing to understand our weaknesses, shortcomings and failures as well as our accomplishments.

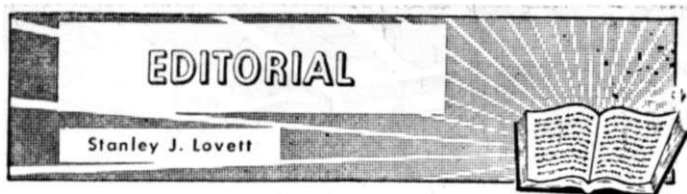
Lives of other people present a challenge to us. Longfellow said, "Lives of great men all remind us, etc." We are so apt and quick to find the weakness in the lives of others and hesitate not to express it. But what about your life? It is true that the other fellow should straighten up and fly right. But what about you? To put it a little more personal, "What is my life?"

Life is short. Job said, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." (Job 14:1-2) He also said, "My days are swifter than a weaver's shuttle." (Job 7:6) Again he compared life's brevity as being swifter than an eagle that darteth upon her prey. This can be realiz-

ed by so many of us when we consider: (1) Where are the companions of my childhood? They were young and active yesterday, but today? (2) Why the grey hair or a longer face? Just yesterday it was a solid color but now streaked with white. The answer is simple. Life is short and these are her marks to remind us that we had better set our houses in order.

Let us look at our lives — my life — through three phases: Retrospectively, Introspective and Prospectively. (1) Retrospectively is a backward gaze at life. This is the easy way to look at life but nothing can be done about it. That is, so far as righting or changing our actions. Regret accomplishes nothing. Remorse hurts the present and defeats the future. But a recognition of weaknesses and shortcomings and failures or facing the facts is worth our while. It will lead to "coming to ourselves" and will ultimately lead to repentance. This is exemplified in the life of the prodigal son. (Luke 14:11-24) Are you pleased with your life? What has your life been? Has the past been wasted? It is time to WAKE UP and do something about it.

(Continued on page ten)



A LETTER

December 13, 1962

Dear Capt. Darden:

Since your mother is as solicitous of your salvation as you are of hers she has requested I write you with reference to this most important matter. I am happy to do so and hope it will be of mutual benefit to us all.

Let me commend your stated desire to know all the New Testament teaches on this subject and your conviction of the divine perfection and inspiration of the Bible. Such a disposition can discover the truth on this matter.

You appealed to Ephesians 2:8-10 to support your contention "that salvation is by faith and that works have no part in it, but are a fruit of salvation." Paul is not detailing the items of salvation here but uses "faith" to include faith and everything else the New Testament declares essential to salvation. Man cannot be saved without repentance (2 Peter 3:9), confession (Roman 10:10), love (1 John 4:7), and other things as well., but, none of these are specifically mentioned in this verse. To use your own excellent rule to "go through the complete New Testament and extract every verse telling people what is the criteria for Salvation," we see that faith is not the only condition of salvation. There are others and man cannot be saved by faith only. (James 2:24)

Baptism is one of these conditions of salvation just as faith is one. Consider the following scriptures that show the necessity of baptism. Jesus placed salvation after and made it conditioned upon faith and baptism, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:16) Peter preached that remission of sins followed repentance and baptism. "And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38) Ananias told Saul to be baptized and wash away his sins. "And why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22:16) Peter wrote that baptism saves. "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (1 Peter 3:21)

Perhaps these scriptures have never been brought to your attention. Please study them carefully and observe how God makes baptism one condition of salvation just like he makes faith another condition of sal-

vation. Then, perhaps, you will be able to understand what I said in the sermon you heard that anyone who denies the necessity of baptism is an instrument of Satan, i.e., he, like Satan, seeks to discredit or steal away the word of God from men's hearts that they may not be saved. (See Matthew 13, the parable of the sower.)

Now, Paul's statement in Ephesians 2:9 that salvation is "not of works." Observe he adds "that no man should glory." The works excluded here is that class of works by which the doing of them a person could glory. Such works are called "works done in righteousness which we did ourselves" in Titus 3:5 and "the works of the law" (i.e., works of the law of Moses) in Romans 3:28. All such works of man's righteousness can contribute nothing to man's salvation. That class of works is excluded but there is another class of works that is essential to salvation. In Acts 10:35, Peter declared the conditions upon which God will accept man are "he that (1) feareth him and (2) worketh righteousness." Thus a certain class of works must be worked for man to be saved; These are works of God's righteousness which God has appointed for man to perform that he might obtain for himself the salvation which God provides by his grace. To believe on God's Son is a work. John 6:28-29. But it is a work of God's righteousness and not of man's righteousness. The same is true of baptism. -

It is quite true that works (of God's appointment) are also the responsibility of the saved. No one can keep saved in the absence of such. "Work out your

(Continued on page eleven)



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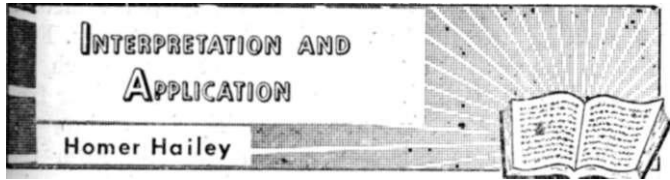
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FROM ABOVE

John 8:23

In the midst of His conflict with the Jews in Jerusalem Jesus said, "I said therefore unto you, that ye shall die in your sins: for except ye believe that I am (he), ye shall die in your sins" (John 8:24). Here is a clear-cut statement that man must believe something definite — "that I am he" — or die in his sins. This raises two questions: What does Jesus mean by the expression, "I am he"? and what is involved in the answer?

I Am He

The answer to the first question is found in a statement Jesus had just made when He said, "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (v.23). The antecedent to "I am he" is that He is "from above; not of this world." This one must believe in order to be saved. But what do these two expressions mean?

"From above" means that He is from heaven; for He said in a sermon previously, "For I am come down from heaven" (6:38). One must believe that Jesus came down from heaven. "Not of this world" necessitates a definition of "world." The word is from the Greek kosmos, defined as follows: "2. in philosoph. usage the world as the sum total of everything here and now. the (orderly universe) 7. this world (in contrast to the other world) Jn. 8:23" (Arndt and Gingrich, Greek English Lexicon). Jesus means this world of ungodly men, rebellious against God, in contrast to that "other world," the one above, from which He came. John includes the idea "from above" and "this world" when he said, "his hour was come that He should depart out of this world unto the Father" (13:1).

In order to avoid dying in one's sins one must believe that Jesus is from above, not of this world, therefore divine. There is no alternative to this.

Truths Involved

What are some of the truths involved in this conclusion? Jesus was "in the world," though not of it. This raises the question, How did He get into this world? It had to have been by some supernatural means. To have been born of Mary and Joseph would have made Him "from beneath; of this world" as were those whom He addressed. This, therefore, is ruled cut. For one to believe this is not to believe "that I am he," and therefore to die in one's sins.

How else could He have come into the world? God might have created a body from the ground as He did

for Adam, and the Word or Spirit have taken up its abode in it. But this would not have related Him to the descendants of Adam, or of Abraham, or of David; He would not have been one of us. Or, God might have sent an angel; but the angel would not have been "God manifested;" nor would an angel have been related to man, nor have fulfilled the promises of God.

The only alternative is the divine begettal. By it Jesus is related to God and to man. He is related to God by the Holy Spirit, and to man by Mary, a woman, descended from Adam, as have been all men. Try to think of some way by which He could have come into the world other than by a woman, begotten by God, and have been related to God and man. Try as hard as one may, it is impossible for the human mind to conceive of any other way.

Conclusion

This leads to the inevitable conclusion that "except ye believe that I am he" involves belief in the virgin birth of Jesus Christ. But what is the evidence on which this belief rests? Jesus Himself is evidence. But the conclusive proof is in the resurrection. A few sentences later Jesus said, "When ye have lifted up the Son of man, then shall ye know that I am he" (v. 28).

(Continued on page eleven)

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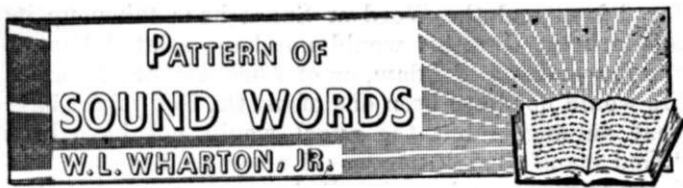
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THE SUFFICIENCY OF THE LOCAL CONGREGATION

It is often affirmed: "The church, as God gave it, is sufficient to do the work God gave it to do." No gospel preacher would question the truth of this proposition. While we all pay our professed respects to the above, it does not follow that we either understand or agree on what is involved. Several topical divisions of this "slogan" suggest themselves: (1) God gave the church, (2) God gave the church to be a certain way, (3) God gave the church its work, and (4) The church is sufficient to accomplish its divine assignment.

I. GOD GAVE THE CHURCH

This is true whether we are discussing the local or universal church. However, our interest in this particular article centers in the local congregation. To the readers of this paper it is not necessary to dwell at length in proving that God gave the church or brought it into being, i.e., that it is divine in its origin. I would define the term "church," as it is used in the New Testament in connection with God and Christ or spiritual matters: those who are saved viewed as a collectivity. As certainly as salvation is of God, the church is of God. Whatever God is said to have done to save man he is also said to have done to save the church. A saved person is the "unit" and the "church" is the collectivity of the units. The saved person is "sanctified" (Heb. 12:14) but the church is "sanctified" (1 Cor. 1:2; Eph. 5:26); a saved person is saved by "the washing of regeneration and the renewing of the Holy Spirit" (Titus 3:5; see also 1 Cor. 6:11), but the church is also cleansed by "the washing of water by the word." (Eph. 5:26) The saved person is redeemed or purchased by the blood of Christ (1 Peter 1:18,19; Eph. 1:7 etc.), but the church is purchased by the blood of Christ. (Acts 20:28) Viewed in this light, God certainly "gave" the church as to its units or parts.

II. THE WORK OF THE CHURCH

Our proposition recognizes that God gave the church its work. From this we would agree that a distinction exists between the church and the work of the church. Having seen that God gave the church and that the church (collective noun) is those who are saved viewed as a collectivity, then it must follow with both simplicity and force that the work of the church is "collective" work or action. The local congregation represents a phase of activity in the lives of the members who constitute it. What they do "together" or collectively is not all they are required to do as servants

of God. Many duties are individually performed, opposed in thought to what is done collectively. From Philippians 4:15-16 we observe that the church had fellowship with Paul. At the same time it is clear from the pronoun "ye," that the Philippian saints had fellowship. From this I would necessarily infer that the Philippians had fellowship with Paul by acting collectively in sending to his need. In this it would be true that the church (collectivity) had fellowship and "ye" had fellowship because the "ye" constituted the collectivity or church at Philippi. "We speak of the local church as being given by God for the reasons (1) God gave the church (collectivity) by supplying the parts (saints) and (2) ordaining the offices and relationships necessary for them to act collectively, Le, "bishops," "deacons," etc. (Acts 14:23; 1 Tim. 3; Titus 1) While the church universal is a collectivity as certainly as the church local, it does not perform any collective duties and therefore does not have organization of its parts (saints) in that particular. The church local is a collectivity and functions collectively. Collective action therefore is the special and peculiar function of the local church. Therefore, I identify "the work" of the local congregation as "collective action." Collective action necessitates (1) agreement, (2) oversight or supervision and (3) pooling of resources and/or abilities. God has provided for each of these among his people and authorizes the field or action that is to be performed.

III. GOD GAVE THE LOCAL CONGREGATION TO BE INDEPENDENT.

This is a conclusion based upon what is known of the organizational structure of the local church (collectivity). Each collectivity (church) has its own elders, etc. (Acts 14:23); they can function only over the flock in which they serve. (1 Peter 5:1-4; Acts 20:28) Since each local congregation is independent in its function (collective action) there can be no scheme or arrangement by which the local churches (collectives) form yet another collective (organization) or make the local collective (church) action dependent upon what is done by another church (collectivity). This will throw some light on why the New Testament affords not one instance of authority for expenditure of congregational funds beyond wages and alms, both of which are complete works within themselves. Anything beyond this makes the contributing church (collectivity) depend upon the receiving church to take action in reference to those funds to accomplish the work proposed. By the same token it makes the receiving church dependent upon the sending or contributing church to supply resources for the work. It is this "dependent" aspect of the work that makes so many present day schemes and promotions objectionable and unscriptural rather than the specific work or program being undertaken. (Herald of Truth affording a splendid example of a situation in which the work of preaching the gospel on the radio via national scope is dependent upon an interdependent arrangement of congregations. The ex-

(Continued on page eleven)



THE NEW YEAR — 1963

"A flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod;

This is the Year that for you waits
Beyond tomorrow's mystic gates."

When one looks hopefully on the fresh, clean page of a NEW YEAR, he is also inclined to cast a nostalgic glance backward on the old year that has now become history. This backward look may be profitable if we let it teach us:

1. That; "The time of life is short;
To spend that shortness basely were too long."
2. That; Even though life is short, yet it may be long enough to lose one's soul.
3. That; The web of life is drawn into the loom for us, but we weave it ourselves.
4. That; We never have any day but the present.
5. That; Life is activity. It is doing not just the easy things but those that are difficult, which we think we cannot do.
6. That; It means avoiding foolish and stupid customs, such as; Using a physician only when when one is sick rather than using him to help keep one's body fit and able to render useful service, or, avoiding thinking that money and prestige bring happiness.
7. That; It means taking and over-riding the storms of life, remembering that the fiercest storm is only temporary. "It, too, shall pass away."
8. That; It means "redeeming the time" and using it in doing every useful thing of which one is capable.
9. That; Life is "even a vapour, that appeareth for a little time, and then vanisheth away," so, we say, "If the Lord will, we shall live, and do this, or that."
10. That; It means a Christian bearing fruit to the glory of God.

WE MUST LOOK FORWARD AND AIM

We must aim that in the NEW YEAR we will live or something, something worthy of our calling as a oval priesthood, that which will shew forth the excellencies of him who called us out of darkness into his marvelous light.

Great actions must be preceded by worthy purposes.

Today we plant the seeds from which the harvest of good or evil fruits will be reaped.

Ben Franklin wisely said: "Dost thou love life? Then do not squander time, for that is the stuff life is made of." Time will be wasted if we do not have some definite object, some standard we are trying to reach. If we would attain the highest goal, we must include in our strivings the good of others rather than our own pleasure. Just as the architect has his plans, the mariner his chart, and the sculptor his model, so the Christian has his pattern, Christ himself. The pattern he gave was consideration for others. He came to earth for others, he bled and died for others. Let us resolve here and now that we will make others our objective in serving, that we will "walk in wisdom toward them that are without, redeeming the time." with the psalmist, let us say:

"I have chosen the way of truth:
Thy judgments have I hid before me.
I have stuck unto thy testimonies:
O Lord, put me not to shame.
I will run the way of thy commandments,
When thou shalt enlarge my heart."
(Psalm 119:30-32)

WE MUST WORK TO REACH OUR GOAL

Real living is knowing and working with people for mutual benefit. One will not reach the lofty goal of a Christian by idly sitting around, "waiting for something to turn up," Mr. Micawber fashion.

Happiness does not come to the one who continuously receives help. The greatest happiness comes to that one giving help to others, who discerns opportunities and uses them.

Parents make the greatest contribution to their children's welfare when they train them in self-help

(Continued on page eleven)

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VOICES IN THE WILDERNESS

1934 — F. B. Srygley:

"The average denominational preacher seems to think that Christ gave only a few fundamental principles, and allows man to add to it everything in the way of an organization which in his judgment is necessary.

"When men add the things which they think are allowable, they become naturally very much attached to them. They are the creations of man, and man has always loved his own creations. You will get an argument quicker out of some religionists when you condemn something that man has started than you will by condemning that which is divine.

"It seems that some of the brethren think that there must be some extra organization in order for Christians to teach the Bible on Sunday. When one contends for such an extra organization, it seems to me he opens the floodgates to everything that anyone thinks we need. The brother who indorses these extra or outside organizations would fare rather poorly in a debate over the missionary society. I know he might argue the fact that these missionary societies take control of the churches; but suppose his opponent should say that it is an abuse of the missionary society, and should promise to help in reforming it at this point. Is it not the tendency of any extra or outside organization to try to control the church?

"But the brethren sometimes argue that the church can organize anything it feels that it needs. I don't grant this, but it is my observation that individuals start these things for the church to support. Who is to say how many and what kind of institutions the churches need? I do not think the church as a divine institution needs any of them, but some of them do need the church, or churches, to support them. As was said by another: 'If the organization of institutions continues, the church will be little but a peg on which to hang institutions.' We are told again that any number of churches have the right to do collectively what one church has the right to do, and, therefore, churches can be hung together by institutions other than themselves. On its face this seems to be true, but hanging churches together with a separate institution lacking in divine authority.

"There are, no doubt, divine reasons for not tying them together with any kind of an institution which is not revealed to us.

"In the early days in the discussion of this matter those in favor of extra organizations argued that there could be no cooperation without organization. But this was not true then, and it is not true now. 'Operate' means to work, and 'co' means together; therefore, when a Christian operates as the Bible directs, he cooperates with every other Christian who operates in the same way. When a church operates as the Head directs, it operates with every other church which operates under the same directions.

"— Let us spend our time walking in the light of God's truth, and then we will have fellowship with God, with Christ, with apostles, and with all others who walk in the light of the same Word. Let us not get out of step with each other by adding extra organizations to the church, for in so doing we might so far get out of step with God as to be lost."

—Gospel Advocate, Jan. 11, 1934

When F. B. Srygley died in 1940 the present Advocate editor said of him:

"Like old John Knox, he never feared the face of man.

He was loyal to Christ first, last, and all the time. He would not wink at error in the practice of anyone, not even in his most intimate friends."

—Gospel Advocate, 1940, p. 484

1946 — Guy N. Woods:

"Paul labored at length in the provinces of Macedonia and Achaia. When these brethren heard of the distress that was occasioned in Judea because of a famine in those parts, they determined to send relief. There were many poor saints in Jerusalem at this time — Concerning this contribution, see 1 Corinthians 16:1, 2; 2 Corinthians 8:1, and 9:2. For another such contribution for the poor in Jerusalem, see Acts 11:27-30. It should be noted that there was no elaborate organization for the discharge of these charitable functions. The contributions were sent directly to the elders by the churches who raised the offering. This is the New Testament method of functioning. We should be highly suspicious of any scheme that requires the setting up of an organization independent of the church in order to accomplish its work."

— Annual Lesson Commentary, 1946, p. 338

"The self-sufficiency of the church in organization, work, and worship and every function required of it by the Lord should be emphasized. This lesson is much needed today. Religious secular organizations are always trying to encroach on the function of the New Testament church, interfere with its obligations, and attempt to discharge some of its functions. The church is the only organization authorized to discharge the responsibilities of the Lord's people. When brethren form organizations independently of the church to do the work of the church, however worthy their aims and right their designs, they are engaged in that which is sinful.

—Idem.

"In line with the fact that our lesson today deals with the autonomy of the church we point out that the contribution here alluded to was raised wholly without the high pressure organization at all; the churches, in their own capacity, raised the funds, and they were gathered by brethren especially appointed for the purpose. This is the Lord's method of raising money, and it will suffice in any case. There is no place for charitable organizations in the work of the New Testament church. It is the only charitable organization that the Lord authorizes or that is needed to do the work the Lord expects His people today to do."

— Ibid., p. 340

"No organization is needed to accomplish the work the Lord has authorized the church to do. When men become dissatisfied with God's arrangement and set up one of their own, they have already crossed the threshold to apostasy. Let us be satisfied with the Lord's manner of doing things."

—Ibid., p. 341

1951 — G. K. Wallace:

"A great deal is being written these days about orphan homes and how they should operate. The appeal has largely been to tradition. Catholic priests say that tradition is equal in authority with the Word of God. Many of my brethren today are much like the Catholic priests. The priest tries to prove his point by tradition without reference to the Word of God. The appeal made by many preachers today is to Larimore, Lipscomb, Harding, and the pioneers. The Catholics appeal to the church fathers, and these preachers appeal to the pioneers.

"That the care of orphan children is the responsibility of the church is not denied, except by a few brethren north of the Mason-Dixon line. They affirm that the care of orphan children is an individual matter. Most of my brethren admit, however, that it is a work of the church. If it is a work of the church, we wonder why the church cannot do this work without forming an organization to take over the work of the elders.

"Elders of the church have a right to hire a superintendent, a matron, a nurse, a cook, a teacher, a dairy-

continued on page thirteen)

Sermon Outline

Gilbert Copeland

FROM SIN UNTO RIGHTEOUSNESS

Romans 6:17,18

I. Introduction:

- A. We are the servants of the one we obey (Rom. 6:16); so, if we obey sin, we become the servants of the devil, regardless of whose children we are.
- B. Our lives must be ordered by the Lord (John 8:12-47, summary; Rom. 6:22)
- C. Servants of God to bear fruit. (John 15:1-6)
- D. Beware of false teachers. (Matt. 7:15-20)
- E. Righteous man's steps ordered by the Lord. (Psalms 37:23)

II. Conditions Necessary to Transform Sinner into a Saint.

A. Servant of sin: (Text)

1. Where and how we live betrays our identity. (1 John 3:4; 5:17)
2. We practice righteousness or unrighteousness. We are governed by our convictions, or lack of them.
3. "All unrighteousness is sin," (1 John 5:17, 18), and the begotten child does not practice (habitually) sin. (Psalms 119:172)
4. But when we serve sin, we are servants of sin.

B. Obeyed: (Text)

1. Does obedience exclude grace? In no wise! (Titus 2:11,12)
2. Grace brought system of teaching and obedience.
 - a. Noah found grace (Gen. 6:8); Noah obeyed. (Gen. 6:22; Heb. 11:7) Grace brought opportunity of obedience; and obedience stands one in favor with God.
3. Obedience must be based on truth. We learn truth. (John 6:45; 8:32; Heb. 5:8,9)

C. Obey from the heart. (Text) "Heart-felt-religion."

1. Obedience is an act of the will. (Eph. 6:6; Acts 11:23) Can't obey God accidentally. (Ill. Sectarian baptism.)
2. Feelings enter into obedience, but feelings no proof of proper obedience. (Acts 26:9, etc.; Gen. 37:13-36) Feelings no evidence of pardon.

3. The Bible heart explained. (Acts 2:26; Rom. 10:1; Matt. 22:37)
4. Heart obedience must have a sense of emotion, consciousness and assurance. (1 John 3:18-24; Rom. 6:6)

D. That form of teaching: (Text) (doctrine, KJ)

1. In this act we become dead to sin. (Rom. 6:1-7) In this we see the fundamental principles of becoming a Christian.
2. Facts of the gospel are to be believed. (1 Cor. 15:1-4) Commands are to be obeyed. (Gal. 3:26-29)
3. Would someone make light of baptism? He makes light of "that form of teaching," and denies himself "freedom from sin." Note the text:

E. "Being made free from sin."

1. This is accomplished after obeying "that
(Continued on page fifteen)

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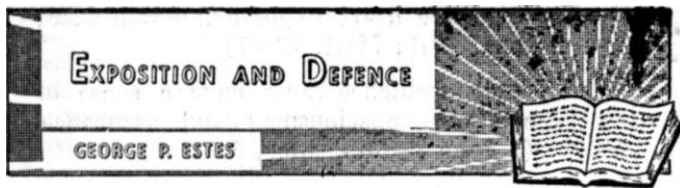
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THEOLOGY, CHURCH AND STATE INSTITUTIONALISM

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Jesus said the Holy Spirit would guide the Apostles into "all truth." (John 16:13) This promise was fulfilled: "According as his divine power hath given unto us all things that pertain to life and godliness." (2 Peter 1:3) The Scriptures are complete and therefore profitable in furnishing man for every good work. (2 Timothy 3:17) The Bible is a "once for all," a final revelation from God to man.

The Bible is inspired. "All Scripture is inspired by God." (2 Timothy 3:16) "Inspired" means "God breathed into." God breathed into men by the Holy Spirit the truths He intended for us to know. The Holy Spirit qualified the Apostles to speak and write an infallible record. The Bible originated in God; it came from above to earth. The Bible is a supernatural revelation of God's will; it is a declaration of His plan of salvation. The Bible did not originate in man's mind, neither from his experiences. Paul wrote, "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." (1 Cor. 2:13) They spoke as they were taught by the Holy Spirit. Therefore, its derivation was not from intuition, from experience, from reasoning from the known-man and the earth, to the unknown. We must reject Thomas' theory of interpretation that man gains knowledge through his five senses and from logic or reasoning. His theory presupposes that there is no divine revelation which is absolute and final in authority.

Modernists repudiate the Bible teaching about sin and salvation. There are those among them who are more moderate than others. After certain explanations and qualification they claim to accept Bible doctrines, but they do not. What the Bible teaches is diminished or lost in their philosophical reasoning, in their liberal theology. Therefore, to them, the mission and work of the church pertains to the here-and-now and not to the hereafter. It must deal with the affairs of this world — with regulation of disputes between labor and capital, with citizenship, with racial problems, with social affairs, with feeding and clothing all the poor, with:

entertainment and with all such things which are to improve the conditions of the world and to make it a better place in which to live.

This is the inevitable result and consequence of their convictions about the Bible, Christianity and the church. Mr. Neve said: "The Liberalists estimate the Scriptures not as source and authority of truth but merely as a commentary on the Christian life or as a reflector of human experience, and therefore refuse to use Scripture for proving truth." (Churches and Sects, p. 487) That "Modernists make experience of the philosophizing mind the source of truth, which is in keeping with their naturalism." (Ibid.) "The Modernist, whose positive and pragmatistic conception of philosophy, theology and science does not permit the reality of supernatural factors, stresses the humanity of Christ, rejects His virgin birth, His resurrection and His return for judgment. Still they call Him 'divine' although refusing to say that He is the Son of God essentially and in kind. The generous emphasis does not mean much if we consider the stress laid upon God's immanence."⁵ (Ibid. 489) "But in a Christ of that kind there is no satisfaction." (Ibid.) Theirs is a "mythical conception of Christ." (Ibid. 490) The New

(Continued on page fifteen)

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Five were identified, two baptized and one restored during November at Greggton, Texas___Carl Allen will soon locate with the Southside church in Mt. Pleasant___One was restored during Nov. at Mound and Starr St. church in Nacogdoches___One was restored, two baptized and six identified in Dec. at the Walnut Street church in Greenville—L. R. Hester is now working with the Russell Ave. church in Bonham___William R. Hooton, Sr. is now preacher for the Westside church in Groveton___One was baptized in Dec. at Castleberry in Ft. Worth___One was restored during Nov. at Westside in Ft. Worth.. The Eastside church in Whitesboro had a Dec. meeting with Yater Tant preaching___Gene Lyles will soon begin work with the Dallas Ave. church in Lancaster___Three were recently baptized at Westside in Irving___The Popular St. church in Cleburne had a late Nov. meeting with Billy Dollar preaching___Five have been restored and identified in Nov. and Dec. at Union Road in Lufkin. One baptized___Two were identified in Dec. at Timberland Drive___Two were identified in Nov. at the Pear Ridge church in Pt. Arthur___Bob Craig held a Dec. meeting at Ridge Crest in Orange___One was identified in Nov. at Ninth and Burton in Orange___Tom Byers is the new preacher for the Greenwood Village church in Houston—Roy Cogdill held a Dec. meeting at Oak Forest in Houston. One was baptized there in Dec. . . . Two were baptized, three identified and two restored in Dec. at Greens Bayou___Five were identified, one baptized and one restored in Nov. and Dec. at the Southside church in Pasadena___Three were restored, one was baptized in Dec. and Nov. at Pruett and Lobit in Baytown___Yater Tant held a Nov. meeting at Northside in Del Rio___One was restored and one was baptized___One was identified in October at West Avenue in San Antonio___Five were baptized and two identified in Oct. and Nov. at Highland Blvd. church in the same city___Eugene Britnell held a gospel meeting in Dec. for Caprock in Lubbock___A new church has begun in Killeen___One was restored, one was baptized in Nov. at 6th and Meridith in Dumas.

Two were baptized in Nov. at the Southside church in Tulsa—Two were identified and one restored in Nov. at 10th and Francis in Oklahoma City___A lectureship meeting was in progress in late Nov. at Stevens Ave. in Huntsville, Alabama___Three were restored during Nov. and Dec. at Jordan Park___Three were baptized, one was restored and two identified during Nov. at Huffman___Charles Boshart held an early Oct. meeting for the 19th Street church in Bessemer___Two were baptized in Dec. at the Hueytown church___Bill Echols held gospel meetings in Nov. at Moorefield, W. Va., and in Fair Lawn, N. i. . . . One was restored during Nov. at the East Orange church. A lectureship meeting was planned for late Dec. and early Jan. at East Orange—J. M. Raulerson is the new preacher for the Hobart, Indiana, church___One was restored and one was identified in Nov. and Dec. at Belmont in Indianapolis. . . . Donald Townsend held a Nov. meeting for the Lothair, Ky., church___One was baptized and two identified during Nov. at South End in Louisville___Grover Stevens held a Dec. meeting for the New Hope church near Big Clifty___Three were restored during Nov. at West End in Bowling Green.

Three were identified during Nov. at the church meeting in the Grange Hall in Sacramento, California___One was baptized in Nov. at East Long Beach___The Fontana church had a Dec. meeting with Homer Walker preaching___Jim Crampton held a Dec. meeting for Egdemont___Three were identified in Dec. at the Mt. View church in San Bernardino___Four were baptized in a gospel meeting at Schaal, Arkansas, Malcom King, preaching___Two were restored in November at Main church in Blytheville.. Three were baptized in Nov. at Walnut Street in Paragould___Seven were baptized and four were restored in Nov. and Dec. at Sixth Ave. in Pine Bluff___Herschell Patton held a January meeting for the church in Tuckerman___Howard See will soon move to work with the West Main church in Woodsboro, Tenn___Two were identified in Nov. at the Downtown church in Lawrenceburg___Two were restored in Nov. at Mooresville Pike church in Columbia___Four were identified in Nov. at the Hardin Ave. church in Sciotville, Ohio___John Thurman is the new preacher for the Perry, Florida, church. . . . James P. Miller held a Nov.-Dec. meeting for Par Avenue in Orlando. Five were baptized and eleven were restored___Marshall Patton held a Nov. meeting for Seventh Avenue in Meridian, Mississippi. One was baptized and one was restored___One was baptized, one was restored and one was identified in Dec. at St. Charles, Mo., church.... A Dec. meeting was in progress at Kirkwood___A new church has recently begun meeting in Aurora, Ill., known as the Eastside church... In Chicago six were baptized and two restored in Nov. and Dec. at Grand Avenue. . . . Vestal Chaffin held an October meeting for Engelwood and eleven were restored and one baptized___Frank Thompson, after several years of labor with the Tularos, New Mexico, church is locating in late Dec. with Southside in Hobbs___One was restored and one baptized in Nov. and Dec. at Miranda St. in Las Cruces.

The new year is here. What a great deal of good we can accomplish for the Lord during 1983 if we will make up our minds to roll up our sleeves and go to work. Some time ago we suggested that two or more preachers plan to go into cities this summer where the church does not exist and spend two or three weeks establishing the work. How about it preachers? Why not begin making your plans to do that very thing! A letter from Bill Echols of East Orange, N. J., suggests that preachers come up to the Northeast, many cities of great size there have no New Testament church. Brother Echols writes: "There are over 160 cities in N. J., over 5,000 in which there is no church of Christ, never has been; and in which there is no record of a gospel sermon, ever being preached. Of the fifteen largest cities in the state, the Lord's church exists in only three___Why not get behind an effort to try such an effort in at least one Northern city? I believe I could arrange to rent a meeting place and help advertise a meeting Sn some city in N. J., if several men would come to work in such an effort. I believe such an effort would result in the Lord's church being established in the city chosen. In addition, some of the men might become interested enough in the cause of Christ in this area, that they would stay." I think this a good suggestion. I wonder just how many are interested in such a work as this? Write bro Echols at 169 Main Street, East Orange, New Jersey.

Are you interested in the church as it grows and the news of its growth? Are you sending your news to us so that others might read of the growth of the church in your community? Why not send your bulletin to us at Box 1201, Lufkin, Texas? . . . —Jim McDonald

(Continued from page one)

(2) Introspective is a view of yourself as you stand today. What are you right NOW? Are you a transgressor of God's divine law? (1 John 3:4; 2 John 9) If so, you should turn your back upon sin (for such is transgression) and obey the gospel of Christ. (Heb. 5:8,9; 1 Pet. 1:22) Are you a whited sepulchre? If so, you should repent, confess your wrongs and pray that you might be forgiven. (Acts 8:22; James 5:16; 1 John 1:1,2) A passive look is worthless. It might disturb and uselessly torment us and thus drive us into deeper sin. But a real, honest, truthful, just and good inspection will bring forth fruits worthy of repentance. Are you big enough to face your own life, properly evaluate it and make the necessary corrections? Christ stands beckoning to you, "Come unto me. I'll give you rest." Will you return unto the Lord?

He will receive and forgive you, if you will trust and obey.

(3) Prospectively is a view of the future. In what do your ambitions lie? Do you trust in money, fame and pleasure? "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim. 6:17) Here is Paul's answer, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness as always, so now also Christ shall be magnified in my body, whether it be by life, or death, for to me to live is Christ, and to die is gain." (Phil. 1:20,21) What is your life? Will you allow Christ to lead you through the written word. (John 20:30, 31; 1 Pet. 1:22-25), into useful service and eternal hope?

The conclusion of our inventory of life should be the same as the wise king's, after all has been properly considered, "Fear God and keep his commandments; for this is the whole duty of man."

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 10:15
 - Wednesday — "Man's Threefold Duty to God" - Gilbert Copeland, Beaumont, Texas.
 - Thursday — "Delusions Concerning Importance of Self" - Dennis Reed, Birmingham, Alabama.
 10:20 - Daily — "Messiah as King - Gospel of Matthew" - Hubert A. Moss, Jr., Columbus, Mississippi.
 11:15
 11:20 - Daily — "Messiah as the Son of God - Gospel of John" - Homer Hailey, Tampa, Florida.
 12:00
 1:20 - Daily — "The Social Gospel" - Ed Harrell, Johnson City, Tennessee.
 2:15
 2:20 - Tuesday — "Messiah as Servant - Gospel of Mark" - Clinton D. Hamilton, Tampa, Florida.
 3:15
 - Wednesday — "Messiah as the Saviour - Gospel of Luke" - Bob Owen, Tampa, Florida.
 - Thursday — "Messiah in New Testament Preaching" - Luther G. Roberts, Salem, Oregon.
 3:20 - Daily — Round Table - James W. Adams, Oklahoma City, Oklahoma.
 4:15

EVENING LECTURES:

- 7:30 - Monday — "Messiah and Ecumenism" - William Wallace, Akron, Ohio.
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 8:30 - Monday — "Messiah and Labor Problems" - Hoyt Houchen, Abilene, Texas.
 9:30
 7:30 - Tuesday — "Messiah and Capital Punishment" - Bill Fain, Seattle, Washington.
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 9:30
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 8:30
 8:30 - Thursday — "Messiah and Controversy" - B. G. Hope, Bowling Green, Kentucky
 9:30

Note: Visitors may obtain meals in cafeteria, student center or at nearby restaurants.

(Continued from page two)

own salvation with fear and trembling." (Philippians 2.12-13) But that does not deny the necessity of performing works of God's righteousness in appropriating the salvation which God's grace provides.

With reference to your comments on "who" and not "what" is eternal life, 1 John 1:2 refers to the Word as being eternal and divine with God before being manifested in the flesh. See this verse in the ASV and RSV where this idea is made prominent. However, the important question is when one obtains eternal life (the promise, 1 John 2:25). This life is in the Son. (1 John 5:11) But entry into the Son wherein is the life is by baptism. (Galatians 3:26-27) So, again we see baptism is essential to obtaining the life in the Son.

I am taking the liberty of mailing to you under separate cover a copy of my study book, "How Man Is Saved Today" which I think can be of help to you in your search of the "complete New Testament" from which you may "extract every verse telling people what is the criteria for salvation."

I hope I may hear from you soon with regard to your reaction to the matters herein discussed. Please be assured of my sincere desire to be of what help I can to you and if there is some truth I have overlooked with reference to this question and you can call it to my attention, I shall be eternally grateful.

Sincerely yours,
(s) Stanley J. Lovett

FROM ABOVE — — —

(Continued from page three)

The proof would be that when they should lift Him up, the Father would raise Him up, through which evidence they would know "that I am he."

To escape the judgment, "ye shall die in your sins," one must believe that Jesus is from above, not of this world; that He entered the world by being born of a virgin begotten by the Spirit, and that He was raised from the dead. This is an enigma to every modernist.

When one contends that one may be saved and yet not believe that Jesus was born of a virgin and raised from the dead, he does so in the face of what Jesus Himself said. The theory contradicts the only information we have of either salvation or Jesus. No man can escape the condemnation of sin except he believe that Jesus is the Christ, from above, not of this world, having entered into this world by a miraculous conception within a woman, and having departed from this world to the Father by way of the resurrection from the dead. "Therefore I said unto you, ye shall

die in your sins. For except ye believe that I am he, ye shall die in your sins."

—119 N. Burlingame, Temple Terrace, Florida,
—o—

THE SUFFICIENCY OF THE LOCAL CONGREGATION — — —

(Continued from page four)

change of funds between congregations in this is neither wages nor alms.

IV. THE SUFFICIENCY OF THE LOCAL CONGREGATION.

Since God gave the local congregation (both its units and organizational structure) and made it to function in collective duties he assigns, then it is capable of performing its work. The power and wisdom of God guarantees this proposition. One does not have to prove the ability of the church to perform a certain task if it be shown that (1) God gave the church and (2) gave the church the assignment. To deny this would be to deny the power or wisdom of God or both.

V. CONCLUSION

Since the work of the local collectivity (church) is collective action then any assignment of God authorizing collective action of God's people is the proper sphere of action for the local church. Since God designed it for this very purpose it can accomplish all such assignments without (1) forming other collectives or (2) making several collectives (congregations) inter-dependent when God made them each independent. Any acceptance of the "sufficiency of the local congregation" is acceptance of this truth; any contrary, a denial.

—4935 Lakewood, San Antonio 10, Texas
—o—

THE NEW YEAR — 1963 — — —

(Continued from page five)

and developing an attitude of willingness to help others and in taking what opportunity offers and making the best of it. Giving children money or giving them jobs will not help but often hinder. They must develop self-grown roots of feelings of responsibility that will stand the storms of time and carry on. Youth has a right to proper training of hand, mind and attitudes plus an awareness of opportunity. Train his eyes that he may see the trouble of others and his ears that he may hear their cry for help and his heart that he may be happy to respond with needed help. We may thus work to help our youth to attain to their highest potential in the NEW YEAR. Without such training, he is restless and unhappy and life is so meaningless that he seeks to destroy rather than to build.

Lest youth become impatient, he must also learn that:

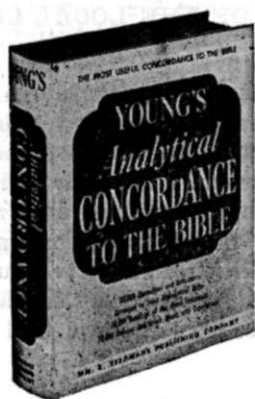
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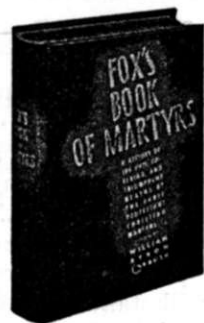
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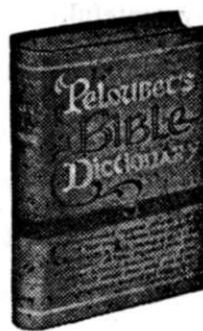
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God has given the ability and provided the opportunities. One's attaining the goal of heaven at last is dependent on the proper and harmonious development of one's God-given faculties and on his meeting and using opportunities in a God-given way. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1) "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy so be ye holy in all manner of conversation." (1 Peter 1:13-15)

OUR ULTIMATE HOPE AND GOAL IS HEAVEN AFTER OUR WORK IS DONE

"If a man die shall he live again?" Inspiration supplies the answer to that question so important to us all: "Or ever the silver cord be loosed, or the golden bowl be broken at the fountain, or the wheel be broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccl. 12:6,7) Again inspiration gives us a glimpse of the goal: "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

In considering 1963 as it lies before us, let us be mindful that Time is fleeting.

"The Bird of Time has but a little way
To flutter—And the Bird is on the wing."

With the Psalmist, we may pray:

"Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." (Psalm 39:4)

—1104 Caldwell Ln., Nashville, Tenn.

VOICES IN THE WILDERNESS — — — —

(Continued from page six)

man, just as they do to hire a song leader, a preacher, a janitor, or somebody to mow the lawn or fix a window. The New Testament does not contain officers such as matrons, nurses, cooks any more than it contains officers called janitors, song leaders, ministers, carpenters, or plumbers; but the elders of the church may hire any or all these to serve the church.

"The elders of the church may hire someone who is not a member of the church to do a job of work for the church. They may let a contract to some builder to

erect a building, and this contractor may use dozens of men, none of whom are members of the church—

"There is no parallel between colleges and orphan homes. There is a parallel between an orphan home that has a board of trustees other than the elders of the church to do the work of the church, and the United Christian Missionary Society.

"Since it is admitted that children may be cared for by New Testament churches, why is it necessary to have anything other than the church to do it? —

"Can we still affirm that the church of Christ is scriptural in name, organization, doctrine, and practice?"

—Gospel Guardian, May, 24, 1951; Vol HI, No. 4, pp. 1,3

"I am thankful for the effort that is being made to care for widows and orphans. I do wish that brethren would not set up some organization that God did not authorize to do the work of the church. If it is the work of the church let the church do it. The care of orphans and widows is the work of the church, so let the church do it. The church would do it, too. If preachers would not get out and start an organization unknown to the Bible and beg the churches to turn their work over to a human organization. There is no discussion today about the church supporting an orphan home out of the church treasury. The discussion is about the kind of a home being supported. If it is a work of the church being done by the church and under the direction of God's elders, no one objects to supporting it out of the treasury. If some organization has taken over the work of the church you cannot blame good elders for objecting. Let the church be the church."

—Ibid., August 30, 1951, Vol III, No. 17. p. 8

1931 — A. N. Trice in article "Law and Expediency." Gospel Advocate, March 19, 1931, pp. 314-317:

"To object to a method of teaching as 'unscriptural' when God has not given a method is to set up a rule where God has not established one. We should respect the silence of the Bible; but some of the hairsplitters and objectors seem to delight to pervert the slogan of the Restoration Movement, and, to conform to their views, it should read: 'Where the Bible speaks, I will speak; where the Bible is silent—this is my opportunity to speak my whims, my opinions, and ride any hobby that my fancy may suggest.'"

"We are taught to feed the hungry, clothe the naked, and visit the fatherless and widows in their affliction but we are not told how this is to be done. Here again we must rely upon expediency, for we have no plan set forth as such in the Scriptures. Why may we not build an inn, a hospital, an old woman's home, a school, or establish a paper to teach the truth? And why may we not have any of these conducted under a charter from the State by a board of trustees or directors?"

"Finally, Scripture authority has been demanded for teaching the Bible in schools; for cooperation of churches; for supporting schools from the treasury of the church; for activities other than through the treasury of the local congregation; for maintaining an orphanage or home for the aged; for arranging for a series of gospel meetings; etc. It is freely granted that the affirmant must support his position with evidence, and my answer to this demand is that God requires us to teach his word, to give of our means, to help the poor and needy, to sing and otherwise worship God. Abundant authority is found in the Scriptures for all this. But if one insists on one plan or method to the exclusion of all others, where God does not specify any plan or method, the obligation rests on him to support his position by Scripture evidence, and he becomes the affirmant on the point at issue. Hobby riding and speculation are responsible for much strife and division, the alienation of brethren, the tearing down of churches, schools, etc.; and when these ripen into dogmatism, the result is the tearing down of primitive Christianity and the establishing of sectarianism. Shall we be responsible for the rending of the body of Christ? God forbid 'If any man speak, let him speak as the oracles of God'."

We cite the foregoing to call attention to the fact that A. N. Trice was making the same pitch in the Gospel Advocate more than thirty years ago and using the same worn out appeal to "expediency" that the orphan home and college-in-the-budget brethren have been making more recently and was branding those who opposed his views then as "hobby riders," "hairsplitters," and "objectors" (another word for "antis"). This forever settles the question of whether church support of these human institutions was an issue thirty years ago for A. N. Trice wrote a four-page article on the subject at that time.®

But this is not the end of the story. Two weeks after the Trice article appeared in the Advocate, F. B. Srygley, who wrote some fifty years for the Advocate, used the same title "Law and Expediency" that Trice had used and presented a withering review of the Trice article. Brother Srygley said exactly what some of the rest of us have been trying to get brethren to see ever since churches have been dividing over the orphan home question. Here are some of the Srygley observations:

"While Brother Trice condemns missionary societies through which to preach the gospel, he defends other things with the same arguments the society brethren use with which to defend missionary societies. The question is not that certain things ought to be done, nor is it how they should be done, but it is the institution or organization through which they are to be done. There is nothing in the New Testament larger than a local church and smaller than the entire body of Christ. I am seeking to make no law, rule, or regulation when I say this. If Brother Trice's article is not used by the society brethren in defense of their societies, it will be because they do not know a good thing when they see it or do not care for Brother Trice's support. The same arguments that Brother Trice makes have been made for the societies for the last forty years."

—Gospel Advocate, April 2, 1931

When F. B. Srygley died in 1940, H. Leo Boles wrote of him in the Advocate of February 15, 1940, p. 148, as follows:

"The last years of his life were given to editorial work of the Gospel Advocate. The writer has been closely associated with him for about thirty years. No man living today can claim greater loyalty to the church than F. B. Srygley. He has fought more battles for the truth of God, won more victories over error and false teachings, than any man now living. He has engaged in more battles for the truth, in public debate and preaching the gospel, than any other man of modern times. Those who read his editorials can bear testimony that he waged a relentless warfare against every encroachment on the truth of God and against the enemies of the church of our Lord.

"The writer cannot recall now a single instance where he was on the wrong side of any question that disturbed the peace and happiness of God's people. He had a clear insight into the intricate problems of the brotherhood. He could analyze with accuracy the problems that disturbed and troubled the churches. He could apply scriptural teaching and solve these problems.

"It fell his lot to deal with problems and situations that called for courage. Brother Srygley never faltered, evaded, or compromised any truth or righteous principle. He knew that the truth in many sections is unpopular, yet he did not shrink from declaring in an effective way the truth. Any enemy that he has was made in fighting for the truth."

"But," asks one, "have not some of these men changed their views within recent years?" This is certainly true if one may judge by some of the recent activities and teachings of two or three of these men. Only four of

those quoted yet live. The others did not change before they died. The fact remains, however, and shall stand at the judgment of the Great Day that the words of these men reflect what they understood to be the conditions existing and developing at the time they wrote the words cited above. Whatever explanations may be made as to changes in views of any of these men (we grant every man this privilege) their words of record in earlier years speak to intelligent and unprejudiced present-day minds what they thought and felt in view of what they claimed they saw when they spoke. The innovations they opposed then, we oppose now. If they were right then and have since changed their views, they are wrong now. If they were wrong then, it is conceivable that they could yet be wrong, but of one thing every intelligent person is positive: they cannot be right then and right now with a change of views between then and now! Some who once opposed the innovations are in the forefront among the innovators now.

These then are a few of the voices of those who observed the growth of benevolence societies, originally independent of churches in constitution and control, but increasingly dependent upon churches for the finances whereby they pursue and promote their declared interests. These men did not like what they saw. They said so and gave their reasons why.

What has been the effect of all that they were opposing? What has it done to churches of Christ?

—Glen Arvin Avenue, Temple Terrace, Florida

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(Continued from page seven)

form of teaching"; after being baptized. (Rom. 6:3-7)

2. This is in harmony with Acts 2:38, Mark 16:16; Acts 22:16; and Gal. 3:26, 27.
3. Ill. Naaman leprosy — type of sin. The cure?
4. Does this mean we are made to live without sin? No! Many illustrations of Christians back-sliding. (1 Cor. 10:1-12) Note also Acts 8:12-24.

F. Ye became servants of righteousness: (Text)

1. Children of God—Heirs. (Gal. 3:20)
2. An elect race, etc. (1 Peter 2:9,10)
3. Being made righteous is accounted right, or just. It comes by submission to God's will.
4. In order to remain such, it takes steadfastness. (1 Cor. 15:58)

III. Conclusion:

- A. Contrast between the "Servant of Sin" and the "Servant of Righteousness."
- B. Show that which must take place in order to transform a "servant of sin" into a "servant of righteousness."
- C. If you will, you may be transformed today!
—5475 Cole Road, Beaumont, Texas

—o—

THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM — — — —

(Continued from page eight)

life or Christianity is covered by "the term 'experience,' Modernism always means empirical experience." (Ibid. 492) Harry Emerson Fosdick says: "Modern man is led by philosophical methods and structural ideas that have no kinship with apocalypses (last things, the final consummation), because to him things are shaped by the new democracy and the new economic order." (Ibid. 493) And "it is interesting as well as sad to observe where liberalism, when it has run its course, is bound to land." (Ibid. 489)

Modernism with its strong emphasis on the brotherhood of man has conviction about the need of institutions for the accomplishment of its humanitarian program. Catholics and old-time Protestants established and maintained institutions because they believed they had religious motives in so doing. Liberals have no

such religious motives but believe in helping man because he is man.

—314 South Hanley Rd., Clayton 5, Mo.

(EDITOR'S NOTE: Next issue George P. Estes begins an unusually fine series on "The Social Gospel Movement — Theology" discussing it from the aspects of its (1) Background and (2) Nature. Look for it.)

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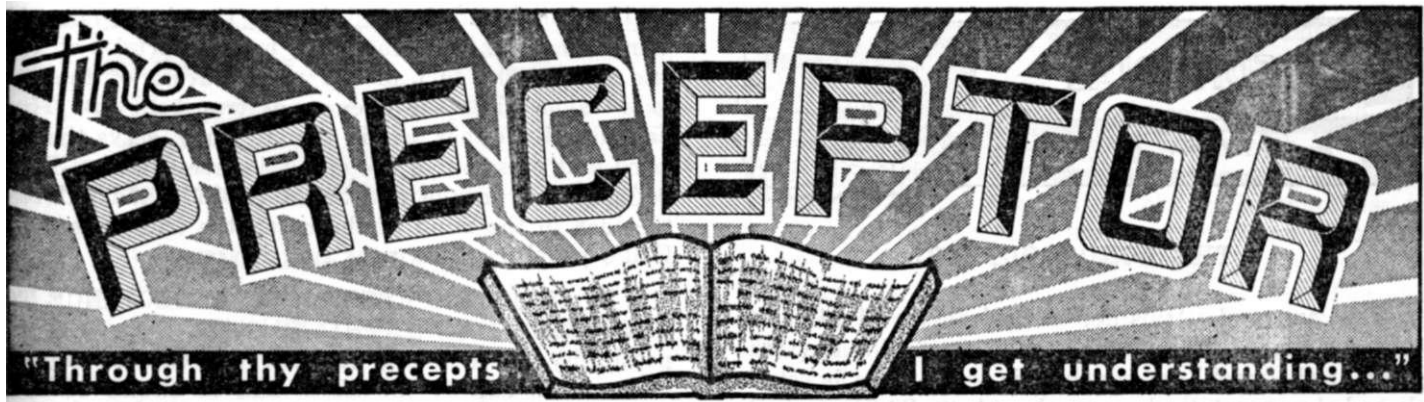
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IN THIS ISSUE

EDITORIAL, THE LORD'S SUPPER, Stanley J. Lovett	Page 2
REMOVING MOUNTAINS, Homer Hailey	Page 3
THE ETERNAL PURPOSE OF GOD, Bryan Vinson	Page 4
THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM, George P. Estes	Page 5

"MARY HATH CHOSEN THE GOOD PART," Irene Sowell Foy	Page 6
THE JONES—McCAGHREN DEBATE- (3), Danny Brown	Page 7
VOICES IN THE WILDERNESS, James R. Cope	Page 8
SOME DIFFICULT COMMANDS TO OBEY, Dean Bullock	Page 9
HITHER..THITHER..YON, Jim C. McDonald	Page 10

"PERFECTING HOLINESS"

S. Leonard Tyler

"And what agreement hath a temple of God with idols? For we are a temple of the living God; even as God said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be my people.' 'Wherefore 'Come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a father, and ye shall be to me sons and daughters, saith the Lord Almighty.' Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 6:16-7:1)

This reading is another example of those unfortunate chapter divisions. Verse one of chapter seven clearly connects with and belongs to the closing section of chapter six. "With this before us let us in particular reflect upon this verse of the above reading.

"Having therefore these promises" is a participial clause establishing the connection with the close of chapter six. Having what promises? (1) "I will dwell in them, and walk in them." (2) "I will be their God, and they shall be my people." (3) "I will receive

you." (4) "Will be to you a Father, and ye shall be to me sons and daughters." These promises are not the promises or hope of eternal life (1 John 2:25); they involve a present relationship enjoyed and sustained by all who become disciples of Christ—such were the saints at Corinth to whom the epistle was written.

But these promises are not unconditional; they may indeed be forfeited. Relationship establishes responsibility and demands the faithful discharge of that responsibility. These promises are precious, worth attaining and maintaining; they justify all the effort necessary and all the conditions required. God will by no means dwell in and acknowledge as his those who will not come out and be separate from all that is contrary to his righteousness.

Do you perceive the greatness of these promises from the living and eternal God? Do you earnestly desire them? Two conditions are presented: (1) "Let us cleanse ourselves from all defilements of flesh and spirit"—the negative; and (2) "perfecting holiness

(Continued on page twelve)



THE LORD'S SUPPER

The command ("this do," 1 Corinthians 11:24-25) to observe the Lord's Supper is very clear. The day (the first of the week) on which it is to be done is established by apostolical example (Acts 20:7) and its frequency (weekly) is necessarily inferred from the same example. Much study and teaching has been done along these lines. Less has been done concerning the meaning of this divine institution. The following significations are present when it is properly observed:

1. IT IS A MEMORIAL. 1 CORINTHIANS 11:24-25. When performed, this act commemorates the wonderful sacrifice of the body and blood of Jesus for the redemption of condemned sinners from their sins. "This do in remembrance of me," imposes the obligation as well as provides the privilege of doing this service in memory of Christ. This great act of dying for men's sins is thus to be kept alive in memory by this frequent observance as long as men shall be faithful to the Lord.

2. IT IS A COMMUNION. 1 CORINTHIANS 10:16. "Communion" as here rendered is elsewhere rendered "fellowship" as well as by other terms. It means that one participates in or has a share in a thing. The cup is an expression of the realization of participating in the benefits of the blood of Christ; the bread expresses the realization of the blessings flowing from the suffering in Christ's body. It signifies personal sharing in the blessings of the death on the cross.

3. IT IS A PROCLAMATION. 1 CORINTHIANS 11:26. "The verb makes clear that the partaking of the elements of the Lord's Supper is a proclamation (an evangel) of the Lord's death." (Vines) There is thus a repeated proclamation again and again to others and to himself as the Christian engages in this memorial. Ever before the eyes of men thus is the grand fact of the Saviour's death held in this weekly practice. All are not able to publicly preach the death of Jesus, but each, from the humblest to the greatest, may thus proclaim his death.

4. IT IS A THANKSGIVING. 1 CORINTHIANS 10:16. In the Lord's Supper thanks is offered for both the bread and the cup. Matthew (26:26-27) This is a formal and concerted expression of those participating to offer heartfelt gratitude to God for the death, and its ensuing benefits, of God's Son. For what more sublime thing could man offer thanksgiving to God? The "blessed" of Matthew 26:26 is the "had given thanks" of 1 Corinthians 11:24.

5. IT IS A SYMBOL OF UNITY. 1 CORINTHIANS

10:17. One bread is used in the Lord's Supper. All Christians, although they are many, partake of this one bread. The fact of the many eating of the one bread symbolizes the oneness of true believers. They have one Redeemer, are in the one body, serve the one Lord and press on to the one objective, Heaven. Thus, participation in the one bread reminds and enforces the idea in the mind of the eater, the true oneness of God's people.

6. IT IS AN EXPRESSION OF ALLEGIANCE TO THE LORD. 1 CORINTHIANS 10:21. When the impossibility of drinking of both the cup of demons and of the cup of the Lord, and of eating of both the table of the Lord and of demons is affirmed, the idea of loyalty to the Lord is indicated. Personal examination implies search with reference to one's faithfulness to the Lord; subsequent resolution to continue and improve one's life implies the idea of fealty to the Lord in his Supper. The Lord will not share loyalty with another one or thing.

7. IT IS AN EXPRESSION OF A FERVENT HOPE OF THE LORD'S RETURN. 1 CORINTHIANS 11:26. A belief in the revealed fact of the Second Coming of Jesus is fundamental to the faith of the gospel. Weekly the Lord's children proclaim their hope in the return of the resurrected Lord as they celebrate the Supper. Thus the hope of the return of Jesus is helping to be kept alive in this service. None believe in the Second Coming of Jesus stronger than do those who sincerely and understandingly keep the Lord's Supper each week.

Thus can be seen the potential of the fulness of
(Continued on page twelve)



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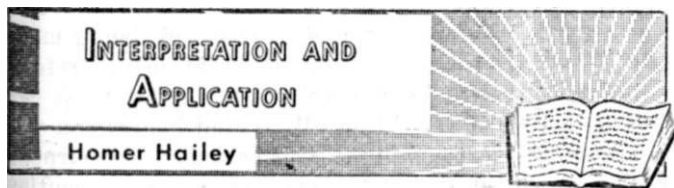
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REMOVING MOUNTAINS

In the presence of three of the apostles Jesus had been transfigured; and now He was come down from that glorious experience on the mount to the plain of unbelief. The disciples had attempted a task in His name and had failed; they had tried to cast out a demon but could not. They came to Him with the question, "Why could not we cast it out?" To this question Jesus answered, "Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:19-21).

This principle is still true. Anything that God would have done, either by the individual or by the church, can be done. He does not ask the impossible of us; nor does He ask of us that which requires a miracle. Everything He would have us do is within the realm of the possible. True, there may be mountains of perplexities, of problems, and of tests of character, but as then, so now, faith is the answer: a living, active, growing faith: "If ye have faith... nothing shall be impossible unto you!"

What It Takes

Whether of the individual or of the congregation, if anything is to be achieved in this life there must be a definite objective, purpose, or goal toward which to strive. God has given to His people this definite goal: that of evangelizing the world, as we observe all things commanded the apostles (Matthew 28:19, 20); and of perfecting the saints as these are built up in love by that which every joint supplies (Eph. 4:11-16). If the definite objective of every Christian and of each congregation be that of accomplishing the purpose of God, results will be different from those too often observed.

With the definite purpose established, there must be determination to achieve the goal; there must be a "fixed heart." In the presence of his enemies, with a net spread for him, and his exile in the cave, David could sing the praises of God because his heart was fixed (Ps. 57:7); and so the righteous shall not be afraid of evil tidings, for his heart is fixed, trusting in Jehovah (Ps. 112:7). Paul's goal was achieved because he had a fixed purpose in life (Phil. 3:8-14). Lot's wife presents the picture in reverse: fleeing from Sodom she looked back. Her heart was not fixed; her mind was divided; and in this condition she became a pillar of salt. As a pillar of salt she was as dead as if she had remained in Sodom to become a pile of ashes. Faith failed; the

mountain stood. Jesus said, "Remember Lot's wife" (Luke 17:32).

Added to these there must be cooperation. Each cannot be pulling against another. The church is a body made up of members. Not all members have the same abilities; but as each has an ability he must use it to the glory of the head, and in conjunction with each other member. In the human body, God has set the members as it pleased Him (1 Cor. 12:18). The eye and ear must act in cooperation with the hand and foot, and the hand and foot in cooperation with the eye and ear. As each works together, guided by the head—the mind—the body is able to function and accomplish its purpose. So is the church of the Lord. There will be proper cooperation of members when each member submits to the head, and is directed solely by the mind of Christ. Gideon's three hundred were successful against the Midianites because "they stood every man in his place round about the camp" (Judges 7:21). Think of the responsibility of each man! and of the disaster to the whole objective if only

(Continued on page twelve)

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The Eternal Purpose Of God

Bryan Vinson

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence by the faith of him." (Eph. 3: 8-12)

Oftentimes is this passage cited as contributing strongly, even conclusively, to the thought that the church is of supreme worth and enduring significance in the Divine estimation, and that it stands, therefore, rightly above any alteration by human contrivance or scheme. A reverent regard for the truth herein revealed should severely and summarily arrest any attempt to tamper with its purposes, character, organization and function by those who are members of it. We should be so grateful for the high honor and blessed privilege of being members of it that we be ever awed in our every contemplation of it. In recognizing its Divine origin, purpose and destiny we should be deterred from every impulse to intrude our will into its affairs. Every blot on its fair name and character has resulted from the intrusion of human will, and so long as the Divine Will is respected wholly by its members its course is characterized by peace and progress, with humility in the hearts of its members and a consequent harmony of relations among them.

However, a generally expressed view as touching its eternity is one of projecting it back into, and as embodying, the eternal heretofore. Is such a view warrantable? I think not. This passage above states that which Paul was preaching had from the beginning of the world been hid in God. This gospel now preached was then a mystery hid or not revealed, and as thus existing resposing exclusively in the mind of God. But when did it come to exist wholly within God? Had it existed co-eternally with Deity? If so, then it was never formed; it had always been. But Paul affirms its existence in God as being from the beginning of the world; he affirms nothing of its being hid eternally in the mind of God. Furthermore, the affirmation that this mystery, which is now preached, hath been hid in God involves necessarily the existence of those from whom it is hid. Hence, we conclude the expression teaches nothing of its existence anterior to time.

The term, eternal, properly denotes non-ending and doesn't essentially include the idea of having always been. In fact, Deity alone is eternal in the sense of

having always been. This is evident from the fact that all else was created, and thus before being made had no existence. The fact of creation, therefore, belies the claim of having always been. But what can thus be affirmed regarding all created beings can also be recognized as touching the formation of any purpose. A plan or scheme is but the evolvment and execution of a purpose, the latter being antecedent to the former. But the passage being considered here states that the eternal purpose was purposed by God in Christ Jesus. This purpose being purposed, there had to be that point wherein it was purposed, and thus prior thereto it did not exist. Consequently, it did not exist eternally inasmuch as it was at some point formed. Just as in the case of the creation of matter; "in the beginning God created the heavens and the earth," therefore before the "beginning" they had no existence. By faith we understand the worlds were framed by the word of God, so that things which are seen were not made out of things which do appear. So, then, we understandingly believe that which the universe is made of was itself created or brought into existence, that matter is not eternal. That which God has created may or may not always thereafter exist, and whether it shall or not is within the power and disposition of Him who gave it existence. Concerning the earth, we are told it shall be burned up, and the elements melt with fervent heat, in the end of time. (2 Peter 3:10)

Man, however, is not consigned to extinction; rather he is identified in the Revelation of God to have before him an eternal, non-ending existence, either of life or death. Existence and life are not equivalents, neither is death and extinction. The damned are to be consigned to everlasting death or destruction, but the righteous to everlasting life. Life, however, as related to and suspended on physical properties is physical life, and thus is subject to dissolution and therefore cessation. Man's spirit, however, is not constituted of matter, and so is not subject to the operations of triumph of Christ over the grave, is assured a resurrection and thus a deliverance from the bondage of corruption and death. Being then delivered it shall be invested in its immortality with eternal life.

The purpose of God as touching man is identified with his redemption, and the church of Christ as constituted of the redeemed, must therefore embrace eternity hereafter. God's purpose to redeem man has as its concrete realization the church, and, this being true, redemption as purposed and accomplished finds its reality in the existence and destiny of the church. The church, therefore, did not exist in purpose independent of man's redemption from sin, and thus apart in point of when thus purposed. To purpose is to set before the mind's eye, and God in the infiniteness of His wisdom was able to, from its conception, see the whole remedial system in its every element. Paul employs this language: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

(Continued on page twelve)



THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM.

The Social Gospel Movement—Theology Background.

The Social Gospel rose out of the liberal theology of Unitarianism. And American Unitarianism began as a movement within the Congregational Church. William Ellery Channing (1780-1842), a graduate from Harvard College, was among the first leaders of the movement. He was a minister of a Congregational church in Boston for thirty-seven years. His "Baltimore Ordination Sermon" for J. Sparks was an attack upon the three in the Godhead, the divine nature of Christ, and atonement. It was an attempt to impeach the Bible doctrine of these subjects. Channing was strongly influenced by the philosophy of John Locke, the English philosopher. After 1830, Channing and others like-minded turned their whole attention to social reform and philanthropy. By 1825 the liberals within the Congregational Church, because of controversy, separated and formed the Unitarian Church. Unitarians stress the teaching function of Jesus but deny His priesthood and kingship. Salvation is only by helping men become better. (Neve: Churches and Sects, pp. 444-454)

Social Gospelers preach the theology of Horace Bushnell who, during the middle of the nineteenth century, introduced a New Theology—a modified Supernaturalism. In it there was the dualism of orthodoxy and the monism (the doctrine that there is only one kind of substance, as mind or matter; the doctrine that reality is one unitary, organic whole with no independent parts) of the religion of humanity. There is a personal God, he said, but one must accept the theory of evolution. The theory of evolution has the ideas of life in things, the progression or evolution of life, and the unity of organisms. Therefore, he set forth two proposals: (1) replaced individualism with the solidarity of the human race; (2) and taught the social philosophy of the human race, that Christianity was in human relations, the human brotherhood and the social advancement of man. This had great effect upon institutions-education, philanthropy and reform. (Charles H. Hopkins: The Rise of the Social Gospel in American Protestantism, 1865-1915, pp. 61-65.

In Colonial America, Calvinism had been predominant which taught that God determined man's fate. But by the middle of the nineteenth century this sectarianism was being undermined by apathy, modern science theories, republican enthusiasm and mid-

dle class pride. The common-sense or rationalism of Thomas Paine and the social contract theory of John Locke were influential. After the Revolution, strict Calvinism was largely replaced by more liberal teaching. Horace Bushnell lived during this period and Barbara Cross' book entitled Horace Bushnell—Minister to a Changing America is correct. The following remarks are based on her book, so that we might fully understand the background to the Social Gospel which is very popular today among the Progressives. We may notice that the liberalism or the Social Gospel was a reaction against the error of Calvinism or the election and predestination theory of Calvin.

Bushnell came from a Connecticut farm and entered Yale Theological School in 1831. Here he studied logic and ordered syllogisms under Nathaniel Taylor. Taylor taught courses in mental and moral philosophy or the common-sense Scottish philosophy which was empirical, or based on man's experience, and claimed to salvage morality and the existence of things. It stressed the power of the mind to know absolute truth. The Scottish tradition was empirical, tracing man's knowledge to precepts of the mental and material world and making common-sense the only instrument. The application and structure of this philosophy was a universal moral obligation binding upon God and man. It became the basis of New England theology entering into liberal Unitarianism, New Calvinism, Quakerism and Deism. Bushnell adopted Taylor's reworking of Calvinism or New Divinity as it was called. It became his point of departure and taught the benevolence of God, the moral kinship between God and man. (Cross, Ibid. 15-19) We can note right here that Thomas Warren read a letter in the Warren-Douthitt debate from a Yale professor which testified to the validity of the syllogism. (January 10, 1957 Gospel Advocate, p. 21); and of J. D. Thomas' use of "empiricism, philosophy and common-sense" in We Be Brethren. We may also note that in all this logic and philosophy the Bible or the Word of God was completely rejected or perverted. However, during the middle of the nineteenth century there were men attempting to restore New Testament Christianity and the movement was called The Restoration Movement.

During his ministry for a Congregational church at Hartford, Bushnell decided that the church reached only the business class of people but neglected the poor. Sin was defined apart from the social problem. He also noted that the Episcopalians demanded no conversion for membership. Calvinism taught total depravity and the world as evil. In 1846, he spoke to parents about Christian nurture which later was put into writing. The theology of the Nurture was liberal. The Cross, the wrath of God were removed. In place of these was experience (empiricism) and Scottish philosophy or the impressions made upon children by parents lasted throughout life and the

(Continued on page thirteen)



"MARY HATH CHOSEN THAT GOOD PART"

Every day, indeed every hour, we have a responsibility to make a choice of some kind. Making a choice implies at least two things from which to choose. One will always be better than the rest. What is necessary to develop an individual so that he may be able always to choose that good part? The answer lies in training our children to have a sense of values of powers of appreciation. Values and appreciations are not taught as skills as reading and writing are taught. A sense of values is a growth which comes from experiencing and from observation.

Once as Jesus visited in the home of his friends, Mary and Martha, he noticed that the behavior of the two sisters was different. Martha was "cumbered about much serving," so much so that she asked the Lord to bid Mary to help her. Mary "sat at Jesus' feet and heard his word." They were sisters, living in the same house, so why would they choose so differently? For some reason, Martha had not developed the sense of values that Mary had. When the opportunity presented itself, Mary knew that hearing the word of Jesus was the thing of greatest importance. It was of more lasting value than the "many things" about the household. Jesus said as to that "good part"; it "shall not be taken away from her."

Solomon cumbered his life with "many things." He said, "And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." (Eccl. 2:10, 11) The results of Solomon's efforts were so trivial, so temporary, "For riches are not forever; and doth the crown endure to every generation?" In contrast, Paul admonished Timothy to "endure hardness, as a good soldier of Jesus Christ—if we suffer, we shall also reign with him." Choosing the Lord's side is of permanent value, "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Jesus demonstrated ability to evaluate, quickly and accurately. He had a sense of values. He knew that which was worthy and he had the will to choose that. He had the choice to make as to whether to fall down at Satan's feet and receive all the kingdoms of the world or to worship the Lord God and Him only. He had respect and a high sense of value for that which his Father had written so his immediate choice

was; "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve."

CHOICES OUR CHILDREN MUST MAKE

Time is at the disposal of our children. Do they hold it in value? Will they use it wisely and well or waste time? It all depends on their evaluation of the potential of each second. If they have observed or heard their parents talk about doing trivial things to "kill time," they will have little appreciation for its worth. Their experience will have been that it is something cheap, to be filled with any sort of activity just to make it pass more quickly. On the other hand, children may learn the value of time by hearing their parents, at the beginning of the day, carefully budget the minutes and hours ahead. They will discuss the most worthwhile things, things that will honour and glorify God, which they may be able to get done in the limited time.

How do your children evaluate WORK? Is it something to be avoided whenever possible? Do they appreciate work and have respect for the worker, or do they look on it as lowly, something to be done because of economic necessity? Their attitude will be the result of parent's training and their early life experiences.

"Thus all must work: with head or hand,
For self or others, Good or ill;
Life is ordained to bear, like land,
Some fruit, be fallow as it will."

Thomas Carlyle said:

"Blessed is he who has found his work."

Jesus taught, by precept and example, that like land, Christians must bear fruit. This requires work to prepare the soil of the heart before sowing the seed. He said, "Herein is my Father glorified that ye bear much fruit." Children will not grow up to be workers in the vineyard of the Lord and to bear fruit for the Lord unless they have been trained in the way they should go.

Children in the home share in the privileges and blessings of that home so they should be trained and permitted to participate in the work and responsibility that result in the blessings they enjoy in the home. Then and only then do they develop an appreciation for that home because they have helped to make it what it is.

Parents and children will do well to plan together, from time to time, daily schedules of work in which each will have a part, according to his ability.

The life of a Christian is to be devoted to a service that will glorify and honour God. If a child in the spiritual family does not take the responsibility and do the work he can, he shows little respect for the

(Continued on page fourteen)

The Jones - McCaghren

Debate-(No. 3)

Danny Brown

The third and fourth nights of the debate were concerned with churches of Christ sending funds to another church in order that the receiving church may preach the gospel over the radio or television. Bro. H. C. McCaghren affirmed that such is unscriptural. Jack Holder and Elmer Moore moderated for the speakers each evening.

In answering the questions bro. Jones asked, bro. McCaghren took the following positions: That there was no Scripture that prohibited all churches from sending to one church in order that preaching may be done, yet he contended that universal bishops are unscriptural. That there is no exclusive pattern for church cooperation, yet he stated that the denominational and Catholic type cooperation was wrong (he let the debate close without offering the passage they violated). That it is wrong to violate congregational independence, yet he taught that congregations can work jointly in capacities in which they are dependent on each other. That elders cannot transfer their oversight to another eldership, yet he defended one eldership placing a part of the church's funds under the oversight of another eldership in the work of evangelism.

McCaghren's main argument consisted of a revival of the "component part" argument. He reasoned: Congregation "A" may (has the right to) contribute to (send funds to, give assistance to) congregation "B" for the purpose of enabling "B" to do a work which "B" has undertaken, and which "B" considers as being her own work and which "B" is unable to do without help and to which both "A" and "B" were equally related prior to its being undertaken by congregation "B".

He sought to prove by eleven component parts: (1) Need "A" and "B" equally related (2) "B" considers this need (3) "B" undertakes this specific work (4) Congregation has right to seek to do own work (5) Work exceeds financial ability (6) No catastrophe (7) "B" receives assistance from "A" (8) Would allow many to send (9) Relationships change (10) Liberty of action (11) Principles apply both in evangelism and benevolence.

Rather than attacking each of these elements, bro. Jones centered his attack on number eleven (Principles apply both in evangelism and benevolence). He presented a reasonable and scriptural argument to show that this was not true. Benevolence is specific, the receiving church sustains a responsibility to her needy unequalled by any other church. In evangelism each congregation is equally responsible to evangelize according to her ability. Since the obligation

in evangelism is general and in benevolence the responsibility is specific, necessity demands that they be approached differently. So McCaghren's argument collapsed for he could produce no scripture where one church ever sent to another church in evangelism.

McCaghren continually asked if a congregation could send a tract or New Testament to another congregation. He evidently thought that if it could send a tract or New Testament then it could send the funds. Bro. Jones exploded the argument by asking if the church could send a tract or New Testament to the Baptist church. According to McCaghren's logic, if sending a tract and sending funds are the same, the church could send funds (make a contribution) to the Baptist church.

The proposition bro. McCaghren signed to defend continually gave him trouble. Bro. Jones showed that if a part of the churches could send part of their contribution to another church then all could. If all could send a part of their contribution then all could send all their contribution. Here is universal church action, a thing bro. McCaghren said he opposed. In order to ease his pain he appealed to the churches sending to a preacher and contended that bro. Jones' position would allow the same universal church action through a preacher. Bro. Jones showed that the Bible authorizes the preacher to receive "wages" from the church or churches, but that the condition just would not exist that would allow a preacher to receive "wages" from all the churches.

Bro. Jones at all times kept the issue clear. He clarified it by explaining the two kinds of collectivity which exist: one is a collectivity of individuals which make up the church; the other is a collectivity of churches working through a sponsoring church. God has authorized the first, but not the second. He further clarified the issue by showing that there are two types of cooperation—joint and concurrent. Joint cooperation requires the formation of some organization or arrangement not authorized by scripture. Concurrent cooperation is found when each works independently to reach the same goal. This is the cooperation found in the Bible.

Bro. Jones introduced Heb 8:1-5 to show that God has authorized us to follow a pattern. A pattern is the model or example for all later imitation. He illustrated this with baptism: (1) Subject: confessing penitent believer: (Mt. 16:15, John 1:12, Lk. 13:3, Rom. 10:10, Acts 2:38, 22:16, etc.) (2) Design: for remission of sins: (Acts 2:38, 22:16, 1 Pet. 3:21, Rom. 6:3-7, etc.) Pattern: Baptism is for the confessing penitent believer unto the remission of sins. Examples: Acts 2:38-41, Acts 8:12-13, Acts 8:36ff, etc. Violations of pattern: Baptism of infants for other reasons. (Both rules are violated). Incidentals to pattern, e.g., the place (River, pond). Bro. McCaghren agreed that this was the truth.

In like manner bro. Jones contended that there is a pattern for church to church contribution: (1)

(Continued on page fifteen)



VOICES IN THE WILDERNESS

The Reality of Division: 1962

Restating the Issue

Before we close this treatise I respectfully solicit my reader's attention to a restatement of the problem which has caused so much heartache and division among brethren. The issue is not that of the duty of Christians or churches to relieve any person—widow, orphan or otherwise—to whom they have an obligation and are therefore responsible. Every person known to me believes that there are such persons and such obligations. Furthermore, the issue is not that of the right of organization— orphan homes, homes for the aged, hospitals or other benevolence societies— to exist independent of church control or support. I know of no person who denies that such institutions have a moral and legal right to exist.

What, then, is the issue? The issue in question form Is this: Is there scriptural authority for churches to donate funds to human institutions of any kind?

Those who have witnessed the developments of the last decade know that if such authority were available, it could be produced in one of three ways—by precept, by apostolic example, or by necessary inference. What then has been the effect of churches supporting human institutions?

The answer is found in the gruesome and terribly realistic word division with whatever goes with it! Physical families, lifelong friendships, and brotherly love and fellowship have been broken. A once united and prosperous people are divided into warring camps. Sad as the situation is, it is unmistakably real, and he who would make himself believe otherwise is only deceiving himself. That hundreds, perhaps thousands, will be lost as a result of the false teaching and the unscriptural division which they have caused or aided is as certain as the Bible foretells the doom of those responsible for offenses contrary to the teaching of God's Word.

Who Is Responsible For The Troubles?

Finally, we ask: who must bear the blame for the sordid condition found in Zion at the present hour?

It should be obvious that persons claiming to "speak where the Scriptures speak" are obligated to produce the Scriptures teaching the right or duty of churches to make donations to human institutions. If they cannot produce the passages called for, they cannot escape the rightful blame for whatever division may result from pushing their unscriptural claims upon churches. If this practice fills within the realm of human judgment, they are morally obligated to show two things: (1) that there is a command of Christ to a local church to relieve the fatherless and widows and (2) that the making of a donation to a human institution specializing in orphans and/or widow care is a "method" whereby the church

discharges its duty toward whatever widows and/or orphans Christ has commanded it to relieve. (It is not enough to claim that the human institution is itself a "method of the church," for everybody who thinks twice knows that the institution itself is not a "method" of any kind any more than a local church is a "method" of some kind.) If it cannot be shown that a church's making a donation to a human institution of some kind is merely a "method" whereby the local church obeys God, it necessarily follows that such procedure is not a matter of judgment at all. Rather, such action, i.e., a church's making donations to human institutions, is a positive violation of God's law and is therefore properly described as disobedience to God!

A few years ago the promoters of the human institutions insisted that church donations to them was merely an expedient, a mere matter of human judgment, one of several "methods" whereby churches of Christ might discharge their duties in caring for the needy within their ranks. Even then they were willing to divide churches rather than be denied their liberty. More recently some of the chief spokesmen for the human institutions calling upon churches for support are saying that the churches cannot "relieve" the fatherless and widows without a "home" apart from the local church. The practical import of this position is that the local church with which you are identified must make such contribution under penalty of disobeying God. In other words, you must either favor church donations to these human societies or you are bound for hell. It matters not how many orphans you may individually feed, clothe and shelter or how many widows you may visit in their affliction. Either you accept the position that churches are acting by God's order when they make donations to benevolence homes operated by members of the church of Christ or you are a rebel against the God of heaven.

As the institutional question has pressed its way to the front within recent years it has become increasingly apparent that among those carrying institutional banners many are more concerned about having their way in what they claim to be a matter of judgment than they are about the peace of God's people and the fellowship of the saints. An actual case with identities of the participants not stated illustrates the point.

Church A was at peace. Fatherless children were fed, clothed, sheltered and otherwise cared for by members of Church A who assumed individual responsibility for them. In spite of this action by various Church A members, several other members felt that entire Church A should make donations to Childcare, Inc., an orphan home, located in the same state. What did those insisting on church donations to Childcare, Inc., do? Did they send their personal donations to the orphan home and thus permit the church to live in peace and unity? No, they chose to divide the body of Christ instead. They elected to leave Church A and form Church B for the express purpose of being able as a congregation to support some orphan "home"— not an orphan, mind you, but an orphan "home." They were not supporting Childcare, Inc., even as individuals before leaving Church A and forming Church B, though they could have done this without disturbing or dividing Church A. While a part of Church A, some held out what they would have contributed on Lord's day had Church A

(Continued on page fifteen)

Some Difficult

Commands To Obey

James 2:1-12

Dean Bullock

Introduction:

1. All of the commands of the Lord are important and are to be obeyed. (1 John 2:3) All of the law is based upon the same authority and must be respected. (James 2:8-10)
2. One who resolves in heart to do God's will endeavors to keep every commandment. Yet, people generally seem to find it harder to comply with some commandments than with others.
3. Some of the commands that people find more difficult to obey have been stressed the least.

Discussion:

- I. Love the Lord more than relatives. (Matt. 10:32-37).
 - A. This does not teach that we are not to love relatives. We are not to love them more than Christ.
 - B. Some learn the truth but do not become Christians because of a conflict with relatives.
 - C. Some do not fulfill obligations as Christians because of a desire to please mother, father, son or daughter.
- II. Love enemies. (Matt. 5:43-48)
 - A. This does not require that one have tender affection for enemies.
Illustrate:
 1. Wife and children.
 2. Beloved brethren.
 - B. It demands that one do the will of God toward enemies.
- III. Do not worry about temporal things. (Matt. 6:25-33)
 - A. Seek the kingdom first.
 - B. God will bless you as you have need.
- IV. "Be ye angry, and sin not...." (Eph. 4:26)
 - A. This is not a command to be angry, nor a command not to be angry.
 - B. It requires that one control himself when he becomes angry.
 - C. Much harm has been done to the cause of Christ because of a failure to obey this injunction.

V. "Rejoice with them that do rejoice...." (Rom. 12:15)

VI. Consider others. (Phil. 2:2-3)

VII. "Speak evil of no man...." (Titus 3:2)

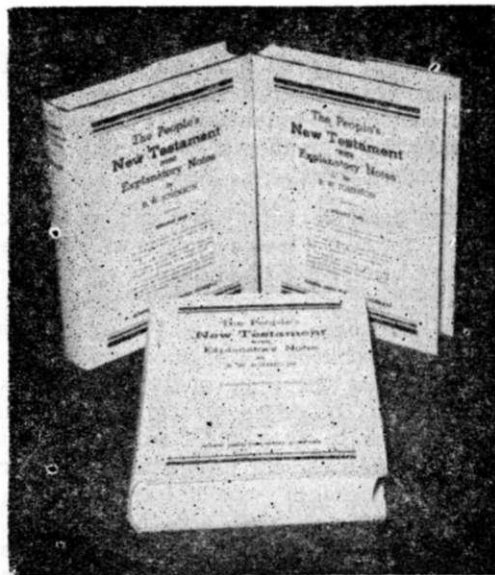
Conclusion:

1. Failure to abide by the teaching of Christ in the matters under discussion will cause men to be eternally lost.
2. To be lost is a terrible thing. Will you let the Lord have his way in your life? Begin by obeying the primary commands. Then determine to do your duty and God's will as a Christian.

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A few more months, and then summer. At this time of the year preachers are planning their summer schedules, getting ready for the busy season that lies ahead. What great advances can be made by brethren if preachers will include in their schedules some time in which, on their own or with other preachers they seek the establishment of new congregations.

We can use the same excuse that we accuse our brethren of using: "I'm too busy," "It won't work" or "later." Our real interest in the Lord's work is going to be determined by our own willingness to sacrifice for the Cause of the Lord. Pew, if any of us will be able to hold meetings in which 15 or 20 people are baptized — yet results amounting to the same thing are possible if brethren will determine along with other preachers to plant new churches.

Consider this: if every conservative preacher among us were, with two other preachers, to hold a tent meeting in a city where the church does not now exist, by summer's end there could be at least 500 new congregations. This is not something impossible—it is something that could definitely be a reality if we would each commit ourselves to such a work.

Churches are possible everywhere, and we—personally—are interested in the work—everywhere! Whether it be the hard areas in the North, Mid-west or the North-east states, whether it be other lands whose customs and languages differ extremely from ours. We are interested in the work of the church here in the Southland, and honestly believe that the hope of hard fields lies in the re-establishment of the cause throughout the South. Establishing churches in the South where the cause has been strong, where members now exist, has a great advantage. Those churches would have the hope very shortly of being self-sufficient, able not only to evangelize their own area, but soon to send support elsewhere. In the North and Northeast experience has shown that many, many years are necessary for churches to become self-sufficient.

But, whether the Southland or the hard areas outside of the South, we plead not for a cessation of effort, but for a greater concentration of effort EVERYWHERE. Spending one or two weeks is something that surely every preacher can do, and an effort that should stir in action the home congregation in supporting him in such an effort.

If the cause that is precious to us all is worthwhile; if we believe the gospel we urge others to believe and obey; if we love the truth and the God that gave truth to us; if we truly believe in actions and not just words; there is one thing that every preacher in these United States will do; he will plan to see that this summer somewhere in his schedule he spends some of his time in building up the church where the church does not now exist. Will we rise up and build?

Interest in foreign fields of labor seems to be increas-

ing. Conservative brethren are now found in Nor England, Nigeria, South Africa, the Central Africa eration, Japan, Guatemala, Barbados and Chile. There are preachers native to their own land that can be found in the Philippines, Mexico, Canada, and possibly North Ireland and Italy. This summer two Americans plan to go to Norway, one to North Ireland and a fourth to Chile. Ray Votaw, now home from South Africa, hopes to return to South Africa in another year. Ray is very much interested in talking with any preacher who is interested in that foreign field. The things that he has related concerning the work there would interest any individual—or congregation. Opportunity abounds there—as almost everywhere we can cast our eyes. What a great task is ahead for Israel—how little time to accomplish what we wish!

Two were baptized and one identified in late December and January at Port Arthur, Texas, at Thomas Blvd.... Luther Blackmon held a January meeting for the Pinecrest church in Beaumont. Six were identified and two were restored during January at the Southside church in Pasadena. Earl Dale held a gospel meeting in late January at the church in Dickinson. A five night lectureship was in progress at Rosenberg during the latter part of January. Ray Votaw is seeking to secure support so that he may work with the Southside church in Silsbee. Those who would like to contact bro. Votaw may contact him % G. L. Moyer, Silsbee, Texas. I am personally acquainted with three or four churches who are in need of a preacher. Contact me and I'll put you in touch with them. Jos Scarborough is moving from Oak Forest in Houston to work with the Floral Heights church in Wichita Falls. Charles Beaty held an early January meeting for the Cleveland church. Billy Dollar holds an early March meeting for the Greens Bayou church (Houston). Four were baptized in late December and early January at Pruitt and Lobit in Baytown. One was identified and one was restored during December at 6th and Meredith in Dumas. Five were identified and two baptized recently at South Flores in San Antonio. A new Spanish work will soon be begun in the city with Bill Reeves being supported by the South Flores and Highland church. Jimmy Everett, a young man who has just completed his college work at F. C. C. is interested in locating with some church. He is married and may be contacted by writing (or calling) him at Burnett, Texas. One was restored in December at Rhombery and Washington Street in Burnett. Two were identified during December at Edna. Three were identified and one was baptized during December at the new church in Comanche. Three were baptized in November at Rivera Street in El Paso. A late November meeting was held in the Galatin community near Jacksonville with bro. Lon preaching. Three were identified, one restored and one was baptized during January at Main and Gay in Gladewater. Three were identified during late December and early January at Union Road in Lufkin. James Adams held a February-March meeting for the Fourth and Groesbeck church in Lufkin. Two were restored and two were identified during December at South Oak Cliff in Dallas. Two were identified and one was restored during December at Westside in Irving. Two were identified in December and January at Walnut Street in Greenville. One was identified during January at Westside in Ft. Worth.

(Continued on page fifteen)

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BOX 187

BEAUMONT, TEXAS

(Continued from page one)

in the fear of God"—the positive. Perfecting holiness is not cleansing self, but holiness cannot be perfected without the cleansing of self.

As one might cleanse a soiled garment or wash a dirty utensil, so one must cleanse or rid himself of all that is offensive to God and contrary to his righteous character. Sin in contemplation—defiling the spirit—and in practice—defiling the flesh—must be cast off. One must be fit for God to dwell in.

Holiness in contemplation and practice must be perfected. To perfect is "to bring to an end, accomplish, perfect, execute, complete." (Thayer's Lexicon, p. 244) Jesus said, "Ye therefore shall be perfect as your heavenly Father is perfect." (Matt. 5:48) Peter wrote: "But like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." (1 Pet. 1:15-16) To perfect holiness is to become like God, to partake of the divine nature, to mold the heart and shape the life after the will of God; it is a matter of maturing as a child of God. To perfect holiness demands a walking in the fear of God. Consider not only what God has promised us if we do his will, but what he has threatened if we do not do his will. Let the fear of God restrain us from sin and impel us in righteousness.

—5521 Dennis Ave., Fort Worth 14, Texas

EDITORIAL, THE LORD'S SUPPER — —

(Continued from page two)

spiritual benefits in the signification of the Lord's Supper. It is kept with profit by those who with knowledge and understanding appreciate the spiritual sense of this institution which so fittingly honors the Lord and helps keep alive in Christian hearts these great gospel fundamentals.

—Stanley J. Lovett

REMOVING MOUNTAINS — — —

(Continued from page three)

one man had gotten out of place and given way the plan. Faith in God and cooperation in carrying out His will removed the mountain.

Other Essentials

Added to the purpose, the fixed heart, and the disposition to cooperate, there must be faith that dares the apparently impossible. There must be faith that extends beyond sight and trusts in God for the accomplishment of the task. If God has given us a work, if it is according to His will, then the impossibility appears only in the eyes of the unbelieving.

When the Hebrews stood on the shore of the Red Sea and God said, "Go forward," they dared the apparently impossible (Ex. 14:13-15), and by faith

crossed as on dry land (Heb. 11:29). The mountain was removed. When Peter asked the Lord for permission to come to Him on the water, and the Lord said, "Come," he dared the apparently impossible. He was succeeding until faith failed; when he turned his eyes from the Lord to the wind he began to sink (Matt. 14:26:31). To remove the mountains that stand in our way there must be a faith that looks to the Lord, and dares that which unbelief says cannot be done.

Another imperative is a hope that inspires one on when the day is exceeding dark. Hope is ever young and radiant; it looks beyond, into the future, never back. It enables the Christian to cling to his aim when clouds hang heavy, and the light has become dim. The mother sits out a lonely vigil by the bedside of her sick child till the eyelids of the morning arouse themselves, anxiously looking for a flicker of change in the child's condition, because hope still breathes within her heart. The farmer returns to plant his field after the drouth one year, and the flood the next, in hope that this will be the year of a good harvest. And so the Christian, in hope of his own personal victory, and in the salvation of his children, and the extension of the kingdom to the glory of God, keeps right on shoveling at the base of the mountain till faith has removed it into the depths of the sea.

There lacks yet one other essential to the removing of the mountain and the achieving of the divine purpose: there must be a love that acts, that sacrifices. Without love all is empty (1 Cor. 13). Love is the mainspring of action, the motivating force in life. Jesus said, "If a man love me, he will keep my word" (John 14:23). It was love that moved God to give His Son for us (Jn. 3:16); and it was Christ's love that constrained Paul, the love that moved Christ to empty Himself (2 Cor. 5:14. Phil. 2:5-8). This love moves us to work, to sacrifice, to dig the shovel in deeper, whereby the mountain is removed and faith achieves the victory.

Conclusion

Yes, it is still true that if we have faith as a grain of mustard seed we shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to us. With every Christian inspired by the assurance, and the church impelled by it, all our present problems, perplexities, and opposition of the evil one can be leveled and brought to naught. "And this is the victory that hath overcome the world, even our faith" (1 John 5:4).

—119 N. Burlingame, Temple Terrace, Florida

THE ETERNAL PURPOSE OF GOD — — —

(Continued from page four)

For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called;

and whom he called, them he also justified; and whom he justified, them he also glorified." (Rom. 8:28-29) Inasmuch as the whole process is spoken of in the past tense, we understand that he is speaking of it as in purpose; that is, the purpose of God is formed and thus placed before the mind of God in its entirety, as embracing not only its conception but its execution and consummation.

Paralleling this statement in Ephesians on this point is one by the same writer in Romans 16:25-26. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but is now made manifest and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

The expression "which was kept secret since the world began" is rendered "which hath been kept in silence through times eternal." In the A. S. V. James MacKnight, the able and renowned commentator, gives it as "the times of the ages," and identifies it as "kept secret in the time of the Mosaic dispensation." His comment on Ephesians 3:9 is to the same effect. It was not understood by him as being back in eternity in its unrevealed state, but as being withheld from those who lived antecedent to its revelation through the apostles and prophets of the New Covenant.

To the Corinthians Paul wrote: "We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the world unto our glory; which none of the rulers of this world hath known; for had they known it, they would not have crucified the Lord of glory." (1 Cor. 2:7-8) And, as so clearly stated in Ephesians, "which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets." (3:5) Rather, then, than these verses lending support to the generally held idea that God purposed, and as having thus purposed he hid within himself this purpose, from eternity, they convey the thought that this period of hiding was during those ages and generations immediately preceding the dispensation of grace in which we now live.

The conception that before time began, in which beginning God made man, Jehovah purposed the redemption of man from sin necessarily presupposes that He knew man would sin before he made him. This is far different from knowing that he might sin. As constituted by creation man is a free moral agent. He has the capability of choosing between good and evil, virtue and vice, and, as so made, he must be so circumstanced as providing him with the exercise of this freedom of choice. In the absence of the possibility of doing evil there can be no merit in doing good, and the possibility of being vicious is essential to being virtuous. For God to have formed the purpose of redemption antecedent to man's sinning would necessitate the inclusion within the purpose as the casual factor the commission of sin by man. Hence, we would be driven thereby, on such an assumption, that God

purposed man's sinning. And, since the Moral Government of God decrees that the "soul that sinneth shall die," the cause (sin) being eternally purposed, the penalty would be eternally purposed! Shades of Calvinism!

In conclusion it may then be observed that, in an effort to exalt the church and its relation to the sovereign purpose of God, we need not resort to such reasoning as entails such untenable consequences as the above. Why not be content, in recognizing the fact that man while having a beginning, every man, that he has no ending; and that the church standing identified as embracing within its fold the redeemed in its eternality is projected forward and not backward. Only Deity is "from everlasting to everlasting"-man is from within time unto everlasting or eternity. Christ in offering his own blood, as distinguished from the blood of goats and calves, has obtained eternal redemption for us, and thereby made it possible for us to receive the promise of eternal inheritance. (Heb. 9:12-15) But eternal redemption implies as its contrary eternal condemnation from which one is redeemed. Condemnation, however, is the penalty for sin, and thus before being or becoming guilty of sin there is no condemnation. The eternal consequence of sin is everlasting destruction, and our deliverance therefrom constitutes our eternal redemption from the sin, or sins which brought this penalty. There is, though, that period of one's life wherein he is not guilty of sin, a state of innocence, and only when one becomes guilty of sin does he then come under the penalty for sin. If man had not a never-ending existence before him, he would not be subject to an eternal penalty for sin, and, corresponding thereto, stand in need of an eternal redemption therefrom to the end of receiving an eternal inheritance that fades not away, and reserved in heaven for him.

—Post Office Box 764, Longview, Texas

THEOLOGY, CHURCH AND STATE, — —

(Continued from page five)

organic structure of society. The family was the true church, the organic church made up of families growing up within the world. It would lead to cumulative power and omitted doctrine as being necessary.

By 1848, Bushnell denounced the three in the God-head. This was due to Unitarian influence. The 1848 Harvard and Yale lectures by Bushnell led to his writing entitled "God in Christ." Its main thesis is that man meets God in nature and in it he attacks the supernatural in the Bible. His explanation is the moaning of words. Each word is related to something real or has worldly foundation. In understanding words, reason was the sole arbiter. Therefore, the modern mind enlightened by scientific discoveries must reject the Genesis record of creation and a Divine Being suffering and dying for men. The Bible, he said, contained ancient documents which were written in primitive times by men filled with

enthusiasm or in ecstatic spells and it contained poetry, that there were many inaccuracies in it. One must see the literal meaning in its symbols and metaphors and the key to this was empiricism. This experience and knowledge was attained by understanding the visible world because this gave true information of the mysteries hidden in the symbols and metaphors of the Bible. This was accomplished by reason and leaps of inference from the known to the unknown. The theories of geology contradicted the Mosaic account of creation. So he said the Genesis record must be reinterpreted. Also, the theory of the evolution of life from a lower form to a higher was adopted. Darwin's theory of the "survival of the fittest" was worked into the natural theology of Bushnell. Darwin taught that only the stronger forms of life survived; that they transmitted these qualities to their offspring; that this process was continuous. Bushnell adapted this to explain his naturalism by stating that God was immanent and guided the process of development and thus an eventual state of perfection would be attained. He explained the church by making it the family and the organic structure and unity of society. The Bible became to him a mere code of moral instruction. The theories of so-called science was the mode of interpreting the Bible.

Bushnell's theory included all mankind. His ideas of an earthly church and progression, of family and society, were used by those who sought to solve the problems of the social and industrial revolution in America. The denominations which accepted his theories in the Social Gospel movement are proof that he charted a course from orthodox Protestantism to liberal Protestantism. Teaching about Christ in his theology moved from the future or His return to the present—of compassion toward fellow man and especially the poor. Forgiveness and law were interpreted to mean the relation between human and divine morality. Regeneration meant the natural state of man's progress. Sin and Salvation were rejected by him. There was a moral God in Bushnell's theory. His theory was a rationalization of man's history in which man was the inventor and creator. Man's experience was placed within the framework of the New Theology and in place of Bible doctrines. (Cross. Ibid. 91-160)

—314 South Hanley Rd., Clayton 5, Missouri

THINKING WITH PARENTS AND.... — —

(Continued from page six)

Father and his word. Training of the child to this end should begin early in life, in order that there be no waste of time.

Given the right attitude toward the right kind of work and the youth of our country will present a better picture to the world than currently appears in our daily papers under the headline of YOUTH DELINQUENCY.

The THINGS that our Creator placed on the earth can make or mar our children, owing to the appreciation and respect they have for the purpose God had in giving to us an abundance of tilings. In the beginning, the Creator specified the attitude man should have toward the many created things. Inspiration used these words to show man his responsibility: "subdue" and "have dominion." All that God made was "good" and for man's good, so he must learn to use but not abuse. A child left to himself may either desire an accumulation of things, without any worthy purpose, or, he may seem to get joy in abusing and destroying that which could be a material blessing as a means to a higher end. It is not in him to direct his steps, so his parents must train him in the right use of materials. They help him to develop a proper evaluation of all things, as expressed in Rev. 4:11:

"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."

Former president, Dwight D. Eisenhower, raise a thought-provoking question. He said: "What has happened to our concept of beauty and decency and morality? When we see movies and the stage, and books and periodicals using vulgarity, sensuality—indeed downright filth—to sell their wares—do you say America has advanced? The influence of the various means of communication on our youth today does not tend to elevate his sense of values. Few of our young people go to the section of classics in the library for their reading. Commercial movies and TV have cultivated tastes for that which is sexy and exciting."

Such experiences are reflected in the behavior of our young people in the Bible classes on the Lord's Day. Complaints of misbehavior and inattention are heard on every side. How can one expect appreciation for the beauty of holiness when their minds are daily fed on the trash of the earth? How can one expect a mind filled with impurity to appreciate and to hunger and thirst for righteousness? Before we can again have serious students of the Bible and those who desire the sincere milk of the word, we shall have to lay aside "all malice, and all guile, and hypocrisies, and envies and all evil speakings."

We may do well to attend to the admonition given by Joshua to the children of Israel long ago: "Now then fear the Lord, and serve him in sincerity and in truth—and if it seem evil unto you to serve the Lord, choose you this day whom you will serve—but as for me and my house, we will serve the Lord." (Joshua 24: 14, 15)

Let us strive to develop within our children such an appreciation of reverence and respect for Jehovah and his word that they can say with the Psalmist: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." (Psalm 27:4)

—1104 Caldwell Ln, Nashville 4, Tennessee

(Continued from page seven)

Subject: receiving church in want: Rom 15:26. (2) Design: for equality: 2 Cor. 8:1-4. Pattern: Contributions from church to church are for relief from want of the receiving church so that there may be equality. Examples: Acts 11:27-30, Rom. 15:25-27, 1 Cor. 16:1-2, 2 Cor. 8:1-4, 2 Cor. 9:1, 12, etc. Violations of pattern: Contributions to an able church for other reasons. (Both rules are violated—the pattern is violated). Incidentals to Pattern: Variations in detail not essential to the rules do not belong to the pattern, e. g., means of conveying funds (messengers.)

Bro. Jones presented a chart on cooperation. In benevolence the chart showed that one church cooperated with many in relief (Acts 11:29-30) and that many churches supplied relief for saints in one church (1 Cor. 16:1-2, 2 Cor. 8:9-14). In evangelism the chart showed one church supporting a preacher (Phil. 4:15-16) and many churches supporting a preacher (2 Cor. 11:8). He made these observations: New Testament cooperation was (1) Always direct—not indirect, the help or funds were always sent to and not through the ones receiving. (2) There was no in-between agency. (3) The cooperation was concurrent action. He observed that in modern cooperation (1) the sending; is indirect, (2) that there is an in-between agency land (3) the cooperation is joint action.

Bro. Jones at all times appealed to the Scriptures as authority for the things he believed and supported. He continually appealed for bro. McCaghren to produce the Scripture that would prove his position, but it was never forthcoming.

(continued next month)

—2194 West Lucas Drive, Beaumont, Texas

VOICES IN THE WILDERNESS — — —

(Continued from page eight)

been donating to Childcare, Inc. Immediately after forming Church B they cast their money into Church B treasury and sent it to Childcare, Inc.

Who believes that these people were really concerned about suffering children? If they were, why did they not send their money as individuals to Childcare, Inc., or to the children themselves while still members of Church A? Who believes that they were really as concerned about the welfare of orphans, the peace of Church A and the fellowship of brethren as they were concerned about "spousing the Cause" of church support of human institutions? No fellowship now exists between persons composing Church A and Church B. Church support of Childcare, Inc., was and remains the dividing wedge.

We insist that those who have pushed these human institutions upon the churches are responsible for the division resulting from the pushing. Apart from churches, the institutions have as much right to exist and operate as does any other private business enterprise whether individual or corporate. Their right to

exist, however, is not the issue. The issue is their right to draw support from churches. The fact that they are operated by Christians does not change the fact that they are of human origin and therefore unworthy of support by the divine body, the church. The fact that they are constituted of a group of Christians, independent of churches in structure and function and who volunteer their services to supervise the activities of others who are paid employees of the voluntary body politic, does not change the fact that they still constitute a body for which Christ did not die, which He did not sanctify with His blood, of which He is not head and over which, therefore, He exercises no control whatever. The fact that they may engage in a work of charity and do good in the realm of relieving human misery does not change the gruesome reality of sorrow, heartache and division they have caused by injecting themselves into the divine body. None of their legitimate claims of respectability according to human standards entitles them to church support and therefore to divine approval according to divine standards.

Peace prevailed before these human Institutions began sucking the churches. War prevails not over the institutions' right to exist apart from the churches; but war prevails because, while organically apart from the churches, these institutions attach themselves to the churches for succor and support. War will cease and peace will prevail only when the divine body rids itself of these human parasites. Remove the cause of war and war will cease.

—Glen Arven Avenue, Temple Terrace, Florida

HITHER....THITHER...YON.... — — —

(Continued from page ten)

One was baptized and two restored during late December at the Spring and Blaine church in St. Louis___ One was restored in late December at Butler___ One was baptized and one was restored during January at the Elm Street church in St. Charles___ The Ferguson church is planning soon to build___ One was baptized and two were restored during December at Belmont Avenue in Indianapolis___ One was baptized and one identified in January at Glen Park church in Gary___ Two were identified and two were baptized during December at the Mt. View church in San Bernardino, California___ Otis Moyer held an early February meeting for the church meeting in Grange Hall in Sacramento, California___ James Adams held a January meeting for the Barrydale church in Garden Grove___ Two were identified there in December___ A lectureship was held at Norwalk in early December and Homer Walker was at Fontana the same time of the month___ One was restored and three were identified in December at East Long Beach___ Bob Nealy is the new preacher for the Central church in Louisville, Kentucky___ Reggie Roberts is preaching for the Eastland church in Buechel___ Grover Stevens held a meeting at Park Street in Louisville during February___ Ferrell Jenkins held a meeting at Central in Owensboro in late December___ Granville Tyler held a meeting in December at Lacy Springs, Alabama___ Two have been identified there, one baptized and two restored recently___ H. E. Phillips held an early March meeting at Fourth Street in Cullman___ Mollis Creel was in a January meeting at Prospect.

___Box 1201, Lufkin, Texas

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IN THIS ISSUE

EDITORIAL, OSCAR SMITH, SR.
PASSES,

A. Hugh Clark..... Page 2

WHERE IS GOD?,

Earle H. West..... Page 3

THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM,

George P. Estes..... Page 4

THE JONES-McCAGHREN DEBATE,

Danny A. Brown..... Page 5

A BRIEF NOTICE OF A FINE BOOK,

W. L. Wharton, Jr. Page 6

OUR SENSE OF VALUES,

Mrs. Irene Sowell Foy..... Page 7

VOICES IN THE WILDERNESS,

James R. Cope..... Page 8

SERMON OUTLINE, THE PROBLEM OF
THE UNTAUGHT IN THE CHURCH,

A. Hugh Clark..... Page 9

HITHER... THITHER... YON,

Jim C. McDonald..... Page 10

AHAZ MOVED THE FURNITURE

Robert F. Turner

(Editor's Note: Last issue the front-page article, 'Perfecting Holiness,' should have been credited to Bill Crews and not to S. Leonard Tyler. We are sorry.)

A woman watched excitedly as the contractors began to dig the foundation for a new house. Turning to her husband, she exclaimed, "Oh, I can hardly wait until they get far enough along for me to start making changes." And I can imagine that she was moving the furniture before the decorator got out of the front door. It's nature of the species, or something like that. Anyhow, we wouldn't want to trade the little woman for a furniture "status quo."

But when Ahaz moved the furniture something far more serious was involved. It all started when Rezin, king of Syria, and Pekah, king of Israel, patched up their own quarrel and turned covetous eyes toward Jerusalem. Ahaz, king of Judah, was so frightened his heart trembled "as the trees of the forest tremble with the wind." (Read Isa. 7:1-ff) The prophet Isaiah told Ahaz to keep calm, and put his trust in Jehovah, but apparently Ahaz was not on speaking terms with Jehovah. It takes a lot of faith to travel God's way,

and Ahaz was far too materialistic to trust in the Spirit, when the arm of the flesh seemed so real and "practical."

So Ahaz turned to Tiglath-pileser, ruler of Assyria. (Now read 2 Kings 16.) First, he took silver and gold from the Temple treasury and sent it as a gift to Tiglath-pileser. (Nobody was going to tell him how to use the Lord's money.) The Assyrians were attracted by the gifts like coffee draws a crowd — they came to Judah's assistance, not for Judah's sake, but for selfish reasons.

Then Ahaz went to Damascus to meet his deliverer. Here he Oh'ed and Ah'ed over the beautiful altar which the Syrians used to worship their pagan gods, and vowed that Judah must have an altar just like that. (We must not be outdone by our neighbors, you know.) So Ahaz sent an exact pattern of the pagan altar home to Jerusalem, and a kow-towing priest named Urijah set to work to build it.

When Ahaz returned to Jerusalem the altar was

(Continued on page twelve)

EDITORIAL

Stanley J. Lovett



OSCAR SMITH, SR., PASSES

A. Hugh Clark

Oscar Smith, Sr., faithful gospel preacher and long time resident of Houston, Texas, died in the Herman Hospital in Houston early in the evening of December 24, 1962.

Brother Smith and I had, for about forty years, been close and intimate friends. And many times during those years, we had been associated in the work of the Lord, preaching the gospel of Christ. Sometimes he would be doing the preaching in a gospel meeting where I lived, and sometimes I would be with the church where he lived and preached regularly. No one therefore, I think, outside of his immediate family, knew Oscar Smith, Sr., better than I knew him.

He moved to Houston in 1919, where he lived continuously, with the exception of a few years, until he died. He began his work in Houston with the Heights church of Christ, 16th and Harvard, where he continued until 1927. Not only did the Heights church grow and prosper both spiritually and numerically, during those years, but the present commodious building which has served the needs of the congregation so well and so long, was erected.

Brother Smith, after this, preached regularly for the Norhill church in Houston for another comparable length of time. Completing his work at Norhill, he



preached regularly with several other of the congregations of the city of Houston, until finally, the debilities of both illness and age robbed him of his normal usefulness. No man, perhaps, labored so long and exercised so great an influence over the cause of Christ in the city of Houston, as did Oscar Smith, Sr.

Brother Smith was never a man to push himself forward at the expense of the truth, known duty, or his brethren. He was in competition with no man as a gospel preacher, nor was he an opportunist or mere "expediency man." He never seemed to care which way the winds of public opinion and popularity were blowing, in the church or out of it. Truth and duty constituted the only standard of action recognized by him, and to this standard he adhered uncompromisingly.

I have lost a good and faithful friend and brother, and shall feel his loss severely. However, for me, there is solace and relief in an equally close and intimate relationship with his son and his family, Oscar Smith, Jr., who was, for so many years, the faithful preacher of the Dudley Avenue church of Christ in Texarkana, Arkansas, and who now is preaching for the Norhill church, Cottage and Reagan, in Houston.

May the Father in heaven keep and sustain sister Smith, Sr., and all the family who survive, assuage their grief, and at last, gather them all safely home to Himself.

—Route I, Killeen, Texas

The above brief sketch of the life, labors and passing
(Continued on page twelve)



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WHERE IS GOD?

During the new year, the Lord willing, we plan to come to you with a series of articles designed to help in dealing with young people's questions that relate to science and faith. Lectures and articles on these topics are both good and needed. But they do not always provide a clear-cut solution to the problem of the parent who asks: "But what do you say when they ask _____?"

A questioning mind is a valuable possession. Militant unbelievers accuse Christians of fostering a blind, uncritical mental attitude. Perhaps thought should be given to our manner of dealing with questions so as to reward and stimulate the inquiring mind. False or evasive answers to science-faith questions have contributed to loss of faith by some young people.

A frequent question is: Where is God? Where is heaven? A Soviet astronaut remarked that he saw no sign of God or angels during his orbits of the earth. The 200 inch telescope on Mount Palomar enables us to penetrate millions of miles into space but has shown no sign of where space stops and heaven begins. It is natural that this type of information should stimulate questions. How shall we answer? What do you say?

First, it should be made clear that the Scriptures do not teach any particular doctrines about astronomy. Instead, they convey the ideas God wanted men to know in language suited to man's limited knowledge of the earth and astronomy. The Hebrew word for heaven literally means "heaved up things." The corresponding Greek term refers to the air and sky. The ancient view was of the sky as a great arch standing above, but coming down to meet the earth at the edges. Since God does not dwell among men, he is described as being "up" in heaven, the uppermost heaven.

If God had chosen to express ideas about heaven technically accurate scientific terms, it would have erected an insuperable barrier to our learning the will of God. The divine message would certainly have been unintelligible to people contemporary with the Biblical writers. And it would have been equally unintelligible to us today. The astronomy of 1963 is very likely not the final, "true," unchangeable astronomy.

Most young people have had experience in explaining something difficult to a younger brother or sister. They recall that such explanations are not

always given in technically correct language. Perhaps a younger child was warned about washing his hands so as to avoid getting "bad bugs" into his mouth or food. This kind of language is neither misleading, nor does it indicate ignorance or error on the part of the person using it. It is a necessary accommodation to the understanding of the hearer. In this light, Biblical language about heaven being "up" is to be understood. This is the first point to be established.

Second, it should be made clear that God really cannot be located anywhere at all within our three-dimensional universe of space and time. There will never be a time when a fantastically powerful telescope will reveal a place where space ends and heaven begins. There is no such place. Nor will rocket ships ever take a fantastically long trip out beyond all stars to the end of space and there find a doorway into heaven. We might expect that sort of thing if heaven were similar in kind to our universe. It is not. It is a totally different kind of place. It does not join or touch our universe at all in the way one person's property may touch that of another. And yet God is not far from every one of us.

This is an idea that is hard to convey and to grasp. In 1884, a British school teacher wrote a fascinating fantasy titled Flatland. (The Preceptor Company can secure paper back copies for you for a dollar from Dover Publications.) It provides an excellent, mind opening illustration of these concepts that can be grasped by today's science conscious youngsters—and certainly by their parents and teachers.

The author first described his homeland, an imaginary country called Flatland. It was a country of only two dimensions. It can best be imagined by thinking of a vast sheet of paper on which straight lines, triangles, squares, pentagons, and other figures, instead of remaining fixed in their places, move freely

(Continued on page twelve)

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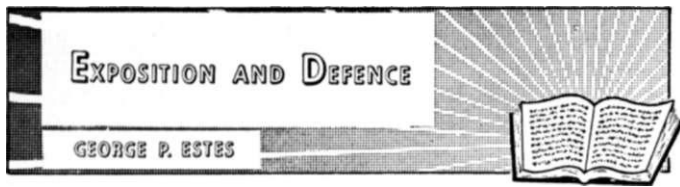
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THEOLOGY, CHURCH AND STATE INSTITUTIONALISE!

The Social Gospel

The Social Gospel came from the Unitarians, from Channing and other liberals who were fundamentally ethical in their teaching. They did not believe the Bible to be a supernatural revelation from God, that Christianity was a belief in doctrine, but true Christianity, to them, was the actualization of the kingdom of God on earth which from their liberal point of view meant the place and work of the church in practical affairs — in economics, in education, in charity, in labor, in arts and science. They criticized other denominations for doing but little about the condition of industrialized America after the Civil War. (Charles Hopkins: *The Rise of the Social Gospel in American Protestantism*, pp. 5-16). In Post-Civil War days there was corruption in morals, the panic of 1873, the growth of industry and capitalism. Many leaders in Protestant circles accepted this challenge. The Social Gospel was their answer.

In Protestantism there was also the influence of liberalism, much of which came from Horace Bushnell. His empirical theology broke down the barrier between nature and the supernatural. Some of the leaders of the movement who accepted Bushnell's liberal theology and made it popular among the sectarians were Washington Cladden and Theodore Munger of the Congregational Church, E. Stanley Jones of the Methodist Church and Walter Rausehenbusch of the Northern Baptists. The Episcopal Church gave serious attention to the Social Gospel at their New York conference in 1874. The Methodist Church adopted it in their Discipline in 1908, the Northern Baptists in 1908, the Congregational Church in 1901, the Unitarians in 1913, and the Federal Council of Churches in 1908. By 1912 other denominations entered the movement with its slogan, "Religious Forward Movement." (Ibid., Hopkins, 303-305)

The theology of the Social Gospel movement was a synthesis and fusion of Modernism with the statements of Jesus about helping others; it was a translation of Darwin's theory into religious terminology. The actualization of the kingdom of God on earth was construed to mean the true brotherhood of man in a collective idea which included his whole social life. It was to be a progressive development until it conquered the world. The divine origin of the kingdom was the immanence of God. The Social Gospel movement intended to solve the world's problems by a political interpretation of the gospel, by establishing

a proper economic system. The evolutionary philosophy was perpetual and would result in this Utopia on earth. It is much like the Premillennial theory of the "Ushering in of the Kingdom" on earth. In doctrine it was the purest form of communism and the only difference between it and Marxism are the Words of Jesus. The Social Gospel which was to unfold nature, society and life and which was based upon experience and duties of the present life, rejected the eternal. Modernism said that one could neither fathom nor understand the resurrection and heaven and therefore rejected all the miracles of the Bible, accepting only the teaching about morals. The dynamic of the movement was the law of charity and love. (Hopkins, *Ibid.*, 47-57, 203-232; Neve: *Churches and Sects*, pp. 344).

The Social Gospel was a moral movement with the idea of progress. It was and is an attempt to adjust and adapt religion to the modern world of so-called science and humanitarian problems. It was a natural religion which believed in an immanent God who makes Himself known in the earth and in institutions. Social Gospelers held to the belief that there is one, organic society and the church universal had the duty of solving social problems by subjecting wealth to relieve poverty, in creating homes for the homeless multitudes, in attaining a social goal. The brotherhood of man and the fatherhood of God ideas were basically humanistic but were clothed in religious language by the writers for the Movement. (Hopkins, *Ibid.* 126-134).

Some of the results of this liberal, modernistic movement which stressed Social Salvation are: (1) There was a tendency toward union and centralization. The idea took hold that all denominations could co-operate in this work even if they differed in doctrine. The Evangelical Alliance of 1887 led to the Federal Council of Churches in 1908. (2) Modernism is in the Social Gospel. It entered Harvard University through Professor Peabody in 1870 and the social sciences were taught by many of the Theological Seminaries. (3) Societies and institutions were founded. Many societies were established for social education and social relief. New techniques were used to cope with the social work. The denominations became institutional. They needed organs and means of carrying out such a program. So, kindergartens, orphan and old folk homes, hospitals and colleges increased rapidly in number. (4) The socialized denominations began to build or add gymnasiums to their buildings, to promote sewing and cooking classes, organizations for the young people, forums, game rooms, soup kitchens and even loan funds. (5) There was the beginning of such movements as the Y.M.C.A. and the Salvation Army. (6) There was much literature about slum clearance, woman suffrage, women in prison, labor and capital disputes, stewardship of money, delinquency, competition, business ethics, poor relief, tenements, kingdom of heaven, bank failures and economics. The most famous book on the Social Gospel was Charles M. Sheldon's "In His Steps." (Hopkins, *Ibid.*, 137-167).

(Continued on page thirteen)

The Jones - McCaghren

Debate-(NoA)

Danny A. Brown

The last two nights of the debate were concerned with these two propositions: brother McCaghren affirmed, "The Scriptures teach that Aliens can be given assistance from the Church treasury." Brother Jones affirmed, "The Scriptures teach that only those who are saints can be given benevolent assistance from the Church treasury." Jack Holder and Elmer Moore moderated during this discussion.

In answer to the questions asked by brother Jones, brother McCaghren took the following positions: 1. That he did not believe that Paul and the messengers were guilty of mis-using the collection for the saints which was placed in their hands. Yet when it was pointed out that this was specifically used for the relief of saints, he continued to maintain that aliens could be helped from the church treasury. 2. That the love of God and church benevolence does not always extend to the same persons. Thus he was not able to make the argument usually made about the love of God. 3. That the passages which charge the individual with benevolent responsibility also charge the local congregation when such is religious and when each individual in the church is so obligated. Yet when asked how he determined whether a passage is addressed to an individual or to a church he answered that is was by context or to whom the letter was addressed.

Brother McCaghren maintained that to agree with brother Jones one must conclude that it is sinful to: 1. Place an alien child in a crib paid for out of the church treasury. 2. Allow alien to use phone when phone bill is paid out of church treasury. 3. Allow alien to get a drink of water when water bill is paid out of church treasury. 4. Allow alien to come into church building paid for out of church treasury. Brother Jones pointed out that the crib, phone, water fountain, etc., were not maintained by the church as acts of benevolence but only as aids to carrying out God's commands under which they were authorized.

The parable of the good Samaritan was presented by brother McCaghren as proof that the church could care for needy aliens. Brother Jones answered by showing the result of such application. Each individual must represent a church. The Priest and Levite were the children of God so they represent the church today. The Samaritan was an alien thus he represents the sectarians today. So McCaghren had the Sectarians doing the work if his reasoning is correct. Besides this if each person represents churches what church does the one in need represent?

When asked to place the passage that authorized

the church to contribute to needy aliens on the board, brother McCaghren placed James 1:27 and Galatians 6:10 on the board. He reasoned that James 1:27 was not exclusively individual since the church was also charged with the care of the widow in 1 Tim. 5:16. Brother Jones pointed out that since the application of James was to "he," "himself," "man," "his," etc., indicating an individual he concluded that this passage authorized the church to do nothing. Brother Jones also pointed out that if the church could be substituted for "him," "himself," etc., in this passage, the church could also be substituted in other passages by the same authority. Thus the church should support the government. (Rom. 13:1ff) The branches are churches, thus denominationalism. (John 15 :1-6)

Brother McCaghren argued that because James 1:27 coupled the widow with the orphan by the co-ordinating conjunction "and" that when "widow" is read in 1 Tim. 5:16, the orphan is included. Thus the orphan becomes the responsibility of the church. Bro. Jones showed that when the co-ordinating conjunction "and" joins two things together in one passage does not necessarily imply that both are to be considered when one of the elements is found in a different context. He illustrated with Acts 2:38 and Acts 8:22. In one context repentance is joined to baptism and in the other to prayer.

Brother McCaghren argued that Gal. 6:10 applied

(Continued on page thirteen)

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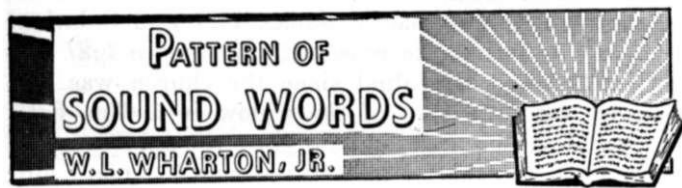
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A BRIEF NOTICE OF A FINE BOOK

It was my good fortune recently to have secured and read a copy of *Life In The Son* by Robert Shank. It is the most comprehensive study of the doctrine of perseverance I have examined.

Mr. Shank is a Baptist preacher and teacher. He did his college work at Southwest Baptist College and Northeast Missouri State College and in addition attended Ottawa University and William Jewell College. The surprising thing is that Mr. Shank goes directly in the face of Baptist doctrine and thoroughly explodes the many fallacies. It will be interesting to see how the Baptist brotherhood will deal with both the book and Mr. Shanks.

The introduction by William W. Adams is itself a masterpiece in pleading for a fair and impartial weighing of the evidence and arguments presented by Mr. Shank before making up one's mind. You gather that perhaps he does not agree with the author altogether but at the same time is confessing he can not meet his arguments.

Mr. Shank devoted eighteen chapters and three hundred and eight splendid pages to arguments pro and con and follows with a concluding chapter and bibliography that is, in itself, worth the price of the book. Perhaps one of the most outstanding chapters readers will be talking over for a long time to come is the one titled: "Born of God." This one deals with the matter of whether once one is a child of God and then falls away in apostasy he is still a "child" of God. This is where brethren generally answer that

such a one is still a "child" but is disinherited or something of the sort. Mr. Shank does not take any short cuts and does not hedge in saying that one, though once a "child," may cease to be a child of God, and does a fine job of demonstrating his point. He does not hold with the Baptists who are wont to say that such a one never was "born again" or with those who say that God has apostate children. But I will not spoil it for you by hashing it over now. Get it fresh and full just as it is unfolded before you decide that either his material or arguments on this point are in error.

Mr. Shank does a splendid job of bringing up his authorities on all "sides" of the matters at hand. He deals with the original language and gives you his authority. He has a fine knack of letting you hear all sides and not "butting in" too often; just enough to let you know he is there and has the situation well in hand. He teaches without ranting, carping or smearing; and too, he never lectures nor assumes a superior mentality. In addition to being a talented student and thinker, the author is able to carry you along with intense interest through a very lengthy and painstaking examination of evidence. This is a tribute to his ability as a writer. One has the feeling upon completion of reading the book; that it would be good if *every* Bible student would avail himself of the opportunity to look over this material. You will simply have to tell a friend about it and pass your copy around....but so will the fellow you lend it to and there is a fine chance you will never get it back! Let me warn you before you start; get something to mark with because you will be marking point after point as you read this book. Mr. Shank is the kind of writer I enjoy even when he writes something I do not agree with, which is pretty rare in this particular book. There is not a passage nor argument I have ever heard used in reference to this subject that Mr. Shank has not paid his respects to and in addition many, many passages it

(Continued on page fourteen)

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OUR SENSE OF VALUES

Why are the newspapers so filled with problems relating to our youth? They seem to be doing many things that are harmful to themselves and harmful to society. Are we, as parents and teachers, cultivating in them a sense of values? Do they give serious consideration to the expenditure of time, money or materials just so they get immediate pleasure therefrom? Money, time and materials may be of value if used and not abused. This will not be done unless someone carefully and patiently cultivates in our youth an appreciation for the value of these things. This may be done by providing observations and experiences in the use of time, money and materials that are uplifting.

How Does Youth Evaluate Time?

Thoughtful parents will train their children to divide the twenty-four hours of each day into three big areas: an area devoted to work not only for one's self but for others, another area may be given to recreation and at last a period for rest. Early in life the child may thus be helped to budget time to the end that none will be wasted and no one will ever speak of "killing time." Time is a God-given blessing. It is, then, of great value as is true of all the benefits which God bestowed upon man for his benefit. Time is to be used profitably and never wasted.

Since the invention of a multiplicity of gadgets to do the household chores, women and children have been released from much labor in the home. What are we doing with the release of time once devoted to jobs that are now no more? Rather than use our creative powers to devise other worth-while work, it would seem we are devoting more of this released time to recreational activities. Vast sums are being allocated by our states and cities to devote parks and various recreational facilities so that our children may play for longer hours. Our recreation can become out of proportion to our need for the same. Since the inventions of the can-opener and of the push-button, could we not have more time to devote to better home living? This would contribute to our inner expansion, our spiritual development, so necessary if we cope successfully with the expansion of the outer world. The space age has greatly expanded the outer world. We are now next door to all peoples of the globe. Are we developing our children spiritually to the point that they can tolerate, have patience with, and help these new neighbors? The door of opportunity is now open so that we can "go into all the world" in a way that we had never dreamed of. Have we matured spiritually and have we so trained our children that

we are prepared to give the message of salvation to the various nationalities with whom we come in contact today? Are we manifesting to them in our daily lives the Way of Life?

As the need for physical labor to provide a livelihood is reduced, why not increase our mental and spiritual exertion to the end that all may be provided the "bread of life" and the "water of life"? Are we opening the eyes of our children to this opportunity? We might well pray to our Father to open our eyes that we may see opportunities and that we may have the will to act upon them.

In Judah's hour of stress in Babylonian captivity. God showed to Ezekiel his opportunity. He instructed his prophet in these words: "So thou, O Son of man. I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them for me. When I say unto the wicked, C wicked man; thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezekiel 33:7-9)

The time in which we live is designated as "the nuclear age," one fraught with great danger since a slip of the tongue on the part of one nation could result in annihilation to millions of people. It is a

(Continued on page fourteen)

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VOICES IN THE WILDERNESS

Afterword

I have sometimes been asked if I believe that an orphan "home" constituted as a human board to direct activities under it has a right to exist. Certainly I do! Frequently I have been reported as being "anti-orphan home" and in many instances "anti-orphan." As I read the record of the struggle between those who opposed missionary societies related to churches and the society promoters, I can well understand that many persons either wilfully or ignorantly misrepresent one's true views.

I am not now nor have I ever knowingly spoken one word against the right of any individual or group establishing whatever arrangement of and by themselves might enable that person or group of persons to feed, clothe, shelter and nurse fatherless children for whom they are responsible. I do not understand that this or any other group has a right to impose what they have decided was their responsibility upon other individuals, much less upon the church or my Lord, "for each man shall bear his own burden." (Gal. 6:5.) In 1909 five men in Tennessee constituted themselves by law "a body politic and corporate by the name and style of The Tennessee Orphan Home" for "the education and support of orphan children regardless of sect, creed, or denomination." That they had both the moral and legal right to do this I believe. When they thus acted, however, they had no moral or legal right to expect somebody else to shoulder the responsibility they had deliberately and aforethoughtedly assumed for themselves any more than I have a right to expect or request somebody else to assume responsibility for my three children. Again, "each man shall bear his own burden." (Gal. 6:5.) If these five men, having assumed the responsibility mentioned, had later fallen upon hard times and had themselves become actual objects of charity to the point that they could not "provide for their own" they would have then been proper objects of charity from their brethren in Christ, not because of their children but because of their own need. "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:2.) The fact that fifteen men may now be legal successors of the five original incorporators does not change the principle involved. When any group of men assumes the role of a parent, they thereby assume the moral responsibility of a parent. Until and unless they personally become objects of charity, they have no scriptural right to expect somebody else to do in their stead what they have morally and legally committed themselves to do for the children whose education and support they have assumed.

It was not until this group of men and their successors, calling themselves a "home," and others of like nature began appealing to churches for donations to do what they originally constituted themselves to do that breth-

ren began to be disturbed and churches began to have serious trouble. When these self-appointed parents cease doing the very thing causing the trouble, the trouble will cease. When they cease calling upon churches for funds to educate and support their own self-selected children and when local churches begin "relieving" whatever objects of charity are theirs through the ministers God has placed in the churches for this very purpose, then and not until then will ail strife cease among churches over the benevolence society question.

As enterprises independent of the church, benevolence societies ("homes") have a right to exist. When these or similar enterprises begin looking to and calling upon churches of Christ for support and when churches respond, both "homes" and churches have assumed a role for which there is no divine religious authority.

"For we walk by faith, not by sight." (2 Cor. 5:7.)

ADDENDA

A. N. Trice in article, "Law and Expediency," Gospel Advocate, March 19, 1931, pp. 314-317:

"To object to a method of teaching as 'scriptural' when God has not given a method is to set up a rule where God has not established one. We should respect the silence of the Bible; but some of the hair-splitters and objectors seem to delight to pervert the slogan of the Restoration Movement, and, to conform to their views, it should read. 'Where the Bible speaks, I will speak; where the Bible is silent—this is my opportunity to speak my whims, my opinions, and ride any hobby that fancy may suggest.'....."

(Continued on page fourteen)

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The Problem Of The Untaught In The Church

A. Hugh nark

INTRODUCTION:

1. When I speak of the untaught in the church, I speak of course, of those who are relatively untaught. Literally, or absolutely, no completely untaught person could be in the church. John 6:44-45; Matt. 28:18-20; Mk. 16:15-16.
2. There are many in the church however, who know little or nothing beyond the very first principles of the gospel. It was so in the days of the apostles. Heb. 5:12-14, etc.
3. All such constitute a real problem in any congregation. Let us consider:

I. THE PROBLEM OF THE UNTAUGHT AND FALSE TEACHERS:

1. There have been many false teachers from the beginning and many warnings are given against them. Matt. 7:15-27; Gal. 1:6-9; Col. 2:8-10; 1 Tim. 4:1-5; Acts 20:28-32.
2. But the false teacher would be powerless if it were not for the untaught in the church. Therefore, 2 Tim. 2:15; Heb. 6:1-3; Col. 2:6-7; Eph. 3:14-19; Eph. 4:11-16, etc.

II. THE PROBLEM OF THE UNTAUGHT AND PLAIN GOSPEL PREACHING:

1. The need of the hour has always been and now is, plain, positive, gospel preaching. 2 Cor. 3:12.
2. Lack of appreciation and a belligerent attitude toward such preaching and the preacher, creating unrest in the church, always arises among the ignorant and untaught.
3. How much harm has been done, and how many souls have been lost through criticism of the preacher and apologies for the truth when it has been preached in this manner!

III. THE UNTAUGHT ARE LACKING IN SPIRITUAL AND MORAL JUDGMENT:

1. Christians are not of this world. John 8:21-23; 15:17-19; 17:14-17.
2. Christians are forbidden to love the things of this world. 1 John 2:15-17.
3. Christians therefore, must have the moral and spiritual discrimination or judgment, to discern the difference between the things of this world and that which is spiritual and eternal. But judgment is the offspring of informed intellect. Hence, Paul prayed for the Philippians, ch. 1:9-10. "That your love may abound

yet more and more in KNOWLEDGE and al discernment; so that ye may APPROVE tin things that are excellent; etc." Sec the foot note R.V. "Distinguish the things that differ." Without a knowledge of the truth therefore one is not able to know the difference between right and wrong, good and evil.

IV. THE UNTAUGHT AND MATERIAL AND SPIRITUAL VALUES:

1. No one can deny the power of the materialistic philosophy of our day over the fortunes and destiny of both individuals and churches. There is too much value being attached to material things. Matt. 6:19-24; Luke 12:13-21.
2. There is after all, a "respectable worldliness," devotion to business, profession, etc., which is just as damning and much more prevalent perhaps than immorality. At least, this is true in the church. But it is usually the ignorant and unlearned in the church who fall victim to the vice.

V. THE PROBLEM OF THE UNTAUGHT AND INDIFFERENCE:

1. Indifference — just plain unconcernedness, is gnawing at the very vitals of the churches today all over the country. Yet it is the ignorant and untaught who are the self-satisfied and complacent; who lack a sense of urgency. They are responsible therefore, for most of our failures and our lack of growth.

CONCLUSION:

1. In view of these things, who can but be impressed by the importance of teaching, studying, and learning the Bible.
2. But, in all our learning, let us remember that what we know must be mixed (united R.V.) by faith, if we would be profited. Heb. 4:1-3.

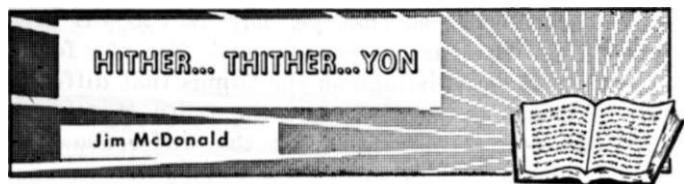
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TO WHOM IT MAY CONCERN:

It has come to our attention that reports have been circulated throughout the brotherhood that the Floral Heights congregation at Wichita Falls, and its elders, are participating, or soon will participate, in the support of human institutions and the practice of a "social gospel."

We wish to state, to any who are concerned, that this report is wholly untrue. Our stand remains steadfast against such innovations, and it is our continued purpose that our every action be in complete harmony with the word of God.

Eiders. Floral Heights church of Christ
s/Lynn Murphy
s/A. D. Newman
s/C. A. Geisert



In Texas, the Orange Highway church in Port Arthur began construction of their new building in February — Walter Talley has moved to work with DeQueen Blvd. in Port Arthur — Bob Craig held a mid-March meeting at Pear Ridge in the city — Gilbert Copeland held a late March meeting for the North Main church in Vidor — Bill Crews held a meeting in March for the church in Amelia (Beaumont) — Oliver Murray held an early March meeting for the West Orange church — Three have been restored and two identified in past weeks at Southside in Midland — A new church has begun meeting in Hillsboro — Two were identified in February at 6th and Meredith in Dumas — Two were baptized and one identified in January at Highland in San Antonio — One was baptized during January at West Avenue in the same city — In Edna, four were identified during late January and early February — Four were baptized in January at Northside in Del Rio — Ardie Brown holds an early April meeting for the Morton church — Two were baptized during December at the Spanish church in Pecos — Bob Craig holds a March meeting for Woodland Heights in Brownwood — In east Texas, two were identified in January at Walnut Street in Greenville.. Charles Boshart has moved to work with the Grand Saline church. . . . Vernon Ripley is now preaching at Lewisville — Luther Blackmon held a March meeting for Greggton — Two were baptized and one restored during January and February at Westside in Irving. Jesse Jenkins held a meeting at Westside the last week in March — Eight have been identified and one baptized in past weeks at Central in Grand Prairie — A lectureship meeting with Harold Fite, Jack Holt, Glenn Shaver, Ward Hogland and R. L. Burns speaking was held at Westside in Wichita Falls in February. . . Bryan Vinson held a mid-February meeting for the church in Denton — One was restored during February at Westside in Ft. Worth — Robert Turner was with this church in an early April meeting — Charles Holt held a mid-March meeting at Castleberry in the same city — The new church in Seagoville had two restorations, one to be identified and one baptism during December — Jack Gilliland is moving to work with the church in Alta Loma receiving partial support from Castleberry (Ft. Worth) and Clute churches — Two were restored during January at Greenwood Village in Houston — Three were baptized during the Red Bluff (Pasadena) meeting. . . . Franklin T. Puckett held a March meeting at Pruett and Lobit in Baytown — At Southside in Pasadena (where Oliver Murray holds a mid-April meeting) two were restored during the month of January — At Greens Bayou two were baptized, three restored during February. Billy Dollar held a meeting there in early March.

Four were restored, four were identified in January at East Orange, N. J. . . . Four were baptized, five identified and one restored during the months of January and February at Grand Ave. in Chicago. . . One was identified, two were baptized and one restored during February at Belmont in Indianapolis. Ind. . . Paul K. Williams held a late February meeting at West Portsmouth, Ohio. . . One was identified during February at Downtown in Law-

renceburg, Tenn. — Salvador Lozano will move to Las Cruces, N. M. (as soon as government qualifications can be met) to work full time with the Spanish brethren there. . . . At Miranda Street in the same city, Robert Turner holds a late April meeting — The church at Sheboygan, Wisconsin, reports that seven were baptized and one restored there during 1962 — Gervis Dickinson is the new preacher for the Wayne, Michigan, church — A new church has been begun in Pontiac (Michigan) in past weeks — H. Osby Weaver asks that his new address be listed: P. O. Box 156, Kailua, Oahu, Hawaii — Three were baptized, seven were identified at Southside in Tulsa in February — One was baptized in January at Tenth and Francis in Oklahoma City — During December and January, 13 were added to the Jackson, Miss., church. Beginning in March, 1982, with about 25 in attendance, these brethren already have an attendance that numbers in the 70's and 80's and contributions that are averaging nearly \$190 a week — The work of the Lord is beginning to bear fruit in Miss. — Bill Echols held a February meeting for the Rose Hill, Va., church.

In Florida, John Iverson holds a late April meeting at Nebraska Ave. in Tampa — Two were identified during January at 9th Ave. in St. Petersburg — Harry Pickup, Sr. held a late January meeting at Disston — Harry Payne held an early February meeting at Cross Bayou — At Par Avenue in Orlando, one was restored and four identified during January and February — A lectureship was held in early March at St. Cloud Junior Glase is the new preacher for this church — Holden Heights in Orlando recently completed and moved into a new class-room addition — Marshall Patton held a February meeting at Marietta (Jacksonville) and five were baptized there — Frank L. Smith held a February meeting at Belle Glade. One was baptized — Five were baptized during January at Perry — Valente Rodrieuez is moving to Miami to work with the Spanish brethren there — Charles Holt is meeting Roy Deaver in coming weeks in a debate at Jacksonville — Two were restored In a recent meeting at Oneca.

Barney Keith held a February meeting at Walnut Street in Paragould, Arkansas. Two were restored there in January — Irvin Lee held a mid-February meeting at Weiner — Colored brethren In Pine Bluff held a recent meeting — W. L. Wharton held a spring meeting for the Saratoga church — James P. Needbarn held a February meeting at Main Street in Blytheville with four being restored and three being baptized. In weeks preceding the meeting four were baptized.

Four were identified during February at West End in Bowling Green, Kentucky — Frank Jamerson has moved to Louisville to work with the Wendell Avenue church — At Park Street in Louisville in recent weeks, four have been baptized, one identified — Sam Watkins in Beattyville, states that since his arrival there six have been baptized — James R. Cope holds an early May meeting at South End in Louisville. Recently, two have been restored, one baptized and four identified at South End — The Pleasant Valley church in Wichita, Kansas, has taken a stand for truth — A new church has begun meeting at St. Joseph, Mo. . . . Two were identified in February at Elm Street in St. Charles — Herbert Fraser has moved to Kansas City to work with the Southside church — The Miller Valley church in Prescott, Arizona, reports one identified and one baptized during last November — Two

(Continued on page fifteen)

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(Continued from page one)

completed, and the king just had to try it out. So he took another step into digression. He usurped the priestly function, and made his own burnt-offerings, etc., upon the pagan altar. How God must have turned in disgust from a "peace offering" made under such circumstances. And Urijah the priest went along with the whole ungodly mess.

In 2 Chron. 28:16-ff, we learn that Ahaz even offered sacrifices unto the gods of Damascus. He reasoned, the Syrians were powerful enough to smite me—it must be that the gods of the kings of Syria helped them. "I will sacrifice to them, that they may help me." By now, you see, king Ahaz had lost his sense of values (if he ever had any) and viewed the brutish forces of mammon as though they were the gain of godliness. (The children of Ahaz are yet with us. They see the numerical growth of denominationalism, and mistake this for God-approved greatness. We must out-Catholic the Catholics, they reason. The Lutheran Hour did it for the Lutherans—we must have more of the same.)

And then Ahaz began to move the furniture. (2 Kings 16) The brazen altar which Solomon had set in the temple, was moved to a position of less importance, and Ahaz placed his new altar prominently. Still dissatisfied, he "cut off the panels of the bases"; of the brazen altar) "and removed the laver from off them, and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stone." Further, to please the king of Assyria, he changed certain other temple equipment.

Did his plans succeed? Well, Judah became a vassal state of Assyria—i.e., the so-called redeemer became their hardened tax-collector—and the writer of the Chronicles says that the antics of Ahaz "were the ruin of him, and of all Israel." (2 Chron. 28:23)

Today the Lord has furnished us with a perfect scheme of redemption, including perfect plans for the church, its work, worship, organizational structure, etc. Let your wife move her furniture if she is strong enough to do it herself. But brother—and sister—you had better keep your hands off of the Lord's furniture.

—1608 Sherrard St., Burnet, Texas

EDITORIAL — — —

(Continued from page two)

of Oscar Smith, Sr., so fittingly states the matter, we have inserted it together with his likeness in our space this issue. At a time of special need a number of years ago, he served the Central church in Beaumont, Texas, (where the writer presently labors) in a very helpful way for several years.

We extend our sincere sympathy to those whom he left behind..

We recommend brethren use the fine abilities of this faithful and able preacher of the gospel:

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The Texas Bible Banner, now a 16 page monthly, edited by Robert L. (Bob) Craig, Box 36, Lometa, Texas, has been revived and is now being published as a subscription magazine. The price is \$1.00 per year. We recommend you subscribe to it.

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—Stanley J. Lovett

WHERE IS GOD? — — —

(Continued from page three)

about on the surface, but without the power of rising above or sinking below it. These are the inhabitants of Flatland.

The Flatland author then dreamed of a country called Lineland which he visited in his dream. Lineland was a country of only one dimension. He attempted to describe Flatland to the citizens of Lineland, but found that no explanation was possible. Linelanders had experience with only one dimension and could not conceive any other world. Nor could a visitor from Flatland demonstrate the two dimensions to a Linelander, since the latter's vision was restricted to one dimension.

Finally the Flatland author received a visitor from Spaceland, the (normal, to us) three dimensional world. In space, this visitor was spherical in shape, but since only two dimensions existed in Flatland, he appeared to Flatlanders as a circle. The visitor tried to describe Spaceland to the Flatland author, but to no avail. As an illustration of height, the third dimension, the visitor from Spaceland would rise above Flatland and then descend back into it. But the Flatlander could only see a circle which had the power to disappear, then reappear. When he disappeared from sight, he was "nowhere" in the entire Flatland universe despite the fact that he was just an inch or so above it and could see at a glance the entire world of Flatland.

The point as it applies to the "location" of God and of heaven is clear. The Linelander could not con-

ceive a land of two dimensions and no explanation could make it clear. Similarly a Flatlander could not conceive a third dimension and could not understand any explanation of it. Further, it is clear that the existence of another world or realm does not depend upon the ability of the inhabitants of a different world to conceive it. Knowledge of a different world could come only by receiving a visitor from that world and trusting his testimony.

Young people sometimes suspect our knowledge or honesty when we answer them by saying "You would not understand." The beauty of the Flatland analogy is that it sets forth clearly in mathematical and scientific language the difficulties in conceiving a world different from our own. And the difficulty is clearly seen to lie in the limitations of our own minds, not in the unreality of other worlds.

So we who are limited to space and time cannot conceive another still different type of existence. The Word has become flesh to reveal its existence to us. The Incarnation, Resurrection, and Ascension prove that it exists. But we still cannot conceive it. It is neither up nor down; it is simply "other." It cannot be located geographically or astronomically. To attempt it would be foolish. Once the idea is established that such a world could truly exist, Christian young people will find that science need not deter them in their journey toward that city which hath foundations, whose builder and maker is God.

—10016 Reddick Drive, Silver Spring, Maryland

THEOLOGY, CHURCH AND STATE, — —

(Continued from page four)

The Social Gospel began with the Unitarians and matured rapidly about the turn of the century or up to World War I. They turned denominations away from the philosophy of Plato which in sectarian theology separated the earthly church from its pattern which was transcendent, and likewise God was above, to Aristotle's philosophy which in liberal theology united God with or in the world or immanent. So-called modern science, they taught, was a more accurate way to learn about God than the revelation of the Bible. Bushnell's "God in Christ" stated that God had revealed Himself in Christ but in nature. Therefore a study of nature or the earth was the way to know God. The barrier between the sacred and the secular was thus abolished by the Movement. They did emphasize the example of the Christ of the Bible insofar as He did good deeds for others or social work, as they called it. To them, Christ reigned over man which was illustrated by His life, and there was progressive growth and development by the powers resident in humanity. Shailer Matthews stated their view about Christ: He "set forth eternal principles, not regulations." (*American Journal of Sociology*, m. 608, 1888-9. Quoted in Hopkins, p. 139). In the Social Gospel there is a compound of religion, evolution and socialism; the present reality of the kingdom,

an immanent God, and the organic view of society. Its ideology is fraternalism, cooperation and organic collectivism. The purpose of the Federal Council of 1908 was to bring the denominations together for united service to improve social and industrial conditions.

The roots of the Social Gospel were in Channing's Baltimore speech. The "New Theology" of Bushnell which came from the Unitarians was passed on to Munger and Gladden and other Congregationalists. The Baptists and Methodists added piety and zeal to the Social Gospel. The Social Gospelers were opposed to the use of force or war. "The most concrete organized product of the movement was the institutional church and the religious social settlement." (Hopkins, *Ibid.* 319). Justice by the wealthy, the right of individuals and the stewardship the State are concrete expression of the Movement.

—314 South Hanley Rd., Clayton 5, Missouri

JONES-McCAGHREN DEBATE — (No. 4) — —

(Continued from page five)

to the church because the letter was addressed to the church. Brother Jones pointed out that letters addressed to the church also contained instruction for the individual (as in the case of Gal. 6:10) and that letters written to individuals contained instruction to the church (as in 1 Tim. 5:16). The determining factor is the context. The context of Gal. 6:10 was shown to be limited to the individual.

Brother Jones argued that the authority of Christ (Matt. 28:18) is manifested through the media of the gospel (Rom. 1:16; 2 Tim. 3:16) by statement, commands, approved examples and necessary inferences. By use of the music question he pointed out that when all the passages are studied and all authorize singing, men are not at liberty to add the instrument to accompany singing.

In answer to the question, "What Has God Assigned to the Church?", brother Jones pointed out that every passage of Scripture referred to saints: Acts 2:44-45 (needy believers); Acts 4:32-37 (needy believers); Acts 6:1-6 (needy widows); Acts 11:27-30 (needy brethren); 1 Tim. 5:16 (widows indeed); 1 Cor. 16:1-2 (poor saints); Rom. 15:25-31 (poor saints) 2 Cor. 8:1-4 (poor saints); 2 Cor 9:1-5, 12-13 (poor saints). He pointed out that there is no passage that mentions the church caring for "aliens" or "others." He thus concluded that only those who are saints can be given benevolent assistance from the church treasury.

When brother McCaghren appealed to sympathy as proof, brother Jones pointed out that the needy would not be forsaken nor left in need. Even though the church has no authority to help from the treasury the individual has his responsibility and the needy will be cared for.

We have heard that the debate is to be published in book form. If so, we commend it to you believing you will profit by a study of it.

(Concluded)

—2195 West Lucas Drive, Beaumont, Texas

A BRIEF NOTICE OF A FINE BOOK — — —

(Continued from page six)

has never before been my experience to encounter in this connection. You will simply have to read it to fully appreciate my enthusiasm and that of others I have talked to who have read *Life In The Son*.

—4935 Lakewood, San Antonio 20, Texas

(Editor's note: This book, *Life In The Son* by Robert Shank, is stocked by and may be ordered from The Preceptor Company, P. O. Box 187, Beaumont, Texas, for \$4.95 per copy.)

OUR SENSE OF VALUES — — —

(Continued from page seven)

time when instead of the Lord's own people manifesting who they are by their love one for the other, the spirit of jealousy and hate seems to prevail. It is an age when the home is not that which God planned for his children to have, with the mother keeping the home and training her children in the way they should go. This sad picture of present-day conditions is a challenge to faithful Christians who want to be watchmen "on the walls of Zion." The amount of released time from physical work may profitably be devoted to the spiritual uplift of the human race. We may do well to ponder the words seen on a placard in a YMCA building:

"Your life destiny will be determined by what you do with your time."

We and our children will answer for the expenditure of the time allotted to us.

NEXT: How Does Youth Evaluate Recreation and Rest?

—1104 Caldwell Lane, Nashville 4, Tennessee

VOICES IN THE WILDERNESS — — —

(Continued from page eight)

"We are taught to feed the hungry, clothe the naked, and visit the fatherless and widows in their affliction but we are not told how this is to be done. Here again we must rely upon expediency, for we have no plan set forth as such in the Scriptures—Why may we not build an inn, a hospital, an old woman's home, a school, or establish a paper to teach the truth? And why may we not have any of these conducted under a charter from the Senate by a board of trustees or directors?

"Finally, Scripture authority has been demanded for teaching the Bible in schools; for cooperation of churches; for supporting schools from the treasury of the church; for activities other than through the treasury of the local congregation; for maintaining an orphanage or home for the aged; for arranging for a series

of gospel meetings, etc. It is freely granted that the affirmant must support his position with evidence, and my answer to this demand is that God requires us to teach His word, to give of our means, to help the poor and needy, to sing and otherwise worship God. Abundant authority is found in the Scriptures for all this. But if one insists on one plan or method to the exclusion of all others, where God does not specify any plan or method, the obligation rests on him to support his position by Scripture evidence, and he becomes the affirmant on the point at issue—Hobby riding and speculation are responsible for much strife and division, the alienation of brethren, the tearing down of churches, schools, etc.; and when these ripen into dogmatism, the result is the tearing down of primitive Christianity and the establishing of sectarianism. Shall we be responsible for the rending of the body of Christ? God forbid. 'If any man speak, let him speak as the oracles of God'."

We cite the foregoing to call attention to the fact that A. N. Trice was making the same pitch in the *Gospel Advocate* more than thirty years ago and using the same worn out appeal to "expediency" that the orphan home and college-in-the-budget brethren have been making more recently and was branding those who opposed his views then as "hobby riders," "hair-splitters," and "objectors" (another word for "antis"). This forever settles the Question of whether church support of these human institutions was an issue thirty years ago for A. L. Trice wrote a four-page article on the subject at that time.

This, however, is not the end of the story. Two weeks after the Trice article appeared in the *Advocate*, F. B. Srygley, who wrote some fifty years for the *Advocate*, used the same title, "Law and Expediency," that Trice had used and presented a withering review of the Trice article. Brother Srygley said exactly what some of the rest of us have been trying to get brethren to see ever since churches have been divided over the orphan home question. Here are some of the Srygley observations:

"While brother Trice condemns missionary societies through which to preach the gospel, he defends other things with the same arguments the society brethren use with which to defend missionary societies. The question is not that certain things ought to be done, nor is it the how they should be done, but it is the institution or organization through which they are to be done. There is nothing in the New Testament larger than a local church and smaller than the entire body of Christ. I am seeking to make no law, rule, or regulation when I say this. If brother Trice's article is not used by the society brethren in defense of their societies, it will be because they do not know a good thing when they see it or do not care for brother Trice's support. The same argument that bro. Trice makes have been made for the societies for the last forty years."

When F. B. Srygley died in 1940, H. Leo Boles wrote of him in the *Advocate* of February 15, 1940, p. 148, as follows:

"The last years of his life were given to editorial work of the *Gospel Advocate*—The writer has been closely associated with him for about thirty years—No man living today can claim greater loyalty to the church than F. B. Srygley. He has fought more battles for the truth of God, won more victories over error and false teaching than any man now living. He has engaged in more battles for the truth, in public debate and preaching the gospel, than any other man of modern times... Those who read his editorials can bear testimony that he waged a relentless warfare against every encroachment on the truth of God and against the enemies of the church of our Lord.

"____The writer cannot recall now a single instance where he was on the wrong side of any question that disturbed the peace and happiness of God's people—He had a clear insight into the intricate problems of the brotherhood. He could analyze with accuracy the problems that disturbed and troubled the churches. He could apply scriptural teaching and solve these problems.

"____It fell his lot to deal with problems and situations that called for courage. Brother Srygley never faltered, evaded nor compromised any truth or righteous principle. He knew that the truth in many sections is unpopular, yet he did not shrink from declaring in an effective way the truth. Any enemy that he has was made in fighting for the truth."

Again we call attention to the statement of the present Advocate editor's comment regarding F. B. Srygley when he died. In the Gospel Advocate, 1940, p. 484, he wrote:

"Like old John Knox, he never feared the face of man. He was loyal to Christ first, last, and all the time. He would not wink at error in the practice of anyone, not even in his most intimate friends."

(Conclusion)

—Glen Arven Avenue, Temple Terrace, Florida

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HITHER... THITHER... YON_____— —

(Continued from page ten)

were identified and one baptized in January at Maryvale in Phoenix—One was baptized at 67th Street in Birmingham, Ala., in January____H. E. Phillips held a March meeting for Fourth Street in Cullman____Hueytown begins a gospel meeting March 31st...Paul Andrews held a January meeting at Lacey's Springs____Two were identified there recently—Aubrey Belue held a meeting in early April at Jordan Park in Huntsville____Three were baptized, two identified and one restored there in January and February...Barney Keith held a mid-March meeting for the Fultondale church.

A new church has begun meeting in Strathmore, California—One was restored and identified during January at Berrydale in Garden Grove, California____Several gospel meetings were held in California in January and February: Gardena (Bob Melear); in Bakersfield at Studebaker Road; Culver Center; Torrance, Westside in Long Beach (Bud Irvine); and Home Gardens (Jim Crampton) —Wright Randolph holds a late April meeting in East Long Beach—Two were baptized, two were identified in Gresham, Oregon, during past weeks____OVERSEAS NEWS: George Pennock speaking through the nation in efforts to secure funds for his planned Nigeria work____Bob Tuten working to secure traveling and personal support for his Norway work____Vernon Hawkins securing travel funds and personal funds for his planned work in Chile____This summer will doubtless see efforts on the part of other brethren securing funds for travel and personal support as they go to other overseas fields. We should aid, in every way possible, these brethren as they carry the gospel afar.

— Box 1201, Lufkin, Tex.

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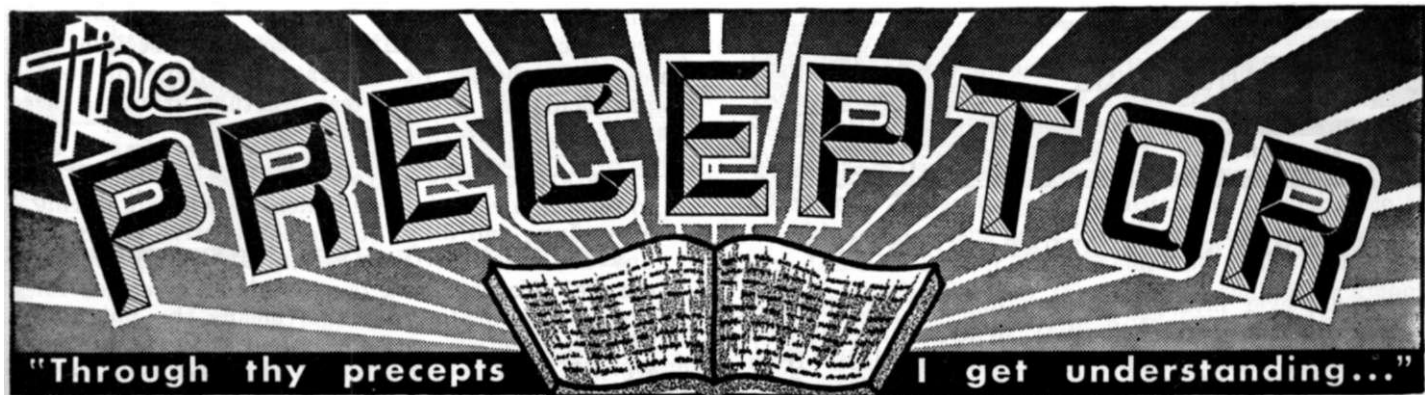
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APRIL, 1963

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IN THIS ISSUE

EDITORIAL,

Stanley J. Lovett	Page
WATCHMEN — THEIR REALM OF RULE,	
Homer Hailey	Page
ARE ALIEN SINNERS AMENABLE	
TO THE LAW OF CHRIST?	
Lefton Hester	Page
HOW DOES YOUTH EVALUATE	
RECREATION ?,	
Irene Sowell Foy	Page
THE CREATURE — MAN,	
Bryan Vinson	Page

IS "HEREDITARY TOTAL DEPRAVITY" TAUGHT IN THE BIBLE?,

S. Leonard Tyler	Page 7
THEOLOGY, CHURCH AND STATE	
INSTITUTIONALISM,	
George P. Estes	Page 8
UNDENOMINATIONAL CHRISTIANITY,	
Harry Pickup, Jr.	Page 9
SERMON OUTLINE,	
Bill Crews	Page 10
HITHER. THITHER. YON,	
Jim C. McDonald	Page 11

"WHERE THE TREE FALLETH"

W. R. Jones

Death is no respecter of persons. The papers have recently carried notices of the passing of such men as Senator Kerr, Jack Carson and Dick Powell. These men represented riches, talent and success, but they had one thing in common with all men; namely death. The New Testament declares, "And as it is appointed unto men once to die, but after this the judgment:" (Hebrews 9:27) You may be sure that death is certain.

But, why this talk of death? Simply because death represents the end of man's opportunities to change. As death finds us, so shall we be in eternity. God gives man every opportunity possible to change during this period called life and time, but no changes can be made in eternity. A complete picture of life's other side may be found in Luke 16:19-31. When the writer of Ecclesiastes wished to impress the finality of death he used the following language; "If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." (Ecclesiastes 11:3) If you have had experience cutting timber, you well understand the dif-

ficulty involved in moving a large tree, once it is felled. So, "in the place where the tree falleth, there it shall be."

Now that we have established the certainty and finality of death, I would like to raise an important question. If you were to die this very moment, how would death find you? Not from the standpoint of riches, popularity or power, but how would death find you as it regards your soul? Would it find you "in the Lord," that is, in the church of Christ? John wrote; "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Revelation 14:13) But, unhappy is the man who dies out of the Lord, for nothing can be done to change his lost state. It behooves us all to make a very careful inspection of our spiritual condition in the light of God's Word. Prepare now for there will come a time when no preparation can be made.

— 600 W. Lobit St., Baytown, Texas

EDITORIAL

Stanley J. Lovett



ANOTHER NEW FEATURE — (MAYBE!)

We are ever interested in making The Preceptor a better and more useful journal. Readers have noticed we recently have included a "Sermon Outline" from a different gospel preacher. It is our intention to continue to run such an outline each issue as a permanent feature of the paper. Everyone can profit from the truths found in these outlines. Younger and inexperienced preachers will find them helpful in their sermon preparation and more mature ones will profit by the suggestion of a new idea or a new approach to an old theme. We anticipate this new feature will be well-received.

Now we are contemplating another feature which we think can be of value to our readers. This is the idea of a "Classified Advertising Section." (See advertisement at the bottom of page 11.) Generally it will conform to the style and arrangement of the classified advertising section of a daily newspaper. The extremely reasonable cost will be only 25c per line (3½" line).

There are times when both individuals and congregations desire to place certain information before the readers of a paper. They are reluctant to ask for free space and yet do not want to go to the expense of a large and much more expensive display ad. We think this Classified Advertising Section is the answer to this need.

Some may have a need for a product or service while others may have just what the others need. An inexpensive classified ad may be just the means to get the parties in contact one with another.

Among things that some one may need or some one may have may be some of the following: A back issue or issues of a particular religious publication needed to complete his file. An out-of-print bound volume of a publication or an out-of-print, or rare, book. A preacher or a preacher's widow needs to dispose of a good religious library. Someone has written a tract, a study book, or even a book itself and he wants the readers to know about it. A gospel preacher may desire to change his location or a church may need the services of a gospel preacher. A church may desire to announce its location and schedule of services; or, a radio program or a gospel meeting. Maybe a song leader is available. Maybe a church is offering "church bonds" for sale.

Some one may need to sell a typewriter, adding machine, or office furniture. Some used, but good pews may be for sale and another church may be looking for just that. An automobile, a boat, gun, or even a house may be for sale. Someone is seeking the services of a practical nurse. A printer wants more business. A chart-maker wants to advertise his skill. Etc.

This gives an idea of what we have in mind by introducing this Classified Advertising Section; but, in order to better demonstrate the value of such a department and also to test whether or not a need exists we are offering the following:

We are inviting anyone who desires to do so, to send in a classified ad which we will run during May, June and July, (three consecutive issues, or any one or all of those issues) absolutely free of charge! We urge you to use this free service for the time indicated. By this means the potential of such a section can be seen and at the same time we will have an indication of the need for it.

If we decide to make it a permanent feature, the person may send in his ad and after the requested number of insertions, the advertiser will be billed according to our set rate.

We hope you will take advantage of our free offer!

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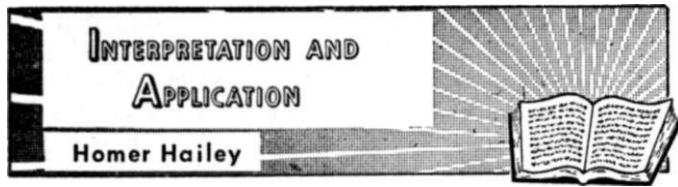
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WATCHMEN — THEIR REALM OF RULE

(Heb. 13:17)

Serious problems and questions confront the church today. Among these is that of the rule of elders, and the responsibility of saints to that rule. The writer of Hebrews exhorted the brethren to "obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you" (Heb. 13:17). The scope and sphere of this rule as watchmen shall be the theme of this study.

Rule

The Spirit here uses the word *hegeomai*, "to lead, i.e., a. to go before; b. to be a leader; to rule, command to have authority over" (Thayer). It is also defined as "think, consider, regard," and is translated "count, counting, thought, supposed" in various passages.

The word is used of princely authority in the prophecy of Christ as "governor, who shall be shepherd of" Israel (Matt. 2:6); of one in high official position when speaking of Joseph as governor of Egypt (Acts 7:10); of chief or leading men of the church, "chief men among brethren" (Acts 15:22); of Paul, "the chief speaker" (lit. leading in speech) in the company of himself and Barnabas (Acts 14:12); and of these in the text, leading men in the church (Heb. 13:17, 24). In the passage in Hebrews 13 the word is translated "are the guides" (v. 7), and "guides" (v. 17), in the K.J.V. Besides these uses, as indicated above, the word is used of "think, consider, regard, count, supposed."

Now for a consideration of each case. Jesus as "governor" exercises absolute rule over all things. However, while on earth He acted only as the Father gave to Him, always within the will of the Father. After the resurrection "all authority in heaven and on earth" was given to him. The word "authority" (*exousia*) here used by Jesus is never used of elders, except to deny them this power.

As governor, Joseph's position evidently carried with it more than moral suasion. He could dictate and prescribe in matters of judgment, yet only within the scope of that power of rule given him under Pharaoh — "only in the throne will I be greater than thou" (Gen. 41:40). The "chief men among the brethren" (Acts 15:22) are thought of by Thayer as "leading as respects influence, controlling in counsel." Paul as "chief speaker" (Acts 14:12), meant only that he took the lead in talking, and does not imply dictation of any sort.

This leaves only the "rulers" or "guides" in the church to be considered. That their rule is by guidance through moral persuasion, and, as will be shown later, by showing what God has authorized disciples to do, seems clear from the following:

When the ten became indignant over the effort of John and James to gain positions of preeminence in the kingdom, Jesus said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you" (Matt. 20:25f.). The word *lord* is *katakuriuo*, "to hold in subjection, to be master of, exercise lordship over" (Thayer), and is the same word used by Peter when he said, "neither as lording it over the charge allotted to you, but (in contrast) making yourselves ensamples to the flock" (1 Pet. 5:3). Their rule was to be oversight by example. The word *authority* is from *kataxousiazō*, "to exercise authority, wield power over one" (Thayer). To lord and exercise authority as practiced among Gentiles is clearly forbidden to the disciples of the Lord.

The contrast between the two ideas of "rule" (Heb. 13:17) and "lord" or "exercise authority" (Matt. 20:25) is further brought out by Jesus when the question of greatness rose again, this time at the last supper. Upon this occasion He said, "The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief (*hegeomai*, as in Heb. 13:17), as he that doth serve" (Luke 22:25,26). Here we have the added explanation that "rule" (*hegeomai*) is by service.

Another word also used of elders needs to be considered — the word *proistemi*. "to set or place before; to set over. . . . to be over, to superintend, preside over" (Thayer); " 'to stand before,' hence to lead, direct, attend to" (Vine). The word is used three times of husbands over the family (1 Tim. 3:4,5,12), and three times of leaders in the church (Rom. 12:8; 1 Thess. 5:12; 1 Tim. 5:17). As indicated by both Thayer and Vine, the word means to be over, to stand before, to lead.

But the rule of leaders in the church is further explained in the context of the three passages listed. They are to "rule with diligence" (Rom. 12:8). The word "diligence" is from *spoudee*, and is defined as "eagerness, earnestness, diligence" also zeal in matters of religion... diligently, attentively" (A & G). To the Thessalonians Paul said, "Know them that...are over you (*proistemi*) in the Lord, and admonish you," and esteem them highly for their works sake (1 Thess. 5:12,13). To admonish is to warn, having in mind mainly things that are wrong, the warning being based on instruction (Vine). This is in harmony with what has been said above touching the responsibility of watchmen to receive the word from the Lord and to give warning from Him (Heb. 13:17; Ezek. 3:17). These rulers, one over brethren, are to "admonish the disorderly, encourage the fainthearted, support the

(Continued on page thirteen)

Are Alien Sinners Amenable To The Law Of Christ?

Lefton R. Hester

Some, even of the churches of Christ, teach that an alien sinner is not amenable to the law of Christ and for that reason cannot commit a specific sin. It is said that the alien is amenable only to civil law and to Christ's requirement to believe, repent, confess Christ and be baptized. This theory is supposed to prove that Christ's law governing marriage applies only to Christians and that an alien who divorces a companion for some reason other than fornication and marries another does not commit adultery (Matt. 5:31-32; 19:9), and can keep the last companion without sin if and when he or she becomes a Christian. According to this theory God neither joins alien sinners in marriage nor considers their (civil) marriage immoral, as adultery is a specific sin condemned by the law of Christ, to which aliens are not amenable.

While this theory is absurd in the extreme, it presents a very great threat to the purity of the churches of Christ in this and the future generations. It is the duty of faithful Christians to expose and oppose it with unrelenting effort and determination.

God instituted marriage for the entire human family (Gen. 2:18-24; Matt. 19:3-9), and all responsible members of the human family are amenable to his law governing it. The physical relationship of marriage is pure in God's eyes and serves to carry out his purpose in man, if it is maintained within the bounds of his law; but outside of his law it is immoral and will condemn the soul of the guilty.

An alien can commit a specific sin, even the sin of adultery. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:9-11) "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. . . . In the which ye also walked some time, when ye lived in them." (Col. 3:5,7) These passages clearly affirm that alien sinners did commit adultery and fornication. Some at Corinth had before their conversion been adulterers, and some at Colosse had before their conversion been fornicators. In fact, they had "lived in" fornication, the fact that the possibility of such is questioned by some to the contrary notwithstanding. The sins listed in these passages are specific sins, condemned by the law of Christ; yet, they were committed by alien sinners. If an alien could not commit a specific sin, he could not sin; as there is no sin that is not specific. If there is,

let someone name it for us. But we are told that it is only for his unbelief that the alien is lost, as if unbelievers were not guilty of specific sin. The sin of unbelief is both specific and a violation of the law of Christ. (John 6:27-29)

Just how does one become an alien sinner? To correctly answer this question is to acknowledge at the same time that the theory in question is false. To be consistent those who teach that an alien sinner is not amenable to the law of Christ and cannot commit a specific sin must take their stand on the old Roman Catholic and Calvinistic theory of "Inherited Sin." Only sin is responsible for man's alienation from God, and one either becomes an alien by natural birth and descent from Adam or by committing sin as a responsible individual. And there is no way for man to commit sin today without transgressing the law of Christ. There is no other divine law in force today; and John, with reference to the present dispensation, said: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3:4) The statement "Whosoever committeth sin transgresseth also the law" clearly affirms that none commit sin without transgressing the law; and since there is no divine law to transgress but the law of Christ, we must conclude that one cannot become an alien by committing sin without transgressing Christ's law; and if the sin that alienated the individual from God was not committed by the alien himself, it was surely inherited from Adam.

It is true that the sentence of physical death was pronounced upon us as a result of Adam's sin, so that even the innocent and irresponsible must die. (1 Cor. 15:20-22; Rom. 5:12-18) But no member of the human family enters into a state of spiritual death without committing sin, as a responsible individual. James said: "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (Jas. 1:14-15) Here, James tells us clearly how men are subjected to spiritual death, or how one becomes alienated from God. When a man is tempted to transgress a divine requirement (the law of Christ) and yields to the temptation, he commits sin; and when he commits sin, he suffers spiritual death. No person can become an alien sinner in any other way.

The individual who dies as an alien sinner under this present dispensation will stand condemned at the judgment for having transgressed the law of Christ. It is sometimes said that the alien will be finally lost for his failure to appropriate God's grace in primary gospel obedience. This is true in a relative sense only. He can by primary gospel obedience be saved from his sins; but if he fails in this life to do so he will stand at the judgment condemned for having committed sin. "When we were yet without strength, in due time Christ died for the ungodly.... God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:6,8) Christ died

(Continued on page thirteen)



OUR SENSE OF VALUES — (2)

How Does Youth Evaluate Recreation?

How do we evaluate the recreational part of the day? Is it a means to an end, or is it an end in itself? Do we work in order to have money to spend in recreation, or, do we re-create ourselves in order to render a better and more worthwhile service to God and man?

One may say: "There are more temptations today to spend one's time in recreation. Vast sums are being expended to encourage people to spend their time in play, such as; arrangements for water sports, ice skating, ball playing both indoors and out, and many other things. While there are more facilities calling to our youth to spend time in play, yet there are more resources to help one meet such temptations. We have libraries of great books from which to acquire worth while knowledge; we have opportunities to hear uplifting lectures and sermons; we have access to many cultural and helpful activities. Our youth need parents and teachers who will take the time to help them to cultivate an appreciation for recreational activities that will lift them to higher ground, physically, mentally and spiritually.

What are some criteria by which one may choose his type of recreation? First, it must be that which will truly recreate, leave one so refreshed that he can continue his work with greater zeal and zest. Second, as to a Christian's recreation, he must ever be mindful, in whatever activity, that he is the Lord's and must honor and glorify him. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." (Romans 14:7,8)

Let us train our children to use the time area devoted to recreation in a way that will strengthen them to be more diligent in the service they can render for the Master. May they be more fit to work to bring souls to obedience to the gospel, to help in edifying the church and to be busy in acts of benevolence.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord." (1 Cor. 15:58)

How Does Youth Evaluate Rest?

With many of our young people today, rest of the body is not necessary but something to be avoided.

The Bible uses the word rest in various ways. It sometimes refers to a ceasing from labour, again it may be a respite from troubles or a calmness and tranquility of spirit. There is body rest, as Jesus said to his apostles after they had "told him all things

both what they had done and what they had taught. And he said unto them, Come ye yourselves apart into a desert place and rest awhile: for there were many coming and going, and they had no leisure so much as to eat." (Mark 6:30,31) Jesus seemed to refer to their need for physical relaxation and rest. Our youth today seem often to be in a situation where there are many coming and going so that they have no leisure so much as to eat. The fact of so many nervous and upset people today no doubt stems from the fact that we do not take time for resting the body. Youth is so excited over the many appeals to the lust of the eye and of the flesh that he does not want to stop to rest. Perhaps, too, parents and teachers have not taken time to teach him that proper rest of the body will keep him more efficient for the worth-while service he is to render.

Inspiration helps us to know that it is also essential that one have rest for his soul. The Lord instructed Jeremiah to tell Judah: "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." (Jer. 6:16) Jesus said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28) We see then that we need the rest that can come only from leaning on Jesus and abiding in his word. Our youth need to know this rest for the prince of this world is deceiving them into thinking he is sufficient to all their needs.

(Continued on page fourteen)

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AT LONG TERM MONEY SAVING TERMS

The Creature - Man

Bryan Vinson

In man's study of all that God has made with which he has been able to form any acquaintance, the study of himself, man, has been, perhaps the most neglected of all his study. At least man has been able to advance more rapidly in his conquest of knowledge of that which lies without himself, than he has of himself. The explanation for this may be found in the fact that man is more able to delve into and acquire a knowledge of things solely physical and material than he is the spiritual. Man has split the atom, but he has, by and large, failed to distinguish and differentiate between the body, soul and spirit of man. It is universally recognized that man differs from other creatures, but it is not universally understood in what this difference exists. Many think man is but a more highly developed animal than the lower animals, and that he came from a common ancestor. If so, he has no faculty that is peculiar to him, and only a higher development of faculties than those from which he has ascended, or descended as one might choose to express it. That man's intellect is incomparably superior to that of other creatures is indisputable, but some would attribute it to evolutionary progress rather than attributing it to his initial creation.

Independent and apart from Divine Revelation there can never be any satisfactory explanation for and definition of man as a being on this earth, living in the midst of many and diverse creatures of a far lower order and plane than himself. And man's perverted conception of this revelation, or his ignorance of it, has rendered him ignorant of his true self. "A proper study of man," is rightly the most important of all just and proper interests and necessary pursuits of our race. The maxim to "know thyself" is still one of supreme virtue. Not only is it true that "if a man thinketh himself to be something when he is nothing, he deceiveth himself," but equally so that if he thinks himself to be nothing when he is something he is the victim of self-deception. Neither form of deception should be wrought by anyone. No man, however, can possibly know himself apart from an understanding of his origin, and this involves a recognition of God as his Maker. Those who discount God in their study of man can never come to a just and prudent conclusion with respect to either the origin or character of man, and thus can never form any conception of the purpose of his existence. If there be no purpose in man's existence, he is the result of an accident, for the accidental is that which happens without intention. However, the most casual attention given to the creature man belies such an estimate of him. He is too wonderfully made to be the product of mere accident; his existence displays the climax of the most intelligent purpose in his being.

Involved in the study of man, and as leading to a just conception of his worth, is the account given of

his origin in Divine Revelation. The Mosaic account records the creation of all which preceded the making of man by God. In this record one would note this contrast: the planetary system, the vegetation, the fish, the fowls, and beast of the field were all formed and caused to exist in great multiplicity and diversity, whereas man stood alone and aloof in the singular. With the making of Adam, God expressed a consuming self-pleasure, indicating that all which preceded this act was wrought in anticipation of and as leading to this as the climax. Too, the fact that as thus surveyed and appraised by God it was as a single creature. This of course was complemented by the creation of Eve as a helpmeet. But this suggests that she was designed as a fit help to Adam, and therefore there was a purpose identified with his creation involving something he was to do, and woman was to be a help, and as God made her she was designed as a meet or fit for this function. Viewed then, in his individuality, we are impressed with the inestimable worth of one human being. With everything being made before man, and with respect to and as subordinate to him, then the worth of one person surpasses the worth of all else. Herein, then, is found the rational explanation of the incentive so warningly presented by Jesus for men to be faithful to him, in contrasting the worth of a soul with the worth of the whole world, in Matt. 16:26. Socialism and its completed development, Communism, depreciate the worth of the individual, whereas Divine Revelation dignifies and magnifies immeasurably the individual man. All political and religious philosophies which emphasize the collective as above the individual are essentially atheistic in their nature.

(Continued on page fourteen)

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Is "Hereditary Total Depravity" Taught In The Bible

S. Leonard Tyler

We should first clarify our terms. Many times people are misunderstood because they fail to define the terms used. For a very brief definition but understandable one, I refer to Webster's Collegiate Dictionary, Fifth Edition: "Hereditary;.... 3. Transmitted, or transmissible, as a constitutional quality or condition from parent to offspring." "Total;___1. Comprising or constituting a whole; entire; as, the total amount. 2. Complete; utter; absolute; as, a total failure." "Depravity;___1. State of being depraved; corruption. 2. A corrupt act or practice." Therefore, the question means, do I believe that the Bible teaches that a baby is born into this world totally depraved or a sinner by the law of heredity? To make it a little plainer so all may understand just what is involved in such a theological expression, let me state it thusly, do you believe that Adam's sin is transmitted to all the human family? Or, does one inherit the "Adamic Sin"?

The answer is simple, plain and negative. No. The Bible does not teach that one is born into this world guilty of original sin or the Adamic sin. One is born today just as pure and innocent as Adam and Eve were created in the beginning. Wouldn't it be a terrifying thought to look upon a new born "innocent and pure" little baby and think, "This little baby's soul is black with the Adamic sin"? And if one inherits sin, it is lost—eternally lost—, if it dies in infancy. God only would be to blame. Surely, no one would accuse God of condemning a pure, innocent little baby. One that never had an opportunity. Didn't even know what sin was. No, the Bible does not teach any such doctrine.

Many knowingly and, perhaps, more unknowingly subscribe to church creeds which hold as a fundamental doctrine, "Hereditary total depravity." Consult your church Articles of Faith, Discipline or Dogma and become informed as to what you really are expected to believe. It may surprise you to find the doctrine incorporated into your creed and, on the other hand, you may be among those that treasure the doctrine. But you should know.

From Whence Cometh The Spirit?

The spirit of man comes from God. God did not in the beginning give a corrupt spirit. The Bible teaches that man was created in holiness, purity and innocence. "So God created man in his own image, in the image of God created he him; male and female created he them." (Gen 1:27) God beheld everything that He had made as "very good." (Gen. 1:31) Solomon said, "God hath made man upright... The spirit shall return unto God who gave it." (Eccl. 7:29; 12:7) Zechariah 12:1 states that God "formeth the spirit of

man within him." If God gives or forms the spirit of man within him corrupted, defiled, and sinful, is it not unfair, yea even unjust to condemn or hold man responsible for such a spirit?

God is not depraved, neither does He give to man a depraved spirit. But Paul said, "For we are also his offspring." (Acts 17:28) Since man is the offspring of God, a child's spirit cannot be depraved unless God gives a depraved spirit. Paul reasons from this very fact as to how we ought to think of God. (Acts 17:29)

A little child is not depraved or else Christ would not have said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3) Mark records Jesus' statement "for of such is the kingdom of God." (Mk. 10:14) The infant is not black with sin but rather innocent and pure.

Sin is not and cannot be inherited. God said through the prophet Ezekiel, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him." (Ezek. 18:20) This plainly states that "the son shall not bear the iniquity of the father." Thus, those insisting upon a child's bearing the sin of father, Adam, deny and contradict this statement.

Sin is violation of God's law either by commission or omission. 1 John 3:4 states, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." James 4:17 says, "To him therefore that knoweth to do good, and doeth it not, to him it is sin." Therefore, one cannot inherit transgression. Read James 1:13-15.

(Continued next month)

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EXPOSITION AND DEFENCE

GEORGE P. ESTES



THEOLOGY, CHURCH AND STATE, INSTITUTIONALISE:

The Social Gospel And The Digressives

The Social Gospel movement is being spear-headed by J. D. Thomas and other liberal theologians at Abilene Christian College and by B. C. Goodpasture and the staff writers of the Gospel Advocate. Much of the liberal theology has been furnished by J. D. Thomas who evidently intends to turn ACC into a little University of Chicago. The characteristic features of the Social Gospel are in the digressive movement. Like Bushnell and other Liberals, Thomas places authority in philosophy, experience and reason and by so doing abolishes the distinction between the natural and the supernatural. In interpretation, logic is to be the arbiter. The church according to J. D. Thomas, and those like-minded, is a man-made institution. From their point of view it is an earthly church. Its form, function and mission are derived from human reason.

The following features identify the digression with the Social Gospel: (1) They have the same theology which is liberal. To the Unitarians, Horace Bushnell and the leaders of the Social Gospel movement, philosophy, empiricism (experience) and common sense or reason were the proper modes of interpretation. Religion was made to conform to this liberal theology.

(2) Modernism was carefully concealed and clothed in Bible terminology and language. Darwin's theory of evolution was translated into the idea of the progressive kingdom. Social functions were clothed in the words and works of Jesus. J. D. Thomas is very subtle in his presentation of modernism. In *We Be Brethren*, he approaches it in this way: "The Liberal is under the influence of naturalism and has almost unbounded reverence for empirical science. He is optimistic about human achievements and expects man, through education and scientific accomplishment, to establish a practical 'Utopia' here on earth. . . A man can be conservative or liberal in many detailed matters without being a Modernist in any sense. . . They question the infallibility and inerrancy of the Bible and indeed say that it is not the letter (or mere words) that are significant but only the spirit (inner, figurative, or allegorical meaning).... Final authority is the Modernist's own religious experiences, determined in his own mind, and is not found in a book." (pp. 215-216) This is what he writes about Modernism but when he states his own views it is the same: "The Christian religion is a 'faith' system as opposed to a legal religion. . . True religion deals with attitudes; and faith in the broad sense is required...." (pp. 111,118)

(3) All that has permanent validity for us in the Bible are the general principles, "principles of spiritual value that have validity for all succeeding ages." (Ibid. 42) The same was said by Shailer Matthews and E. R. Harper in the Tant-Harper debate held in Abilene, Texas.

(4) The universal church or progressive kingdom has a social mission. It is to relieve all poverty and care for all orphans. Jack Whilhelm in the August 11, 1960, *Gospel Advocate* writes: "We will all probably agree that the matter of doing benevolent work is universal, or at least common, sooner or later to all of us." (pg. 502)

(5) The church is to furnish entertainment for the young and fellowship meals for the older folks. This comes under the heading of fellowship in *We Be Brethren* (pp. 205-213), or more specifically "social fellowship." (pg. 207)

(6) This earthly church must have its institutions. The position of Guy N. Woods is that the church cannot care for orphans; that there must be institutions. J. D. Thomas writes: "We now come to an important part of our study, as far as the spiritual

(Continued on page fifteen)

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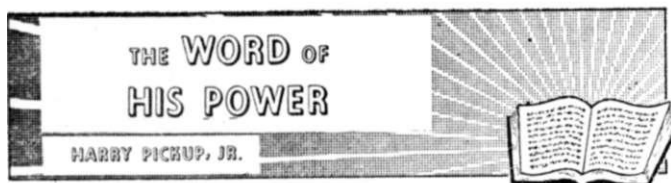
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UNDENOMINATIONAL CHRISTIANITY

No. I: Denominationalism: A Definition; Comparison and Contrast

There is no more pleasant subject to contemplate than salvation in the name of Jesus Christ. This subject is fully explained in the books commonly called "The New Testament." There is absolutely no way to contemplate Christianity in a modern context without considering what is popularly and generally styled, "Denominationalism."

Modern Denominationalism owes its origin to the Protestant Reformation. Seeds were sown then which have produced a crop of multitudinous faiths, practices and parties. Each claims to have some vital connection with the Church of Christ; each claims to be a part of this Church. None claims (scarcely) to be the whole of it. An outstanding weakness of Protestant Denominationalism is its conspicuous lack of ecumenicity. Probably the chief goal of the outstanding denominations in this century has been to try to bring the Protestant ecumenical idea into reality.

Mr. Charles Clayton Morrison wrote a most startlingly frank book, "The Unfinished Reformation," in which he called for the death of denominations. He described them as "self-constituted, self-contained, independent and autonomous ecclesiastical (bodies)." He pled for their rebirth into an ecumenical Church with an ecumenical fellowship and theology. His pitiful lament for this present time is, "Therefore, though we would be Christians, we cannot join the Church of Christ, but can join only a part of it."

If this were true what a tragic circumstance "would be Christians" are in. Poor folk: wanting to be Christians and that alone, and yet cannot be; desiring to share in the blessing of the realm of universal salvation and yet because of conditions not of their own making cannot be.

It is time for us to stop and try to arrive at the true definition of a denomination. Webster gives an answer with two parts: (1) A class, kind or sort designated by a specific name; (2) A body or sect holding peculiar distinctives. Mr. Morrison, whom we quoted above, says: "A denomination is a part of the Church of Christ existing in a structure of its own and exercising by itself and for itself those functions which belong to the unity of the whole Church of Christ."

These definitions suggest the following things: (1) That each denomination is only a part of the whole Church of Christ. (2) That each one is separate and distinct from all others of the whole. (3) That each has

a name which identifies it and distinguishes it from the whole Church of Christ and all other members of it. (4) The members of each denomination agree together independently of all other denominations. (5) In their agreement each group holds doctrines or practices things, or both, which are peculiar to themselves.

In reality a denomination cannot be a part of the Church of Christ because—among other things—it exists "in a structure of its own." Two houses may be similar in design. And one may be small enough to fit into the other. But because each exists in a structure of its own, one cannot correctly be said to be a part of the other. Truly, there is no way to define a denomination without excluding it from the Church of Christ.

That Jesus established the Church is admitted by all who believe the New Testament Scriptures. The Church is the state or realm of salvation. (Eph. 5:22) All who are saved are in it. (Acts 2:47; Cp. Heb. 12:23) It is also called the Body of Christ. (Eph. 1:23; Col. 1:18) With reference to number Christ has but one Body of saved souls. (Eph. 4:4; Col. 3:15) With reference to relationship in it, there is "one-ness." Jesus prayed that believers on him through the word of the apostles might be "one." (John 17:21) Paul wrote the Galatians that Jews and Gentiles, male and female, bond and free constitute "one-ness" in Christ. (Gal. 3:28) Paul wrote the Colossians that in Christ's Body (3:11) there can be no Greek nor Jew, etc., for "Christ is all, and in all."

Paul stressed the "one-ness" of the Body, the Church, both to the Romans (12:4, 5) and the Corinthians. (12:12,13) He said that Christ's Body possesses these same features which are true of a physical body. (1) A body is one; (2) While having many members, all are members of the same body; (3) And all members are members "one of another."

Christ's Body is the Church. (Col. 1:18) Those who constitute Christ's Body, the Church, are Christians. (Acts 11:26) All Christians, being members of Christ's Body, and Christ having but one Body (Eph. 4:4), are necessarily members of the same Body. (Col. 3:15) Because each Christian is necessarily in the same Body he is also "one" with every other Christian. (Gal. 3:28)

Men become Christians, members of Christ's Body, in the following way: (1) By being led (1 Cor. 12:13) by the one Spirit. (Eph. 4:4) The Spirit revealed the gospel of salvation through inspired men. (1 Peter 1:12) The Spirit-given gospel is the word of Truth which leads men to believe in Christ, whom they have not seen, yet love and believe him. (Eph. 1:13) (2) Believing the gospel men are thus taught to be baptized (1 Cor. 12:13), which is also "one." (Eph. 4:5) (3) The immediate result to baptism is being brought into the "one Body" of Christ. The Scriptures also refer to this as "being baptized into Christ" and "putting on Christ." (Gal. 3:27) (4) As members of the same Body—the same structure, not of different

(Continued on page fifteen)

Sermon Outline

CONVICTION OR CONVENIENCE, PRINCIPLE OR POLICY?

Bill Crews

Matt. 16:24-26; 10:22; 19:27-29; John 15:18-19;
2 Tim. 3:12; Rev. 2:10

Introduction:

1. Defining the words of the subject:

- A. Conviction - state of being convinced, strong persuasion or belief. (Heb. 11:1) Conviction in religion should be belief of and devotion to the truth. (Rom. 10:17; 2 Cor. 5:7; Rom. 16:17)
- B. Convenience - state of being suited to one's personal ease or comfort or to one's easy performance of a function. (Acts 24:25)
- C. Principle - a settled rule of action, a governing law of conduct. Conviction binds one to principle. That which is "a matter of principle" is a matter of devotion to right or right rule.
- D. Policy - procedure, course of action, practice.

2. Enlarging upon the question of the subject:

- A. In religious or spiritual matters, is your conduct determined by conviction or convenience? Conviction must always be first; convenience only secondary. Have conviction that is built upon the truth, and walk by conviction whether convenient or not.
- B. When you do something that is right, is it a matter of principle or mere policy? Policy to be commendable must be the outgrowth of principle. Without principle it is hypocritical and misleading.
 - (1) Often people do something to satisfy or appease others, having them think that such is a matter of principle.
 - (2) "Honesty is the best policy." But it is vain, shallow and misleading unless it is first and pre-eminently a matter of principle.
- C. Convenience and policy thrive on selfishness.

Body:

I. Biblical illustrations.

- A. Noah's preaching, building and filling the ark were matters of conviction, not convenience. (2 Peter 2:5; Gen. 6)
- B. Abraham's call (Gen. 11:30-12:4; Heb. 11:8-9) and instructions to offer Isaac (Gen. 22) were matters of conviction, not convenience.
- C. Moses' commission. (Ex 3-4)
- D. Refusal of Shadrach, Meshach and Abednego to bow down to the image of gold. (Dan. 3)
- E. Refusal of Daniel to cease his prayers to God and pray to Darius. (Dan. 6)
- P. David's sacrifice on Araunah's threshing floor. (2 Sam. 24:18-25)

- G. Saul's unlawfully obtained animals for sacrifice. Appealed to convenience, not conviction. (1 Kings 15:22)
- H. Jeroboam perverted the true worship, instigated idolatry and appealed to the matter of convenience. (1 Kings 12:25)

- I. For some time the Jewish leaders refrained from killing Jesus as a matter of policy, not principle. Hated him, wanted to kill him, but feared the people. (Matt. 21:46; Mark 14:1-2; Luke 20:19)

- J. Matt. 15:9. Policy and not principle.

- K. Matt. 23:27. Their righteousness was external and a matter of policy and not principle.

- L. Peter's dissimulation was a matter of policy, not principle. He was not true to principle and acted the hypocrite. (Gal. 2:11-14)

II. Illustrations from among brethren today.

- A. Some preachers in the church refrain from the use of instrumental music in worship, certain worldly pleasures, fraternizing with denominational pastors, etc., as a matter of policy, not principle.

Or they practice what is right as a matter of policy, not principle.

- B. Some Churches refrain from various unscriptural practices as a matter of policy. Many also will practice that which is unscriptural because "that is what the majority of churches are doing"; this also is a matter of pursuing policy and not principle. The same is true of many preachers.

- C. Many colleges and other human organizations (e.g., Gospel Press) state that they neither solicit nor accept Or that they do not solicit (do accept, but usually will not so state) church contributions, but it is a matter of policy, not principle. They believe it right, but do not want to offend the majority of brethren in their present convictions.

- D. Many members of the church will serve the Lord to the extent that it is convenient and not all the way as conviction directs.

- III. In the denominational realm, many churches have been originated, doctrines developed and practices begun due to the emphasis upon convenience and policy. Faith only, sprinkling for baptism, instrumental music in worship, etc. Most people are what they are religiously because of convenience, not conviction.

- IV. God's way to heaven — becoming a Christian; living, serving and worshipping as a Christian — can only be pursued by those who want to be moved by conviction, by principles of truth, not by those who are seeking what is convenient for themselves and desiring to establish a policy acceptable to men.

Conclusion:

With you is it conviction or convenience, principle or policy?

—5521 Dennis, Fort Worth, Texas



"Go ye Into all the world and preach the gospel to every creature.." This charge our Lord gave to his apostles prior to His heavenly ascension. Paul wrote Timothy "Which is the church of the living God, the pillar and ground of the truth." One undeniable mission of the church whether collectively or individually is to proclaim God's gospel.

Sometimes we wonder if brethren, in its proclamation, do not forget two fundamental facts. (1) God has an order for evangelization and this order is operative wherever the church may be found. Commissioning his apostles, He said, "Ye shall be my witnesses, both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." However the order of the Thessalonians was the same: "For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to Godward is gone forth___" Wherever we live, we are duty bound to proclaim the gospel there, then nearby places, then places afar off. This not only is scriptural, but sensible. We have seen churches isolated in the very sea of digression expending the Lord's funds, but hundreds of miles away. We are not unaware that sometimes circumstances are of such that a previous obligation has placed them in such a situation, but those circumstances ought to be remedied as soon as possible for the edifying of God's Kingdom at home.

But then, there are brethren who have seen that the gospel has been made known at home, and are carrying the gospel elsewhere. Thus the Lord instructs: yet the Lord has declared that when a city will not hear the gospel those preachers who have attempted to preach the gospel to that city should shake off the dust of their feet against that city and go to other places, more receptive to the Word. Yet, oftentimes, we do exactly the opposite. Some areas where the inhabitants are unconcerned, who apparently will not hear, we pour more and more resources into that area—and some places where the gospel has been received with welcome is left crying for the gospel. Without doubt it is in most cases a matter of judgment when the point has been reached that a city has rejected the gospel, yet in the interest of our King, and in using the resources dedicated to His Cause, we ought to reasonably contemplate such matters, and let case histories speak for themselves.

We have a grand job ahead for us all: it will in almost no cases be a "pushover" in our endeavors, but diligent effort should meet with reasonable success. May our God crown with success the labors of all.

One was identified in March at the Westside church in Irving, Texas—One was identified in March at the Popular Street church in Cleburne___W. L. Wharton held a March meeting for the W. Pleasant Run church in Lancaster—One was baptized in February at Main and Gay in Gladewater___Six have been identified in past weeks at Greggton. One has been baptized there___Roger Hendricks held a late March meeting at Garden Valley in Tyler—Two were identified during January at Highland in San Antonio—Jim Everett is now preaching for Eastside in Ranger—One was baptized at West Avenue

during February in San Antonio___Two were restored during February at Greens Bayou in Houston___The Norhill church had a March meeting with A. Hugh Clark preaching___Ray Votaw held a late March meeting for the Home Owned Estates church in Houston___A new congregation has begun meeting in Northwest Houston, at the Post Elementary School in Jersey Village___At Southside in Pasadena two have been restored, one baptized and two identified in past weeks___Roy Cogdill held an early April meeting for the Mound and Starr St. church in Nacogdoches___Bob Craig held a late April meeting for the Union Road church in Lufkin. Four have been baptized and two restored in March___One was baptized at Timberland Drive during March___Two were identified in March at Clute___S. L. Edwards held a mid-March meeting for the West Groves church___Gilbert Copeland was in a late March meeting with Main Street in Vidor... Arnold Hardin is moving to Oak Forest in Houston___Irvin Driskell is the new preacher for the Humble church.. A new church has begun meeting in San Angelo___Luther Blackmon held a mid-April meeting for the Edna church. Three were identified there and one restored in March. Bob Craig held a March meeting for the Woodland Heights church in Brownwood___The Sixth and Merideth church in Dumas held an early April meeting with Paul Lusby preaching.

Rufus Clifford held an April meeting at Harding Ave. in Sciotoville, Ohio___One was baptized and two restored during W. Portsmouth meeting___William Wallace held a gospel meeting in Salem in late March. Expectation was high that a congregation would be established there in March in that city of 20,000 people___Wendell Watts held an April meeting for the West Broad church in Columbus___One was baptized and one restored at West Broad in recent weeks—James Jones held a meeting at Hillsboro during mid-March___Three were restored, one was identified in January and February at the Haynes Street congregation in Dayton___One was baptized in late February at Hueytown in Birmingham, Ala... A new

(Continued on page fifteen)

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(Continued from page three)

weak, be longsuffering to all. (And) see that none render to any one evil for evil" (vv. 14,15) To Timothy Paul said, "Let the elders that rule (proistemi) well be counted worthy of double honor" (1 Tim. 5:17). The word here is the same as that used of the man ruling his own house (1 Tim. 3:15), hence, to be over, to stand before, to lead as would a man his family.

Oversight

Elders are to exercise oversight (1 Pet. 5:2). The word here is episkopeo, used twice in the N. T., translated "looking carefully" (Heb. 12:15), and "exercising oversight" in the passage under review. The word is defined, "to look upon, inspect, oversee, look after, care for" (Thayer); "oversee, care for" (A & G); and, "lit., to look upon (epi, upon, skopeo, to look at, contemplate)" (Vine). The definition makes clear the responsibility of elders in exercising oversight.

Elders are "to take care (epimeleomai) of the church of God" (1 Tim. 3:5). Epimiliomai: "care for, take care of... someone or something" (A & G); "to take care of a person or thing" (Thayer); "signifies to take care of, involving forethought and provision (epi indicating the direction of the mind toward the object cared for), Luke 10:34,35, of the Good Samaritan's care for the wounded man, and in 1 Timothy 3:5, of a bishop's (or overseer's) care of a church — a significant association of ideas" (Vine). The use of the word in Luke becomes a commentary on its meaning with respect to elders.

Elders are instructed to "feed the church of the Lord" (Acts 20:28); "tend the flock of God which is among you" (1 Pet. 5:2) What association does this have with authority or rule? Both words, feed and tend, are from poimaino, which is defined, "to act as a shepherd (from poimen, a shepherd)" (Vine); "to rule, govern" (Thayer); "lit, tend a flock...fig., of activity that protects, rules, governs, fosters... of the direction of a congregation... tend God's flock (1 Pet. 5:2)... of the administration of a congregation (Acts 20:28)" (A & G).

The word poimaino is found eleven times in the N. T. It is used literally of tending sheep (Lk. 17:7; 1 Cor. 9:7); of Jesus as Shepherd (ruler) of God's people (Matt. 2:6; Rev. 7:17); of His ruling the nations with a rod of iron (Rev. 12:5; 19:15); of saints sharing with Him in this rule (Rev. 2:27); of false teachers who care only for themselves (Jude 12); of Peter's tending the Lord's sheep as an apostle (John 21:16); and of elders feeding or tending the church of the Lord (Acts 20:28; 1 Pet. 5:2). These last are to shepherd "according to the will of God," and by ensample (1 Pet. 5:2,3).

Finally elders act by being "ensamples" (tupos), "example, pattern" (A&G); "an example to be imitated" (Thayer); "primarily denoted a blow (from

a root tup, seen also in tupto, to strike), hence— pattern" (Vine). Elders are patterns to be imitated in carrying out the will of God.

Conclusion

From this brief discussion it seems clear that the "rule" of elders is that of a wise oversight, superintendence, leadership, and guidance, exerted by moral persuasion, and submission encouraged by service and example. And, as will be shown in a later article, they rule by pointing out the teaching of the Lord which the Christian is to obey, and to which he is to give heed.

—119 N. Burlingame, Temple Terrace, Florida

ARE ALIEN SINNERS AMENABLE. — —

(Continued from page four)

for individuals who were "without strength," in that they were condemned sinners without a means of salvation. Thus He said: "God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17) So the alien today is lost because he has sinned. The condemnation does not come upon him for his failure to obtain pardon in Christ, but he needs this pardon because he having sinned is in condemnation already, and will continue in condemnation throughout eternity if he fails to appropriate God's grace in primary gospel obedience. (2 Thess. 1:7-9) But observe that the sin that results in condemnation is a transgression of the law of Christ. Surely, man will not suffer eternal condemnation for transgressing a law that he was never amenable to!

The man who comes to the judgment as an alien sinner will be judged by Christ's word and thus by his law. "The Father judgeth no man, but hath committed all judgment unto the Son." (John 5:22) Yet, the Son has said: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world; but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken the same shall judge him in the last day." (John 12:47-48) Though the authority to judge men has been delegated to Christ, and though we must, before the judgment seat of Christ, answer for the deeds done in the body whether they are good or bad (2 Cor. 5:10), it is the word that He has already spoken that will determine the character of every man's deeds, whether he be a saint or a sinner. And this fact along with the fact that Christ's law is enjoined upon men by his word surely demands that the alien sinner be amenable to his law. Will the righteous Savior judge men by a law that they were never under? Certainly not!

It is understood that this lesson is not exhaustive but the writer believes that it does answer the question under which it appears. He believes that sufficient evidence has been submitted to prove that according

to the New Testament alien sinners are amenable to the law of Christ, and that Christ's law governing marriage applies to both saints and sinners. Alien sinners can and often do commit adultery, and any union of man and woman that is immoral before the baptism of the parties involved would be just as immoral after their baptism.

—Route 1, Savoy, Texas

OUR SENSE OF VALUES — (2) — — —

(Continued from page five)

Time is of increasing value because of its limitations and because of the great amount of work to be done. Youth then must be taught to evaluate it properly and to balance the day in work, recreation and rest to the end that the work may be the most effective of which one is capable.

Paul said to the Corinthians: "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." (Psalm 119:9)

(Next: How Does Youth Evaluate Money and Materials?)

—1104 Caldwell Lane, Nashville 4, Tennessee

THE CREATURE — MAN — — —

(Continued from page six)

Primordial man, that is, as he first existed as made by God, was perfect, as perfection denotes being what should be. Certainly man is not, nor was he ever perfect when considered in the absolute sense, for this would involve a character infinite rather than finite, inerrant rather than errant. But God made man as he would have him be, or otherwise he would have made him differently so that he would be as God would have him to be. To say that God would have man be, as he made him, other than as he was as so made, is inconceivable with the concept the scriptures give of Deity. Being constituted with limited powers, physical, intellectual, and moral, there was, of course, always present the liability of failure in his endeavors in each of these. The impairment or destruction of his life, considered in either of these — physical, moral or intellectual—, or in all of them, is not only to be regarded as essentially possible, but the sequel has clearly revealed that such has been the tragic history of many of the race. But man could not have fallen so low except as he had been made so high; and the fact he has so done argues not at all of an inexorable necessity that he should have so done.

When studying the constitution of a human being,

we must be grateful that God's revelation to man has supplied us with such definitive information that we are not left to depend on only what our own consciousness and reasoning would afford us. Self-analysis is a most difficult task, and always fraught with much danger or error in conclusions reached, because of the difficulty in being wholly objective in that which necessarily embodies personal involvement in the findings. Moses informs us that in making the first man, God created his body out of the dust of the earth and breathed into his nostrils the breath of life and he became a living soul. Here is a statement of a situation involving cause and effect, or result. That which God did resulted in what the subject became, namely, a living soul. Does this reveal the complete man? I think not. In fact, as thus identified, he was a living animal.. He had a body invested with animate life, just as is predicated of other members of the animal kingdom. We read, for example, that Noah took into the ark two of each kind that had within them the breath of life. Hence, having within it, each animal, the breath of life, just as is affirmed of man, makes no proper distinction between man and other animals. Man is no mere animal, though he is an animal; he has formed within him a spirit (Zech. 12:1) that establishes his superiority and also his affinity with God. God is the father of our spirits, as distinguished from our earthly fathers who are said to be the fathers of our flesh. (Heb. 12:9)

The Savior taught that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." This corresponds exactly with the thought thus suggested in the Hebrew letter above referred to. Man, in common with other creatures, has a fleshly body and animal life, but as distinguished from and superior to, he has a spirit. This spirit is not dependent on the body for its existence and life, whereas the body and soul (animal life) is dependent on the presence of the spirit for life. Hence, we read that the body without the spirit is dead, and this is stated by James as a recognized truth designed to illustrate and therefore establish clearly the truth that faith without works, correspondingly, is dead. (James 2:26)

When we speak of the nature of anything, we think of its primary meaning being those qualities and characteristics as essential to its distinctive being. Since, then, God made man, it follows that he is the maker of his nature; that human nature is as God would have it be, and thus it is today as it has ever been. To speak of the "fallen nature of man" is to speak inaccurately and misleadingly. The body of man comes from the dust of the earth in the original man, and by procreation it thus comes today indirectly from the same source. For that reason our bodies succumb to the same process of decay that Adam's did, and, as his, goes back to the dust "from whence it came." Not so the spirit of man; it is not constituted of matter, and is not subject to the laws governing matter, either in formation, existence or dissolution. When the Psalmist reflected on the grandeur of God's creation, and the heavens as the "work of thy (God's) fingers, the moon and the stars which thou hast made," he was

made to wonder "what is man that thou art mindful of him." He elsewhere exclaimed that he was wonderfully and fearfully made. We should always be filled with gratitude and awe born of the awareness that God made us, and that he made us as we are.

—P. O. Box 764, Longview, Texas

THEOLOGY, CHURCH AND STATE.... — —

(Continued from page eight)

development of humanity and the spread of Christianity are concerned... It is the the thesis of the present author that churches can scripturally make gifts to the support of Christian schools." (We Be Brethren, p. 186)

(7) The whole emphasis of modernism is a mission to this earth and for this world. They say that people who believe the Bible are "other-worldly." By this, they mean that believers have strong anticipation and hope for the world to come and direct church activities toward eternity instead of trying to cope with the social problems of this world. This is a Modernist's criticism of Fundamentalists among the sectarians. However, the implication of this charge is made by Digressives toward those who oppose institutionalism. The attention of the Digressives is focused upon the attainment and accomplishment of earthly aims. Training for citizenship, relief of the poor, entertainment, moral uplift for society, summer-camps and the promotion of institutions are the goals they seek to attain. All movements of this nature seek to make the world a better place in which to live by infusing the ethics or morals of Christianity into all activities of society. The reasons for its failure are because God did not intend for Christianity to accomplish this purpose and it begins with a perverted doctrine. Jesus came in order that man might be saved. The salvation of the soul is first and is accomplished by the preaching of and obedience to the gospel. There are results and consequences of Christianity and its effect and influence upon people. But to make this the primary mission of the church is false.

— 314 South Hanley Rd., Clayton 5, Missouri

UNDENOMINATIONAL CHRISTIANITY — —

(Continued from page nine)

structures—all Christians are "made to drink of the same Spirit."

Denominationalism does not conform to this whole picture of Christ's Body. By definition it is admittedly lacking in the essential features of Christ's Church. It is not one numerically and there is no "one-ness" in it. Mr Morrison's previously quoted lament is correct when Christianity is thought of in denominational terms. A man who would be a Christian, a member of the Church of Christ, cannot be by joining a denomina-

tion. But we categorically disagree with his statement when the Church of Christ, as defined and described by New Testament Scripture, is referred to.

Denominationalism has not made it impossible for all men to be in Christ's one Body, the Church. This egregious error has made it more difficult to recognize the True Church. It has imposed greater discerning responsibilities than many men are willing to assume. But Christ's Church still stands. It can be identified. Men can be made members of it and live within its boundaries provided they are willing to make the sacrifice.

The Spirit given gospel abides yet. It is not dead nor corrupted; it is alive unto salvation. If men will be led by it to obedience God will add them to the saved state and they will be among those who are enrolled in heaven. (Heb. 12:23)

We urge all men to seek salvation in Christ and not in denominations.

—1611 Boston St., Aurora, Colo.

HITHER___THITHER___YON___— — —

(Continued from page eleven)

church has been established in Jasper — Barney Keith held March meetings at Fultondale and Northside in Lexington___Bob Harkrider held a March meeting at Oneota___One was restored during March at Jordan Park in Huntsville. A gospel meeting was scheduled here for early April___One was restored in March at Mt. Olive.

Dale Smelser held a late April meeting for the Ocean-side, Calif., church___Two were baptized and two restored in past months at Berrydale in Santa Ana___Two were restored in March at San Bernardino. Glen Lovelady held a late April meeting here....Four were baptized during January and February at the church meeting in the Grange Hall in Sacramento___Forest Moyer held a March meeting for the El Cajon church___Brethren in the Chicago area have plans to establish a new cangregation in the vicinity of Division Street and Cleveland Ave___Ward Holland held a meeting in March at the Newton Street church in El Dorado, Ark. Brethren there have plans to build shortly___Three were identified, two were restored and one was baptized to March at the church to Pine Bluff___Three were baptized and two identified in late February and early March at Glen Park in Gary, Indiana. Glen L. Shaver held a mid-April meeting at Glen Park___Lewis Willis held an early May meeting at Lowell.

Earl Robinson held a February meeting at the Marsh Harbor area of Great Abaco in the Bahamas. Two were baptized — Foy Vinson held a March meeting at East Orange, N. J., in March___One was restored to March at East Orange.. Leslie Sloan held a March meeting in Decatur, Georgia___Tom Baker held a late February meeting for the church at Superior, Arizona___Four families have placed membership recently and one has been baptized at Winchester Road church in Memphis, Tenn. . . . One was baptized in February at Locust Street to Mt. Pleasant___Luther Blackmon holds a May meeting for Southside in Tulsa, Okla. One was baptized and two were identified during March there.

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IN THIS ISSUE

EDITORIAL, THE HAILEY ARTICLES, Stanley J. Lovett	Page
WATCHMEN—THEIR REALM OF RULE—(2), Homer Halley.	Page
IS "HEREDITARY TOTAL DEPRAVITY" TAUGHT IN THE BIBLE?, S. Leonard Tyler.	Page
HOW DOES YOUTH EVALUATE MONEY?, Irene Sowell Foy.	Page
"FATHER, THE HOUR IS COME", Arvid K. McGuire.	Page

THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM, George P. Estes.	Page 7
"HIS SWEAT BECAME AS IT WERE GREAT DROPS OF BLOOD", Jerry C. Ray.	Page 8
GIVE US OUR DAILY BREAD, Charles F. House.	Page 9
SERMON OUTLINE, THE DEITY OF JESUS, James W. Adams.	Page 10
HITHER . . . THITHER . . . YON, Jim C. McDonald.	Page 12

Baptizing In A Desert

Ernest A. Finley

Affusionists (those who practice sprinkling or pouring for baptism) are ever seeking scriptural justification for their unscriptural practice. No one knows any better than they just how hard pressed they are to find a semblance of authority in God's Word for their practice. As a result, they often resort to a perversion of God's Word in an effort to justify themselves.

One argument sprinklers have made is based on the baptism of the eunuch (recorded Acts 8:26-40). The divine account states that the eunuch was baptized, vs. 38. However, affusionists also observe that the account tells us that the region in which the eunuch was taught the gospel and later baptized was "desert," vs. 27. They then proceed to argue that if the region were "desert" that there would not have been sufficient water there to have immersed a man. They contend that it is logical to suppose that Philip sprinkled the eunuch. But does this necessarily or logically follow?

Passing over, for the moment, the obvious meaning of the original Greek word "baptizo," if a region is said to be "desert" it does not necessarily mean that the region is arid, dry or devoid of moisture.

The gospel writers tell us of a miracle of the Lord in

which he fed five thousand men, not counting women and children. The divine account tells us that the region in which this miracle was performed was "desert" (Matt. 14:13; Mk. 6:35). Would this expression mean that they had no rain, that the region was in character comparable to the Arabian or Sahara desert? Would it mean that there was no water there? No; The gospel writers tell us that Jesus reached this "desert" spot by boat, that it was beyond the sea of Galilee (Jno. 6:1). This sounds as if there may have been water in this region—a whole sea of it, in fact! But in addition to this observation, Mark tells us that there was "green grass" in the place where the five thousand were fed. So the word "desert" (Greek "eremos") as used in the Bible does not rule out the possibility of a substantial amount of water being found there.

Cruden's Concordance gives a definition to many words which it contains. In regard to the word "desert", Cruden states, "In the Bible this word means a deserted place, wilderness, not desert in the modern usage of the term. Revised Versions frequently translate by wilderness."

Students of the topography of Palestine tell us that this is the significance of the word "desert" as found in the

(Continued on page thirteen)

EDITORIAL

Stanley J. Lovett



THE HAILEY ARTICLES

Opposite this page will be found the second in the series of articles on "Watchmen—Their Realm of Rule" by Homer Hailey. The first appeared in the April issue of The Preceptor and the third and final one will be published next month in the June issue.

Brother Homer Hailey's proven and long-standing reputation for scholarship and love for truth; his ability as teacher, preacher and writer through the years insure anything he says or writes will be thoughtfully and seriously considered.

His writings, so avidly read by those who have followed his writings in The Preceptor and other journals through the years, and his oral discourses familiar to so many are characterized by his outstanding skill in both preparation and presentation. Before venturing to take a position with reference to Biblical matters, he proposes to thoroughly investigate the available field of information that pertains to the particular study. His is the happy facility of packing a load of information into brief, clear, concise and impeccably correct grammatical sentences. They reflect systematic study and lucidly thought-out ideas that do not leave the reader in doubt as to what is intended. His ideas are weighty and provocative while his manner is calm, dignified and breathes the air of earnestness. There is no trace of the spirit of the half-baked fanatical zealot in his facts and conclusions. This present series of elders and the realm of their rule is no exception. They exhibit painstaking study and the method of the scholar.

In this excellent series he points up, In a way that is sorely needed, some things that belong in the realm of the rule of elders. Along with him we share the feeling that too many elders ill-understand their work of "soul-watching" and conceive of their duties as being little more than glorified "business managers" of a church. It is good to have our attentions called to these and other important matters.

However, we feel that many and, perhaps, most of our readers will not accept completely Hailey's conclusion that matters of judgment are not within the sphere of the rule of elders. This writer is among them. Whatever we may wish to say on the matter will be reserved until after the appearance of his last article next month.

This position on the part of brother Hailey is not a snap-judgment with him but one at which he has arrived over a long period of time and after much study and investigation. He feels thoroughly competent to defend it.

We ask our readers to reserve judgement until he has said all he intends to in this series. From some of the discussions we have seen in some of the religious periodicals, both "Conservative" and "Liberal," and from the generality of remarks from brethren, we think this is a significant issue that has arisen among us and that it will be much discussed and written on in the coming months.

We ask those who write on the subject use the same calmness, self-restraint, and charity as manifested in the Hailey articles.

We deplore the careless, uncharitable, proscriptive, and, at times, violent writings sometimes indulged in when honest differences of views are discussed. Such attitude and procedure helps not at all and often does much irreparable harm.

But earnest and gentlemanly discussion of divergent views in the light of Scripture can assist us all in coming to a better understanding of the will of Him whom we all serve.

THE EMLER - WEST DEBATE

Our announcement In the November, 1962, Issue of The Preceptor, of the forthcoming publication of the

(Continued on page thirteen)



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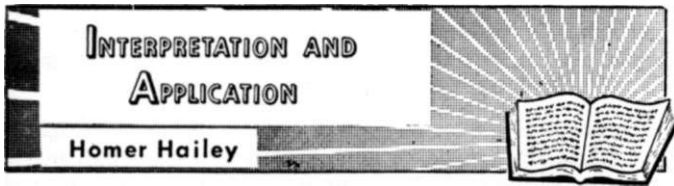
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WATCHMEN—THEIR REALM OF RULE (2)

In a previous article the rule of elders was defined. In this one attention is given to the sphere and scope of that rule. There appears to be an idea prevalent among us today expressed something like this: "Elders rule in the realm of judgment and opinion, not in the realm of faith." I believe this is exactly in reverse: They rule in the realm of faith, and not in the realm of judgment and opinion.

At this point it may be well to define "opinion" and "judgment." The Greek word from which both are translated is *gnome*, "opinion, judgment...in my judgment, I Cor. 7:40...express a judgment, give an opinion, I Cor. 7:25; 2 Cor. 8:10" (Arndt and Gingrich, *Lexicon*). Opinion is defined as "What is thought, or the way of thinking, on any matter or subject, or, judgment or belief resting on grounds insufficient to produce certainty" (*Twentieth Century Dictionary*). Judgment is defined as "the forming of an opinion, notion, or conclusion, as from circumstances presented to the mind...often ability to judge justly or wisely, esp. in matters affecting action; good sense; discretion" (*Ibid.*). One may summarize the definition as a notion or conclusion affecting action, good sense, discretion, on the grounds of insufficient evidence to produce certainty.

In the text it is said, "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account" (Heb. 13:17). Human judgment does not affect one's soul except as that judgment is affected by faith. Only faith determines the destiny of the soul. This passage contradicts the contention often based upon it.

Much of what is written in Hebrews is understood in the light of what was written in the Old Testament. Since the letter is addressed to Hebrew Christians, it appears reasonable that these would interpret the epistle in the light of the background of their Hebrew understanding. In such light they would understand this statement of ruling as watchmen. It is this point now under discussion, their "rule" as they that "watch."

There is an Old Testament passage that throws light on the "rule" of watchmen. When the Lord called Ezekiel to the office of prophet He said, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezek. 3:17). Then followed the warnings the prophet was to give them. Two things are here declared concerning the watchman: (1) "Hear the word at my mouth, (2) and give them warning from me." The word was to be from Jehovah; the warning also was from Him. The prophet was further restrained from being a "reprover" except as Jehovah should give to him (vv. 25-27). Here is declared the limitation of the watchman: he is to act according to the revelation from God, and within the scope of that revelation. Hence, obedience and subjection to them "that have the rule over you" falls within the

(Continued on page thirteen)

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Is "Hereditary Total Depravity" Taught In The Bible? - (No. 2)

S. Leonard Tyler

This is a very popular doctrine and common to many religious bodies. Thus, I am not identifying it with any one group. Many adhere to this doctrine without understanding its import. They read their articles of faith in which the article appears, "We believe the Scriptures teach that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation, without defense or excuse."

After reading this, some conclude, "voluntary transgression" and "not by constraint but choice" refer to man today. "Voluntary transgression" and "not by constraint but choice" refer to Adam's "voluntary" and "choice" action. The result of Adam's action or "in consequence of which all mankind are now sinners..being by nature utterly void of that holiness required by the law of God, positively inclined to evil and therefore under just condemnation, without defense or excuse." This means that the "Adamic sin" or "original sin" is passed through the law of heredity to all men. Therefore, "hereditary total depravity" is believed and taught, and the inevitable conclusion must be accepted, all are "under just condemnation, without defense or excuse." Let me study with you some of the texts used as proof texts.

Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." The American Standard Version, "Behold, I was brought forth in iniquity." The sin to which David refers in this verse existed before David was conceived and born. This text affirms the condition existing before and at the birth of David and not the condition of his soul. The Bible never teaches that a child is born with a corrupt or sinful spirit. David was "conceived in sin" yet the sin was not in David. He was Innocent.

David was "brought forth In iniquity" but this does not teach that the "iniquity" was in David. People are born in a language, "How hear we, every man in our own language wherein we were born," Acts 2:8. What does it mean to be born "in" a language? It is to be born in a country (community) where a certain language is spoken. Again, Jesus prayed for his disciples, "I pray not that thou shouldest take them out of the world. They are not of the world, even as I am not of the world," Jno. 17:15-16. His disciples were in the world but not of the world. One is born in the world where sin and iniquity surround him but he is not of it—he is not guilty of sin. Likewise, David was "conceived" and "brought forth in iniquity" but this was not in him—he was not guilty. In verses three and four when David acknowledges the sin which he committed and wherein, and only wherein, he was guilty, he never acknowledged the Adamic sin.

Psalm 58:3, "The wicked are estranged from the womb:

they go astray as soon as they be born, speaking lies." This passage teaches that men "go astray" as soon as they are born, not that they are "born astray." "They go astray..speaking lies."

Romans 5:19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The context of this verse must be understood, if one is to grasp its meaning. Verse twelve teaches that "by one man sin entered into the world, and death by sin." The one man was Adam; the one act, sin, was eating the forbidden fruit. God said, "Thou shalt not eat of the fruit." Adam ate, violating God's law, ver. 13. Death came as the result. "And death by sin." The con-

continued on page fourteen)

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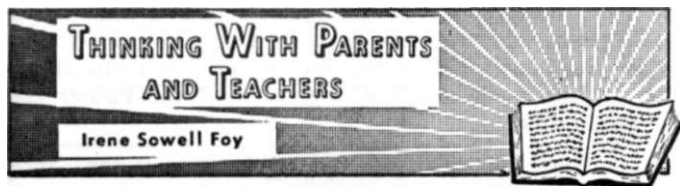
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HOW DOES YOUTH EVALUATE MONEY?

A tragic picture appears on the pages of the second chapter of the book of Jeremiah. First, we see God's people, Israel, when they were "holiness unto the Lord." The Lord said of them: "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in the land that was not sown. Israel was holiness unto the Lord, and the firstfruits of his increase." The picture changes and is no longer beautiful to behold: "And I brought you into a beautiful country, to eat the fruit thereof and the goodness thereof: but when ye entered, ye defiled my land, and made mine heritage an abomination. The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. . . . Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Israel had tasted and had seen that the Lord is good. They allowed themselves to become enamored with the things about them. They "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." God had warned them: "Learn not the way of the heathen. . . . for the customs of the people are vain." They did learn and accept the customs of the people and committed spiritual adultery, "Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise and save us." What can be the good of a useless block of wood that must be carried instead of carrying? The Lord asked a question that should have provoked thought: "But where are thy gods which thou hast made thee? Let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah."

Thus we have the record of the sad story of Judah who had had the exalted privilege of coming near to God in the beautiful temple in Jerusalem, the city where he had chosen to place his name. They did not appreciate this great privilege, they did not evaluate it properly but they chose gods of sticks and stones, who were no gods. They became materialists, the things of this world meant more to them than the God of heaven and earth. They loved and worshipped the things of this world, which is worldliness. The Holy Spirit directed John in writing: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. . . . And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15,17).

The record of Judah cited above is not for the purpose

of entertainment or of acquiring historic information. Paul, in Romans 15:4, said: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Have we learned the lesson?

How Do Our Children Evaluate Money and Materials?

By the use which parents and teachers make of materials, they are teaching their children the values of materials and the use to make of them. They learn either to use them for their benefit or to destroy their souls.

When mothers leave home to make money to have more things in the home, to be more like the people around them, Satan is alerted to use the opportunity, in the absence of the God-given authority of those children, to appeal to the lust of the eye, the lust of the flesh and the pride of life. He appeals to their desire for a "good time" and to be amused. In a brief time he is able to change any proper concept of beauty, decency and morality which they may have had. Dwight D. Eisenhower said: "What has happened to our concept of beauty and decency and morality? When we see movies and the stage and books and periodicals using vulgarity, sensuality—indeed downright filth—to sell their wares. . . . do you say America has advanced?" We may add, do you say that the Lord's church is thus being edified or built up? Or, we may ask, are we thus developing those who will tomorrow be faithful elders to have the oversight of the Lord's people and to feed them?

Our Lord's pattern for his people today is: that they keep themselves unspotted from the world, that they "walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil; that they "mortify the members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things sake the wrath of God cometh on the children of disobedience." We see then it is possible for us to become idolatrous as was Judah of old. We have the same God in heaven as did they, who will not tolerate such insult to him today any more than he did then. The following statement of Jeremiah could well describe conditions today: "A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so: and WHAT WILL YE DO IN THE END THEREOF?"

Have you taught your children that money and materials are the Lord's? Have you engraved on their hearts this passage of Scripture? "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." Have you taught them that they are to subdue all the materials, put them under their feet, not allow them to appeal to the lust of the flesh, the lust of the eye and the pride of life? The child is to learn to master all things of God's creation, to control their use to his benefit. Money is a medium of exchange. Are you teaching him to exchange it for that which is good, that which is conducive to the saving of his own soul and that of others? Have you told him, as Habakkuk told the Lord's people, that they can "rob God" with tithes and offerings? Have you taught him to ask before using the material blessings which God has given to us, "Will my use of this tend to glorify God?" How does youth evaluate money and materials? Paul warned Timothy: "having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many

(Continued on page fifteen)

"Father, The Hour Is Come"

Arvid K. McGuire

The prayer of Jesus in John 17 has been called his "farewell prayer" for his disciples. It is the explanation of the cryptic phrase of Luke 22:31-32; "Simon, Simon, behold Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not." This gave assurance to Peter and to all the apostles during the trying period that resulted in the death of Jesus.

The Hour is Come

This phrase reveals the sense of mission and direction of the life of Jesus. He never made a mistake or had to second guess any situation. He was the master of every occasion. He came to do the will of God (Heb. 10:9-10). He could of himself do nothing because he sought only to do God's will (Jn. 5:30). In the shadow of the cross he prayed, "Thy will be done" (Matt. 26:42). He worked the works of God while it was day (Jn. 9:4). He knew his hour was approaching.

At the marriage feast at Cana, Jesus said to Mary, "Mine hour is not yet come" (Jn. 2:4). The rulers sought to take Jesus but could not because his hour was not yet come (Jn. 7:30). Jesus taught in the temple and none took him because his hour was not come (Jn. 8:20). The presence of Greeks, desiring to see Jesus, brought the hour of his suffering and death immediately before his eyes (Jn. 12:23). This hour of death and subsequent glorification was the reason he came in the flesh (Jn. 12:27). Jesus conferred with his apostles about his death and the coming of the Holy Spirit. He knew that the hour was come that he should depart out of the world unto the Father (Jn. 13:1). His prayer was for glorification that he might glorify the Father (Jn. 17:1). His hour was at hand when he was betrayed into the hands of sinners (Mk. 14:35,41). Jesus informed his apostles that when the hour came they would scatter and would leave him alone. However, he would not be deserted for the Father was with him (Jn. 16:32). When arrested Jesus declared to the chief priests and elders that this is "your hour and the power of darkness" (Lk. 22:53). Jesus was resurrected from the dead and this hour was in reality the judgment of the world, for the prince of the world was cast out. (Jn. 12:31).

Jesus Prays to the Father

First, he prays for himself. "Glorify thy Son, that the Son may glorify thee" (Jn. 17:1). His request was for glorification of his position as Son, possessing all authority and giving spiritual life. Also, glorification of his person that he might return to heavenly glory.

Second, he prays for his apostles. He requests the Father to keep them, sanctify them in truth and holiness, protect them from the evil one, and that the Son may be glorified in them.

Third, he prays for all Christians. He prays for the unity of all who believe on him through the word of the apostles. The unity of the Father and Son is the example of oneness. He requests that Christians may be manifested with him to glory (Col. 3:1-4).

His Accomplishments in the World

I have manifested thy name (v. 6). The Word became

flesh to manifest the Father (Jn. 1:14,18). The Son is the express image of the invisible God (Heb. 1:1-3; Col. 1:15). He fully revealed the Father (Jn. 14:1-10). His is the perfect revelation. Nothing more of the Father can be manifested.

I glorified thee on the earth (v. 4). This is the consequent of the manifestation of the Father and the performance of his will. His work on earth is accomplished (Jn. 13:31-32; 14:13).

I have given them thy word (v. 14). This declares the completeness of the Lord's revelation. The Holy Spirit's work was to guide the apostles into all the truth. The scriptures are complete and perfect, furnishing the man of God completely unto every good work. (2 Tim. 3:16-17; Jas. 1:25).

I have finished thy work in the world (v. 4). Jesus perfected God's work on the earth. The Vulgate uses the word "consummate." Perfect means to bring to its true end. This answers the postponement theory of premillennialism. The meat of Jesus was to do the will of God and "to finish his work" (Jn. 4:34).

Thou hast given me authority (v. 2). All authority has been given to the Son (Matt. 28:18). God bare witness from heaven and declared that men must hear the Son. (Matt. 17:5). God resurrected Christ and exalted him at his right hand in the heavenly places. He gave him to be Head over all things to the church, which is his body. (Eph. 1:18-23). In all things Christ has preeminence (Col. 1:18).

The hour of his suffering and death was known to Jesus. His life moved consistently in this direction. Never did he detour from his course. He endured the cross, despising the shame, for he looked beyond his death when by his blood he could reconcile men to God. This filled his heart with joy.

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THEOLOGY, CHURCH AND STATE,
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There are yet many articles and statements by the Digressives about Bible subjects and doctrines. But this does not prove that they are Scriptural. Philosophy and theology in Catholicism, orthodox and liberal Protestantism are concealed in religious language. Those who do not believe the Bible or those who do not study the Bible are taken unaware, are ensnared and led into the acceptance of the movement. Liberals say one thing but mean something else; they pay lip service to the Bible for the purpose of teaching their theology. The leading exponent of this among the Digressives is J. D. Thomas. Thomas, like many educated Liberals, is very subtle in introducing and teaching philosophy and liberalism. But their method is the same.

First, there is the weakening of accepted doctrine. (The following quotes are from his series entitled "Reason for the Hope" in the 1980-1 Gospel Advocate): 'There is good and justifiable reason, of course, to believe that the Bible is a definite and objective revelation of God's exact pattern will; but in order to establish this, in the minds of some, we have to argue for inspiration, for each book of the canon, for accurate transmission from the original documents to our time, and then for a correct interpretation' (June 16, 1961, p. 373). "The percentage of certainty, then, that we can have concerning what was originally in New Testament revelation is far greater than any other writing of antiquity. God has given us such an 'abundance' of revelation that even though there are technical problems (because he selected human language for his revelation which language is subject to technical problems) there is no basis for doubting that we can know what God wants us to know, and what we must know to be saved." (October 13, 1960, p. 647). Now in this age of modernism, and especially because some are trying to teach liberalism to church members, faithful preachers should set forth the evidences and testimony to refute all such and to convince and convict people that the Bible is the Word of God. None of the variants in spelling or word order or such in the Greek manuscripts affects a single Bible doctrine. To say that there are technical problems because of the human language is false. It is one of the Modernist's positions about inspiration which says that the original message was divine but error entered when the oral message was written and copies of the Apostolic word were made.

Second, there is criticism of something but at the same time commending it. "It (philosophy) occurs only one time in the Bible (Col. 2:8), where it stands condemned as being similar to 'vain deceit' and 'after the tradition of men, after the rudiments of the world, and not after Christ.' When Paul condemned philosophy in this passage, he was condemning that which was meant by the word at that time; namely, the dependence upon speculative human reason, rather than upon God's revelation. In this

sense philosophy still stands condemned. The word 'philosophy, however, today has also a good meaning—that of one's total outlook on life. . . . Obviously, Paul in Col. 2:8 did not condemn such as necessary, and perhaps 'wholesome' total outlook. One's religion is clearly a part of his total outlook or of his philosophy, but never can a true religion be based upon a perverted philosophy." (July 7, 1960, p. 424). But men who know the field of philosophy like Mr. Thilly say (in The History of Philosophy) that it is today basically the same as formerly, namely "the dependence upon speculative human reason, rather than upon God's revelation."

Third, the theories of philosophy are couched in Bible language. Thomas says that modern science was born by the inductive methods of reasoning as set forth by Francis Bacon and developed by Galileo and others who added the need of demonstration. This proceeded from then until the present. Now scientific achievements are much more advanced and man has developed space rockets, polio vaccines and look forward to other scientific achievements. (October 27, 1960, pp. 678-9). "The phenomenal realm is the realm with which science deals. In it truths can be determined definitely and objectively by empirical methods. The phenomena can be weighed and measured and divided; and through the scientific method and experimentation, many discoveries can be made that are quite dependable. In this realm the things of nature are worked regularly, and we all realize that great gains have been made. The invention of radio and television, outer space rockets, atomic and nuclear progress, antibiotic and polio vaccine discoveries are all proof positive that in this realm man can learn truths of great significance." (September 1, 1960, p. 551). Yet this scientific method which was intended to learn about nature is the mode of interpretation in Thomas' book We Be Brethren, pp. 13-17, and applied to Bible verses and Bible doctrines.

In this way Thomas sets forth the same liberal theology as that of Horace Bushnell who attempted to bring God down from above and make Him immanent or in the world in "God in Christ." Other characteristics in Thomas which can be linked with and identified in the Social Gospel are: (1) Christianity is to furnish morals for society. After quoting Romans 12:2, he writes, "One does not have to be an 'old fogey' to recognize that moral standards are good and wholesome for society and even necessary for the good life." (Advocate, Sept. 15, 1960, p. 581). (2) "The great motivation of Christianity is love, which may rightly be considered to be true unselfishness, with Jesus our example; and our ability to be intimately joined to him in a real spiritual union gives us a doctrine of man that explains life and the meaning of human existence in a way that is far superior to both the rationalistic or the scientific interpretation of man." (Advocate, Nov. 10, 1960, p. 711). Here we have a moral God set forth with Jesus as our example who shows us how to do good to others. This was Bushnell's theory.

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"His Sweat Became As It Were Great Drops Of Blood"

Jerry C. Ray

The night of Jesus' betrayal He prayed in the garden of Gethsemane. An angel was sent to strengthen Him. "And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground." (Luke 22:44).

The generally accepted interpretation of this verse, both among the ancients and moderns, is that the extreme mental agony Jesus was undergoing resulted in a bloody sweat pouring from His body. Athanasius even pronounced a ban upon those who would deny that it was a bloody sweat. Adam Clarke goes so far as to affirm that "the principal part of the redemption price was paid in this unprecedented and indescribable agony" (Clarke's Commentary, v. 257). I have heard, and read, from gospel preachers that Jesus sweated drops of blood. I question seriously this idea, and invite your consideration of the following thoughts.

There has been some question as to the genuineness of Lk. 22:43-44, but it is not my pin-pose to question the text. I will accept the text as it stands in the American Standard Version.

I am not denying the possibility of a person "under abnormal pathological circumstances" perspiring bloody sweat. For "of this malady, known in medical science by the term diapedesis, there have been examples recorded both in ancient and modern times (McClintock & Strong, X, 50), and a few examples are given from a collection made by Calmet in McClintock & Strong. A. T. Roberston states that "Aristotle speaks of a bloody sweat as does Theophrastus" (Word Pictures, 11, 272).

The basic question involves the correct interpretation of the passage. Did Luke state (1) that Jesus perspired blood, or (2) that his perspiration was so profuse that it fell from his body as would drops of blood fall from a wound. The study centers around the word "Hosei", translated "as it were."

The adverb "hosei" appears in Mt. 3:16 where, upon the baptism of Jesus by John, "The heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him." The Spirit of God descended "hosei" a dove. Was it really and only a dove (as the modernist maintains), or was it actually the Holy Spirit "in the form of" or "like" a dove?

The same word appears in Acts 2:3 where the Holy Spirit came upon the apostles, "and there appeared unto them tongues parting asunder, like as of fire." These tongues were "hosei" fire. The Holiness people advocate, by a perversion of Mt. 3:11-12, a baptism of the Holy Ghost and Fire as necessary for salvation. They use Acts 2:1-4 to prove that their interpretation of Mt. 3:11-12 is correct, and such obtains today. Brethren have pointed out that the text does not say there was actual fire, but that these tongues were "like as of" fire.

Consistency would demand that we modify our thinking on these three passages:

"His sweat became 'hosei' great drops of blood"
"He saw the Spirit of God descending 'hosei' a dove"
"Tongues parting asunder 'hosei' fire"

I believe that our argumentation on Mt. 3:16 and Acts 2:3 is sound. That the meaning I have given "hosei" is sound, observe by its usage in other passages: (1) But when he saw the multitudes, he was moved with compassion for them, because they were distressed, and scattered, as (hosei) sheep not having a shepherd, (Mt. 9:36). (2) "And all that sat in the council, fastening their eyes on him, saw his face as it had been (hosei) the face of an angel" (Acts 6:15). (3) "Neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as (hosei) alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). They are commanded to present themselves to God, for His service, as if they had been raised from the dead (physical death). (4) "And as (hosei) a mantle Shan thou roll them up" (Heb. 1:12). (5) "And having cried out, and torn him much, he came out: and the boy became as (hosei) one dead; inasmuch that the more part said, He is dead" (Mk. 9:26). (6) "And these words appeared in their sight as (hosei) idle talk; and they disbelieved them" (Lk. 24:11). (7) The word is used in calculation and with numbers to mean "about", cf. Mt. 14:21; Lk. 3:23; 9:14, 28; 22:41, 59; 23:44; Acts 2:41; 10:3; 19:7; Lk. 22:41.

This includes every place that the adverb "hosei" appears in the New Testament. In every passage (excepting calculation and numbers) it indicates similarity, but not actuality. Why would Luke use the word in Lk 22:44 if Jesus' perspiration became blood? H. L. E. Luering recognizes the correct meaning of the word, and the force of the arguments, when he states:

"It has been generally accepted that the sweat of the brow of Jesus had become bloody in appearance and in character... It must, however, be observed that this translation would make the Greek particle hosei, superfluous, by which, not the identity of the sweat with drops of blood, but a certain similarity or comparison must be intended." (I. S. B. E., V, 2875).

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Jesus said in Matthew 6:11 "GIVE US THIS DAY OUR DAILY BREAD". . . . One of the most satisfactory experiences of carnal man, is arising from a table after completing the eating of a meal consisting of favorite foods and saying "My how I enjoyed that!"

In Mexico, the simple meal of frijoles and tortillas is enjoyed in the sense that it is filling. In the United States our custom is to give thanks before the meal and perhaps compliment the wife on her special effort for something that we particularly like. For my part, I like the Mexican custom, where thanks for the food is expressed to God before and after the meal, as well as to the one who has prepared it. I mention these things in order that I may use them as an introduction to a subject much more important than food "for the belly." I have reference to spiritual food. Is our appetite as keen for spiritual food? Do we partake of it once, twice, or three times a week? Daily? Several times a day? Do we express our thanks for the Word (food) before and after we have partaken of it? Are we grateful to those who have prepared the lesson and presented it to us for our consumption? Are we thankful for the long hours of preparation of this feast, or is the "chef" relegated to the place of "chief cook and bottle washer?"

At the close of each day, my wife and I have the same satisfied feeling gained from partaking of spiritual food as well as food taken into our bodies. Daily at 10:00 A.M. five days a week, the preacher for the local church in Mexico, together with several men of the congregation, arrive at my trailer for Bible study for an hour and a half. At present we are studying ROY COGDILL'S — THE NEW TESTAMENT CHURCH in the Spanish language. Each one is well prepared, and well versed in the Scriptures and takes an active, eager part. Illustrations are simple and down to earth, such as Christ used in the Gospels. At the close of the study, a half hour of singing follows. By starting at the beginning of the song book, we are learning each song—its message, the tune and the music. We sing a new song over and over until we know it well. Again, times flies, as we happily and joyfully blend our voices together in praise to our Father and God on High. Before they leave for their homes, plans are discussed how to take the Gospel to others. In our carnal lives, one large daily meal, usually is the custom, with a lunch or light supper, depending upon your work schedule. Spiritually speaking, in Mexico, we have another big meal. We gather together with the women and children of the men in the morning class and frequently neighbors, relatives and friends meet with them. Throughout the week we meet nightly in the homes of the members. In this way, new contacts can be made within the different neighborhoods. At present, an aunt and uncle of one of our members is driving 24 miles each way to meet with us whenever possible. They want "their church" to hear "our" doctrine, and an invitation is forthcoming soon for one of the "Church of Christ preachers" to preach in their church (Apostolic).

The songs learned in the morning class by the men are then used in the evening service in order that the women and children will become familiar with them too. Often, we find that the men have gone home, and have already

taught the songs to their families. What a joy and a privilege it is to be associated with Christians who truly put Christ FIRST in their lives.

Gentle reader, give these experiences serious thought. Could YOU be suffering from malnutrition? What can you do to gain as much satisfaction from daily food for the Spirit as you do daily food for the body?

God has provided it. It is up to each one of us to reach out and partake of this "DAILY BREAD" to keep from dying of starvation.

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THE DEITY OF JESUS

John 1:1-3; 14

James W. Adams

INTRODUCTION

1. The deity of Jesus is taught in the Bible from God's first promise to sinners to the glorified Christ's last promise to the redeemed. Gen. 3:15; Rev. 22:20.
2. The truth beautifully expressed in the memorable language of Peter in Philippi. Mt. 16:18.
 - A. Means more than a child of God by creation. Acts 17:28.
 - B. More than child of God by Redemption. I John 3:1.
 - C. Means a child of God by Incarnation. John 1:14.
3. Modernism denies the deity of Jesus.
 - A. Comes clothed in the garb of Christianity.
 - B. Professes to exalt Jesus: "Greatest man; unparalleled moralist; most profound philosopher; most eminent teacher"; but not Deity.
 - C. Modernism is "Anti-Christ"—I John 4:1-3.

DISCUSSION

1. Falsifies the prophets. Lu. 24:27.
 - A. The Mighty God. Isa. 9:6.
 - B. Emmanuel - Isa. 7:14; Mt. 1:23.
2. Enigmatizes the types and shadows of the Law. He. 10:1.
 - A. New Testament is the Old Testament Revealed.
 - (1) Some say, "Cannot understand (New) without Old."
 - (2) Better say, "Cannot understand Old without New."
 - B. Types of Law depend upon Anti-types of New for meaning and efficacy. He. 9:23-28.
 - (1) Examples: Tabernacle and temple; Sacrifices; Levitical Priesthood.
 - (2) If Christ not God, these are meaningless.
3. Ridicules the Virgin Birth.
 - A. Deity of Jesus demands the Virgin Birth. Mt. 1:18-23
 - B. If not the God-man, not virgin born.
 - C. If not Virgin born, an illegitimate—The story of his birth becomes a story fabricated to protect the reputation of a wayward girl and a sensual man.
4. Rationalizes the Miracles of Jesus. Acts 2:22.
 - A. If not what he claimed to be, his miracles a myth.
 - B. Must be accounted for on the ground of natural phenomena.
 - C. Readers Digest Book condensation.

5. Caricatures the mother of Our Lord.

- A. Mary for 2000 years symbolic of loveliness, beauty, and virtue in womankind.
- B. She stood and watched Jesus die for claiming to be God. John 19:26; 5-7.
- C. Mary alone knew whether Jesus was miraculously or naturally conceived—she could have saved Jesus if naturally born—monster if she knew and withheld such information.

6. Indicts the Veracity and Intellect of the Master.

- A. Impossible to exalt Jesus and deny his deity.
- B. Jesus claimed to be God. John 8:23, 58.
- C. Three alternatives:
 - (1) He knowingly falsified—indicts veracity.
 - (2) He was deceived—indicts intellect.
 - (3) He was God.

7. Vitiates the Atonement.

- A. His blood our hope for salvation. Heb. 9:11-14; Mt. 26:28.
- B. If not God, His blood of no more value than blood of any other man.
- C. No saving efficacy.

8. Denies the Resurrection. Rom. 1:14; I Cor. 15:12-19.

9. Impeaches the testimony of the Apostles. Phil. 2:5-8; John 1:1-3,14.

10. Surrenders hope to the Sting of Death and Happiness to the Victory of the Grave. I Cor. 15:54,55.

11. Degenerates Christianity to:

- A. A system of purely human philosophy.
- B. Fabricated from falsehood.
- C. Founded by an impostor.
- D. Perpetrated through fraud.
- E. Publicized by Liars.
- F. Perpetuated through gullibility and ignorance.

12. Depopulates Heaven. Rev. 5:9; 7:14.

CONCLUSION

1. When you hear any man question the virgin birth, seek to rationalize the miracles of Christ, or belittle the vicarious suffering and the efficacy of the blood in human Redemption, beware, he is a MODERNIST.
2. Your salvation depends upon your faith in Jesus as God. This truth is the bulwark of our faith, preserve it with diligence, preach it with fervor, defend it as did martyrs of old even unto death. Rev. 2:10.
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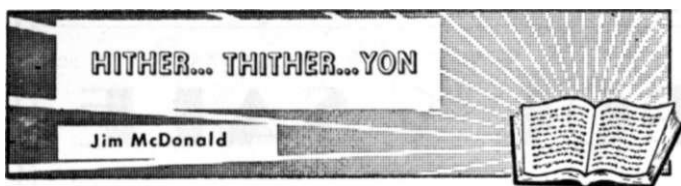
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One was baptized in March at Walnut Street in Greenville...Paul Foutz held a March meeting for the Southside church in Greenville...Clyde Strickland is striving to secure sufficient support that will allow him to move to Southside in Jacksonville...Harold Spurlock moves the middle of June to work with the Henderson Blvd. church in Kilgore...Four were identified at Timberland Drive in Lufkin in April...In March and April twelve were identified, ten baptized and four restored at Union Road...One was restored, two were baptized in March at Greggton...Elmer H. Edwards preaches each Lord's Day at Bedias...Two were baptized during March at Highland in San Antonio...

Marshall Davis held a March meeting for the new church in San Angelo...Three were baptized and two restored in February and March at Southside in Midland...R. J. Stevens held a singing school for the Central church in Pampa in late April...One was baptized in April at 6th and Meredith in Dumas, two were identified in March...The North Austin Street church in Comanche held a March meeting with Harold Fite preaching. One was baptized...Two were baptized at Westside in Irving in March...Haltom City (Ft. Worth) held an April meeting with Elbert Barnhart preaching...One was identified in April at Westside in Ft. Worth.

Elton S. Hughes is now preaching for the church in Leesville, La. Bro. Hughes will be supported in large measure by Union Road in Lufkin. Bro. Hughes is a faithful proclaimer of the word, and with his presence in Leesville, the work in that general area should be strengthened. Brethren who have relatives in Fort Polk should tell them to strengthen the hands of bro. Hughes in Leesville—A new church has begun in Milwaukee, Wisconsin, meeting at 539 W. Clark street...Lowell C. Bell, preacher for the Pittsfield, Maine, church writes: "___ must move as soon as possible to a high dry climate for my wife's sake. Sister Bell is suffering from Allergic Rhinitis. Any church desiring a preacher may contact the Bells at 487-2274 or Box 303, Pittsfield, Maine"...Gavin du Toit arrived safely in South Africa in December and is now at work with the church in Springs...Tom Baker held an early March meeting for the church in Superior, Arizona...Irvin Himmel held a mid-March meeting for the church that meets at 55th Drive in Glendale...Al Craig held a gospel meeting in April at Canyonville, Oregon...Two were baptized in March at Dillard...Bud Irvine held a

meeting for the church in Eugene...Gordon Pennock plans to arrive in Lagos, Nigeria on July 4th...A gospel meeting was held in connection with establishing a new church at 1290 N. Clybourne Avenue in Chicago, four were baptized. At its beginning, 17 made known their wishes to be a part of the new church...Bob Speer will move to Bradley to work with the church there...Four were baptized, 18 restored at a recent meeting in Grenada, Mississippi...C. C. Nichols. Lowell Blasingame, A. C. Grider, Leroy Ensely, Charles Bland, Joe Moore, Hubert Moss and Conway Skinner assisted the Jackson church in a March meeting.

Bill McMurray held a gospel meeting recently in Apache, Oklahoma, in which one was baptized and one was identified...One was identified in March at the Tenth and Francis church in Oklahoma City...Two were baptized, and five identified in March and April at Southside in Tulsa...Bill Echols held an April meeting for the church in Milbridge, Maine...W. E. Irvine held an April meeting for Southside in Hobbs, New Mexico...Five were restored, one was identified during March at Miranda St. church in Las Cruces...Two were identified in March and three were restored at Locust St. church in Mt. Pleasant, Tennessee...Frank Thompson held an April meeting for the Dyerburg church...J. B. Gaither held a March meeting at Greymere, Harris Dark held an April meeting for Jackson Heights in Columbia...Four were recently restored and one baptized at the Mooresville Pike church in Columbia...Howard See held an early May meeting for the West Main church in Woodbury...Herschell Patton holds a June meeting for the Shelbyville Mills church. One was identified and one was baptized there in April...Two were identified in March at El Bethel...Two were identified at Azalea Park in Orlando, Florida, in April...James R. Cope held an April meeting for Holden Heights in the same city...One was identified, one was baptized in March and April at Par Avenue...One was restored and two were baptized at Ninth Avenue church in St. Petersburg during March...One was baptized in April at Lakeshore Drive in Jacksonville. Ed Grantly held an early May meeting here.

Two were baptized in April at Harding Ave. in Sciotoville, Ohio...Sam Binkley holds a late June meeting for the Haynes Street church in Dayton. Four have been identified in recent weeks at Haynes Street...Arthur Atkinson holds a June meeting for the West Broad church in Columbus...One was identified in March at W. Broad...Cleveland Ave. in Columbus had a March meeting with Paul Casebolt...C. D. Plum held an early April meeting in Coshocton...Gospel meetings in April and May were scheduled at Berwyn (Illinois) with A. C. Belue; Grand Avenue—William Lewis; Hessville in Hammond (Indiana)—Earl Kimbrough and Lowell with Lewis Willis...Northside in Muncie had an early May meeting with Cecil Willis...40th and Emerson in Indianapolis had a May meeting with George Pennock...Belmont in Indianapolis had a June meeting scheduled with Jack Holt...One was restored and one baptized at Belmont during March...One was restored and one baptized at Belmont during March...One was baptized in March at 6th Avenue in Pine Bluff, Arkansas...W. L. Wharton, Jr. held an early May meeting at Saratoga...I will be with the new church in Malvern, Arkansas, May 29 to June 8...A. O. Raney held an April meeting for the church in Lebanon, Virginia...Two were identified, two were baptized in March and April at Elm Street in St. Charles, Missouri...Irvin Himmel

(Continued on page fifteen)

(Continued from page one)

conversion of the eunuch (Acts 8). The region in which the eunuch was baptized was simply uninhabited or a deserted place. The character of the region and climatic conditions of the area certainly do not rule out the fact that there was sufficient water in the region to immerse, scripturally baptize a man.

Of course, all of this reasoning is unnecessary for one who is willing to accept the Lord at His Word. He tells us through Luke, the inspired historian, that "they came unto a certain water" ..so there was water there.. and that there was water in abundance, sufficient for both men to go down into it, "they both went down into the water, both Philip and the eunuch; and he baptized him". The Greek word here is "ebaptisen" from the root word "baptizo" which is never translated "sprinkle" or "pour."

Yes, unquestionably, the eunuch was immersed. Sprinkling and pouring are actions which Satan has substituted in the place of that which the Lord commanded—baptism—immersion. If you have been sprinkled, you have not been baptized.

— 6263 E. Latimer St.. Tulsa, Oklahoma

THE HAILEY ARTICLES — — —

(Continued from page two)

Emler-West Debate will be realized in the July, 1963, issue. That entire issue will be given over to the publishing of this written debate.

The proposition for discussion is: RESOLVED: The Jesus of the gospel is not a person, but a personification, a symbolic representation of the people of Israel. Emler affirms; West denies.

Earle H. West is a gospel preacher, author, publisher, and educator. He resides in Washington, D. C.

Simon Emler, author and debater, is a member of and active in the affairs of the American Humanist Association. He resides in Cleveland, Ohio.

This written discussion deals with the very significant question of the historicity of Jesus of Nazareth as he is presented in the gospels.

Such a discussion is appropriate to the times in which we live. We believe it can do much to strengthen and build faith. It should have a wide distribution.

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WATCHMEN—THEIR REALM OF RULE (2) — — —

(Continued from page three)

scope of that word and warning from God. This is faith, not judgment or opinion.

This same principle is found in the New Testament. To

heed to yourselves, and to all the flock" (Acts 20:28). After telling them what they could expect in the way of apostasy even from among themselves, he then said, "Wherefore, watch ye" (v. 31) — by this he recognized them as "watchmen." He moved on to say, "And now I commend you to God, and to the word of his grace, which is able to build you up" (v. 32). These elders were watchmen; they were to warn; they were commended to the word of God as the source of their material for warning and for building up, a parallel to Ezekiel's charge as a watchman. That which falls within the scope of "the word of God," to which they were commended, is in the realm of faith, not opinion.

Elders are to "exhort in the sound doctrine, and convict the gainsayer" (Tit. 1:9). Sound doctrine is in the realm of faith; and gainsayers are not convicted by opinion or human judgment, but by the word of God. Some would here raise the question of the elders and a preacher. Should a preacher, teacher, or any one else teach that which is false he should be exposed and rejected. If a preacher preaches error or fails to preach the truth it is the responsibility of elders to deal with the matter. This comes within the realm of their "watch."

Peter followed the same pattern as Paul. He exhorted the elders to "tend the flock of God...exercising the oversight...according to the will of God...making yourselves ensamples to the flock" (I Pet. 5:1-3). They are watchmen: "exercising the oversight;" warning as they "tend" (shepherd) the flock; and this as they hear the word at God's mouth: "according to the will of God." This is in the realm of faith.

In preparing His disciples for their work in His kingdom Jesus said, "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister (servant); and whosoever would be first among you shall be your servant (bondservant); even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:25-28). The idea of "rule" and the "exercise of authority" as practiced by the world was not to be practiced by the Lord's people. Service as servants, as those who serve and obey a master, which Master is Christ, is to be their practice. Christ acted and spoke only as the Father gave to Him; so should His servants act and speak only as Christ gives to them. This is to act in the realm of faith.

It would appear that elders oversee finances (Acts 11:27-30). But here also there is to be exercised no dictatorial Gentile rule, but this oversight must be according to the word of the Lord; the elders must act within the realm of apostolic revelation. Deacons and saints are led, guided by the elders to do what the Lord wills. Those who ministered to the widows distributed as each had need, and this distribution was authorized by apostolic instruction (Acts 6:1-6). Some judgment decisions had to be made in discharging this ministration, which the servants themselves made. And so must some judgment decisions be made today, but only within the scope of that use and work authorized by the Lord. Making a judgment decision must not be confused as "rule." So then, whether it be elders, deacons, or saints, in the use of finances in the Lord's service the Lord must authorize. Elders cannot act apart from apostolic revelation. This places the matter in the realm of faith, not opinion.

The contention of this writer is that in the realm of

judgment or opinion an elder has no authority more than another individual or the congregation. In the realm of faith he is to see that the will of God is carried out. Respect for this principle will be of inestimable worth and benefit to the church today in these times of division and confusion. Let the elders be watchmen in the divinely appointed sense.

(to be continued)

119 N. Burlingame, Temple Terrace, Florida

IS "HEREDITARY TOTAL DEPRAVITY" — — —

(Continued from page four)

text shows this to be physical death. Gen. 5:5 says of Adam, "And he died." This consequence, death, is suffered by all, "And so death passed upon all men." The statement, "For that all have sinned," does not tell how "all have sinned." It couldn't mean "actually transgressed nor committed sin" because all were not present. It must, then, mean representatively as, "By man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive," I Cor. 15:21-22. Therefore, what man lost unconditionally in Adam, he gained unconditionally in Christ—death in Adam, resurrection in Christ.

Now to our verse, "For as by one man's disobedience many were made sinners." These were made or constituted sinners but did not actually commit the sin. They "by one man's," Adam's, disobedience were made sinners. All are made sinners representatively in Adam and must suffer the consequence—death. It is just as true, on the other hand, that through the righteous act of one man, "many shall be made righteous" representatively in Christ and shall be resurrected. Physical death in Adam and victory over death in Christ. There is not a line in the Bible that teaches that man is spiritually dead because of the sin of Adam. "The son shall not bear the iniquity of the father," Ezek. 18:20.

Psalms 14:1-3, "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

Paul's letter to the Romans, Rom. 3:9-12, recites this same condition. He charged the Jews of transgressing God's law and thus stood under God's condemnation even as did the Gentiles, "that they are all under sin." This citation is related to prove the undoubted guilt of the Jews. Their condition is described as: (1) none righteous; (2) none understandeth and; (3) none seeketh after God. "They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." These "are gone out of the way" or "gone aside"—not born away from God. If they had been born away from God, how could they have gone out of the way or aside? These had "become filthy" not born filthy. The very fact that these went out of the way, aside, and became filthy proves that they were not born in that condition. The text teaches that these people were very unrighteous because they went aside from God's ordained plan.

Ephesians 2:1-3, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

This passage affirms that these "were dead" in sin but it certainly does not teach that they were born in that condition. It says, "who were dead in trespasses and sins," and the reason for this condition follows; read it. The American Standard Revision renders verse 3, "Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest." This again affirms that since the Jews lived after the flesh following the desires of the flesh, they were "by nature children of wrath" just as others. This is true, notwithstanding that they were children of Abraham. Read Col. 2:12-13, the same word is used.

"Were by nature children of wrath," does not say nor mean "by birth." It means by the natural laws of God these were sinners—by their practice. The word "nature" is frequently used in this connection. Paul said, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" I Cor. 11:14. The very nature of God's order is—the person that sins and walks in it is a sinner, I Jno. 3:4, and, if he continues therein, death is certain, Rom. 6:23.

When were these made alive unto God? Paul answers this in Eph. 1, when he shows that all are gathered together in Christ. This is done according to God's purpose revealed in His word. These trusted in God "after that he heard the word of truth, the gospel of your salvation," Eph. 1:13. The word is God's saving power, Rom. 1:16; Heb. 4:12; Jno. 8:32. It is preached by the gospel to all, I Pet. 1:25.

When did these first trust in the Lord to the saving of their souls? Luke records Paul's work at Ephesus, Acts 19:1-5, when he taught them and they were baptized into Christ. The Galatians did the same, Gal. 3:26-27. They were reconciled to God, "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby," Eph. 2:16. Therefore, these, like all others, were saved after they heard, believed and obeyed being baptized. Thus being baptized into Christ, they were reconciled in the one body, I Cor. 12:13, 20, 27.

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HOW DOES YOUTH EVALUATE MONEY? — — —

(Continued from page five)

foolish and hurtful lusts, which drown men in destruction and perdition..... But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." (I Tim. 6:8-12).

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"O earth, earth, earth, hear the word of the Lord." (Jeremiah 22:29).

—1104 Caldwell Lane, Nashville 4, Tennessee

HITHER THITHER YON — — —

(Continued from page twelve)

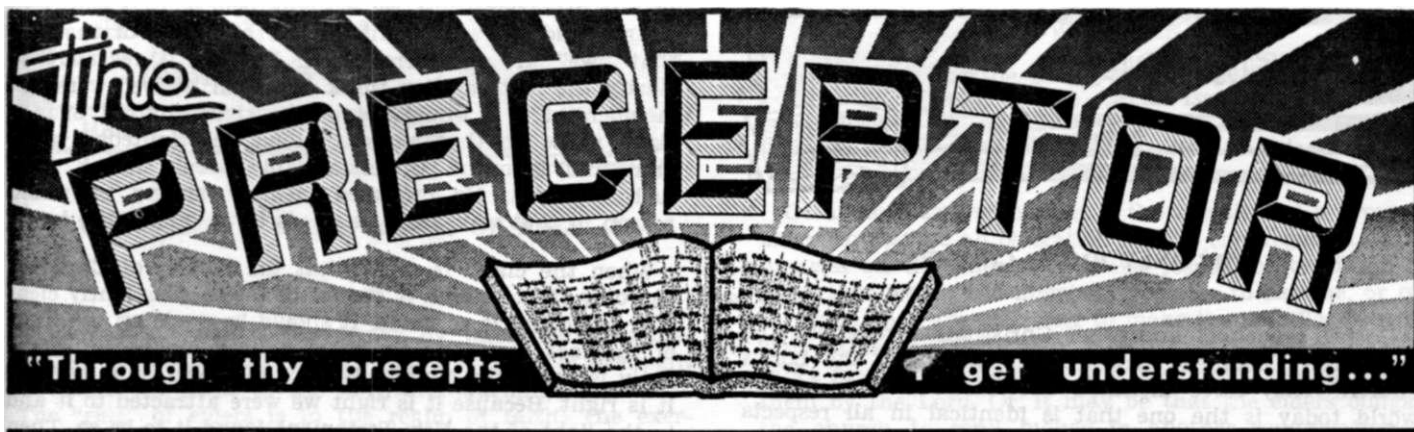
held an April meeting for the Ballwin church... T. T. Carney held an April meeting for Ferguson; Kirkwood had B. G. Hope in April and Spring and Blaine in St. Louis began an early May meeting with C. D. Plum... Two were restored, one was identified in April at South End in Louisville... One was baptized in March at Berrydale in Garden Grove, California... Two were baptized, two were identified at the church in San Bernardino in April... Gospel meetings on the West Coast: Glen Lovelady at Coachell and San Bernardino in April... East Long Beach — Wright Randolph (April)... Norwalk — David Harkrider... Mira Loma — Ted Beever and Wilmington — Louis Stout... One was restored and one restored and identified in March at East Long Beach... One was baptized in April at Huffman in Birmingham, Ala... Roy Cogdill held an April meeting at Ensley, Frank Smith was at Trussville the same month. Box 1201, Lufkin, Texas

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IN THIS ISSUE

EDITORIAL, THE ONLY RIGHT CHURCH, Stanley J. Lovett.....	Page 2	THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM, George P. Estes.....	Page 7
WATCHMEN—THEIR REALM OF RULE (3) Homer Hailey.....	Page 3	MISCELLANY, W. R. Jones.....	Page 8
WOMAN'S RESPONSIBILITY TO HELP MAINTAIN UNITY, Irene Sowell Foy.....	Page 4	IS "HEREDITARY TOTAL DEPRAVITY" TAUGHT IN THE BIBLE? —(3), S. Leonard Tyler.....	Page 9
US? KILL THE PROPHETS?, Ernest A. Finley.....	Page 5	SERMON OUTLINE, THE MEANING OF SALVATION. Bill Cavender.....	Page 10
THE MERIDIAN DEBATE, A. H. Payne.....	Page 6	"POOR LOSERS," Luther W. Martin.....	Page 11
		HITHER... THITHER... YON.... Jim C. McDonald.....	Page 12

IS GOD WITH US?

Jack L. Holt

"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." (2 John 9) The word, "transgresseth," means, "to step across," or "to go onward." Hence, this verse teaches that if any man steps across the prescribed bounds of God's word, or goes beyond it in teaching or practice he has not God. To have God and Christ with us in our religious endeavors it is essential that we abide in the doctrine of Christ. The doctrine of Christ is what Christ teaches in the New Testament. Thus to have God and Christ with us we must abide in the word of God.

Jesus said: "Ye are my friends if you do whatsoever I command you." (John 15:14) He also said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15:10) To be a friend to Jesus we must keep his commandments, and abide in His doctrine. Jesus said: "Unto him be glory in the church." (Eph. 3:21)

How can we abide in the love of Christ, in His doctrine, and be his friends, if we force human organizations into the work and worship of the church to the division thereof? Can one be a friend of the Lord and thus act? One may have the praise of men, he may make the world his friend and have what the world has to offer its friends by following such a course, but he has not God with him.

Let it not be thought that if we merely go along with the inventions of men that we will not stand guilty before God. In 2 John 10, it is clearly stated, "whosoever biddeth him god-speed is a partaker of his evil deeds." Are we with God? Is He with us? Jesus said: "He that believeth and is baptized shall be saved." (Mk. 16:16) Are we the friends of Jesus and ready to obey Him, or do we reject Him? The Bible teaches that God is with us if we are with Him. Is God with us? Only, friends, if we are abiding with Him in His word.

—8350 Forrest Lane, Dallas 31, Texas



THE ONLY RIGHT CHURCH

Gospel preachers and other Christians throughout the years have claimed they were members of the Lord's church. They have affirmed the Lord's church in the world today is the one that is identical in all respects with the church described on the pages of the New Testament. Appeal was made to the Scriptures that the Lord established only one church, his church. Matthew 16:18; which church, the body (Colossians 1:18) is one. Ephesians 4:4. From these divine facts they correctly concluded they were members of the only right church in the world today.

This bold claim squarely contradicts the thinking of every person who is a member of a human religious denomination whether Roman Catholic or Protestant. Generally people recoil from the idea that any one church is the only right church. They will readily concede that the church of Christ is right just like they claim the Baptist, Methodist, Presbyterian, etc., churches are right. In most cases they claim that most religious bodies are right but at the same time they deny that any one of them is exclusively the only right church. To admit that a particular church is the only right one is to force the conclusion that all others are wrong including the one of which they are members. This they are unwilling to do. They dispose of the differences and contradictions in the multiplicity of these bodies on the grounds of the necessity of preferences to accomodate the personal choices of individuals. Thus religious institutions with divergent and contrary features are made to exist side by side and are thought to be equally acceptable in God's sight.

When preachers and others teach the New Testament doctrine of there being but one body (church) such truth often generates a great deal of opposition and prejudice among the hearers. Many have learned the saving truth and embraced it by such straightforward preaching. Others have been driven from the truth by such teaching of God's truth. When the preaching of the truth drives people away, the speaker is without blame. In fact, he is guilty before God if he does not speak the truth even though it drives people away.

In recent years this writer thinks he has seen one cause for misunderstanding in this area that he did not for a long time notice. We ought and must preach the whole truth on this subject. Yet the thing is so prejudicial we ought to be careful not needlessly to stir up hostility in presenting the truth on the subject. Truth is of such a nature that it inherently antagonizes error and wrong in the hearts of the dishonest and ignorant without adding to it things that are not a part of the truth. Reference is made to a wrong impression that is sometimes left when proclaiming the fact of the oneness of the Lord's church. The claim why we are members of the right church is misunderstood.

People sometimes get the idea that we are saying the church of Christ is the right church because we are mem-

bers of it! They think we actually believe it is the right church and the only right church by virtue of the fact that "we" are members of it. Putting it reversely to clarify the matter, they think we mean if "we" were not members of it it would not be the right church! Such a claim made on that basis is proud, self-righteous, arrogant and ignorant. Understandably people shrink from such an idea. No informed member among us would reason in that way. If so he needs to be taught the truth.

When the claim is made that the church of Christ is the only right church it should be made abundantly clear why the claim is so made. It should be made on the basis of the fact that it is the right church because it inherently is the right church. We are members of it because it is right. Because it is right we were attracted to it and in the light of the New Testament found it to be so. Then we became members of it because it is the right church

(Continued on page thirteen)



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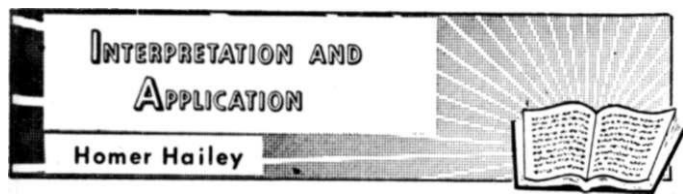
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WATCHMEN — THEIR REALM OF RULE (3)

(Heb. 13:18)

In previous articles the "rule" by watchmen was discussed, in which it was shown that the realm of oversight is within the scope of the word and warnings from God. The "rule" of elders is in the realm of faith. The exercise of judgment by them is in carrying out God's will within the scope prescribed by Him. In this article some of the abuses of this responsibility are pointed out.

Watchmen In Israel

According to Ezekiel the apostasy of Israel was, in large measure, the result of failure on the part of the princes, prophets, and priests. Ezekiel charged that the prophets prophesied "out of their own heart" (13:2). They had not built up the wall for the house of Israel, nor filled in the gaps; but instead, they had spoken that which Jehovah had not spoken, relying upon false vision and lying divination (13:1-7). They had cried saying, "peace: and there was no peace;" and had built a wall of untempered mortar, one daubed with white-wash (13:10). Such a house would fall in the day of trial, for God would break it down (13:14).

At the time the prophets were being charged with having "daubed for them with untempered mortar, seeing false visions, and divining lies unto them, saying Thus saith the Lord Jehovah, when Jehovah hath not spoken" (22:28), the priests were doing violence to God's law, and profaning the holy things. They were charged with having "made no distinction between the holy and the common, neither have they caused men to discern between the unclean and the clean" (22:26).

These men, the priests and the prophets, should have been teaching the law and declaring the word of God, warning and directing the people. Instead, the priests were making no distinction between the holy and the profane; while the prophets were whitewashing falsehood, and building a wall that would not stand in the time of storm and trial. Neither group was doing what it should have been doing; while at the same time each was doing what it should not have been doing. Is it not possible that many watchmen in Israel today are following the same steps? A casual look may be revealing.

Violations

There are some matters that involve the entire church in which it would be the point of wisdom on the part of elders to encourage congregational participation. Instead, there appears to be a growing trend toward the disposition of leaving all matters of decision to the elders, which is not healthful. In matters that pertain to the faith, and to the soundness of teachers and evangelists, the elders should manifest a strong degree of leadership and oversight. However, the trend is for elders to meet, make decisions, with the general attitude on the part of elders and congregation, "the elders have decided..." and with that the matter must end.

Of a more serious nature is the decision of a group of elders to assume an obligation for the congregation, which imposes on the church financial responsibility either beyond that which the members are able to assume, or one in which they are unwilling to make the sacrifice to meet. This takes the form of a work which necessitates assistance from other churches, which is beyond the right given them by the Lord. Or, it may be that the elders obligate the church to send money to another congregation to carry on a work the second congregation assumed, which is beyond its ability. Either case violates the principle of oversight within the scope of "the will of God."

Another practice of "overseers" today is that of making decisions in favor of promotional practices among brethren. Elders decide for the church to support benevolent homes, national radio or television programs, secular schools; or, that the church will rent a hall for recreational purposes for a general church social meeting, or for the young. To many today such a work is right because the elders decided that it be done. Such decisions come not within the scriptural right of elders, but must be authorized by the Lord. And whether such works violate the purpose of God, the authority of Christ, and the instruction of the New Testament is not considered. Practices of this nature make no distinction between the holy and the common, between the clean and the unclean. Such conduct is not "holding to the faithful word" (Tit. 1:9).

Elders have no right to meddle in the affairs of other congregations. Their responsibility is to see that the Christians under their oversight are overseen. Occasionally one hears of elders of one church drawing up a paper and reading it to the congregation, in which they "withdraw fellowship" (whatever that may mean) from another congregation in the city. In doing this the men involved demonstrate a lack of understanding of, or a lack of regard for the word of God. It is not the prerogative of elders to dictate in such matters. There is no scriptural warrant for one church to withdraw from another. The matter of withdrawal is individual and personal — a congregation from individuals within its own fold; never one congregation from another congregation.

There are also violations of a negative sort. Watchmen are to hear the word at the mouth of the Lord, and give the people warning from Him (Ezek. 3:17). The watchman is to hold to "the faithful word which is according to the teaching. . . exhort in the sound doctrine. . . convict the gainsayers" (Tit. 1:9), and "admonish (warn) the disorderly" (1 Thess. 5:14). Instead, too often there is a kind of "hush, hush" policy among them. They neither reprove sin, nor do they want the preacher to do it. The defense is, "We are at peace here, and do not want any trouble in the congregation." This was the fault of the false prophets of old, "They cried Peace; and there is no peace." Such a policy led Israel into apostasy; it will lead a church today into apostasy.

The elders should state positively to the congregation the teaching of the Scriptures on matters of doctrine and

(Continued on page thirteen)



WOMAN'S RESPONSIBILITY TO HELP MAINTAIN UNITS

God, who designed and created both the physical and the spiritual families, specified one item to characterize family relationships. The one word that must describe that relationship, if it pleases God, is unity.

There must need be a basis for unity. The one basis for unity in all relationships designed by GOD is The Word of God. When two or more individuals adhere to the teaching in the Bible, they are in unity. When disunity is evident, it is certain that one or both are out of harmony with truth.

That which is designed and created by God must also be maintained by his pattern, thus giving glory and honor to Him. This is the only way to satisfactory and happy family relationships, either in the physical or the spiritual family.

Unity, Or Oneness, In The Physical Family

In the beginning of time when the Creator formed the first physical family, he gave this order, "Therefore shall a man leave his father and mother and shall cleave unto his wife: and they shall be one flesh."

Early in sacred history, God revealed his basis for unity of husband and wife. In Genesis 6 we learn that God designed that his people intermarry with his people. In Genesis 6:1-5 we read; "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, "My spirit shall not always strive with man . . . And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." There we see the working of God's great law of cause and effect. If those people had maintained God's law for unity, the result would have been peace and happiness.

Later, when God's people, Israel, were to go into the land of Canaan to possess it, his command to them was to cast out the nations before them. He gave this reason, "And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them, thou shalt make no covenant with them, nor shew mercy unto them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly." (Deut. 7:1-4) There we have a picture of woman and her powerful influence over man. That potential of woman to help or influence man was given her by God, for good. She did then and she does today often use her power to influence man for evil rather than for good as God designed. When

(Continued on page fourteen)

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US? Kill The Prophets?

Ernest A. Finley

"Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation." (Matt. 23:29-38)

No doubt, the religious zealots of the day of Christ were shocked and amazed to hear the Lord tell them that their effort to contrast themselves with their fathers in their attitude toward God's prophets would not stand. He warned them that they would kill God's prophets just as their fathers had. "Fill ye up then the measure of your fathers." Yes, the Lord said they would kill God's prophets, and they did. They killed the greatest prophet of all—God's Son. They thus became partakers with the murderers of the prophets of old. Jesus said, "—that upon you may come all the righteous blood shed in the earth."

It is easy for one to look back a few decades or generations or centuries and upon comparing one's self with those who lived before, their mistakes standing out more clearly against the background of time, to feel that they were terribly devoid of wisdom and courage. And it may well be that they lacked the necessary wisdom and courage to charter the proper course. But is our generation wiser or more courageous than they? Not necessarily so.

Let us turn the pages of history back a century and take a look. The church then was in the crushing grasp of a major apostasy. Principally, the digression grew out of two corruptions of the Lord's church. The worship was being tampered with. Mechanical instruments of music were being brought in. The organization of the church was being violated. A human society was being established to accomplish the work of evangelism for which the church was responsible.

What would you have done had you been living then? Would you have opposed both deviations from the divine pattern? Do not be too quick to give yourself the benefit of the doubt here. Bear in mind that the outstanding and influential men of the day were supporting the society. The religious periodicals of the day were behind this human arrangement, contending that it was no deviation at all—simply an expedient. The educational institutions of the time among our brethren were not only behind the society but mechanical instruments as well. By far the majority of the brethren were behind these digressions. Some, among the outstanding preachers of the day,

who actually knew these things to be wrong, felt that it would be wise not to cause trouble or contention over these issues. Only a frail minority stood against the tide of digression—just a remnant. And, but for this remnant, some of whom had the courage to stand and fight, though by some compared to "a man trying to sweep the ocean back with a broom,"—but for these valiant men the Lord's cause would have been completely overwhelmed by this tide of digression. Only a few churches were saved from digression. The church buildings were almost all taken by the apostate brethren. When all the physical facilities, almost all the moral pressures, were being put to use by the liberals of that day, few could find it within themselves to stand against the trend. But the few who did were wonderfully pleasing to the Lord.

What do you say of yourself? Would you have been swept into digression? Or would you have stood for the truth even if you had to stand alone? Perhaps a glance at our time and situation may help us find the answer.

One hundred years ago, it was a missionary society that corrupted the church. Strangely, brethren today who insist that the missionary society, a human organization usurping the function of the church, is wrong, still insist that it is perfectly permissible to create a human benevolent society, church-sponsored orphan homes and old folks homes with their boards of directors, usurping the function of the church. An evangelist!; society is wrong but a benevolent society is right!! These brethren didn't "strain out a gnat and swallow a camel" but they did strain out a camel and then turn right around and swallow another camel. If the missionary society is wrong, there is no possible means by which it can be established that it is scriptural for the church to establish its own human benevolent society.

Of course, they make an effort to defend their human society, just as was done a century ago. They ridicule. They use prejudicial terms and expressions, etc. In fact, they do about everything except come up with scriptural justification for their human arrangement. As before, most churches, most colleges, most religious periodicals, and most preachers are drifting with the apostasy. In many places, the churches supporting the apostasy are numerically large. They have fine buildings. And they have the "advantage" of being able to say, "We're standing with the majority." But—they are not standing with the Lord.

Many brethren who are worshipping with liberal and digressive churches are fully conscious that many things are being practiced which are totally wrong. They hear "strange doctrines" now that would not have been countenanced two decades ago. They see the church being made into a glorified social club. They hear a "social-gospel"—sermons strong on human philosophy but weak on Biblical proof. They are constantly propagandized by representatives of human institutions or brotherhood projects. They hear much said of "fellowship," "sponsoring churches," "brotherhood evangelistic endeavors," but little or nothing said concerning the Lord's pattern except as it is held up to ridicule. Yet, in spite of all this and much more, it has not yet gotten through to them that another apostasy is not about to develop but has already taken place. They keep telling themselves that if it comes they will stand for the truth. Brethren, digression has come and gone away with a vast segment of the Lord's body. Many brethren have been taken away in this digression and still

(Continued on page fourteen)

The Meridian Debate

A. H. Payne

In keeping with the tradition that the moderator in a religious discussion report those events of general interest, this brief analysis is submitted. The brevity of these remarks in no way reflects upon the quality of the debate, but is the safest way of remaining impartial in the presentation of these facts.

Background

The church in Meridian, Mississippi, was at one time at peace and at work, but the divisive doctrine of digression began to be pressed upon several members by outside forces, which, as has been witnessed nationwide, resulted in a faction across town, endowed with a physical plant, preacher and a surplus of financial and moral support from those of like views. No phase of the work of the loyal church which meets on 7th Street was hindered by this division. To the contrary, the contributions, attendance and activities have steadily increased under the capable oversight of godly elders, through the ministrations of zealous deacons and the combined efforts of a dedicated membership. Recognition must be extended Reginal Ginn, Walter Henderson and A. C. Grider, as faithful preachers of the gospel, who, along with the afore mentioned brethren, have fought the good fight.

The Debate

For six evenings, March 18-23, 1963, brethren A. C. Grider and W. L. Totty defended what each believed to be the truth. The propositions that were under discussion have appeared in this and several other religious journals, thus a restatement is unnecessary. It might be noted that they were essentially the same as the Birmingham Debate. Brother Grider affirmed the unscripturalness of churches of Christ building and maintaining benevolent organizations the first three evenings, then brother Totty affirmed the scripturalness of churches of Christ supporting the Herald of Truth the last three sessions.

Attendance was excellent most every time. Visitors were evidenced from West Texas to Florida and from Alabama to Canada, and most all in attendance were commended for their good decorum.

Among the outstanding developments of these six sessions, there are three that are herein submitted.

1. Both disputants, in their very first speech, admitted that they were discussing matters of FAITH and not opinion. This matter was settled the first hour of the debate.

2. For the twelve speeches that were allotted to brother Totty, not once did he ever admit what the discussion was about. He would not admit that the first proposition had to do with churches of Christ building and maintaining benevolent organizations, but discussed "three children up a tree" whose parents had drowned and asserted that his opposition would let them run in the alleys and eat out of garbage cans with the cats and dogs. He did not once discuss or define the arrangement involved in the second proposition,

namely, the Herald of Truth. He spent his speeches on extraneous matters.

3. During the debate brother Totty issued two propositions and the invitation to brother Grider for a discussion at Garfield Heights, Indianapolis, Indiana. Brother Grider accepted the invitation and signed the propositions for the debate at Garfield Heights. Dates for this discussion are pending.

Results

Good will always be the result of a religious discussion when folk come with an honest and good heart. Good results have already been realized from this discussion. The 7th Street elders have reported a substantial increase in contribution and attendance since the debate. Several people have learned the truth and are diligently at work at 7th Street as a direct result of the debate. A. C. Grider is to be commended for his fearless stand in defense of the truth.

Tape Recordings

A speech by speech review of this debate has been tempted, but this writer does not have the time nor these publishers the paper to run such. The transcription, as it happened, is available for those who would like to hear all that was said, and it will be worth your time and money. Contact A. C. Grider, 2914 7th Street, Meridian, Mississippi, or this writer, 1570 Maria Drive, Jackson 4, Mississippi, for the tape recording. We will lend you our tapes or will put you in contact with someone in your area that has the recording.

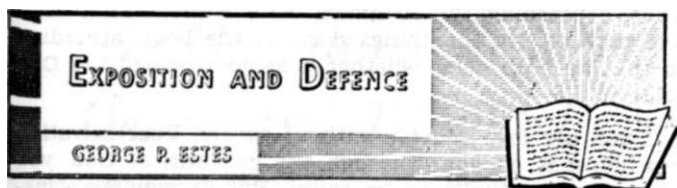
Charts

There was such an interest shown by those attending the debate in the numerous charts used by brother Grider that several are of the opinion that they should be made available to the brotherhood in inexpensive booklet form. If you would like to see these charts in print, get a letter in the mail at your earliest convenience encouraging brother Grider in this work that it might be done immediately. Elders, preachers and teachers will find these charts useful in classes, debates, sermons and personal work and study.

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THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM

Liberal theology or the approach to the acquisition of knowledge through a study of earthly things necessarily rejects the law of Christ. Natural theology or naturalism repudiates the history of the New Testament and the absoluteness of God's word. J. D. Thomas belongs to this group. He writes, "Actually, no part of Christianity is legalistic—the 'church' is purely functional in its organization and is no more of a legalistic entity than Christianity itself." (We Be Brethren, p. 165) "Also to be classified as Biblical legalists today are those who preach only a plan, or conditions, or 'law salvation,' instead of 'Christ crucified' or salvation by his blood." (Gospel Advocate, Jan. 3, p. 6) Thomas deliberately removes the Kingship of Christ, the historical setting of the Apostolic church and the plenary inspiration of the Word of God. This is essential to his theory of making leaps of inference from the known to the unknown. But from his point of view that one gains knowledge through experience and logic, one can better understand his statements about "spiritual union" and "experience." He uses these expressions instead of obedience to the gospel. Thomas writes: "Another serious competitor to the Bible as having revelatory value, which has been with us for the thirty or forty years that Neo-Orthodoxy has been on the scene, is the 'existential awareness,' which is the contact that the existential theologian or existentialist interpreter makes with God, in a sort of 'divine confrontation' experience. This experience could best be described to our people as 'something like the direct operation of the Holy Spirit, but without the Holy Spirit.' The existentialist believes that when he has this experience, he gets a certain answer and a definite knowledge; but, strangely, it is not a communicable knowledge; and thus, like the so-called direct operation of the Spirit, is 'better felt than told.'" (Gospel Advocate, June 16, 1960, p. 372) Since he says that the historically grounded New Testament is not for us but only spiritual principles have validity and since he must agree with the Rationalists of Germany that only a spiritual Christ reaches our age, it must follow that he does not accept the gospel plan of salvation.

Willard L. Sperry, former dean of Harvard Divinity School, gives a much better and more accurate description of existentialism in his review of the book Dreadful Freedoms: A Critique of Existentialism by Majorie Grene. "Existentialism is a new name for an old doctrine and way of life, though in its latest forms it wears the intellectual garb of our day. It is an a-historical gospel of immediacy. It is concerned with the 'everlasting here and now' to the deliberate neglect of the 'preposterous then and there.' If it has a hymn, that hymn is 'Just for today.' In the world of personal relationships, whether between God and man, or man and man, it stresses the sole and sufficient importance of the 'I thou' contact." (Harvard Divinity Bulletin, August 25, 1949, p. 102) This tells us very clearly and plainly what it is. The "old doctrine" is modernism which, he says, is clothed in modern language. It is the

acceptance of the spiritual, not historical, Christ. It is the approach through experience and human reason. It is a-historical which means without history, "a" is the negative or "not"(non). It deals with the present and not with the past (then) or the future (there). It is a disbelief of the historical Christ, the historical Church and the eternal world. It is a philosophy about society, about personal relationship. It walks hand-in-hand with the Social Gospel movement and the morals which should govern human affairs.

Philosophy is a broad field but all of it pertains to the acquisition of knowledge through a study of man and of nature. When applied to the Scriptures, the Word of God is nullified and loses its concrete meaning. The Social Gospelers, Thomas, Warren and Deaver follow the interpretation of the Bible by logic and philosophy. By so doing, they must reject all that God has said about the design, the form, the function and mission of the church. Through philosophy, reason takes the place of Bible doctrine. So, like Campbell, they say expediency must govern church cooperation; that social functions are essential to the welfare of the church; that all the poor in the world must be relieved; that the church must include institutions in its program of human welfare. Since they began by accepting philosophy, and since they rejected the Bible at the very outset, they must embrace Modernism.

(Continued on page fourteen)

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Miscellany

W. R. Jones

ITS "ALL OR NONE"

David Lloyd George once remarked, "The most dangerous thing in the world is to try to leap a chasm in two jumps." The story is told of the little boy who cut his puppy's tail off an inch at a time to keep from hurting it so badly by cutting the whole tail off at once. These two situations illustrate the tragic error of many persons with respect to Christ.

Accepting Christ is an all-or-none proposition. Trying to accept Christ without total commitment to Him as an obedient follower of His every command, is like trying to leap the chasm in two jumps. You leave one bank and miss the other. Jesus put it this way: "He that is not for me is against me." The Lord will not share a divided heart. In our hearts Jesus must be "before all" and "above all" or He is not "at all." Look to Christ, commit your life, your talents, your service, your all. Look not for a stone or island half-way. There is none!

One of the sad facts of life is that many people have not realized that commitment to one thing means forsaking other things. The word of God declares: "You cannot serve God and mammon." One cannot hold to God and the world. I fear there are many people who try to give up the world like the little boy cut off his puppy's tail—an inch at a time. The result is the same, the pain is multiplied. There is never a convenient time to accept Christ, nor an easy way to forsake sin.

It is imperative that we make clear decisions. We must turn away from the world and come all the way to Christ. You can't leap the chasm in two jumps or little by little. One must leave the shores of sin decisively, with finality, holding no moments of a sinful past. This journey from Satan to Christ begins with faith, "for without faith it is impossible to please him." (Heb. 11:6) This faith leads one to repent (Acts 17:30), and to confess Christ as the Son of God. (Rom. 10:10; Acts 8:37) This journey ends when by faith the sinner is baptized into Christ for the remission of his sins. (Gal. 3:27, Acts 2:38) If you have not done so, I urge you to commit your all to Christ, and do so soon!

WHAT ARE YOUR CHANCES?

One fellow was worrying about the chance *t,t* being drafted into the army. Another fellow consoled him a° follows:

"There's two things that can happen, boy. You is either drafted or you ain't drafted. If you ain't, you can forget it; if you is, you still got two chances. You may be sent to the front, and you may not. If you go to the front, you still has two chances, you may get shot, and you may not. If you get shot you still has two chances. You may die, and you may not! If you die, you still has two chances."

One's chances of being drafted are largely dependent on others than himself. This is not true concerning Heaven. One's chances of going to Heaven are determined largely by himself. God, Christ and the Holy Spirit have provided man with a remedial system, but man has been left free to either accept or reject the proffered mercy of Heaven.

Thus, concerning the judgment Paul wrote; "That each one may receive the things done in the body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10)

If you are lost, you are without excuse. Your salvation now depends on you. Through the goodness of God. you have an opportunity to be saved. But, it requires something. It requires taking time out to learn the truth, what you must do to be saved, and how God intends man to worship and live. You must be sure that you accept only that which is set forth in the New Testament of our Lord Jesus Christ, because you can learn error as easily as you can the truth. As John wrote; "There are many false prophets gone out into the world." (1 John 4:1)

It will take some private study on your part to make sure. It will necessitate a sincere investigation of the Bible and a candid examination of all religious teachings in the light of His word. Jesus said, "Ye shall know the truth, and the truth shall make you free." (John 8:32) To be a true disciple one must abide in this word, for Jesus said; "If ye abide in my words, then are ye truly my disciples." (v. 31)

A man is not abiding in the words of Jesus when he belongs to a church which Jesus said nothing about; when he wears a name unknown to the New Testament; or when he worships in a way which the word does not prescribe. The true church belongs to Christ (Mt. 16:18); it is called the church of Christ (Rom. 16:16); and the members thereof are called Christians. (Acts 11:26) Faithful churches of Christ are not a denomination, and have no denominational machinery. They are simple congregations of Christians, seeking to do the Lord's will in the Lord's own appointed way. I hope the days that lie ahead will find you filled with the spirit of investigation.

RESPECT FOR AUTHORITY

The lack of respect for authority is a bad disease and we are afflicted with it a great deal more than we like to admit. This disdain for authority is seen in the home, in the school, and at every level of law enforcement, but nowhere is it so flagrant as in the field of religion. Yes, you read me right. There is less respect for authority in the realm of religion than any place I know. But, what is our authority in religious matters?

Our authority in religious matters is the infallible word of God, and in this dispensation we are subject to the New Testament of our Lord and Saviour Jesus Christ. In regard to this perfect will, the apostle Paul wrote, "All scripture inspired of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16-17) I am sure most of you would readily agree that the will of our Lord is the standard of authority in matters of the soul. But, wherein do we disrespect this standard, you may ask. Permit me, just here, to cite a few cases.

The New Testament teaches that there is "one body" (one church) (Eph. 4:4, 1:22-23); yet, most religious people believe and teach that there are many churches, and all of them are right. The New Testament teaches that baptism is a "burial" (immersion in water) (Rom. 6:3-4; Col. 2:12); yet, a majority of religious people believe and teach that baptism is sprinkling. The New Testa-
continued on page fourteen)

Is "Hereditary Total Depravity" Taught In The Bible? - (No. 3)

S. Leonard Tyler

In my previous articles it is shown that many accept this teaching; that it is contained in most of the religious creeds and that certain texts are misapplied in an effort to sustain such a doctrine. I have studied some of these passages. I would like to suggest a few of the many reasons which definitely disprove "hereditary total depravity."

Let us remember that: (1) our spirits are not produced by nor from man. God gives the spirit. Gen. 1:27; Heb. 12:9, and since God is not depraved, He will not give a depraved spirit. (2) A little child is not depraved or else Christ would not ask guilty man to become "as little children," Matt. 18:3. (3) Sin cannot be inherited, "The son shall not bear the iniquity of the father," Ezek. 18:20. (4) The individual that sins is guilty, "The soul that sinneth, it shall die," Ezek. 18:20. And (5) sin is a violation of God's law either by commission or omission, "Sin is a transgression of the law," 1 John 3:4. Read also James 1:13-15. All unrighteousness is sin, 1 John 3:10.

(6) God is no respecter of persons. Peter said, "Of a truth I perceive that God is no respecter of persons," Acts 10:34. And James tells us that "If ye have respect of persons, ye commit sin," James 2:9. Now are we ready to accuse God of giving a little baby a depraved, "Totally depraved," spirit and then taking it while in infancy by death and pronouncing eternal damnation to its (God-given "totally depraved") spirit? This would make God a respecter of persons without cause. The infant cannot respond to sin nor righteousness. Therefore, if the infant is condemned, it is without cause. God is to blame and that without excuse.

(7) God desires that all be saved. "The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance," 2 Peter 3:9. Hence, God does not will that any should be lost. But if God gave a depraved spirit and held the person responsible for such a spirit, He willed it so. Such a doctrine is simply not taught in the Bible. God is no respecter of persons.

(8) The judgment stands as evidence against total depravity. Each person will be judged according to what he has done. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation," John 5:28-29. This teaches that the judgment will be rendered according to what one has done. An infant is innocent, pure and clean; he has done neither good nor bad.

Paul wrote, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done

in this body, according to that he hath done whether it be good or bad," 2 Cor. 5:10. The same writer to the Thessalonians, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," 2 Thess. 1:7-8. John said that the judgment will be "according to their works," Rev. 20:11-15. The judgment concerns capable and responsible men and women, not infants.

(9) Salvation is offered to responsible and capable men and women. There is not a single statement in the Book of God concerning salvation (being saved) that is applicable to the infant. Salvation rests upon faith on man's part, John 3:16; repentance, Luke 13:5; Acts 17:30; and obedience, Matt. 7:21; 2 Thess. 1:7-8; Heb. 5:8-9. The infant cannot believe nor obey.

(10) What is the condition of an infant at birth? He is born of mortal flesh and a spirit. The flesh came from earthly parents. The spirit came from God, Zech. 12:1; Ecc. 12:7; Heb. 12:9. The fleshly body at birth has never been corrupted by sin. Surely, no one would accuse God of giving a depraved spirit. This is the state in which a child is born, pure, innocent and clean. He is safe in the arms of Jesus until he goes astray.

Psalms 53:3 emphasizes this, "They go astray as soon as they be born, speaking lies." Note: In whatever state (condition) the infant is born (now think—what state, sin or innocence?), he "goes astray." How could he go astray, if he were born in sin, "totally depraved?" He could not go away from God, if born depraved. The text says, "They go astray—speaking lies." Hence, the child must be old enough to go astray, speaking lies. Sin is the only thing that can separate man from God, Isa. 59:2. Therefore, the infant is safe in the protective care of Jesus until he, by his own choice, goes astray.

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Sermon Outline

THE MEANING OF SALVATION

Bill Cavender

Introduction:

1. Grace of God has appeared to all. (Titus 2:11-12)
2. Salvation is of the Jews. (John 4:22)
3. Scriptures make us wise unto salvation. (2 Tim. 3:14-17)
4. Salvation not to be neglected. (Heb. 2:1-3)
5. Work out our own salvation. (Phil. 2:12)

BODY:

- I. Salvation From Past Sins.
 - A. All have sinned. (Rom. 3:23; 6:23)
 - B. Blood of Christ cleanses from all sin (1 John 1:7)
 - C. No unpardonable sin. No sin too great to be forgiven if we meet the condition of pardon. Ex. of people on Pentecost; Saul of Tarsus; Simon; our enemies, etc. All need the gospel and all can be saved by it. (Rom. 1:16)
- II. Salvation From Sins Committed After Becoming A Christian.
 - A. Baptists, Presbyterians and all Calvinists say child of God cannot sin and finally be lost in hell. This is false.
 - B. A child of God can sin and can finally be lost in hell. (1 Cor. 9:27; 10:12; Heb. 3:12; 6: 4-6; Gal. 5:1-4; 2 Peter 2:20-22; 1 John 2:1-2)
 - C. Simon sinned. (Acts 3:9-24)
 - D. Should appreciate this salvation as we all sin. (1 John 1:8-10)

III. Salvation From Sins We would have Committed Had We Not Become Christians.

- A. Raised to walk in newness of life. (Rom. 6:3-5; 2 Cor. 5:17)
- B. Have changed our lives. (Rem. 12:1-2; 1 John 2:15-17)
- C. Sin is not to be committed. (Rom. 6:12,14,19-23; 8:5-13)

IV. Salvation From Anxieties, Fears, Concerns, Worries, Etc., Of This World

- A. Only true peace comes by Jesus. (John 16:33; 14:27)
- B. Justified by faith, have peace with God. (Rom. 5:1)
- C. Peace of God passeth all understanding. (Phil. 4:6-7)
- D. Not to be overly-concerned about needs of this life. (Matt. 6:19-34)
- E. Our hearts are not to be troubled. (John 14:1,27)
- F. Stephen died in peace. (Acts 7:54-60)

V. Eternal Life In Heaven.

- A. In world to come, eternal life. (Mark 10:29-30)
- B. In hope of eternal life. (Titus 1:2; 1 John 2:25)
- C. Salvation nearer than when we believed. (Rom.13:11)
- D. Good to the resurrection of life. (John 5:23-29)
- E. Obedient have eternal life. (Rev. 22:14; Heb. 5:2-9)
- F. End of our faith is salvation. (1 Peter 1:9)

Conclusion:

Salvation is the gift of God, made possible through the death of Jesus for our sins and the revelation of divine truth; and through faith in him and obedience to his will. We should accep: this unspeakable gift now.

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BOX 187

BEAUMONT, TEXAS

Poor Losers'

Luther W. Martin

(Editor's Note: Below is an Editorial by Luther W. Martin which was read over his Radio Station, KTTR, Rolla, Missouri, May 6, 1963. We commend this fine presentation of matters herein discussed by this faithful and capable preacher of the Gospel. His reasoning is irrefutable.)

We regret to see the "Poor Loser" attitude that is being demonstrated by many Roman Catholic parents, in reference to the denial of tax-supported school bus transportation for students of private and parochial schools in Missouri. Recently, the Missouri Legislature received a bill (as it usually does each session), calling for tax support in transporting private and parochial students to and from school. A legislative committee recently turned thumbs down on this bill, on the grounds that such bus transportation would violate the state Constitution, which forbids....

"No money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect, or denomination of religion, or in aid of any priest, preacher, minister or teacher thereof, as such_____"

Since the Missouri Constitution so clearly denies state aid to religious institutions of their instructors, it is not surprising that the Legislative Committee did not consider the bill worthy of being brought before the entire Missouri Legislature.

However, not content with the reasoned and studied conclusions of their elected Legislators, a considerable number of Catholic parents (and perhaps others), over the state, are now trying pressure tactics in order to render the Democratic processes of our state, invalid. This, in our estimation, is a most unhappy choice of action on the part of the parents mentioned.

The complaint of the Catholic parents, is, that they pay their share of taxes; taxes which go to support bus transportation for public school children. Why then, should they (the Catholic school patrons), not have and enjoy the same privileges for their own children? Well, of course, the answer is, that any parents who send their children to private or parochial schools, do so of their own accord. They do not have to use the private and parochial schools, if they choose not to_____particularly, if they cannot financially afford the luxury of a private or a church-operated school.

This brings up still another problem for the Catholic parents, due to the fact that Roman Catholic Canon Law stipulates: "Catholic children may not attend non-Catholic, neutral, or mixed schools, that is, those which are open also to non-Catholics, and it pertains exclusively to the Ordinary (the bishop) of the place to decide, in accordance with instructions of the Holy See (Roman Pontiff), under what circumstances and with what precautions against the danger of perversion, attendance at such schools may be tolerated." (Canon Law No. 1374)

We firmly believe that the public school systems in their respective districts, should welcome the former parochial school students with open arms, so to speak. Although, with no prior warning or preparation, such as pre-registration, etc., the public schools affected will no doubt find things somewhat rough going until facilities can be

arranged temporarily or permanently for the influx of former parochial students.

However, it will indeed be a shameful thing, if the current enrollment of former parochial students in the public schools is not being done in good faith. If the Catholic parents do not intend for their children to actually enter, and permanently attend the public schools, then their present activities are somewhat less than admirable.

Over the years, the Roman Catholic school system has developed, to some degree, side by side with the tax-supported school system. This has been the privilege of the parents and of the religious group involved, in a free America. Also, religious practices of the Catholic membership have caused the Catholic schools to have perhaps more of a mushrooming growth even, than the public schools. As a result, the cost to Catholic parents for the privilege of maintaining their own school systems has no doubt become quite oppressive, financially. But again we stress that this situation is of their own making. They must either continue to endure it, or violate the Constitution, or decide to enter their children in the public schools along with the off-spring of other citizens. Whether the Roman Pontiff or the Bishop of the Diocese, will permit the latter on a permanent basis remains to be seen.

In any event, although we can sympathize with the Catholic parents in their plight, we appreciate and endorse the action taken by the committee of the Legislature that decided to abide by the Missouri Constitution.

(This has been a KTTR Editorial. We thank you sincerely for listening.)

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Our readers write us: "11 and Main St. Church of Christ: Eloy, Arizona. Just concluded a 10 day meeting, April 3-12 with Glen Barnhard of the Sunrise Acres Congregation, El Paso, Texas, doing the preaching. There were six baptisms, and much interest shown through the meeting. O. J. Bradley is the local preacher." _J. Frank Ingram closed a fine meeting with the Myrtle congregation the first part of this month (April.) His preaching was plain, powerful, and in harmony with God's word. Four were baptized. _Thornton Crews, Pensacola, Florida".. "For the last three years I have worked with the fine church that meets at 1500 Stevens Ave. N. E. Huntsville, Ala. March 31 brought to a close my part of the work there with those fine brethren. I am now with the faithful brethren at Largo, Fla. When this way stop and worship with us.. Lee Gunter". "On Sunday, May 5th we closed a seven day meeting with W. E. (Bud) Irvine of Odessa, Texas doing the preaching. The attendance and interest was good. The lessons were plain, straight forward, and in harmony with God's Word. The congregation was edified and strengthened in the Truth. Three were baptized and one identified with us. This makes a total of six baptisms in the past month—three others having been baptized in the two weeks preceding the meeting___Frank Thompson, Hobbs, New Mexico"___"Ten were

baptized in April at Holden Heights in Orlando, Fla.. _Earl Fly'. _"April 21-28, A. Hugh Clark preached in a meeting for the Spring Branch church in Houston. Five were baptized, five restored and two were identified. Three of those restored were an entire family who came from the conservative Christian Church. This was one of the best meetings in the history of this church..-George T. Jones". _"After six good years with Washington Avenue church in Russellville, (Ala.) I am to move to the new North Jasper church the first of June. We will have a new meeting house there. I am to preach in the first gospel meeting there beginning June 23. My new address will be Route 3, Box 302-B, Jasper, Alabama. _Irven Lee".. "The eight day meeting with the Garden City Church, Savannah, Georgia, closed last night. Brother C. L. McLean preaches for this splendid little congregation. My next meeting will be with brother Alton Elliott and the Trilacoochee Church, Trilby, Florida..-Cecil B. Douthitt"... "The work in Gwelo continues in an encouraging way. During the past 8 weeks we have had a total of 30 visitors at services. Many of these have come more than once, which indicates a build-up of interest. Since we have only 25 members in the white church here, this number of visitors means a whole lot to us. _Foy Short, P. O. Box 218, Gwelo, Wouthern Rhodesia, Africa."

Cordell Holloway held an early May meeting for the Liberty Valley church near Mt. Pleasant, Tenn. One was baptized and two were restored during April at Locust Street in Mt. Pleasant. _Two were restored in May at the Downtown church in Lawrenceburg. _Robert Jackson held a May meeting for the Brown's Chapel church near Columbia..-Three were restored in April at Grand Avenue in Chicago. One was identified___Alvin Jennings held an April meeting for the Refugio, Texas church — two responses were reported. _R. D. Simmons held an early May meeting for the North Street church in Victoria. _Bob

Craig held a May meeting for the Southern Oaks church in Lake Jackson. _Bill Crews held a meeting in May for the Greenwood Village church in Houston...-During April and May five were baptized and three were restored at Greens Bayou. _Six confessions of wrongs were made during May at Southside in Pasadena___Elmer Moore held a meeting in May at Dickinson. _W. E. Irvine was at Eastside in Baytown during May. _Two were baptized in April and May at Pruitt and Lobit in Baytown.._W. E. (Bud) Irvine has preached in meetings this year at West Long Beach and Taft, California; W 2nd St. in Pecos, Texas, Sunnyside, Washington and Eugene. Ore.; Hobbs, New Mexico and East Side in Baytown. Texas...Walt Hudson held a meeting recently at Crescent Park in Odessa... One was restored during April at Rhomberg and Washington in Burnet. _Paul Brock held a May meeting for the Westside church in Wichita Falls...Two were baptized and two identified at Westside in May. _Carl Vernon held a May meeting for Floral Heights church in Wichita Falls. _Eight were baptized in April and May at Southside in Midland..J. R. Lewis held an April meeting for Southside. _Roy Foutz held an April meeting for Twelfth Street church in Levelland___Two were identified at 6th and Merideth in Dumas during April...Two were identified during March at Highland in San Antonio...Arturo Cantu held a meeting in May for Spanish brethren in Pecos...Two were identified during May at the Central church in Grand Prairie...These brethren will hereafter be known as the church in Inglewood Park. Construction on the new building has begun, and they hope to occupy it by the middle of August. _Two were baptized during April at Westside in Ft. Worth. _Two were identified during April at Castleberry. James P. Miller is scheduled to hold a July meeting for the Calmont Ave. church in Ft. Worth. _Meetings were in progress in the Dallas - Fort Worth area: Forest Lane (Dallas)—Bob Bolton; Harry Pickup, Jr. was at Josey Lane in Carrollton; Jerry Ray was at Coppell.

Four were baptized and one restored, with one being identified during April at Westside in Irving. _Three were baptized and one was restored during an April gospel meeting at Southside in Mt. Pleasant. Charles Holt was the preacher. _One was identified during May at the church in Greggton. _Two were added recently to the Timberland Drive church in Lufkin.._The Corrigan church is looking for a gospel preacher. If interested in locating with a good church, write these brethren: Church of Christ, Corrigan, Texas. _Luther Blackmon held a May meeting for the Garden Valley Rd. church in Tyler.._Edd Holt held a May meeting for the South Street church in Nacogdoches. _Brethren in Zavalla had a May meeting with T. E. Webb preaching...Three were identified in April at Pear Ridge in Pt. Arthur.. James R. Trigg held an April meeting at Osbourne Rd. in Bridge City Jack Holt held a May meeting for Pinecrest in Beaumont.. Jack was with the Henderson Blvd. church in Kilgore in April. _Harold Spurlock held an April meeting for the new church in Henderson. _One was identified recently at Walnut Street in Greenville. _The Dallas Ave. church and the Pleasant Run church in Lancaster, Texas, have, after many years of strife, been reconciled.

L. C. Bell held a gospel meeting in May for the church in Danforth, Maine. _Seven have been identified, one restored in past weeks at North Las Vegas.... Donald Willis will shortly move to work with the Pleasant Valley church in Wichita, Kansas___Four were identified during April and May at Southside in Tulsa. _Wayne Partain held a May meeting for the East Central church in Tulsa...One

was restored, three were identified in a May meeting in Paden, Okla. Oliver Murray did the preaching. . . Bro. Murray held a May meeting for the good brethren at Merryville, La. J. W. Evans held a May meeting for the brethren in Gonzales. , Lord willing, I will be with the brethren in Leesville, La., for a July meeting. A family was added recently to the East Orange, N. J., church. Bill Echols held a meeting in May for the Cumberland, Maryland, church. One was baptized in April at Miranda Street church in Las Cruces, N. M. Robert Turner held a May meeting here. Four were baptized during an April meeting in Gary, Indiana. . Harry Pickup, Jr. held a March meeting for the Miller Valley church in Prescott, Arizona. . . Two were baptized during April at the Maryvale church in Phoenix. Tom Baker held a May meeting for the First Avenue church in Yuma. Four families have been identified recently with the Dillard, Oregon, church. . A lectureship meeting was held in April at Central church in Salem. . . Two were identified in May at Harding Ave. in Sciotoville, Ohio. . Floyd Chapple has moved to West Portsmouth and will labor regularly with those brethren. . Seven were baptized in April and May at Spring and Blain in St. Louis. Harris Dark held a gospel meeting in June for the Elm Street church in St. Charles, Mo. . . Three were baptized in April and May at St. Charles. Three were identified and two were baptized in April at the Vivon Rd. church in Kansas City. . Brethren at Gashland have purchased a meeting house for a sectarian group and are meeting in it. One was restored and identified recently at Butler.

Hoyt Houchen held a May meeting for the Rose Ave. church in Bellflower, Cal. . Homer Walker held a gospel meeting at Ventura during May. . . Two were baptized in May at East Long Beach. . . Five were identified in May at the San Bernardino church. . Three were identified in May at Lake Shore Dr. in Jacksonville, Fla. . . Four were baptized in April at 9th Avenue in St. Petersburg. . . Harold Dowdy held a May meeting for Par Avenue in Orlando. . . One was identified at West End church in Bowling Green, Ky. Leonard Tyler held an April meeting at Grubbs, Arkansas. . In past weeks, one has been baptized, one has been restored and one identified at West 6th Avenue in Pine Bluff. . . Two were recently baptized at Poughkeepsie, N. Y. George Jones held a May meeting here. . Two were identified in May at the Huffman church in Birmingham, Ala. Meetings in May in Birmingham: Pinson, James Adams; Bessemer (19th Street) David Tant; N. Birmingham, David Claypool; 4th Ave. West, A. C. Moore; West Blocton, Cecil Dill. . The two churches in Bessemer have been reconciled and full fellowship restored between them. . . One was restored and identified at Jordan Park in Huntsville, Ala. in May. . The Stevens Ave. church in Huntsville had a May meeting with Jimmy Thomas. . . Two were baptized at 77th St. in Birmingham recently. . . Three were baptized during March at Fultondale. . . The Jim Lambs live in Shirley, Mass. and have been unable to locate a faithful group of brethren. Do any of our readers know of a church in the vicinity, or faithful members who might be interested in establishing a church? Write them at P. O. Box 42, Shirley, Mass.

— 1011 Johnson, Lufkin, Texas

Robert F. Turner, 1608 Sherrard St., Burnet, Texas. I am now in a meeting in El Paso—Sunrise Acres. We have had two baptisms so far—will continue through Friday, May 17. Just closed a meeting in Las Cruces, with the Miranda St. church—three baptisms and two restorations. Prior to this meeting, I was in a meeting with the West Ave. church in San Antonio—seven baptisms.

THE ONLY RIGHT CHURCH — — —

(Continued from page two)

and because we wanted to be in that saved relationship to Christ.

It is not the right church because we are members of it; rather, we became members of it because it is the right church.

We must make this clear to our hearers.

— Stanley J. Lovett

WATCHMEN — THEIR REALM OF RULE — — —

(Continued from page three)

morals, and stand fast in the faith themselves. Instead of exposing sin, the sinner, and error, a growing policy is to build walls of untempered mortar — to whitewash a matter and let it go.

Obeys and Submit

To men appointed to the office of bishop, and who rule within the scope above outlined, the members of the body under such elders are to "obey them," and "submit to them." The word "obey" is from *peitho*, "to be persuaded, to suffer one's self to be persuaded; to be induced to believe. . . to listen to, obey, yield to, comply with" (Thayer). Vine gives virtually the same definition, with an added observation, "The obedience suggested is not by submission to authority, but resulting from persuasion." This last suggestion is in harmony with what has been said above of the elders' rule.

Submit is from *hupeiko*, "to give way, yield; metaph, to yield to authority and admonition, to submit" (Thayer). Hence, to submit to the spiritual guidance of men who are duly appointed to the place of shepherds or watchmen of the church. This the Christian should cheerfully do once he understands the full responsibility of the overseer, and the overseer understands the scope and limitation of his oversight, and comes to the individual as a watchman and shepherd, fulfilling the mission to which his office appoints him.

Conclusion

Untaught elders need to learn what their work is and to devote themselves to that work, and not consider themselves a vested group, at liberty to practice papal arrogance and to exercise Gentile authority. Materialistically minded ones should cease to think of themselves as a mere glorified finance committee, and become concerned with the work God gave them to do. When this is done we will begin to see a difference in the spiritual nature and life of the church of God. Elders are to "watch in behalf of souls;" they are to "exhort in the sound doctrine, and to convict the gainsayers." These works are in the realm of faith, and not opinion; let us keep them there.

What is said in these articles is in no way a criticism, but a commendation of godly men who are serving scripturally as bishops over the church of the Lord. May God bless these abundantly and richly! And may He give us more of them.

— 119 N. Burlingame, Temple Terrace, Fla.

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(Continued from page four)

woman loses her respect for the Word of God, she exercises her power to lead man away from God.

Later we read of Joshua's exhortation to God's people, Israel. "And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about," Joshua called for all Israel and advised them. He encouraged them to be "very courageous to keep and to do all that *is* written in the book of the law of Moses." He advised that, "Ye come not among these nations, these that remain among you___Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages among them___Know for a certainty that the Lord your God will no more drive out any of these nations from before you, but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until you perish from off this good land which the Lord your God hath given you." In the last chapter of Nehemiah *is* recorded sad results of disunity in the physical family. "In those days also saw I Jews that had married wives of Ashdod, Amnion, and of Moab. And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." Referring to Solomon it is said, "yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin."

Paul wrote to the church in Corinth, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord." In 2 Corinthians 6:14, we find a principle that may be applied to Christian affiliation with others in any area. It states, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" Certainly, marriage is a yoking of man and woman, designed to have "fellowship," joint participation, designed to build a home wherein children may learn to know the Lord and to be trained in the way they should go. This is a big responsibility and can meet with success only where there is unity of husband and wife on God's Word as the pattern for the Way of Life.

The great work for women today is to teach their children God's plan for marriage and to exert their powerful influence toward maintaining unity in the home.

(To Be Continued)

—1104 Caldwell Lane, Nashville 4, Tenn.

US? KILL THE PROPHETS? — — —

(Continued from page five)

think they are in the Lord's church. They know that the church they are in has drifted far from its moorings in the faith but they continue to give their moral support and financial support to its progress and growth. So take another look back, brethren! What would you really have done if you had been living when the American Christian Missionary Society was launched and imposed upon the Lord's church? Just take a look at what you are doing

now in regard to unscriptural practices and teaching and you can have your answer.

There are today preachers that still declare the whole counsel of God. There are congregations which are standing true to the Lord's pattern. There are brethren who have sacrificed the friendship of many brethren in order to stand for the truth. Others have even suffered business reverses because they dared stand for the truth. Many have been ridiculed, castigated, disfellowshipped and defamed because they had the courage to stand for the truth and support a sound congregation. What are you going to do brother? Sister? Would you have killed the prophets of old?

—6263 E. Latimer St., Tulsa, Oklahoma

INSTITUTIONALISM, CHURCH AND STATE, — —

(Continued from page six)

The present digression came from the Social Gospel movement.

God created the earth and the Bible is His Word. There is therefore no contradiction between true science) and the Bible. By the creation of the world the Gentiles who lived in pre-Christian times were without excuse because they should have "understood by the things that are made, even his eternal power and Godhead." (Romans 1:20) The Creation testified that there was a divine Creator. However, the plan of salvation, the gospel was revealed by God: "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Rom. 1:17) One does not learn God's will through a study of the earth; he must search the revelation of God in the written word. "The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21) Statements like, "My kingdom is not of this world" (John 18:36); "church of God" (1 Cor. 1:2); "churches of Christ" (Rom 16:16), plainly teach that the source and origin of the church is from God and His will was revealed through men who were inspired to speak and write it.

God's will about man's salvation is not learned through a study of modern science or the application of philosophy to the Word of God.

—314 South Hanley Rd., Clayton 5, Missouri

MISCELLANY — — —

(Continued from page eight)

ment calls the church, the church of Christ, the church of the Lord, and the church of God. (Rom. 16:16, Acts 20:28, 1 Cor. 1:2); yet, most religious bodies wear human names which honor a man such as Luther; a day such as Pentecost; a scope such as Catholic; or an act such as baptism. I could go on and on, but this should make it evident that it is possible for people to claim to be religious, yet disrespect the authority of the New Testament. Surely you must agree with me, that there should be a greater respect for authority among religious people, than any other people in the world. I urge you to study your Bible often, and do so with a spirit of respect for authority.

—600 W. Lobit St., Baytown, Texas

CLASSIFIED Advertising Section

Advertising in this section 25¢ per line.
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I am a gospel preacher interested in locating a church to work with. I last preached for the church in Anderson, South Carolina, but was asked to leave for standing for the truth on Institutionalism. Stanley Lovett, Editor of the Preceptor, is familiar with my work for the past several years and moderated for me in a debate two years ago. I feel sure he will recommend me to any interested church. Write: Barny Cargile, Jr., Route 2, Anderson, South Carolina.

I am wanting to make a move before September first. I am married, with three boys, and have been preaching over 15 years. I am opposed to church contributing to human organizations and to centralized control of the work of the churches. If necessary, I can support myself and preach for a small church. I am a printer-pressman-linotyper. Ralph Edmunson, 1312 Shelden, El Dorado, Kansas.

We would be interested in corresponding with a faithful brother or sister who is qualified to teach math, physics or chemistry on the Junior College level. James R. Cope, Florida College, Temple Terrace, Florida.

I need the back issues of the publications indicated: The Preceptor, Vol III, Nos. 1, 3, 4. The Gospel Guardian, Vol. VII, Nos. 5, 9-14, 16-25. Vol. VIII, Nos. 3, 4, 5, 7. I will pay 25¢ each for these. James E. Gunn, P. O. Box 97, Gardendale, Alabama.

Cecil Douthitt, P. O. Box 1005, High Springs, Florida. The Santa Fe Hills church of Christ, now meeting in the Woman's Culb Building in Alachua, Florida, is erecting a new meeting house on a 3.8 acre lot a few miles north of Gainesville on Highway 441 between Alachua and High Springs, Florida. With an unusual degree of zeal, determination, faith and hope this little band of Christians is making remarkable progress in the construction of their meeting house. We expect to be worshipping in this building within a few months. It is a genuine joy to work with these brethren of Santa Fe Hills. I wish all who are sending me their bulletins would notice that my address is now P. O. Box 1005, High Springs, Florida.

My grandson, Cecil G. Douthitt, and his wife will continue to operate our publishing business in Fort Smith, Arkansas. All orders and other communications pertaining to "Douthitt's 12 Books for All Bible Classes and Home Study" should be addressed as in the past to Douthitt Publishers, P. O. Box 752, Fort Smith, Arkansas.

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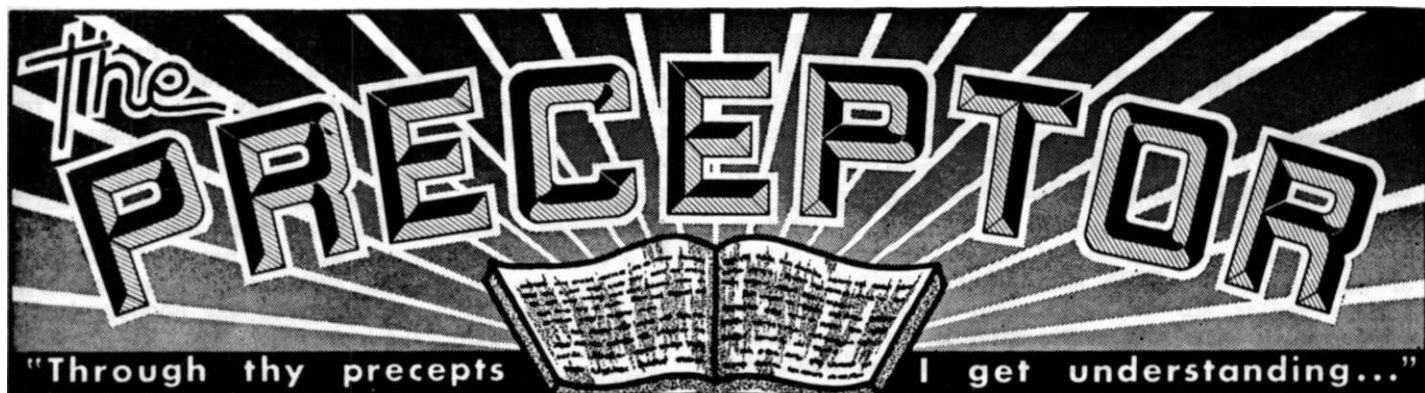
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JULY, 1963

NUMBER 9

A Debate On The Historicity Of Jesus Of Nazareth

Proposition: The Jesus of the Gospel was not a person but a personification, a symbolic representation of the people Israel.

Affirmative: Simon Emler
Member of the American Humanist Association.

Negative Earle H. West
Minister of the church of Christ.

EMLER — FIRST AFFIRMATIVE

A-1 During the First Century B.C. and the First Century AD., a powerful religious movement swept the Roman Empire, winning millions of converts, especially among the poor, slaves, and women. It was the cult of the slain and resurrected saviour, called Osiris in Egypt, Adonis in Greece, Attis in Phrygia, and Tammuz in Syria. This deity was a symbol of vegetation, sprung to new life in the Springtime. Just as he died and came back to life, so the believers, by identification with the demi-god, expected to be born to new life after their death.

A-2 This was the most influential rival in the hearts of the common people, to that Judaism at the time when a faction of Jewry decided that the age had arrived for the winning of the nations to the God of Israel, as anticipated by the Hebrew poets.

A-3 But the Judaists had their own tradition of death and resurrection to match Tammuz. It was the dream of a slain and restored nation. In his Vision of the Valley of Dry Bones, the poet Ezekiel (37:9-13) saw the nation Israel slain, in a figurative way of speaking, by the loss of nationhood in the Babylonian captivity, restored to life. "When I fall, I shall arise." says the nation in Micah 7:8. "Thy dead men shall live—and the earth shall cast out the dead," is the way Isaiah 26:19 expresses it.

A-4 In the Book of Wisdom, included in the Catholic Bible, the People Israel is personified as the Just Man who "calletth himself the Son of God" and "glorifieth that he hath God for his father." The wicked propose to test

this claim to be "the true son of God" by torturing him "that we may know his meekness and try his patience," and "Let us condemn him to a most shameful death" (Wisdom 2:13-20). "In the sight of the unwise they seemed to die....As a victim of a holocaust he (God) hath received them—The just shall shine—They shall judge nations and rule over people, and their Lord shall reign for ever" (3:2-8). So in the century before the Christian era, in a book which Protestants reject as not divinely inspired, a Jewish visionary anticipates the New Testament news of the Son of God put to death, and, as a collectivity, rising in triumph.

A-5 The figure of the Son of God was nothing strange in Judaism. It stood for Jewry, the Chosen People. "When Israel was a child, then I loved him, and called my son out of Egypt," the God is represented as stating in Hosea 11:1.

A-6 Challenged concerning the "Son of God" claim, the Jesus is represented as telling the Jews "search the Scriptures," and directs the questioners to the Book of Moses. (John 5:39,46). The Prophet passage, Deuteronomy 18:15, often taken to be the text hinted at, is not responsive to the question raised, as Jesus was answering a protest against his "Son of God" claim, and not about any claim to being a prophet. But in Exodus 4:22,23, supposedly written by Moses, we find: "Thus saith the Lord, Israel is my son, even my firstborn. And I say unto thee (Pharaoh), Let my son go." Our Christians have not searched the Scriptures carefully enough. It appears that the Jesus who conversed with John's Jews is a literary

(Continued on page three)



THIS DEBATE

This special issue of *The Preceptor* is devoted entirely to a discussion of the historicity of Jesus of Nazareth.

Exactly two years ago this month we ran a special issue on a discussion concerning "Atheistic vs Christian Morality." Then Earle H. West argued for Christian morality against Charles Smith, founder of the American Association for the Advancement of Atheism.

Now we are pleased to present this exchange in which Earle H. West denies the proposition affirmed by Simon Elmer, Member of the American Humanist Association.

Such presentations of opposites such as these are beneficial to the cause of truth. Truth, in whatever realm found, has nothing to fear from candid investigation. This is pre-eminently true of the claims of the gospel of Jesus Christ. Friends and propagants of the gospel should never shrink from such attacks upon it. Rather its trying and testing should be welcomed. Since its inception to the present hour men have chosen to so challenge it. But when fairly and capably represented it ever glows with more resplendent brightness.

This contest is no exception. Mr. Simon Elmer took upon himself the impossible task of denying the historical existence of the person of Jesus of Nazareth. Brother Earle H. West points out his signal failure to submit proof of the two essentials his proposition demands he show. Then in affirmative work he upholds the claim that Jesus was an historical person evidenced by both sacred and secular testimony.

Mr. Elmer is writer, debater and active in the affairs of the American Humanist Association.

Brother Earle H. West is writer, debater, publisher, educator and gospel preacher.

We believe friends to his proposition will approve the good work he has done in defense of the historicity of Jesus of Nazareth. At the same time we believe they will be able to appreciate the weakness of the contentions of Humanists such as Mr. Simon Elmer. It is hoped that those of Mr. Elmer's persuasion will be arrested in their course and view again evidences that support not only the fact of the historical existence of Jesus but also the fact that he is in truth the Son of God, the Saviour of Men.

We appreciate Mr. Elmer's purchase of copies of this debate at his own expense to be distributed among those of his fellow-humanists.

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—Stanley J. Lovett

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(Continued from page one)

device resembling Mark Twain's wonder-working boy-witch in "The Mysterious Stranger," who at least explains to his peasant-playmate that he, the magical lad, is simply an Idea, a Thought in his companion's mind.

A-7 John again has the Jews challenge the Jesus on his claim to divinity, and again the Jesus retorts by hurling Scripture at them. "I have said, Ye are gods; and all of you are children of the most High." (Psalm 82:6) They are called gods, "unto whom the word of God came," that is, the Jewish people, observes John 10:35, "and the Scriptures cannot be broken." But Scripture can be selected, and we are going to see how the Scriptures drawn from the ancient heritage to support the Jesus gospel are consistently passages that do not foretell an heroic individual, a person, but instead refer to a collectivity, the Israel-Folk.

A-8 In First Corinthians 15:3,4, we are told "how that Christ died for our sins according to the Scriptures; and that he rose again the third day according to the Scriptures." The texts appealed to as predicting the Christ-event are Isaiah 53, where the Sufferer depicted is identified in the ancient work of Jewish Research, the Talmud, as a personification of the People Israel; and according to all impartial scholars today, represents the Jews collectively; and Hosea 6:2, where it is not any "he" but an "us" of whom the rising on the third day is promised. And the "us" are the Hebrew poet and his racial compatriots. "Hearken, ye house of Israel," cries Hosea. "After two days will he (the Lord) revive us; in the third day he will raise us up, and we shall live in his sight." (5:1 and 6:2)

A-9 In Matthew 16:13,16, the "Son of Man" is identified as "the Christ, the Son of the living God." The source of this identification lies in part in Psalm 2, where we read of "the Lord and his anointed" (Hebrew: Messiah, that is, Christ) who is told by the Lord: "Thou art my son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalm 2:2, 7,8) Here it is plain that the Nation Israel is represented, as is usual, we have already seen, when the Hebrew poets speak of the Son of God.

A-10 The Son of Man figure in Daniel 7:13,14, who is to have an everlasting rule over all nations, is identified in verse 27 by no less authoritative an interpreter than an angel, as "the people of the saints of the most High," that is, the Chosen People the Jews, who are to be given the dominion. On this point, modern Christian and Jewish scholars are on the side of the angels. So the New Testament Jesus, whether called Christ, Son of God. or Son of Man, bears Old Testament tags of one collective figure so variously designated — Jewry. In the words of Daniel's angel: "Hitherto is the end of the matter."

IA11 Particularly suggestive is the way in which the gospel handles a messianic tradition that does not suggest a collective, but an individual Messiah. "How say the scribes that Christ is the son of David?" Mark has the Jesus throw down the gauntlet. (Mark 12:35) And he quotes Psalm 110:1 in refutation. The poet is presumably David, and a dignified Jewish father would

Our regular departments and other features and writers will be back next month. Be looking for them.

not call his own son, or descendant, by the title Adonai, a term of respect for a superior. "And the common people heard him gladly," reports Mark. And well they might, if they grasped the democratic application to which this argument points. For the author of the Epistle to the Hebrews quotes the very same passage that Mark has Jesus cite, and explains that it refers to "those who shall inherit salvation." (Hebrews 1:14) In the New Testament Reading Guide published by the Liturgical Press for Catholics, the priest-scholar John F. McConnell observes that these texts refers to "the Son's family on earth."

A-12 The Dead Sea Scrolls, left by the ancient Jewish sect of the Essenes, show how fanciful mystic messianists were capable of developing an exegesis in which even the prophecies of a Davidic king could be interpreted as meaning the rule of a collectivity. To these immediate forerunners of Christianity, the promised king was to be, not an individual, but their own Church, or Congregation, which they considered to be the true Israel, against the apostate Sadducees and Pharisees. Citing the poet Amos (9:11): "I will raise up the hut of David which is fallen." the writer of the Damascus Document, in the final half of the First Century B.C. explains: "The king is the Assembly."

A-13 Because of space limitations, I must, like the author of Hebrews, apologize to the readers for writing in few words. It would be interesting to explore the history of how "Women received their dead raised to life again" (Heb. 11:35) — no new thing to Israel, you see, when the Jesus cult first began to preach.

— — — —

WEST — FIRST NEGATIVE

N-1 This first rebuttal embraces two parts. First, we shall refute the affirmative. Second, we shall begin constructive arguments demonstrating the reasonableness of faith in Jesus Christ as an historical person.

N-2 Since the affirmative has invoked scholarship (A-8,10,11) it is appropriate to note the view which modern scholarship takes of his position. Dr. Huston Smith, professor of philosophy at Washington University, writes: "The early years of this century produced a small flurry of literature dedicated to the proposition that Jesus never lived at all. The hypothesis was too flimsy to last." (Religions of Man, New York, 1958)

N-3 Analysis of the affirmative argument suggests the following summary:

1. Heathen religions have a dying-and-reviving-god tradition.
2. Jews had a similar tradition of a dying and reviving nation.
3. Messianic prophecies did not refer to an individual but to a collectivity, the nation.
4. Therefore Jesus was not an historical figure, but a personification.

N-4 Reference to heathen deities is irrelevant. There is an obvious surface similarity between any death-and-resurrection narratives. For such references to have any bearing on the affirmative argument something more has to be offered than inference and innuendo. Superficial similarity does not prove historical or genetic connection.

N-5 It is agreed that the Old Testament scriptures often speak symbolically of Israel as a nation dying and coming to life again. Generally the reference is to Israel's return to Palestine under such leaders as Ezra and Nehemiah and are not given Messianic overtones.

N-6 The crucial affirmative argument is that the Messianic prophecies referred to the nation rather than to an individual. Since Christians applied these prophecies to Jesus, the affirmative concludes that Jesus was not an historical person but a personification of Israel. (A-7,9) We shall now proceed to show that the reasoning is false.

N-7 First, even if all Messianic prophecies referred to the nation Israel as the affirmative contends, still the proposition is not proved. Christian preachers applied these prophecies to an historical person, not to the nation. Thus if the affirmative is correct about the true meaning of Messianic prophecies, it can prove no more than that Christians misinterpreted or misapplied them.

N-8 Second, prophecies often have double reference. Such a technique is characteristic of all great literature and might well be expected in the Bible. In prophecies of this type the primary application was to be found in events close to the time of the prophet. A secondary application was, to be found in more remote events seen through the perspective of the first event. Take one example. Jesus used his prediction of the destruction of Jerusalem as a perspective for predicting the end of the world and a general judgment of humanity. (Matt. 24,25) So when the affirmative says that some Messianic prophecies refer to a collective nation, we reply that this original understanding was a legitimate interpretation but does not preclude the propriety of larger vistas authoritatively revealed in the New Testament. Surely it is the prerogative of the divine author to interpret what He inspired.

N-9 Third, it should be pointed out that not all Old Testament passages quoted in the New Testament are necessarily to be considered as definite prophecies. Some are cited simply as characterizing in a striking way the New Testament situation.

N-10 Fourth, it is true that some Messianic prophecies speak of the future glory of Israel. Two facts make these incapable of sustaining the affirmative argument made on them. (1) It was not to be a revival of national or political Israel, but a spiritual revival. (2) Israel was interpreted as being that spiritual fellowship of persons obedient to Jesus, not merely Jews. (See Romans 9:6 and Galatians 3:7)

N-10 An incident in Luke 2:22-39 illustrates the affirmative fallacy. The infant Jesus was taken to Jerusalem, was met in the temple by Simeon, who blessed the babe and spoke of him as "the glory of my people Israel." The affirmative thinks that because the baby was said to embody the hope and glory of the nation Israel therefore there was no baby! But however truly the baby in his mother's arms might personify the hopes and glory of Israel, this certainly does not mean Luke thought there

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was no actual baby. Had it not been for a particular baby, born in a specific town during the reign of a specific monarch, these prophecies would have remained unfulfilled. It was this particular historical person who gave them substance and reality. Deny the historicity of Jesus and there is no explanation left for Christian belief and preaching. Thus we ask the affirmative: If there was no historical Jesus, what DID happen that gave rise to gospel preaching? What evidence have you for the answer? Did the Christians believe Jesus was an historical person? And if not real, what convinced Christians that he was?

N-11 Fifth, it is impossible to harmonize the affirmative argument with the certain facts about gospel preaching. Early Christian preaching was not in behalf of any national or political cause, but was to individual Jews as sinners in need of a saviour. Christian preaching declared that under Jesus there was no distinction between Jew and Gentile — that, in fact, God's concern with Jews as a race or nation had ended forever. If, then, Jesus was preached as the end of the law, the end of the nation as a distinctive entity politically and religiously (Romans 10:4) how can it be argued that Jesus was a personification of the Jewish nation?

N-12 Sixth, there are Messianic prophecies which do refer and were applied to an individual leader. Deuteronomy 18:15 speaks of a prophet like Moses who would be raised up. It was applied to Jesus in Acts 3:22,23. There is no "Israel personified" here. Paul interpreted Genesis 12:2,3 as referring to an individual when he insisted that "seed" was singular and referred to Jesus Christ rather than to the nation. (Galatians 3:16)

N-13 One minor point. The affirmative (A-11) carelessly read Hebrews 1:14 and thinks he find there a "particularly suggestive" passage. He missed the point completely. Paul was contrasting the dignity of angels with that of Jesus. He quoted Psalm 110:1 to show Jesus' exalted status. But angels, instead of sitting at God's right hand to rule, are only "ministering spirits" for "them that shall inherit salvation." This last phrase does indeed refer to the Lord's people, but Mr. Emler is far afield in saying it is an explanation of Psalm 110:1. It has no bearing on that passage and thus fails him as a proof text.

N-14 Now in the closing moments of this first negative, let us turn to a constructive argument.

NEGATIVE ARGUMENT I: The primary witnesses upon whom we rely for information about Jesus were clear in their insistence that Jesus came "in the flesh" rather than being a mere personification or myth. Note the frequency with which this assertion is most emphatically made. John 1:14 states that Jesus was "flesh and dwelt among men" and that "we beheld him." Romans 1:3,4, states that the individual foretold by the prophets was actually "born according to the flesh," was resurrected, and had commissioned certain men to be apostles. Did he mean to say that "the Jewish nation personified" had done all this? Romans 9:5 states that Jesus was a Jew as concerning the flesh. The witnesses claimed to have "known Christ after the flesh" (2 Cor. 5:16) and then related things he did "in the days of his flesh." (Hebrews 5:7) He was "put to death in the flesh" (1 Peter 3:18) and "suffered in the flesh." (1 Peter 4:1) This Jesus, according to the witnesses was not a literary creation who existed only in some writer's mind or in the pages of a book. They were deceivers who "confessed not that Jesus

Christ cometh in the flesh." Those who were true to the gospel "confess that Jesus Christ is come in the flesh." (1 John 4:23; 2 John 7)

N-15 The eyewitnesses claimed that they "ate and drank" with Jesus. (Acts 10:38-40) You may completely disapprove of Christian teaching, but it is impossible to deny that the early Christians definitely believed they had seen, touched, handled, and conversed with Jesus as a real man. Apostles, for example, were selected on the basis of their qualifications as eyewitnesses of the work of Jesus. (Acts chapter 1) Peter denied that the gospel was a cunningly devised fable and insisted that he was an "eyewitness" of the events preached. (2 Peter 1:16) How can one be an eyewitness to a merely literary personification?

N-16 In summary, we have acknowledged certain elements of truth in the affirmative presentation, but have shown that they fall short of proving the proposition. On the contrary, we have shown that the primary witnesses insisted categorically that Jesus was a flesh and blood person. There is a difference between an historical fact, and the interpretation of that fact. One way to avoid the significance of momentous events is to deny that they ever happened. Certain nations in contemporary times have done this. Some facts are simply too uncomfortable to live with. We fear Mr. Emler has taken this way out.

EMLER — SECOND AFFIRMATIVE

A-14 To the cold eye of science, that hypothesis is seen as most probably true, that best fits all the known facts. In the present discussion, the negative quite correctly challenges my position by raising against it proof-texts which may be seen as clashing against that position.

A-15 The negative constructive argument opens (N-14) with an appeal to John 1:14, "And the Word was made flesh, etc." It so happens that almost every statement in this curious Prologue (John 1:1-14) is paralleled in statements of the rabbinic writers about the Torah, or Law of God, considered as God's revelation of himself. Now, Judaism was personified as the Son of God in a Christian book in 96 A.D., before John wrote his gospel. "This law is the Son of God, who is preached to all the ends of the earth" (Similitude 8:24) In the Talmud, the pre-existent Messiah, that is, existing as an Idea in the

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mind of God, is taught as having been a teaching of many centuries before the Christian era. By John, Judaism is personified as the two witnesses, representing the law and the prophets, preaching for three and a half years, then slain by the Roman power, raised from the dead, and ascending to Heaven in a cloud. (Revelation 11:3-12) Strange, is it not, how this symbolic story resembles the narrative preached of the Jesus? But Johannean ideas are not related to Judaism alone. The pagan theologians often considered the slain and resurrected saviour Attis as the primeval man whose death brought the creation.

A-16 Can "the Jewish nation personified" be represented as commissioning certain men to be apostles? (N-14) Where a people is treated in allegorical and poetic terms, logical inconsistencies must be allowed. For example in Isaiah 49:3-6, we hear of the Lord's servant, "Israel," bringing back "Jacob" to the Lord, and raising up "the tribes of Jacob," who are, of course, component parts of Israel. Israel, personified as the son of God in Hosea 11:1, is in the very next verse represented as individual persons, "they" who apostatized to idolatry. God, although everywhere, is written of in Genesis 11:5,7 as going to a particular place. Few within Israel himself comprehended the grand role to which the poet assigned them, for, "Who hath believed our report?" (Isaiah 53:1) Shall we chide the Revelator for allowing his seven beast heads to be the seven hills on which Rome rests (Revelation 17:9), when he has elsewhere used them as symbols of the Emperors? (13:3)

A-17 "How can one be an eyewitness to a mere literary personification?" (N-15) Answer: By a literary impersonation! In the Catholic Universe Bulletin of June 30, 1961 ("Was It Not Peter?"), Father Castelot states that "the arguments against the Petrine authorship of 2 Peter are so strong, especially when considered cumulatively, that most Catholic scholars today admit that the Prince of the Apostles did not write (it)."

A-18 But in his generally accepted epistle, Peter shows Christ in terms of the suffering servant of Isaiah 53 (1 Peter 2:21-24). Yes, Peter had found Christ "in the pages of a book," but indeed not "only" there. His epistle contains echoes of John's Revelation, therefore was written later than the Jewish War. That dating clue brings us to the question:

A-19 "What DID happen that gave rise to gospel preaching?" (N-10) Historians have long recognized that the revolt against Rome in A.D. 66-70 was due to the belief of many Jews that Daniel's predictions of the last days were to be fulfilled at that time. The ravishment of Jerusalem described in Daniel 8:11 and 9:26, destruction of the people of Israel (8:24), the pollution of the temple (11:31), were understood by first century Jews to occur in their own time. The translator of the prophecy into the Greek rendered the "Chittim" of Daniel 11:29 as "the Romans," because Greek oppressors of 168 B.C. (to which the prophecies actually refer) were now imagined to be Romans. So the Zealots took up arms against the Roman rule, confident that the destruction of the political nation would be only the preliminary to a mysterious God-promised victory. In this strange prophecy that was a guide-book of these messianists, it said that in the period following the crushing of Jerusalem: "And they that understand among the people shall instruct many____" (11:33) John, writing in the reign of the Emperor Galba (Revelation 17:10) between the Summer of A.D. 68 and the following January, when the Roman armies were overrunning Judea, sees the anticipated capture of Jerusalem (11:2) to be followed by a world-wide missionary campaign of Judaism (11:3ff) culminating in the great pronouncement in verse 15: "The kingdom of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever."

A-20 It is true (N-5) that the Old Testament references to Israel dying and coming to life again usually have to do with the Babylonian captivity and the return from

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it. But to Jews of the Roman period, Rome was Babylon, in a symbolic sense. (Revelation 17:5 and 1 Peter 5:13)

A-21 The use of the collective noun "seed" (spermati) to designate the descendants of Abraham provides Paul with a happy opportunity to argue that all of the faithful are a collective Christ, and are all the seed (sperma) of Abraham. (Galatians 3:27-29) The promise is to "all the seed" (spermati), and not just to Abraham's Jewish descendants, that they, all the faithful, are to be the heir of the world. (Roman 4:13-17) Observe this in the light of the comment on Galatians 3:16 in N-12.

A-22 Throughout Peter's gospel, the Jesus is never called "son of David," the most common term for the expected personal Messiah among the Pharisees, as the Talmud attests, except (Mark 10:47,48) by a man who was blind, that is, in Isaiah poetic language, spiritually not-seeing, misunderstanding. With the entry of Jesus into Jerusalem on an ass, the crowd chants Psalm 118, but adds words not found in the Psalm, and not common among the Jews, who usually called only God or Abraham "our father." "Blessed be the kingdom of our father David." (Mark 11:10) Is this not interpreting the Davidic son-king as a collectivity, even as in the Essene literature to which I referred? Catholics are now instructed that the Hebrews appealed to in the text which the negative thinks I handled carelessly (N-13) were most probably of the Essenes.

A-23 As Luke's Paul is capable of mis-quoting a polytheistic inscription concerning "unknown gods" to apply to Israel's one God, and of quoting poetry concerning the Pagan deity Zeus to apply to the Jewish Yahweh (Acts 17:23,28), we must allow the Lucan Peter the liberty of dramatizing his speech with Deuteronomy 18:15. While quoting concerning "a prophet," the writer does not neglect to remind the Jewish persons supposed to be addressed that "You are the children of the prophets, etc." (Acts 3:25) According to the Talmud tradition, every verse of the Torah had seven different meanings. And it is not hard here to find an inspiration to Jewry to be a collective prophet in winning the wayward brethren.

A-24 The Galilean ministry of the Jesus represents the progress of the Jesus-sect itself through the Roman empire. The Hebrew poets sometimes show spiritual deformities in terms of physical disabilities. The Psalmist represents the idolaters as being, like their images, dumb, blind, deaf, senseless, crippled. (Psalm 115:4-8) The healings of Isaiah, which are adumbrations of the Jesus healings, are religious corrections, poetically expressed as carnal cures. The blind, deaf, dumb, and crooked walkers are persons not in attune with God, and their healing simply mean their religious conversion. See Isaiah 29:18; 32:4; 29:9; 35:5,6; 42:6,7,16-20; 43:8,9. Examine also Psalms 41:4; 103:3; 146:8 and 147:3. Now observe who it is in the prophetic anticipation, that is to bestow these benefits. "Thou art my servant, O Israel... I will also give thee for a light to the Gentiles." (Isaiah 49:3,6)

A-25 To the Jews, the Pagan gods were demons. See Psalm 96:5 and First Corinthians 10:20. There was a strict union of Church and State in Rome, more strictly tightened by Vespasian. It would have been a dangerous thing for the messianists, emerging from the smoke of Jerusalem's ruins, to openly proclaim the ousting of the Pagan gods. This message is preached in the guise of parable, in the contests between the Jesus and the gods as demons. In the preaching of Peter, written down by the genius youth Mark, is the launching of the crusade for monotheism.

A-26 It is not a question of denying that there ever was a Jesus (N-16), but of deciding who the Jesus was. Christian scholarship has not yet said the final word on this question. The theologian Bultmann observes that the New Testament Jesus was, not only in his preaching, but in "his person" _____ "mythologized from the very beginning of earliest Christianity." And if Jesus himself claimed to be the Messiah Son of Man from Daniel _____ "If so, Jesus understood himself in the light of mythology." (Jesus Christ and Mythology)

A-27 We must learn to see Jesus as he saw himself.

WEST — SECOND NEGATIVE

N-17 Let us pause a moment to analyze the obligations and performance of the affirmative. He must sustain two separate but related propositions: (1) that Jesus was not a person, and (2) that Jesus was a personification of the people Israel.

N-18 First, the affirmative has shown a disturbing equivocation. In A-26 he has declared that 'it is not a question of denying that there ever was a Jesus.' This apparently contradicts the proposition. Again, the proposition states that Jesus represented "the people Israel," that is, the entire nation viewed collectively. Yet, in A-24 Jesus is said to represent the "Jesus-sect itself" rather than the entire nation.

N-19 Secondly, the affirmative has not yet offered a single argument in support of the first and most crucial proposition, viz. that Jesus was not an historical person. It is his obligation to produce cogent and weighty reasons for rejecting the historicity of Jesus. He has failed thus far. As far as Christians are concerned, if Jesus was not an historical person, it makes little difference what he symbolized.

N-20 The second affirmative article represents an advance over the first only in identifying the fall of Jerusalem as the occasion which gave rise to gospel preaching. We have already shown (N-11) that even if Jesus were purely mythical, he could not have represented Israel revived. The nature of Christian teaching renders this impossible, since Christian teaching denied any special place in Divine favor for the Jewish nation. Instead of holding out hope for a revival of national Israel, Christian teaching proclaimed its end. Jews and Gentiles were equally sinners. (Roman 3:9) God is no respecter of persons. (Acts 10:34) God makes no distinction between Jew and Gentile. (Acts 11:12 and 15:9) Every element of Judaism in which Jews took such pride was of no value in Christianity. (Philippians 3:5-7) The preaching of Christ meant an end of the Jewish law (Romans 10:4), a change in the priesthood (Hebrews 7:12), and the replacement of the Mosaic covenant by a new covenant (Hebrews 8:6) into which Jews could enter on a basis no different from Gentiles. Even circumcision, the fleshly sign of Judaism, had no further significance. (Galatians 5:6) It is a strange revival which results in the destruction of everything peculiar to the Jewish nation. We conclude that it is impossible to consider the preaching of Jesus as the symbolic reviving of the Jewish nation and call upon the affirmative to harmonize his position with the above facts.

N-21 We shall now continue constructive negative arguments. Argument I: The primary witnesses insisted upon the historical reality of Jesus. (Continued from N-14,15,16)

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N-22 The earliest account available of the belief and preaching of Christians is the book of Acts. It was written by a companion of Paul, a man in a position to know the earliest preaching — which preaching, incidentally, was long before the Roman conquest of Jerusalem in 70 AD. The author was a careful and accurate historian who made use of primitive sources. The sermons recorded are precisely in agreement with the preaching which Paul describes in his letters as being the heart of the gospel throughout the early church. Scientific historical research indicates that the sermons do reflect the thought of the earliest church, going behind the written books of the New Testament to the very dawn of the Christian faith. Here the issue in this debate should be capable of resolution.

N-23 What does Acts say about Jesus? That he was a real man, His life in a real time and His death at a real place were preached as historic facts. In Acts 2:22,23, Peter accused certain Jews of having crucified and slain a man named Jesus of Nazareth. In Acts 10:37-43, the location and time of Jesus' work is given along with a brief summary of his deeds. The speaker claimed to have eaten at meals with this man. The survival of eyewitnesses, both hostile and believing, is cited. Indeed, throughout Acts the idea of witness is prominent, implying that the Christian community was conscious of an obligation to tell the truth. Note, too, that it was an obligation to truthfully relate the things "which we saw and heard" (Acts 4:20), not merely to select an appropriate mythical vehicle for conveying an esoteric message about the Jewish nation.

Argument U: Secular Sources Confirm the Primary Sources.

N-24 References to Jesus are not confined to Christian writings. Secular sources attest the historical character of Jesus.

A. Tacitus, *Annals*, XV, 44. "The founder of this sect was one Christus who was put to death in the reign of Tiberius by the procurator Pontius Pilate." Written about 115 A.D. this affirms the existence of an individual named Christ, locates his work in Judea indicates his death and the date of it and the official involved.

B. Josephus, *Antiquities*, XX, 9. He relates that Ananus, a high priest, in 62 A.D. summoned a judicial council and "called before it the brother of Jesus who was called Christ — James was his name — and some others, on the charge of violating the law." There is a second passage (*Antiquities* XVIII, 3) whose genuineness is questionable and we do not offer it in evidence here except to say that scholarly opinion seems inclined to the view that the passage originally contained an incidental reference to Jesus similar to the one quoted but that it suffered expansion or modification.

C. Talmud. Among the vague and confused references one finds the following: that he was called Jesus the Nazarene, that his mother's name was Mary, that he worked miracles by Egyptian magic, that he was about 33 years of age when put to death on the eve of the Passover. (See Herford, *Christianity in Talmud and Midrash*)

N-25 The significance of these secular sources is well expressed by Dr. Branscomb of Vanderbilt University: "Though the information that these three give is meager, scarcely going beyond the fact of his existence—these three great secular sources—are three solid mountain

peaks of facts which assure us that the story of Jesus is not a beautiful mirage created by pious imagination." Argument III: From a Literary Standpoint the gospels do not qualify as myths.

N-26 The affirmative position raises the serious question as to whether one can ever be sure that language is factual or historical. Did Socrates, Julius Caesar, or Napoleon exist? No scholar doubts the existence of Socrates. Likely our opponent does not doubt. Why accept the existence of this man but deny historical reality to Jesus? Wherein is the evidence vastly different? Albert Schweitzer has stated that the historical position of Jesus "is much more favorable" than Socrates. We call upon the affirmative to give reasons for accepting the historical reality of any figure of comparable antiquity while denying such reality to Jesus of Nazareth. We view this question as crucial and insist upon a response.

N-27 The four gospels are silent concerning nearly the whole life of Jesus. Not so the apocryphal gospels. Here the contrast between history and legend stand out.

N-28 The details given by gospel writers are totally unlike legend. I refer to such seemingly irrelevant incidents as Jesus writing in the dust (John 8:8) or the expression "and it was night." (John 13:30)

N-29 Confirming the above, we note that the word "myth" (*muthos*) occurs five times in the New Testament. (1 Tim. 14; 4:7; 2 Tim. 4:4; Titus 1:14; 2 Peter 1:16) In each instance it refers to that which is false or fictitious as opposed to what is true and historical. Christianity is associated with the latter.

N-30 We reassemble our questions to the affirmative and request response. If no historical Jesus, what happened to give rise to gospel preaching? (The destruction of Jerusalem is inadequate as a reply since Christianity had been preached for more than 30 years before that event.) Did the Christians believe Jesus was an historical person? If not real, what convinced Christians that he was real? Why accept the historicity of other persons of comparable antiquity but deny it to Jesus?

EMLER — THIRD AFFIRMATIVE

A-28 Had Christianity been preached for more than thirty years before the destruction of Jerusalem in 70 AD? (N-30) Josephus writes in his *Life*, paragraph 2, that when he was sixteen years old (57 A.D.): "I had a mind to make trial of the several sects that were among us. These sects are three (Pharisees, Sadducees, and Essenes) — for I thought that by this means I might choose the best, if I were once acquainted with them all."

A-29 When Papias made his inquiry early in the second century, there was not yet in circulation any account of Jesus reputed to be written by a disciple or anyone who had known a disciple. Papias learned of the Marcan material only in unorganized form, not yet compiled in the gospel. Luke used Mark's gospel, and the Acts of the Apostles is a sequel to the Luke gospel. Acts was not included in Marcion's selection of 140 A.D. Acts is second century pseudo-history. Josephus, Justus of Tiberias, and Philo, all failed to observe the Judean notoriety of the Christians pictured in Acts. The Talmud shows the Jews alerting to the Christian danger in the synagogues some time between 80 and 110 AD.

A-30 The Tacitus passage (N-24) describes the mass tor-

ture and burning of Christians by Nero. Eusebius, relating the crimes of Nero, wrote: "Many indeed have related his story____But with all this there was still lacking to complete the catalogue, that he was the first of the emperors to fight divine religion. This is recorded by the Latin writer Tertullian____" (Church History, II, 25) So as late as the fourth century, the Father of Church History can find testimony of Nero as persecutor only in a third century Christian writer, who does not describe any such slaughter as in the Tacitus passage. The massacre is unnoticed by Josephus, who visited Rome just a few months after the supposed outrages; unnoticed by the Acts of the Apostles, and by the second century fictitious Acts of Peter and Paul. Origen writing against Celsus, says the number of Christians who had been martyred up to his time could be easily counted, so the greatest scholar of the Patristic writers knew nothing of an "immense multitude" of Christians slain as described in the Tacitus passage. The passage is not genuine.

A-31 Probably a slave copyist confused the stoned-to-death James mentioned by Josephus (N-24) with "James the Lord's brother" (Galatians 1:19) and James, brother of John, slain by the sword. (Acts 12:2) So to Josephus' words "The brother of Jesus," the copyist added "called Christ" — not noticing that the passage concludes with the statement that Ananus was punished for his illegal act in killing James and his companions by being deprived of the high priesthood, and "Jesus, son of Damneus" was made high priest instead. Josephus tells of many killings in rivalries over the priesthood during this period, and this Jesus was one of the figures in the contending factions.

A-32 The Talmud knows nothing of the crucifixion of Jesus by the Romans. The Talmud Jesus is described as having been put to death about 80 B.C. The recently uncovered Dead Sea Scrolls show that there was a religious leader at about that time corresponding to the Talmud tradition of Jesus. And Strabo, a few years before the Christian era, wrote that the people who dwell in the Dead Sea region are reputed to practice magic. Yes. Dr. Branscomb's three solid mountain peaks are a beautiful mirage.

A-33 The words "and it was night" (John 13:30), called "seemingly irrelevant by the negative (N-28), are seen by the Protestant Canon Alan Richardson as "deep symbolism" (Torch Bible Commentaries), and the Catholic Reverend Raymond Brown explains: "In John, darkness is symbolic of evil and ignorance." (New Testament Reading Guide)

A-34 I assume that the persons described in ancient histories were actual persons. If the historicity of one of them is challenged (as was done in the case of Homer) I examine the arguments with curiosity. The weakening of the case for Socrates would not strengthen the case for Jesus. But if Aristophanes, who lampooned Socrates, had shown that he was really referring to a philosopher of a hundred years earlier; if an Athenian historian claimed to list all the philosophical schools in the generation following the hemlock death, and found no Plato; if a king exiled all the philosophers forty years after Socrates and ignored the Platonists; if there were strong indications that the alleged writings of Plato and Xenophon were products of a larger age; and if the acts ascribed to the sage were built on literary passages written centuries before his supposed time — I would be so bold as to argue that Socrates was not a man. but an idea.

A-35 The gospel narratives about Jesus are not myths or legends, but symbols.

A-36 The people of the Jesus sect were the Jesus, and considered themselves as the true Israel of faith. Unbelieving Jews were excluded, believing Gentiles embraced. All this has Old Testament and Talmudic warrant.

A-37 Of course the initiators knew that they were using symbols, but the mass of converts thought Jesus was an

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individual person. Vespasian had expelled the Humanist philosophers from Rome, as endangering his claims to divinity. Spies were in the market place, as Peter preached of the demon-expelling man. But Peter, as he preached, often lapsed into the historical present tense, as Mark's narrative shows.

WEST THIRD NEGATIVE

N-31 Three affirmative articles are complete without one compelling affirmative argument. The first offered — without any evidence — a symbolic explanation of Jesus. We replied with a collective of precise passages setting forth the historical reality of Jesus. Of what weight is a hypothetical interpretation against passages that are simple and clear? Perhaps too much detective fiction has convinced our opponent that the obvious clues are all misleading while the most petty and obscure are the most significant.

N-32 The affirmative handling of our secular evidence is unscientific. Scholars use manuscript evidence to detect forgeries and interpolations. Finding these methods tedious and unrewarding, the affirmative employs his theories as the touchstone of genuineness. Henceforth, passages which disturb his prejudices are forgeries. Ipse dixit.

N-33 Consider Josephus. We noted (N-24) a spurious reference to Jesus. It is absent from important MSS. and was unknown to Origen. The other passage (Antiquities, XX, 9) stands in the Greek MMS., in the Latin Version, and was cited three times by Origen. Will the affirmative give a reason for rejecting this passage other than the damage to his position? There is also a genuine reference to John the Baptist. (Antiquities, XVIII, 5,2)

N-34 The affirmative assumes there was no Neronic persecution since Josephus is silent about it although he visited Rome about that time. (A-30) Nor does Josephus mention the burning of Rome, presumably a spectacular event. Silence proves little.

N-35 Few Jewish lads of 16 with Josephus' background would have considered Christianity as a very live option in deciding which sect to join. What American youth, intent upon a political career would consider, indeed even mention, the Communist party or the Prohibition party?

N-36 Consider Tacitus. Because two writers do not agree on the number of Christian martyrs, the affirmative assumes the entire Tacitus passage is a forgery. Clement, about 95 A.D., supports Tacitus against the affirmative interpretation of Origen (A-30) by saying a "vast multitude" of Christians perished in the martyrdom of Peter and Paul. The authenticity of the Tacitus passage (N-24) is acknowledged by philologists the world over. (Ivar Lissner, The Caesars, p. 125) Footnotes in the Loeb edition of Tacitus indicate it is unfair to impose upon Tacitus' expression "vast numbers" any particular meaning.

N-37 Tacitus demolishes the affirmative theory that Christianity did not exist before A.D. 70. (A-28) He relates arguments during Titus' siege of Jerusalem about destroying the temple. Titus favored the destruction "in order to wipe out more completely the religion of the Jews and Christians; for they urged that these religions, although hostile to each other, nevertheless sprang from the

same sources; the Christians had grown out of the Jews." (Loeb Edition, pp. 220,221) The gulf between Jew and Christian was clearly recognized by the Roman high command in 70 A.D. Such a development would require years and is entirely consistent with placing the origin of Christianity at about 30 A.D.

N-38 The affirmative (A-29) infers an argument from what Papias failed to mention. It can impress only the ignorant or gullible. The extant fragments of Papias can be read in five minutes. It is difficult to see the validity of an argument based upon the alleged silence of a writer whose works have practically all been lost! Eusebius quotes Papias as knowing the gospels of Mark and Matthew.

N-39 Consider the argument from silence, of which sceptics make much point. First, let it be understood that there are unshakeable secular witnesses to the historicity of Jesus. Second, any possibility of forging requires consideration of motive. If early Christians considered Jesus only a myth or symbol, why should they seek to forge historical evidence of his existence? It would merely be evidence of something they did not need. Actually, the historical existence of Jesus was not challenged until the 18th Century. Again, there was no motive for Christian copyists to insert forged testimony. However, there was a motive for them to remove references to Jesus. Heathen references to Christianity were usually offensive and sacrilegious. Thus it seems clear that whatever tampering was done on ancient texts has likely deleted references to Jesus rather than inserted them.

N-40 There are other considerations. Why did those who created the myth of Christianity place it in their own time rather than availing themselves of the dark recesses of antiquity? The Jews were in a position to know the truth about the historicity of Jesus and were restrained by no scruples in their polemic against Christians. Had there been any possibility of denying his existence, we may be sure they would have seized upon it

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N-41 We add Suetonius to our list of secular witnesses. There are several brief notices of Christians in his life of Nero. In his life of Claudius (Chap. xxv) he speaks of Messianic disturbances "impulsore Chresto." This was A.D. 41-54.

N-42 We agree that the existence of Jesus is not tied to Socrates or any other figure. But that isn't the point. When a person adopts a line of reasoning which he is willing to apply in only one special case, we become suspicious. If it is solely weakness of evidence which has convinced the affirmative that Jesus was a myth, then he should have erased most of ancient history before getting to Jesus. Those who find that Jesus' demands make them uncomfortable, must get rid of him regardless of cost. The ancients crucified the flesh; moderns blot out the word.

EMLER — FOURTH AFFIRMATIVE

A-38 As Josephus' Roman visit was to petition for accused Jews before Nero, the Roman fire would not have been outside his scope of interest if Nero, to whom he appealed, had been the initiator of a cruel libel. Thirty years later, under Domitian, Christianity was persecuted as being Jewish.

A-39 Our Jewish lad did consider joining the Communist party of his time — the Essenes.

A-40 Clement's passage looks back on the persecution under Domitian. The "vast numbers" were Christians tormented and harried, not all slain. They were not represented as contemporaries of Peter and Paul, but as joined to them by suffering.

A-41 The author of *Fragmenta Historiarum* (N-37) was not Tacitus. He cites Tacitus by name several times, also Suetonius and Trogus, but introduces the passage concerning Titus with only, "It is said." The messianists referred to were the Zealots. Josephus in many passages details their clashes with the conservative Jews. The reports in question are late and distorted. The writer says Tacitus and Suetonius wrote that 600,000 Jews were slain; but Tacitus actually wrote that was the number besieged, and Suetonius does not give any figure. Josephus (War, VI 4:3,6) says Titus opposed destroying the Temple and tried to have the fire put out!

A-42 I am willing to weigh any other history as carefully as that of Jesus. It is no more just for the negative to "fear" and "suspect" a bad heart in me, than it would be for me to insinuate insincerity and hypocrisy in him.

A-43 Suetonius' Chrestus passage refers to messianic disturbances under Claudius. Eusebius did not see it as a persecution of Christians, as he says Nero was the first Emperor to do so. Suetonius' lines about persecution under Nero were not in evidence when Eusebius commented on the many who had written of Nero's crimes.

A-44 The gospel predicts Christians will be reviled as was Christ, and Jesus' own family are represented as calling him insane. (Mark 3:21) So Christians appear willing to report abuse from the opposition.

A-45 The "early Christians" (N-39) who, I claimed, devised the Jesus symbol in the first century, were certainly not the same persons I suggest forced passages centuries later. If I am thought wrong on both points, at least recognize that I am not charging these two kinds of fabrications to the same persons.

A-46 As for the historical existence of Jesus not being challenged for 1700 years — fourth century Bishop Epiphanius wrote (Heresy 29:3 and 51:22) that Christ came in the days of King Jannaeus and his wife Alexandra (around 80 B.C.), and that the rejection of Christ caused the seizure of the Jewish crown by the alien Herod in 37 B.C. And Bishop Melito told Emperor Marcus Aurelius that Christianity had flourished outside the Roman Empire before Augustus became Emperor in 30 B.C.

A-47 The Jews, "in a position to know the truth about the historicity of Jesus" (N-40), inform us in "their polemic" — Sepher Toldoth Yeshu (Book of the Origin of Jesus) that Yeshu was stoned to death and hanged by Jews under King Jannaeus around 80 B.C.

A-48 I did not claim the creators of the symbol placed the narrative in "their own time" (N-40), but forty years before the catastrophe of 70 A.D. A pre-Christian document gives "about forty years" between the "carrying away of the Unique Teacher" and the annihilation of his enemies, showing "the wrath of God upon Israel." The historical background of this Dead Sea Scroll is the martyrdom of the Essene leader at the time of Jannaeus' last visit to Jerusalem in 80 B.C., and the demolition of Jerusalem by the Roman's and Herod's Galilean army in 37 B.C. — "about forty years" later. Just as the messianists applied the Daniel passages concerning the seizure of Jerusalem in 168 B.C. to the tragedy of their own time, and reasoned from that basis, so the post-70 A.D. gospellers applied the Essene document to the latest destruction of Jerusalem, and assigned the death of Jesus to "about forty years" before that event.

A-49 Also, the figures in Daniel 9:25 were considered to point to a period around 29 A.D. as the time for the coming of the prince messiah. I have not space to show that these figures were erroneously used, but any Christian pastor can show the reader how these figures are understood by today's believers. They were similarly interpreted by first century messianists.

A-50 The Martyrdom of Peter, around 160 A.D., relates when Peter was crucified, Nero wanted to slay the other Christians, but a vision warned him: "Nero, thou canst not persecute nor destroy the servants of Christ; refrain, therefore, thine hand from them." Nero, frightened, refrained from persecution. Later the Martyrdom of Paul has Nero's soldiers slay some Christians. Tertullian tells how a priest confessed that he faked this book.

A-51 How different the narratives would have been, if there had really occurred the mass crucifixions, burnings, and mutilations described in the Tacitus passage.

A-52 The phrase about Jesus writing on the ground (John 8:8) appears in the adulteress narrative, shown by manuscript evidence to be a late insertion in John's gospel. So an unidentified romancer is capable, as well as a writer claimed by his publishers to have been an eyewitness reporter (John 21:24), of embellishing his story with the "seemingly irrelevant" touches that have impressed the negative.

A-53 Symbolic interpretation of the gospel is spreading among Christians exegetes, including the Catholic. Pope Pius XI complained that some Catholic scholars were leaving nothing intact. So do conservatives see in progress only loss. Since the Pope's lament, the new interpretations have grown in scope and won larger numbers among Catholic priest-scholars. (*American Ecclesiastical Review*, June 1962)

A-54 It may well be that, as first century Jews found a bridge to the Pagan populace through symbolism, so symbolism may become the bridge over which Christianity will join at last with Freethought, Reform Judaism, and Humanism.

— — — —

WEST — FOURTH AFFIRMATIVE

N-34 The concluding affirmative paragraphs (A-53,54) are significant. The "spirit of the age" demands that we get rid of Jesus. The basic preoccupation of liberalism is to find natural causes and explanations for the Biblical documents. It is not that the proponents of Freethought, Reform Judaism, or Humanism have discovered new scholarly evidence. It's just the spirit of the times. George Santayana observed: "Ideas are abandoned by virtue of a mere change of feeling without any evidence or new arguments. We do not now refute our predecessors, we pleasantly bid them goodbye."

N-44 The burden of proof rests on the affirmative. Let us see what has been offered. We have confusion as to the precise affirmative position. The proposition states that Jesus was not an historical person, yet it is occasionally implied that he was historical but perhaps lived at a different time than commonly believed. The reader will note the kind of evidence offered. There is further confusion as to precisely what the "symbolic Jesus" represented. One unsupported theory was presented, but was not defended after the rebuttal. (N-11, 20) The affirmative has signally failed to deal with this portion of the proposition.

N-45 The confusion is understandable. The affirmative position is based upon no objective evidence, but merely subjective prejudices. One searches the affirmative articles in vain for solid evidence. We are offered no careful compelling treatment of the Scriptures demonstrating their symbolic character. There is no extra-Biblical evidence, such as corrections by early Christian writers of the alleged error of an historical Jesus, or even refutations by unbelievers of Jesus' historical existence. The fact that Jesus' historical existence was unchallenged for 1700 years was unexplained.

N-46 The affirmative discloses (A-45,47,48) that various Christs were said to have arisen from time to time. Jesus himself said the same. (Matthew 24) The crucial point is whether these sources denied the historicity of Jesus as represented in the gospels. The answer is that they did not. Early Christian writers found Christian doctrines abounding in pagan literature, notably Plato and Aristotle; some may even have believed He had appeared also at other times and places in history; but we must not conclude as the affirmative implies, that they rejected the historical appearance of Jesus in the days of Tiberias, Pontius Pilate, et al.

N-47 In contrast to this affirmative subjectivism, we have sought to take an objective look at the facts so as to be taught by them, rather than imposing an artificial mold upon them. Let us summarize.

N-48 The New Testament scriptures are the primary body of fact. We categorically reject affirmative assumptions of late (2nd Century) dating. They are first century documents and accurately reflect not only events in the life of Christ which they claim to portray, but also conditions in the early church. It appears that scientific evidence is slowly forcing a reassessment of liberal theories

in favor both of age and reliability of the New Testament. We further reject dating the rise of Christianity after 70 A.D., an affirmative assumption offered without evidence.

N-49 We have shown (N-14, 15, 22, 23) that the New Testament breathes an air of historical reality. Events are described in detail, and are placed in the context of contemporary culture by citing emperors, procurators, high priests. The claim is constantly made that the information was eyewitness testimony. Corroborating witnesses were cited as still alive. Wherever we can check the cultural setting by archaeology or other means, we find not only the main features of Scripture correct, but the trivial details. This would be impossible to fabricate even if it could be shown that any motive or necessity existed for doing so in what is alleged to be merely a symbolic presentation. This independent confirmation of the writers' expressed concern for truth sustains our examination of the New Testament itself.

N-50 We have pointed out that the New Testament speaks of myths, but contrasts them with the real, historical character of Jesus. Furthermore, Christian truthfulness would both forbid deliberate fabrication of deceptions about Jesus, and would require vigorous correction of misunderstandings among new converts.

N-51 Thus, considering the basic body of evidence, the New Testament, the historical existence of Jesus is the only reasonable conclusion. The affirmative has neither dealt with this evidence nor offered any comparable body of opposing evidence.

N-52 Our second line of argument was merely supplementary. Secular history confirms the historical reality of Jesus. Even if there were not one genuine secular evidence, it would not seriously damage the position. The New Testament presents the evidence of eight witnesses at least. Countless historical events are attested by only one witness, with no further checking possible.

N-53 We stand on the genuineness of our secular sources. The desire of Christians to remove objectionable material can be demonstrated with existing manuscripts which display the censor's blot contrary to the affirmative. (A-44) The affirmative is in error concerning fragments of Tacitus. (A-41) Much of Tacitus is known to be missing. Some fragments consist in citations by authors who possessed the portions now missing. Certainly the name of Tacitus would be cited but this establishes his authorship rather than denying it.

N-54 Christianity is not a rationally produced system of philosophy or ethics. It is not, therefore, primarily concerned to forge a bridge (A-54) to any such existing systems. Christianity simply announces that God has acted in the affairs of men to reveal His will. The objective events in history are adequately attested. From the first, Christians simply bore witness of what they saw and heard. If our modern cultural sickness of scientism and frenzied aimlessness should judge God's revelation to be unpalatable, we still cannot change the facts. When men shall have grown weary of wandering in the wastes of humanism without chart and compass, and shall begin longing once again for substance to their faith, reason for their hope, and authority for their morality, then the ubiquitous Jesus of history will be waiting still. "We have not followed cunningly devised fables."

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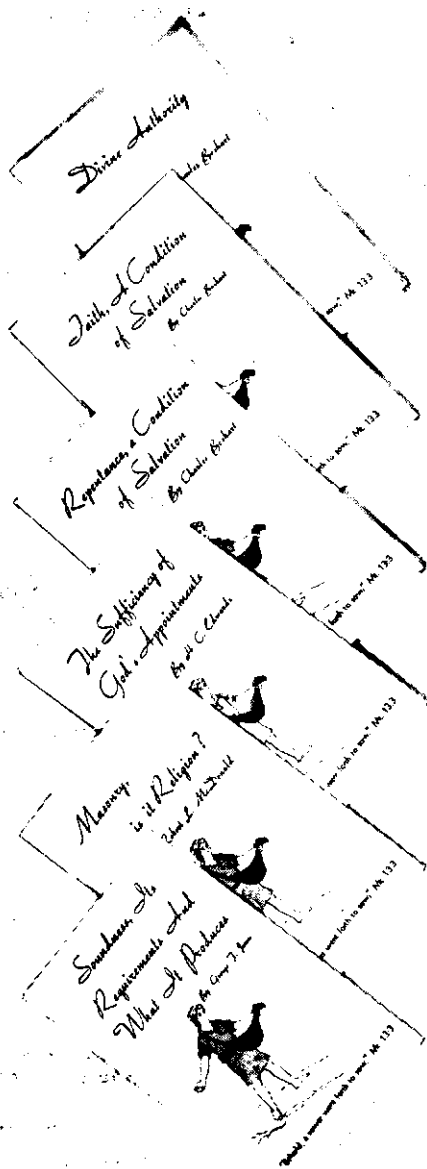
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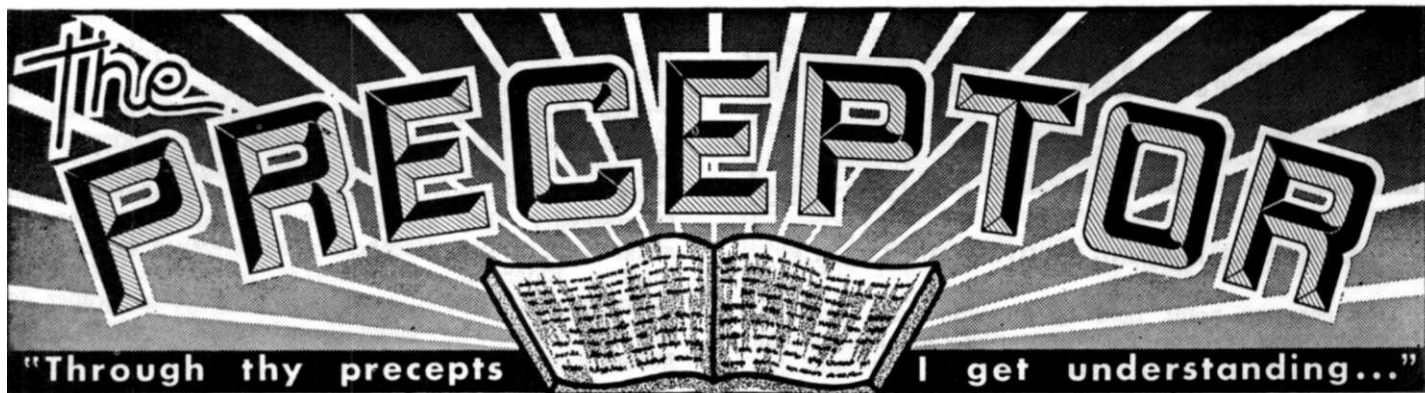
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VOLUME 12

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IN THIS ISSUE

EDITORIAL,

Stanley J. Lovett Page 2

"GOD AND MEN,"

Harry Pickup, Jr. Page 3

WHAT WAS ESTABLISHED ON PENTECOST?

Robert F. Turner. Page 4

THE NEW TESTAMENT IS INSPIRED,

Tom Bunting. Page 5

THEOLOGY, CHURCH AND STATS, INSTITUTIONALISM,

George P. Estes. Page 6

WOMAN'S RESPONSIBILITY TO HELP

MAINTAIN UNITY,

Irene Sowell Foy. Page 7

THE GODHEAD—ONE PERSON OR THREE?,

Danny A. Brown. Page 8

SERMON OUTLINE,

Ferrell Jenkins. Page 9

HITHER... THITHER... YON....

Jim C. McDonald. Page 10

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Grover Stevens

An infidel is said to have written the following:

"Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would be to me everything. (I would cast aside earthly enjoyments as dross, earthly cares as follies, and earthly thoughts and feelings as vanity. Religion should be my first waking thought and my last image before sleep sank me into unconsciousness. I should labor in its cause alone. I would take thought for the morrow of eternity only. I would esteem one soul gained for heaven worth a life of suffering. Earthly consequences should never stay my hands nor seal my lips. Earth, its joy and its grief, would occupy no moment of my thoughts.) I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach to it in season and out of season, and my text would be, 'What shall it profit a man if he shall gain the whole world and lose his own soul?'

WHAT SHALL WE DO?

Every Christian realizes the force of the infidel's state-

ment. We know that there is another life and that eternal misery or happiness in that life depends upon our faithfulness to God in this one. Yet our days and energies are consumed in living this life as though there were not another at all. Thus, the lives we live give the lie to the faith we claim to have. We know there is Heaven and Hell and that all people are fast journeying to one or the other of these places. Are we doing all we can to turn these from darkness to light? from Hell to Heaven? Do you drive yourself, in spite of earthly cares, business, housework, headache and such like to do the work of Christ anyway? We do for things pertaining to this life. Let each of us resolve here and now to strive harder to put Christ first in our lives and to so live that our lives of faithfulness will be a testimony FOR Christ rather than against Him. James said, "I will shew thee my faith by my works." The Lord Jesus Christ said, "Ye are the light of the world ___ ye are the salt of the earth." The apostle Paul said, "___ ye shine as lights in the world; holding forth the Word of Life." Let's let our lives SHOW our faith.

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"NEITHER AS LORDING IT OVER THE CHARGE"

One common point held by all who have expressed themselves on the limitation of the rule of elders is they must not lord it over the flock.

Properly may be brethren apprehensive concerning the scriptural sphere of elders' activities. As both sacred and secular history testifies, it was among elders' departures from the divine pattern had their beginnings. An unwarranted seizure and exercise of power among elders is wrong. Conversely an abridgement of divinely bestowed responsibility is fraught with grave consequences.

It is interesting to observe all are united in the conviction elders must not dictate to a church, but at least two different approaches are made to prevent this.

One approach affirms elders rule in the realm of faith, and not in the realm of judgment and opinion. This view is, in matters of judgment and opinion they have no more voice than any other member. They function in the realm of feeding, teaching and example-setting. This position would prevent elders from lording it over the charge allotted to them by denying them a peculiar right in matters of judgment.

Another approach is elders do operate in the realm of judgment but by 1 Peter 5:3 they are forbidden to lord it over God's heritage. "Neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock."

The terms "judgment" and "opinion" are sometimes used in a dual and confusing sense. At times they are used to refer to things not authorized by the word of God and again they are used to refer to choices or decisions necessary to carry out God's will.

All agree an attempt on the part of elders to foist an "opinion" in the sense of an unscriptural thing would be an attempt to lord it over that church. Deviation from the truth brings upon the deviator the anathema of heaven whether he be elder, preacher, or any other person. Neither elders nor anyone else has a right to operate in the realm of opinion in the sense of that which is unlawful with reference to the faith of the gospel.

But elders do have a right to function in matters of "judgment" or "decisions" with reference to choices that have to be made in executing God's will with reference to the congregation they serve. They must exercise the oversight of the flock according to the will of God. The obligation of oversight in enforcing the will of God in a church necessarily demands they choose the most expedient means for accomplishing this purpose. These choices, though they are human judgments, are within the frame-work of the divine commands. They are essential to the performance of the will of God.

It is within this area of necessary human judgments elders can become guilty of lording it over the flock. Accustomed as they are to insisting the divine word be accepted and obeyed, even good men, knowingly or un-

knowingly, arbitrarily may seek to transfer this insistence to any and all of their human judgments regardless of their merits.

Wise elders know it takes the support of the members to successfully prosecute the Lord's work. Likewise they are aware of the difficulty of attempting to do it contrary to the considered judgment of responsible members. Of necessity, they should welcome and even seek the suggestions of such members with reference to judgment matters. Elders can be mistaken in matters of human judgment just like anyone else. Thus it is proper for elders to hear and consider the wishes of members in this realm.

Yet, their God-given oversight demands they, in the light of Scripture and good judgment, have the final say and act in the light of the best interest of the gospel and the

(Continued on page twelve)



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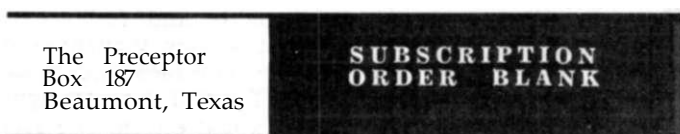
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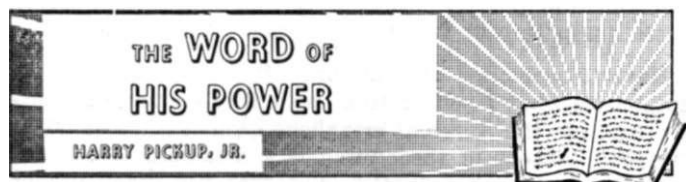
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"GOD AND MEN"

The most important part of our world is the world of persons. The realm of redemption is the realm of persons. All that God has done for man he has done upon a person to person basis. All that Scripture says about God and man it says in the most personal way. God does not consider man as a "thing" but a person created in His own image. Sin separates persons. In the garden, God, man and woman enjoyed a pleasantly personal relationship. When woman and man sinned, God's holiness was disrespected and the best of all personal relationships was destroyed. After woman and man sinned they "hid themselves from the presence of Jehovah God." (Gen. 3:8) When any man sins he violates the holiness of God and the personal relationship between them is destroyed.

Man cannot possibly come to appreciate and believe in God to the fullest until he thoroughly apprehends the fact that God is a person. Man must understand the relationship between them must be on a person to person basis. This understanding has a great bearing upon many other affairs in one's life.

The most important dealings we have is with persons. In the final analysis, the thing of paramount value to us is our relationship with other persons. "Things" may go wrong but if our personal relationships are right with those persons whom we hold dearest life is good and we confidently feel "things" will be better. When we allow our interests to center in "things" not persons, we suffer.

For example: the primary concern to a husband and wife is not a better house, another automobile and more conveniences. When it is all said and done the chief interest between husband and wife is, do they love each other. Are they one, as God intended and as each hoped they would be. Very often, however, husbands and wives begin to put so much emphasis upon "things" that they come to think of their relationship in such mundane terms that their relationship actually becomes a "thing" in place of being a steadfast relationship.

A successful relationship between a teacher and a student is primarily dependent upon their person to person dealings. It is not essentially dependent upon such things as the finest material building and the most modern educational equipment. It is essentially dependent upon their regard for each other. Is the student confident of the teacher's superior knowledge? Does he really want to learn? Does the teacher actually know? Is he able and willing to teach?

The most important of all personal relationships is the one between man and God. The Tightness of this relationship affects every other personal affair. Being right with God stabilizes all other personal dealings. Dealing impersonally with others is a great impediment to human affairs. The Christian is one who thinks of God as a "living and true" person. (1 Thess. 1:9) He believes in God in the same manner—though much stronger than—as he believes in other persons. He thinks of fellowship with Him

in the same manner as he thinks of association with other human persons. He "walks in the light" and thus has fellowship with God. (1 John 1:7) All which God has done for man remedially he has done upon a person to person basis.

God revealed himself through the person of his only begotten Son, Jesus. (John 1:18) Other men have known God through his word and law. But none have ever known him as the Son knows him; completely, intimately and personally. The Son, an eternally living person, has known God from eternity.

This verse tells us the purpose of the Son is to "declare" God. The word "declare" means to "unfold in teaching, to declare by making known." Dictionary of New Testament Words, by Vine. In this chapter John refers to Christ as the "Word." Vine says "word" means, "the expression of thought." Persons only teach thoughts to persons. The person of God is fully made known by the expression of thoughts through that eternal person who has always enjoyed the most intimate relationship with the eternal God.

In Matt. 11:25-27, Christ tells us these things: (1) "All things have been delivered" into the hands of the Son. The "all things" which have been "delivered" are those

(Continued on page twelve)

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— Frank Thompson



The New Testament Is Inspired

Tom Bunting

It is not the purpose of this article to answer every question that may arise on the subject of inspiration. I recognize the need for faith in the providence of God and His power to preserve the Word for mankind. It is my desire to show that the inspiration and credibility of the New Testament is scientifically sound and there is substantial evidence assuring us that we have the original text.

CANON. People often ask, How do you know that you have the books of the Bible, and how do you know that they were written in the first century? Could these not have been written by an impostor?

The word canon literally means rule or measure. Metaphorically used it means to rule or measure. As it is used in its application to the scriptures are those writings which have been measured and accepted as divine.

It was about twenty years after the ascension of Christ before the first book was written and some sixty-five years before the last. During this time the Old Testament was the only scripture. Peter in Acts 2, 3, 10; Stephen in Acts 7; and Philip in Acts 8 were preaching the Old Testament. They were preaching Jesus and Him crucified. This story of Jesus drove the people back to the Old Testament to see if these things were so. (Acts 17:11) The gospel of Christ was in danger and books were written such as Romans and Galatians in its defense. The Gospel was first taught by word of mouth as the apostles were moved by the Holy Spirit. However, it was not long after that the books were written and these books were soon gathered together, which collection began immediately. (2 Peter 3:15,16)

Did they investigate these writings? They examined them at the most opportune time; during the period of history in which they were written. Westcott says, "All the fathers at the close of the second century agree in appealing to the testimony of antiquity as proving the authenticity of the books which they used as Christian scriptures. The appeal was made at a time when it was easy to try its worth."

There were four things used in the determination of the canonicity of the books. First apostolicity; was the book written by an apostle, or one who sustained such a relationship to an apostle to raise the book to this level. Second, contents: are the contents of any given book of such spiritual character as to entitle it to this rank. Third, universality: was the book universally received. Then fourth, inspiration: does the book give evidence of being divinely inspired. Remember that these did not establish genuineness or authenticity by themselves but were all taken together.

Existence of the Books. There is more than sufficient evidence to establish the existence of the books of the New Testament in the period of history claimed by them. The evidence listed is taken from three different sections of the world: Syria and Asia Minor, Egypt and Palestine, Italy and North Africa.

Syria and Asia Minor

Ignatius, (martyred 116), knew our New Testament in general. He knew the Epistles of Paul and the Gospels of Matthew and John.

Polycarp, (69-155), uses much of our New Testament. He had the gospel of Matthew and probably the other three gospels, also all of Paul's epistles, 1 Peter, 1 John and probably the book of Acts.

The Didache, (120), knew most of our New Testament.

Theophilus, (115-188), it seems clear, had the bulk of the New Testament and held them in equal esteem with the Old Testament.

Basil the Great, (329-379), recognized all the books in our present canon.

Gregory of Nazianzes, (330-390), accepted all our books of the New Testament except Revelation, although he once quoted it as being by John.

Egypt and Palestine

Justin Martyr, (100-165), knew the Gospels, Acts, Romans, 1 Corinthians, Galatians, Ephesians, Colossians, 2 Thessalonians, Hebrews, 1 Peter and Revelation.

The Gnostics, (130), knew and accepted in general the books which we have in our New Testament.

Clement of Alexander, (155-215), accepted all the books which we have in our New Testament not passing by those disputed by some.

Origin of Alexandria, (185-253), knew Rome, Antioch, Arabia, Athens, and Caesarea as well as Alexandria. He was a world traveler and one of the greatest Biblical scholars of his day. Origin's testimony is of unusual value. He accepted all the books except 2 and 3 John.

Italy, Gaul, and North Africa

Clement of Rome, (30-100), knew Matthew, Romans, 1

(Continued on page fourteen)

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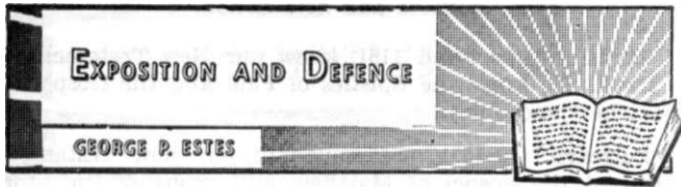
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THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM

The Community Church Idea

Thorough philosophical interpretation whereby knowledge of God was gained by a study of nature and the synthesis or combining of Bible doctrine and philosophy, the local congregations in the Social Gospel movement acquired a broader perspective in mission and work. The local church became a social agency; its mission was to bear upon the material, social, economic, civic and spiritual interests of the whole neighborhood, of family life. (Charles Hopkins: *The Rise of the Social Gospel*, p. 276) This was a natural result or consequence of a theology derived from the philosophy of Aristotle and the empiricism of Francis Bacon. The adaptation of Bible teaching to the so-called modern scientific discoveries or the acquisition of knowledge through a study of nature instead of the revelation of the Bible, naturally led to an earthly church with an earthly mission.

The Community-Church idea is described by Mr. Roy A. Burkhardt in *How The Church Grows*. He says that it may work when it is reborn, and by rebirth, he means the adoption and application of the Social Gospel. His theology is liberal. He says, "The primary concern of the True Church is to find the truth without which all other knowledge is not only meaningless but dangerous. The True Church calls to the service of religion the gifts of science, art and philosophy and hallows them." (pg. 6) "A fundamental principle of preaching is that it must interpret faith to this generation and show its relationship to reason." (p. 165) So in his thinking the barrier between the church and the world is broken down: "This false line between the eternal and the temporal, it is the function of the Church to abolish. The church building contains both an altar and a parish hall." (p. 12) This is Modernism. The Church, he says, "needs solid theological background and power of imaginative interpretation." (p.87) Although he claims the True Church rests upon the authority of the Bible (p. 177), however, this is combined with philosophy and science, (p. 65) This was the theology of Bushnell or of the Social Gospel.

That he is a Modernist may be proved by the following statements: "Just as any narrative is held together by its central theme, the Bible depends for its unity on a continuous faith in God which inspired its divers authors—writers who produced it sought to put down in words their own experience of God—An ancient poet sings, 'God took the dust of the earth and made man and he became a living soul.'" (pp. 64,177) These are his statements instead of the function and work of the Holy Spirit, of inspiration and revelation.

Mr. Burkhardt's interpretation of the church, its form and work, is by philosophy and by this he connects the church with secular affairs and public interests. He says that the contemporary church is inadequate, (pg. 187) It must be more public-minded, he says. And the problem of the church is society which is "either to become the

bulwark of a finer civilization, or to fall into the melancholy ruins of society crumbling to a dreamless dust." (pg. 179) So, "In the Church we have shifted gradually from the content-centered to the life-centered emphasis." (pg. 69)

He says there must be more programs and more use of the church building. "The church building, with supervision, should be open whenever they want it to plan for worship, for fellowship, or for additional discussion or study." Also for the high school age, "its activities center in the church building, in homes, around luncheon tables, in camps." (pg. 39) There should be social action of many kinds for them to lead them to a life of the spirit and awareness of God. (pp. 38-39) The church must also have a director of Christian Education for them. But the True Church, he says, is not circumscribed by the limits of the building for "wherever people are, there is the True Church." (p. 147) An outside the church building activity is the summer camp. The summer camp is a great "opportunity not only for training young people in worship but for helping them find the reality in worship out-of-doors which is not possible within a building. Here there is the resource of the natural world." (pg. 111) There is also adult education, fellowship meals and programs designed for people who are mature. The main idea is that the church must encompass the whole of life in its work.

The True Church is not an Institution apart from other institutions of the community but it is an integral part, (p. 137) It should work with schools in settling and solving problems, It must work with juvenile delinquents and the judges of juvenile courts; it must work in clearing slums and settlement projects; it must work with various so-

continued on page fourteen)

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WOMAN'S RESPONSIBILITY TO HELP MAINTAIN UNITY

Is there in the church today genuine fellowship in work in sacrificing ourselves and in giving of money committed to us? Or, do we have a wrong conception of fellowship? Are we thinking in terms of social gatherings with those with whom we are most congenial? In 1 John 1:3-7, we are given light on the meaning of fellowship: "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father and with his Son, Jesus Christ.... If we have fellowship with him and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus, His Son, cleanseth us from all sin."

Since God is light, and man does not know how to direct his step, God's children must walk, or behave, in the way he has designed, in the light of truth emanating from God. Jesus, his Son, manifested what it means to "walk in the light." He said: "My meat is to do the will of him that sent me, and finish his work." (John 4:34) He also said in Matthew 12:50, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." How then may we have fellowship with each other and with our Lord and Saviour? The answer is: By joint participation in the work which our Father has designed that we do.

True fellowship is:

Working in harmony with God's will in the saving of souls,

Giving sympathetic help to the sick, the sorrowful, the stranger, the widow and orphan, as the Father wills,

Working in harmony with his will in strengthening members of the body of Christ.

What May Woman Contribute To The Maintenance
Of The Oneness, The Unity, Or The Fellowship
Of The Lord's People?

Jesus instructed his apostles to teach baptized believers "to observe all things whatsoever I have commanded you." All Christians have then a grave responsibility to participate in the work of the church. When so doing we walk in the light and there is joint participation, unity for which our Lord prayed. Woman's native ability to deal with people plus her knowledge of God's Word can make her work effective. She has powers of endurance in toil and suffering so can lend a helping hand and encouragement to others who suffer. She can help those who are sorrowful again to "see the stars shine through the cypress trees" by telling of that Friend of friends who was a "man of sorrows and acquainted with grief." She can be a mother to the orphan, a comfort to the widow and can share with them her material blessings. She can break the precious bread of life to those "who hunger and

thirst for righteousness." She can train up children in the way they should go and be an ever-present source of comfort and encouragement to her husband. It was:

"Woman, when apostles shrank, could dangers brave—
Last at the cross and first at the grave."

God has endowed woman with potentials which she must cherish and develop if she would be effective in her part of maintaining unity among the members of the Lord's family. She must:

Work to maintain unity among the members of her physical family, with the husband as the head, herself his loving helper and the children obedient.

Discipline herself in the control of her tongue, having no part in gossip nor in speaking words in a manner which would hurt rather than help.

Open her mouth "with wisdom."

Conserve time, not wasting it in idle words or in discussions of foolish questions but spending it in worthy activities,

Show kindness and hospitality to all of God's children alike, rich and poor, high and low, being no respecter of persons.

Gird her loins with strength, and strengthen her arms. Conserve and care for her body that she may give it "a living sacrifice, holy and acceptable."

Grow in wisdom and in the knowledge of our Lord and Saviour,

Talk often to Him from whom all blessings flow, Manifest her love and loyalty by faithful attendance at periods for worship, not "forsaking the assembly."

Shew forth the excellencies of him "who called you out of darkness into his marvelous light,"

"Abstain from fleshly lusts that war against the soul," Let your adorning be "the hidden man of the heart,"

"Sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear,"

Cast all your care upon him, "for he careth for you," "Be sober, be vigilant," resist the devil steadfast in the faith.

Woman does have a grave responsibility to help maintain the unity in the spiritual family. Let us realize the great responsibility that is ours in this respect, equip our-

(Continued on page fifteen)

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One Person Or Three?

Danny Brown

STATEMENT OF TRUTH: The Scriptures teach that there are three separate persons in the Godhead: the Father, the Son, and the Holy Ghost.

Definition of Terms

1. Scriptures: The Bible, the Old and New Testaments.
2. Teach: Impart information; instruct. This may be done in three ways: Direct statement, approved apostolic example, and necessary inference.
3. Three: One more than two and one less than four.
4. Separate: Existing or considered apart from others.
5. Persons. BEING. An existing individuality.
6. Godhead: Deity, Divinity, the state of being God.
7. Father, Son, and Holy Ghost: The three existing individualities.

Bible Does Not Teach

1. That there are three Gods. There is only one God. (Deut. 6:4)
2. That there are, or that there ever was three human beings in the Godhead.

Bible Does Teach

1. That there is one God, Deity; (2) that there are three persons, existing beings or individualities in the one Deity; (3) that there is a distinction between the three persons; (4) that these three are one. They are one in plan, one in doctrine, one in protection, yet distinct in person; (5) that the term God means Deity, in contrast to humanity.

Plurality in Godhead

The word "Elohim" (God) is the plural of "El" or "Eloah."

"And God (Elohim) said, Let US make man in OUR image, after OUR likeness" (Gen. 1:26)

"And the Lord God (Elohim) said, Behold, the man is become as one of US" (Gen. 3:22)

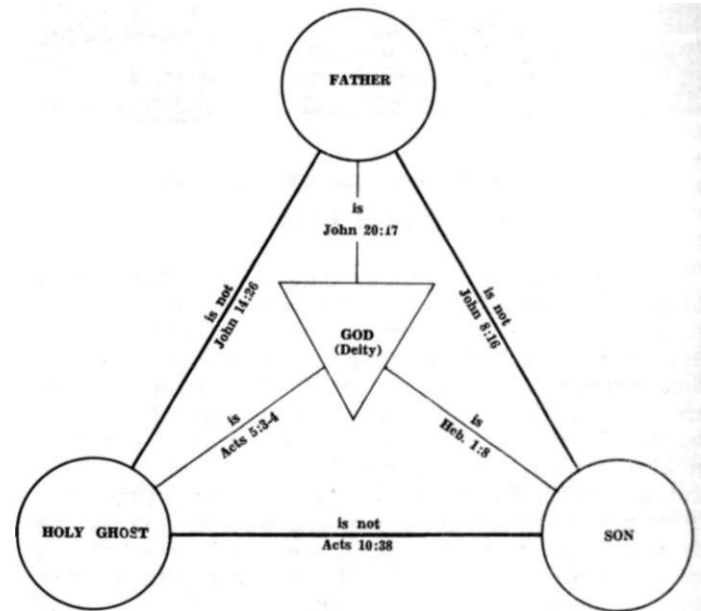
"Go, to, let US go down and confound their language." (Gen. 11:7)

The words "US," "OUR," are PLURAL pronouns. They require a PLURAL antecedent. The word of God (Elohim) is plural indicating a plurality of persons in the Godhead.

Baptism of Jesus

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16-17)

Here are three: (1) Jesus was present, (2) the Holy Ghost was there, (3) and the Father was present, declaring, "This is my beloved Son —" The passage reveals three persons: Father, Son, and Holy Ghost.



The Holy Ghost is said to be God. "But Peter said, Ananias, why hast Satan filled thine heart to lie to the Holy Ghost—thou hast not lied unto men, but unto God." (Acts 5:3-4) BUT, the Holy Ghost is not the Father. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name." (John 14:26) Note: The Father is separate from the Holy Ghost as the sender is separate from the one sent. The Father is the sender, the Holy Ghost is the one sent. Thus the Holy Ghost is God but is not the Father.

The Father is said to be God. "I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17) BUT, the Father is not the Son. "And yet if I judge, my judgment is not true: for I am not alone, but I and the Father that sent me": (John 8:16) Note: The Father is separate from the Son. He is the Father of the Son. If they are the same person then he would be His own Father and His own son. But Jesus said, "I am not alone." Thus the Father is God but is not the Son.

The Son is said to be God. "But unto the Son he saith, Thy throne O God is forever" (Heb. 1:8) But the Son is not the Holy Ghost. "How God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38) Note: The Son is separate from the Holy Ghost. The Son is said to be anointed with the Holy Ghost. Thus the Son is God but is not the Holy Ghost.

(Continued on page fifteen)

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Sermon Outline

WHY CHRIST IS WORTHY OF OUR PRAISE — Heb. 1:1-4

Ferrell Jenkins

Introduction:

A. Christ has been appointed heir of all things.

1. The nations were to be given to him as an inheritance, Psalms 2:8.
2. All things are summed up or gathered together in Him, Ephesians 1:10.
3. The saints are His inheritance, Eph. 1:18 (ASV).
4. Jesus said, "All things that the Father hath are mine," John 16:15.

B. We are joint-heirs with Christ, Rom. 8:17.

1. Christ is not ashamed to call us brethren, Heb. 2:11.

C. The purpose of this lesson is to show the greatness of our joint-heir.

I. CHRIST MADE THE WORLDS.

A. He created all things, Col. 1:16.

B. God created all things by Jesus Christ, John 1:3,10.

C. The worlds shall perish, Heb. 1:10-12.

(Study Psalms 8,19 & 148 to appreciate the greatness of the creation.)

H. UPHOLDS ALL THINGS BY THE WORD OF HIS POWER. UPHOLDING THE UNIVERSE BY HIS WORD OF POWER. (RSV)

A. In Christ all things consist, Col. 1:17.

B. He spake them into existence, Psalms 33:6-9.

1. God "said," Genesis 1:3,6,9,14,20,24,26.

C. The worlds were framed by the word of God. Heb. 11:3.

D. The heavens and the earth are kept by the same word, 2 Peter 3:7.

in. CHRIST IS THE BRIGHTNESS OF GOD'S GLORY "THE EFFULGENCE OF HIS GLORY" (ASV) "HE REFLECTS THE GLORY OF GOD" (RSV).

A. God is a sun, Psalms 84:11.

1. When we look at the sun we only see the light of it, the shining forth by the sun. We do not see the sun.

2. No man hath seen God at any time, John 1:18.

B. Jesus hath declared God, John 1:18.

1. His glory was the glory as of the only begotten of the Father, John 1:14.

2. In Him dwells the fulness of the Godhead bodily, Col. 2:9.

IV. CHRIST IS THE EXPRESS IMAGE OF GOD'S PERSON "THE VERY IMAGE OF HIS SUBSTANCE" (ASV) "BEARS THE VERY STAMP OF HIS NATURE" (RSV)

A. He is the image of the invisible God, Col. 1:15.

B. He had glory with God before the world was, John 17:5.

C. He is qualified to represent the Father:

1. He was with God and was God (deity), John 1:1.
2. He was in the form of God, Phil. 2:6.

V. CHRIST PURGED OUR SINS, "WHEN HE HAD MADE PURIFICATION OF SINS." (ASV)

A. With His own blood, Heb. 9:14.

1. Cleansed us from all sin, 1 John 1:7.

2. Redeemed us, Eph. 1:7; 1 Peter 1:18-19.

(Note: This was the purpose of His coming, Lk. 19:10.)

VI. CHRIST IS ON THE RIGHT HAND OF THE MAJESTY ON HIGH.

(Study Eph. 1:20; Phil. 2:9; Mk. 16:19; 1 Peter 3:22.)

A. Daniel, in his vision, saw Christ receive glory, honor, etc., Daniel 7:13,14.

B. John saw Christ receive power, riches, wisdom, might, glory, and blessing, Rev. 5.

Conclusion:

Summarize—For these reasons Christ is worthy of our praise.

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Two were identified and one restored during June at North Las Vegas, Nevada. One was restored and a family identified with the Main St. church in East Orange, N. J. during June. Two were restored in May at Mirando Street in Las Cruces, N. M. . . . A new church began meeting in late July in Roswell. Two were baptized in July at the church in Tucumcari. John Iverson held a July meeting at Snapfinger Rd. in Decatur, Georgia. One was baptized. Two were baptized, three identified and one restored in past weeks at Spring and Blaine in St. Louis, Mo. Three were baptized and two identified in June and July at Vivon Rd. in Kansas City. Cecil Willis held an August meeting at Vivion Road. O. C. Birdwell held an early August meeting for the Lincoln St. church in St. Joseph. Two were baptized in July at Butler. Two have been baptized, one restored and two identified in June and July at Elm Street at St. Charles. One was baptized in May at West End in Bowling Green, Kentucky. A new church has begun meeting in Bowling Green. Charles Holt held a July meeting at Green's Chapel north of Uno. Robert Welch preached in a July meeting at Becton. Julian Snell held an August meeting at Welchs Creek. Robert Jackson held a late June meeting at Dunmor. Charles Goodall held a July meeting at Shiloh where three were baptized. In Louisville the past weeks have seen thirteen identified at Wendell Avenue. Fred Liggins has moved to work with Manslick Road; Cecil Douthitt has moved to Halde-man Avenue and Glen Shaver has moved to work at Shivley. One was baptized, four restored and one identified during a meeting at Preston Highway recently. One has been restored, two have been baptized and two identified in past weeks at Park Blvd. At Southend one has been identified, one restored and four baptized in June and July. Bardstown had an early August meeting with J. L. Holcomb preaching. Bob Welch held a mid-June meeting at Eastland. The church in Shepherdsville has completed and moved into its new building. Six were baptized in the June meeting at Bradenburg, Donald Townsend doing the preaching. Two were baptized in Willisburg in a meeting also conducted by bro. Townsend. Floyd Chappellear held a June meeting at McRoberts. Earl Robertson held a July meeting at Simpsonville. . . . Two were restored in a recent meeting at Green Valley church near Morgantown. J. A. Floyd, Jr., preaching.

Grover Stevens held a July meeting for the Twin Oaks church near Huntington, Tenn. . . . Shelbyville Mills church had a recent meeting with Herschell Patton. Recently four have been baptized, one restored and four identified here. William See is the new preacher at Shelbyville Mills. Paul Brock held a meeting in July at New Haven near Lexington in which one was baptized. S. Leonard Tyler held a May meeting for the Bellshire church in Nashville. Connie Adams was at West End in Franklin in June. Al Payne held a June meeting for the Oakville church in Memphis. Six were baptized during the meeting with four being identified during the meeting, four after the meeting. Early in this year a new church began in east Memphis, "swarming" from Oakville.

Earl Fly held a July meeting at Medina and Tigrett. . . . Two were restored in July at Downtown church in Lawrenceburg. James P. Miller held a June meeting for Academy St. in Dickson. The recent meeting in Dyersburg ended with three being baptized, one restored. Past weeks at Locust St. in Mt. Pleasant have seen one identified, fourteen restored and ten baptized. Robert Jackson held a June meeting here. . . . Three were baptized in June at the church in Loveland, Ohio. Two were identified. This church began two years ago with 43 and the two Sundays of the meeting with bro. Grover Stevens more than 200 were present. Plans are under way to establish the cause in Hilliard. . . . Paul Williams held a June meeting at Grove City. Arthur Atkinson held a meeting in July at Broad St. in Columbus. Paul Kelsey held a meeting at West Portsmouth in June. Sam Binkley held a meeting in July at Grant and Summit in Portsmouth. Tent meetings were in progress in Ohio in July at Hillsboro with bro. C. Hamilton and at Tannery with bro. Frazier. One was restored recently at Haynes Street in Dayton. . . . Carl Hollis has moved to work with the church in Ashland, Wisconsin. The Carl McCulloughs are in the process of raising support to go to Ireland. The Ray Votaws to South Africa. George Pennock and his family are now in Nigeria. Osby Weaver held a July meeting at Dillard, Oregon. Bill Fain has moved to Portland to help in the cause there. A family was identified in May at Rossville, Georgia. Five have been baptized in June and July at Maryvale in Phoenix, Arizona. Two were restored at Main St. in Eloy in May. J. W. Evans held a May meeting in Gonzales, La. John Iverson held an August meeting in Haynesville. Al Payne held a late July meeting for the Lynwood church in Shreveport. Two churches have been established in Mississippi — at Gulfport and at Rocky Creek near Lucedale. Stanley J. Lovett held an August meeting at Rocky Creek near Lucedale. . . . Brethren in Jackson have obtained a very desirable lot and are planning shortly to build. A. C. Grider held a May meeting at Forest, Conway Skinner at Laurel and Roy Cogdill at Meridian in June. . . . Alvin Jennings held a June meeting at Pascagoula in which one was baptized. Ward Hogland held an August meeting at Rienzi. Five were baptized in July at a meeting in West Point.

Brethren at Pittsburg, Texas, had a July lectureship. Three were identified in July at Russell Ave. in Bonham. S. Leonard Tyler held a July meeting at Main St. in Gladewater. One was restored and two baptized there in June and July. Gaylon Embry held a July meeting at Hawkins. . . . L. R. Hester held an August meeting at South Oak Cliff in Dallas. Roy Foutz held a June meeting in Borger at Franklin and Juniper St. church. E. Paul Price is now working with these brethren. The West-side church in San Saba is looking for a preacher. Contact the Elders there. The church in Dumas have had two baptisms and two to be identified in June and July. A June meeting was held in Cactus with Jesse Wiseman preaching. One was baptized and two restored in May at Floral Heights in Wichita Falls. W. R. Jones held a July meeting for the 12th Street church in Levelland. Four were baptized in late May at Laurel Heights in McAllen. . . . Maurice Barnett held an August meeting at Enda. Five have been identified and two restored there in past weeks. Robert McDonald held a mid-August meeting at West Avenue in San Antonio. One has been baptized there in July. . . . Leon Odom is moving shortly to work with the West Avenue church. Robert Hendricks has moved to work with the Highland Blvd. church.

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EDITORIAL:**"NEITHER AS LORDING IT OVER THE CHARGE"**

(Continued from page two)

church's welfare in fulfilling God's Word. The right kind of elders are better informed in God's word, better understand the various and complex facets of the activities, conditions and circumstances of a church than any others in it. They are aware of the state of the whole church in a way that many, and sometimes all, cannot know, understand or appreciate. Their oversight (superintendence) requires judgment-decisions in the light of what is right and best and not what could be the capricious whim of the majority, or a vocal minority, at the moment. Such judgment-decisions at times can and do affect matters of faith.

This is a far cry from elders gathering in closed meetings and arbitrarily making judgment-decisions which they seek to impose upon brethren simply because "the elders have decided it" against the known wishes of faithful brethren when several equally good choices might have been made. To thus satisfy the whim of an eldership without good and justifiable reason in this area would be to lord it over God's heritage. This they are forbidden to do.

—Stanley J. Lovett

"GOD AND MEN"

(Continued from page three)

things which have to do with his mission on earth: the establishment of the kingdom of heaven on earth. (2) No one fully knows the Father and the Son except themselves. And those to whom the Son will to reveal the Father.

(3) It is the purpose of the Son to make known the Father to men. This He will do by revealing the Father. Christ acknowledges the wisdom of the Father in not revealing the essence and substance of the gospel of the kingdom to the worldly wise. The revelation is to be to those men (inspired men) who are aware that they do not know God; that they cannot know him by natural means; who have a supreme desire to know him. Christ reveals the Father's nature through his own person ("who being the effulgence of his glory, and the very image of his substance." Heb. 1:3) God's purpose is revealed through His work. ("I glorified thee on the earth, having accomplished the work which thou hast given me to do." John 17:4) God's mind is revealed through His word. ("I manifested thy name unto the men whom thou gavest me out of the world___for the words which thou gavest me I have given unto them." John 17:6,7)

Christ's work was carried on by his ambassadors. His ambassadors fulfilled their mission by means of the "word of reconciliation." Paul affirms that this word was "placed in us" by God. (2 Cor. 5:18,19) The "word of reconciliation"—the expression of divine thought—was, at first, spoken by those plenipotentiaries. Then is was written by them. (Eph. 3:3-5) Whether spoken or written it was divine and its purpose was to reveal the person of God and his personal plans for man, to man, in order

that a relationship of conciliation might exist between them.

In these days our access to God is altogether through the written word. Frequently criticism is raised against the word, or, rather against the purpose it purports to fulfill. It is often claimed that the written word does not lead to unity and harmonious divine and human relationships. That it is susceptible to different understandings which make oneness of faith impossible. Or, that careful attention to the word is of little importance and breeds a legalism which is foreign to the nature of God. But such critics need to remember these things: (1) God chose "the word," living, spoken and written as the means to reveal himself to man. (2) Any objections which can be raised as to the imperfection of the written word can be raised against the spoken word and the living Word, Jesus Christ. For the purpose of one is the purpose of all three. (3) It is only through the word, written, spoken and living that man can ever, in time, know God and His Son. If a right personal relationship with God is ever to be established it will be through the word.

In order for man to be right with God he must think of Him—believe and trust Him—in the highest personal way. He must not conceive of God only as a power—though He is all powerful; nor only as mind—though he is all-wise. Man must believe in God as a life-throbbing person.

All which God has done for man, in the realm of redemption, shows that He considers man a person not a "thing."

1. He has revealed himself through Jesus. He has expressed His great love for man by "giving his only begotten Son." He is displeased with the sinner as a person.

2. The response He seeks from man is a response which only another person could give. God wants man to believe him; to trust him; to obey him.

3. He holds man accountable for his actions. "Things" cannot be held accountable for their actions. For example: a heavy object is dropped on the foot of a person causing pain and injury. The victim does not call the heavy object to account. He does not seek satisfaction from the object. A "thing" cannot be held accountable. The victim demands explanation from the person responsible for the accident. One day God will call every man to an accounting. (Rom. 14:12) Only a person can give an account of his conduct.

And, it is equally true, that a person is only accountable to another person.

4. The work of Christ was to bring about a state which is possible to exist only between persons. Christ reconciled man to God. Thus peace is restored. (Eph 2:14-17; Christ died for remission of our sins. Thus pardon exists. Peace and pardon can only exist between persons.

God and man are bound to each other by grace and faith. Grace on God's part; faith on man's part. The more deeply one can apprehend the fact that God is a person the stronger faith becomes. And the stronger faith becomes the closer one's walk with God is. "Unto thee, O Jehovah, do I lift up my soul.." (Psalms 25:1)

—1297 Boston Street, Aurora, Colo.

(Continued from page four)

the Mormons claim. Their idea of restoration is that "many plain and precious truths" have been taken from the Lamb's book of life, and had to be replaced. But Bible scholars are aware that such is not the case. The people left the truth, and now it is the people who must be restored. Restoration of the church—if such be acceptable terminology—is accomplished when people become aware of their dependence upon divine authority; no longer walk in their own ways, but begin to serve the Lord according to His will. No man can save the church—it has ONE Savior, Jesus Christ; who is ready to receive all who will come to Him.

Then let us fully realize that the thing established on Pentecost was not a party which one may join, and so long as he keeps his "membership" with that party of people, enjoys all the blessings of heaven. The New Covenant was established—became operative—and as people obeyed the commands of that covenant they became known as the Lord's church. The people's position is always relative to truth. People have changed, and people continue to change. One may remain in full fellowship with the people, and at the same time be far removed from God's church.

Our obligations and responsibilities are individually and severally imposed. I must know the truth, and obey it, regardless of the actions of others—"in the church" or out of it. And so must YOU! It is the purified and cleansed church—not the "party"—that Christ promises to save eternally. (Eph. 5:26-27)

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(Continued from page five)

Corinthians, Hebrews and may have been acquainted with James, 1 Peter, 1 Timothy and Titus.

Tatian, (120-?) came to Rome as a disciple of Justin. Tatian knew our four gospels and pretty nearly all our New Testament books.

Irenaeus, (140-203), saw Polycarp when a boy and heard him tell of his association with John and with others who had seen Christ. He definitely used the four gospels, Acts, 1 Peter, 1 John and all of Paul's epistles except Philemon and Revelation.

Tertullian, (150-222), accepts the four gospels, thirteen epistles of Paul, Acts, 1 Peter, 1 John, Jude and Revelation.

If you have noted the dates of the time in History in which these men lived you should realize that for the New Testament books to have been known in the latter part of the first century and the first part of the second century; they must have been written sometime prior to these dates. This will date them in the proper time. Now we have only scratched the surface in listing those who could testify to the existence of the books of the New Testament. This list was not given to prove the inspiration but does show that the books did exist in the period of time claimed by them and for them.

Restoring; the Text. Streeter says, "That we have more than 1400 Greek manuscripts of the Gospels, of which about 40 are a thousand years old; over 1300 liconaries; fifteen versions in ancient languages; and multitudinous quotations in the early fathers." (Streeter - The Four Gospels.) He was talking about the Gospels and the given figures would be considerably larger in respect to the whole New Testament. How shall we use this bewildering amount of material to restore the original text?

Basically there are two kinds of evidence: (1) external, and (2) internal. Internal evidence is Interested in the probability of a reading from the standpoint of author (intrinsic) and scribe (transcriptional). They examine the reading that makes the best sense in context and harmony of the author's style. External evidence inquires in the testimony of single, and families of documents. External evidence is the more objective of the two. When the oldest text is the purest text, we may be pretty sure that we have the true text. However, not all of the oldest are the purest. All the manuscripts have suffered some corruption in copying, some more and some less. It is possible sometimes to find the true text by an appeal to the evidence of families of documents. Westcott and Hort made a great contribution to textual criticism by establishing the theory of families of documents. They selected four basic families; Syrian, Neutral, Alexandrian and Western. However now with the increase in findings there have been new divisions. Presently the most widely accepted divisions (families) are Byzantium, Alexandrian, Caesarean, Western, Syriac.

—2410 S. W. 14th Street, Miami 45, Fla.

(Continued from page six)

cial agencies; its ministry must counsel with marital problems, job problems and vocational guidance. Its ministry must furnish spiritual life for the city. (pp. 137-141) The men and women of the True Church are to form committees and plan much of this work. (p. 137)

On a broader and larger scale, the True Church must deal with the economic, political and social questions that face the nation, (p. 195) But this can only be accomplished on a united basis or with all other Churches, (p. 194) There must be collective action that surpasses the Federal Council of Churches and the World Council of Churches in building these reborn local units, in supplying professional leadership in the ministry, in pooling resources for effective supervision and training, in building new Seminaries, colleges and professional schools, in pooling resources for the use of radio and printing press, (pp. 53-4) On an international scale, the True Church must seek international peace (p. 175), and its workers must send food and clothing to all nations, (p. 55) He admits that the local units are not easy to discover, (p. 115)

Mr. Burkhardt says there are ministers who are fundamentally evangelical, yet have liberal tendencies. "In the sermons of both the average and the extremely liberal minister there is a tendency toward seeking the solution of personal problems and toward meeting great social needs." (pg. 153) The new preaching for this reborn church is the Social Gospel theology which was intended to help society or to make the world a better place in which to live. The idea of continuous progression in Darwin's theory is called the kingdom of God which is earthly and which is to progress until all mankind is affected. Here are his statements: "It is concerned with all the resources that bring about the coming of the Kingdom in the soul of the individual and of humanity. It explains the immortality of the soul. It draws upon all those timeless elements of religion that speak to all ages with an ageless power—Humanity is crying and dying for a new definition of man. Misrepresentation of the Darwinian hypothesis has robbed man of his sense of destiny, and his impoverishment in expressing itself in his tastes, his morals and his citizenship. There is no question but that the concepts of individual freedom and of political self-government rise out of Jesus' strange and revolutionary teaching that man is a priceless, immortal being, and that the total purpose and intent of society is to free man's imprisoned splendor in order that he may fulfill his destiny as a son of God." (pp. 168-9) This is Humanism or what man can achieve worked into Bible language. But he claims the True Church rests upon Bible authority, (p. 177) The modern sermon is to help "the individual to understand the significance of the man-made additions to the institution that is the modern church." (p. 177) The last chapter calls for dynamic leadership which keeps the pulpit abreast with modern science and makes this True Church influential in all spheres and phases of man's activities.

Mr. Burkhardt's theory of the Community Church is Modernism at work. While he talks about the authority of the Bible, he also speaks about the need of accepting and

applying Darwin's theory. The characteristic of the church of Modernism is human reason, wisdom or prudence which fashions and shapes its mission and work and which is directed to the attainment of certain social goals. It is an earthly church with an earthly mission. Modernists speak about the elements or principles or religion, of the teaching of Jesus, and of the kingdom. These form the structure or the framework for the teaching of Darwin's theory of organic evolution and other so-called scientific discoveries.

—314 South Hanley Rd., Clayton 5, Mo.

THINKING WITH PARENTS AND TEACHERS — —

(Continued from page seven)

selves and work diligently toward the great objective which our Lord gave to his apostles: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34,35)

Let us join the immortal ranks of such women as these: Lydia, who took time from a busy life to go to the place of prayer, to listen and to obey the truth and to show hospitality to the preacher of the gospel; Phoebe, whose name was immortalized on the pages of Holy Writ when Paul wrote of her, "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea, that ye receive her in the Lord, as becometh saints, and that you assist her in whatever business she hath need of you; for she hath been a succourer of many, and of myself also." (Romans 16:1,2) Priscilla, who did not discuss the preacher's error among the people but, in modesty, she with her husband, when they had heard Apollos preach, "took him unto them, and expounded unto him the way of God more perfectly." (Acts 18:24-28) Eunice and Lois who helped Timothy to avoid false doctrine, which brings disunity, by teaching him from a child the Holy Scriptures.

God's great design was for woman to help man. Her help can lead either to unity or to disunity in the Lord's family. Since God designed all things for the good of man and not evil, then woman's part is to help man to be good and to do good, to walk in The Way of Life.

May all women who love the Lord and who have suffered from the present divided state of the Lord's family, determine here and now to work diligently to encourage Christians to "walk in the light as he is in the light that we may have fellowship one with another."

"Blessed are the peacemakers for they shall be called the children of God," said Jesus our Lord.

—1104 Caldwell Ln., Nashville 4, Tenn.

THE GODHEAD — ONE PERSON OR THREE? — —

(Continued from page eight)

The Holy Ghost is said to be God (Deity), but is not the Father. The Father is said to be God (Deity), but is

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not the Son. The Son is said to be God (Deity), but is not the Holy Ghost. HERE ARE THREE SEPARATE PERSONS, ALL DEITY, MAKING UP THE ONE GODHEAD. (Refer to previous chart.)

One Deity — One Humanity

The Bible contrasts God (Deity) with idolatry and establishes beyond a doubt that there is but one Deity.

"I, even I, am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." (Isa. 42:8)

"Thus saith the Lord the King of Israel, and his redeemer the Lord of Hosts; I am the first, and I am the last; beside me there is no God." (Isa. 44:6)

"I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself": (Isa. 44:24)

The Bible also establishes beyond a doubt that there is only one humanity.

"And hath made of one blood all nations of men for to dwell on all the face of the earth.. " (Acts 17:26)

If, because the Bible establishes that there is only one Deity, proves that there is only one person in the Godhead, why would not the fact that there is only one humanity prove that there is only one person in humanity? There is only one humanity, yet there is more than one person. Likewise, there is only one Deity, yet there is more than one person. The Bible reveals three: the Father (John 20:17), the Son (Heb. 1:8), and the Holy Ghost (Acts 5:3-4)

If because the Bible ascribes Deity to Jesus (Heb. 1:8) that makes him all there is to Deity (the only person), why would not the fact that the Bible ascribes humanity to Jesus (Heb. 2:14-18), prove that he is all there is to humanity (the only person)?

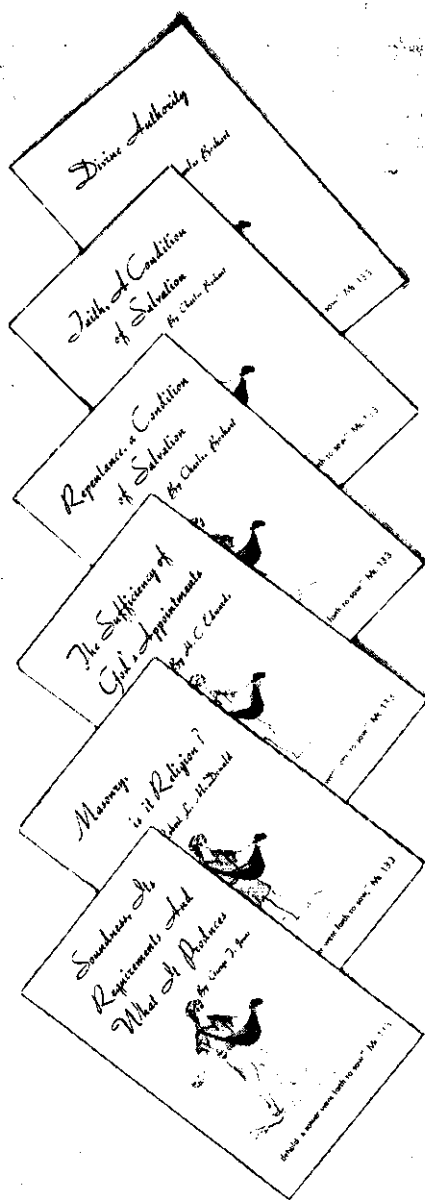
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VOLUME 12

SEPTEMBER, 1963

NUMBER 11

IN THIS ISSUE

EDITORIAL, THANK YOU, Stanley J. Lovett	Page 2
THE SACRAMENT OF PENANCE, Clinton D. Hamilton	Page 3
ADEQUATE BIBLE TEACHING, NO. 1, Harry Pickup, Jr.	Page 4
WOMAN'S RESPONSIBILITY LN BENEVOLENCE, Irene Sowell Foy	Page 5
THE GODHEAD-ONE PERSON OR THREE (2), Danny Brown	Page 6

THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM, George P. Estes	Page 7
THE NEW TESTAMENT IS INSPIRED—(2), Tom Bunting	Page 8
SERMON OUTLINE, CRISES OF THE FAITH, Harry Pickup, Sr.	Page 9
HITHER...THITHER...YON, Jim C. McDonald	Page 10

How Many Popes?

Luther W. Martin

(KTTR Guest Editorial—Adapted from An Associated Press Release)

The new pope has been listed as the 262nd pontiff. But it won't be surprising if that number is changed. As a matter of fact, when Pope Pius 12th was elected, he was listed as the 262nd pontiff. The number was revised during his reign and when Pope John 23rd was chosen, he became number 262. For various reasons, another change could be forthcoming.

Confusion has surrounded the list of popes for centuries. Even the Vatican yearbook doesn't list the pontiffs by number. It stopped doing so in 1947. That was the year of the first big recount. It dropped Pius 12th from 262nd to 261st. Another recount, in 1961, again reduced the list. Pius 12th became number 260 and John 23rd became 261.

The count *h34* changed—and may change again—because of faulty and missing records, schisms and internal struggles, and ancient procedures. For example, the first pope named John 23rd, was elected in 1410, but was deposed by the Council of Constance in 1514.

The 1947 recount eliminated "St." Anacletus, who supposedly reigned about the year 100. Research showed he and "St." Cletus, who reigned about 76, were one and the same person.

There were other changes in 1947. Alexander 5th and the previous John 23rd, both of the 15th century, were relegated to the list of anti-popes, or false claimants. An addition was Boniface 6th, who was found to have ruled briefly in 896. Another addition was Leo 8th in the tenth century. He had not been carried previously because of doubt about his legitimacy as pope. In the 1961 recount, Stephen 2nd was dropped. That was because he died three days after his election in 752, and before his coronation.

Because research and studies continue, the Vatican does not guarantee that the new pope will continue to be listed as number 262.

(Ladies and gentlemen; this has been a KTTR Guest Editorial. We thank you sincerely for listening.)

Aired four times, June 24th, 1963
— P. O. Box 567, Rolla, Mo.



THANK YOU

We are highly pleased at the response to our recent Annual Blitz Bargain Bonanza Subscription Campaign. Several hundred new subscriptions have been sent in during this drive. Let me use this medium to thank each one who sent in subscriptions. Also to ask you to continue to send in subscriptions throughout the rest of the year.

A constant flow of new subscriptions is an absolute necessity for all fee-type publications. This is needful because of the inevitable attrition to which all such Subscription Lists are subject.

The Blitz Bargain Bonanza was inaugurated several years ago as an experiment to gain new readers during the slow Summer months. The idea has caught on and this year we have had the best response of any year thus far.

We Interpret this to mean that brethren (1) appreciate and continue to have confidence in The Preceptor and (2) realize this Special Price is truly a bargain. For only 01.00 (\$2.50, the regular rate) they receive the 16-page issue twelve times in the year. This \$1.00 rate is far below actual publication costs. But we are willing to take the loss in order potentially to gain new subscribers now and for the years to come.

Thank you, each one!

From time to time readers suggest we make The Preceptor a weekly or a twice-monthly. We would like to advance to a twice-monthly publication and have given some thought to the matter as well as having discussed it with some others. The subscription type religious publication field among "Conservatives" is becoming somewhat crowded. We can think of at least five currently being published as well as some that are distributed gratis. These are all good publications and we wish them all well. In point of time The Preceptor is the oldest in the monthly field completing her twelfth year with the next issue. All of us have a constant struggle to stay alive.

We considered the feasibility of trying to change over to twice-monthly publication with the November, 1933, issue (the beginning of our publication year). But an appraisal of our present position caused us to put it off at least until November, 1964.

There are a number of problems involved in such a change-over. The chief being the minimum number of subscriptions necessary to sustain the added financial burden. The larger number of copies printed each issue reduces the cost per issue. Therefore a minimum number of base subscriptions is a necessity to a successful change-over and continued publication.

First of all we do not know whether there is a need or a demand for a twice-monthly appearance of The Preceptor. If not, the matter should end there. On the other hand, if enough of our friends think there is and will work to that end with us, we would like to know it.

To help us learn the sentiment either for or against the idea, I would like to know your feelings in the matter. Would you do me the favor of dropping me a card or letter expressing your opinion as to whether or not we should attempt to begin twice a month publication in the future? Or, should we continue as a monthly as we have through the years. Write me at P. O. Box 187, Beaumont, Texas.

Thank you in advance!

— Stanley J. Lovett

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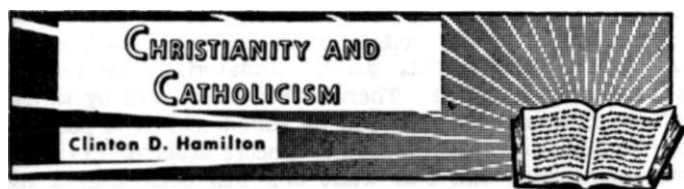
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THE SACRAMENT OF PENANCE

A sacrament, as used by the Roman Catholic Church, is an outward sign appointed by Christ to be used to bring grace to the soul. Consequently, Catholics believe that the seven sacraments are the chief means of bringing the graces of the life and death of Jesus Christ to men. By system is meant an orderly arrangement. To Roman Catholics there are seven sacraments; Baptism, Confirmation, Holy Eucharist, Penance, Holy Orders, Marriage and Extreme Unction.

Four of these sacraments can be received more than once. However, Baptism, Holy Orders and Confirmation are said to imprint a character on the soul and cannot be repeated. Apart from the sacraments, we are told, there is no redemption for the individual.

Sacraments have both matter and form, according to Catholic Theology. Matter refers to the actual substance or outward element, e.g., water is baptism. Form refers to the words which express what is taking place or being done. Thus the sacraments are said to be more than mere signs or rituals. Sacraments are supposed to be signs by means of which one obtains the Invisible things symbolized.

Five sacraments are called the sacraments of the living (the recipient is supposed to be in a state of grace to receive them): Confirmation, Holy Eucharist, Holy Orders, Marriage and Extreme Unction. Two are called the sacraments of the dead: Baptism and Penance.

Should one approach the reception of a sacrament with some obstacle such as conscious mortal sin in relation to sacraments of the living, he is validly confirmed or married or whatever the sacrament is, provided he intended to receive the sacrament, though he will not receive the grace until the obstacle is removed.

Previous articles in this series on the sacramental system have dealt with Baptism, Confirmation and Holy Eucharist. This study will deal with the sacrament of penance.

As in the previous studies, attention will first be directed to the Catholic teaching, then to the refutation from the scriptures.

The matter of the sacrament of penance. Though there is no material substance in this sacrament (such as water in baptism), Catholic theologians generally agree that the matter is threefold: confession, contrition and satisfaction. We will examine each of these.

Confession of sins must be into the ears of a priest. This is why it is called auricular confession. The individual goes to confession and tells the priests his sins, whatever they may be.

Sorrow In the heart for sin whereby the will detests sin is referred to as contrition. It is said to be perfect when the motive which causes it is the love of God for His own sake. It is called imperfect, or "attrition" when

the motive is something other than the love of God. Attrition is adequate for the sacrament of penance.

Satisfaction Is the last act of the penitent by which he makes atonement for his sins on that occasion. Priests appoint these but the Church appoints some. These acts of satisfaction are for atonement for temporal punishment due sins.

The form of the sacrament of penance. This is the absolution spoken by the priest which gives to the penitent's acts their full significance. The full form is: "May Almighty God have mercy upon thee, and having forgiven thy sins, may he lead thee to eternal life. Amen."

"May our Lord Jesus Christ absolve thee; and I by his authority absolve thee from every bond of excommunication (of suspension) and of interdict, as far as I can and you need. Therefore I absolve thee from thy sins, in the Name of the Father and of the Son and of the Holy Ghost. Amen."

"May the Passion of our Lord Jesus Christ, the merits of the Blessed Virgin Mary, and of all the saints, whatever good thou hast done, and whatever evil thou hast borne, avail thee for the remission of sins, the increase of grace, and the reward of eternal life. Amen." (The Teaching of the Catholic Church, Vol. I I , p. 981). A shorter form might be acceptable under some conditions.

The minister of the sacrament. Any, but only a priest may administer this sacrament. He needs jurisdiction from competent authority and this is usually from the bishop of the diocese.

The effects of the sacrament. The chief effect is remission of mortal sins and restoration of sanctifying grace to the soul. Remission of eternal punishment due to mortal sins is another effect. Temporal punishment (punishment in time for sins) is not necessarily remitted. Forgiveness of venial sins (lesser sins that do not separate the sinner completely from God) for which the penitent is sorry. Also supernatural graces lost by sin are restored to the person. Merits one formerly possessed, which were lost by sin, are restored. These are said to be effects of the sacrament of penance.

Consideration of scriptural teaching. In this section of study, attention will be given to scriptures which Cath-

(Continued on page thirteen)

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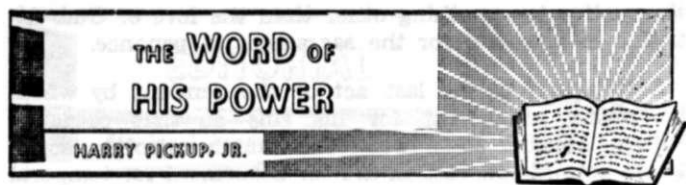
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ADEQUATE BIBLE TEACHING

No. 1

The strategy of Christianity is teaching the Scriptures. Strategy is the over-all and general means of accomplishing an end and purpose. It is to be distinguished from tactics which is the implementation of strategy. The tactics of teaching are such things as classes, oral and written sermons, tracts, etc. Teaching—strategy—is indispensable. Various tactics are dispensable. The strategy of Christianity did not evolve; it is divinely appointed. It is, therefore, not susceptible to revision or improvement. The tactics of teaching are often the product of evolution and are frequently subject to change and improvement. Tactics may differ with the situation or individual. The strategy of the gospel is always the same. Thus, it should be easy to recognize, that strategy is much more important than tactics used in teaching. Our emphasis should be upon strategy—teaching the gospel of redemption.

Teachers have always exercised a powerful influence over individuals. While Nero Caesar was under the influence of his worthy Roman teacher, Seneca, his immoralities were under some control. But when Seneca fell into disrepute with him Nero became unrestrained. His evil lusts even led him to wide spread persecution of religious people; especially Christians.

Grecian teachers have left their indelible impressions upon many nations.

Jesus Christ was essentially a teacher. His influence upon men was through teaching. He carried no sword with which to force men to his will. He had no money with which he could do things that would impress men into becoming his disciples. His natural personality, as great as it may have been, is scarcely revealed. Evidently this was deliberately obscured to prevent devotion to him being established upon such shaky ground. He came to reveal God; to make known God to men as he had not been known before. This he did essentially by teaching. Cp. John 17:14; Math. 11:27.

There is a definite sense in which the work of Jesus, as the work of John the Baptist, was preparatory in its nature. "Jesus came into Galilee preaching the gospel of God, and saying the time is fulfilled and the Kingdom of God is at hand." Mk. 1:14,15. Christ was trying to prepare men for the nature of the unique Kingdom of God. In what is commonly called "the sermon on the mount" his teaching stresses the unique nature of this kingdom. The thing which astonished the multitudes was his authoritative teaching. Matt. 7:29.

Christ is constantly urging his disciples to come "learn of me." Matt. 11:29. Many times he confounds his carping critics by showing they have not correctly learned their Scripture lessons. "But go ye and learn what this meaneth, I desire mercy and not sacrifice." Matt. 9:13.

The books of the New Testament are written to teach men "concerning all that Jesus began both to do and

teach." Acts 1:1. These books of teaching are the means of confirming as true or false what one has "heard" about Jesus. Luke 1:1-4. This point mandatorially implies at least these things: (1.) There exists a standard by which all learning about Christ can be tested. (2.) It is possible for the test to be made by any sincere student. (3.) It is necessary that one test what one has been taught by the "certain" and recognizable standard.

Paul expressly commands the Christians at Thessalonica to "stand fast and hold the traditions which ye were taught." H Thess. 2:15. "Stand fast" is a military order and suggests that one not be moved from his position, at any cost. By all means, Christians are to hold to apostolic teaching. That which these people were to hold they received by being taught. The heart of the teaching was the message.

Teaching is a definite part of the purpose of a church of Christ. When the church in Antioch was assembled, for a whole year Barnabus and Saul "taught much people." Acts 11:26. We are told in Acts 13:2 that the church there had in it "prophets and teachers." The work of pastors is the work of teaching. Eph. 4:11; I Tun. 5:17.

Evangelists are not speech makers; they are preachers of the word. They are men loyal to Christ and faithful in proclaiming His word. They are divinely urged to "preach the word." Specifically they are to reprove, rebuke and exhort. This work is done with longsuffering and by teaching, n Tim. 4:1,2.

Teaching is essentially reformatory. Men are reformed spiritually when they are led back—restored—to God. The way back to God is by teaching. When Ezra sought to restore Israel his strategy was to teach them The restoration of these people as a nation of God's people was brought about by instruction in God's word. Ezra's restoration platform contained these planks: (1.) He set his heart—resolution and determination are involved here. Teaching fails unless the heart wishes to receive and learn. (2.) "To seek the law of Jehovah." Diligence is indispensable to the one seeking to learn. The foundation upon which restoration rests is the law of Jehovah. (3.)

(Continued on page fourteen)

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WOMAN'S RESPONSIBILITY IN BENEVOLENCE — (No. 1)

Inspiration has given us a clear word-picture of that which will take place "when the Son of man shall come in his glory." The holy angels will be with him "and before him shall be gathered all nations." We read that he will separate those who have been faithful to his Word from the disobedient. To those who have met the conditions to receive the inheritance he will speak these words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." When the righteous ask when they did these things unto the Lord, his answer will be: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These acts, recorded in Matthew 25, which the righteous had done may be classed as works of benevolence. Thayer defines the Greek word from which the word, benevolence, is translated as good-will, kindness.

To What People Did the King Say, "Come, Ye Blessed Of My Lord, Inherit The Kingdom Prepared For You From The Foundation Of The World? Those words were addressed to the sheep on his right hand. In John 10, we read that Jesus said, "I am the good shepherd." He also said, "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out." Our Lord and King is then the Shepherd of those who know and follow him, the righteous ones. He said, "I know my sheep and am known of mine." In I Peter 5:4, we read this comforting promise: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Those words were addressed to "the flock of God." Verily, those who follow the Shepherd of our souls can say: "We are his people and the sheep of his pasture." There are, however, certain conditions which must be met if his own receive the inheritance. In Colossians 3, we read: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. . . . And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance for ye serve the Lord Christ." The "inheritance" will be for the Lord's own who do all things "in the name of the Lord," or, by his authority, thus giving glory and honour to him.

Old Testament records reveal to us that it was the Father's will of old that his people show benevolence to those in need. It is said of the worthy woman in Proverbs 31:20: "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." It was her individual responsibility to be alert to the needs of people and rather than wait for them to come to her, "she reacheth forth her hands to the needy." To Israel, the law of God was: "And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou

gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God." As to their vineyards the Lord said: "Thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God." (Lev. 19:10) In Deuteronomy 24:19,20, God told Israel if they forgot a sheaf in the field "thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow." These passages and others show that our Father has always had compassion on those in need of material things and has designed that those who have shared with those who have not, thus showing compassion on the poor. Benevolence is of God's creation, so to him must be the glory. What Is God's Plan In Benevolent Work For His People Today?

Our Lord and our King did himself have compassion on those in need while he walked and talked with man on the earth. If we, his children and the sheep of his pasture, follow him we must have a like feeling. If we glorify and honour his Word, we must not only feel compassionate but we must manifest those feelings in our actions, which must be in harmony with his will. By Scriptural authority, the church is limited to relieving the "needy saints" so that the greatest amount of benevolent work is done by individual Christians. Such activities contribute to the growth of Christians, thus strengthening the whole church.

We do not read of Israel's need to set up any organization to help them to leave some grapes on the vines, some olives on the trees and some grain in the field but each owner was prompted so to do by his feeling of compassion. Nor did they need an organization for the distribution of those things among those in need. After Ruth had gained permission from Naomi to go glean in the field to help in the family income, the Book says, "Her hap was to light on a part of the field belonging unto Boaz." When Boaz heard of it, he advised her, "Go not to glean in another field, neither go from hence, but abide here fast by my maidens: Let thine eyes be on the field that they do reap, and go thou after them. . . . So she gleaned in the field unto even."

All Christians should today cultivate "the mind of Christ" in being "full of compassion." Benevolence is a work in which every Christian, man or woman, boy or girl, can participate in proportion to his ability, and grow thereby. Women seem to have particular aptitude for such work and can do much of this work without leaving the confines of their own homes. It has been truly said that all work is empty save where there is love and that "work is love made visible." So, "give yourself with your alms," and "reach out your hand to the needy."

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The Godhead— One Person Or Three?

Danny Brown

Introduction: This is the second in a series of articles dealing with proof of a trinity and refutation of the oneness Pentecostal arguments for one person in the Godhead. This series is being printed in tract form and can be secured from The Preceptor Company.

Mathematical Proof

"There is ONE BODY, and ONE SPIRIT, even as ye are called in ONE HOPE of your calling; ONE FAITH, ONE BAPTISM, ONE GOD and FATHER..." Eph. 4:4-6.

If you count the number of ones in this passage you will count seven of them. Now list the ONE BODY, ONE HOPE, ONE FAITH AND ONE BAPTISM, this totals four. Now list the ONE SPIRIT, ONE LORD, and ONE GOD AND FATHER, this totals three. This necessitates the conviction that each member of the Godhead is distinct from the others. As the apostle distinguishes between the one body, the one faith, the one hope, the one baptism, so he distinguishes between the one Spirit, the one Lord, and the one God, the Father. One might with equal reason insist that the body, the hops, the faith, and the baptism are all one act, as to contend that the Spirit, the Lord, and the Father are all one and the same person.

Misapplied Passages

It is argued that God will reprove if you accept persons (plural—more than one). To hold to three persons in the Godhead is to hold to persons (plural). Hence to be reprovod of God.

"Will ye accept his person? Will ye contend for God? Is it good that he should search you out? Or as one man mocketh another, do ye so mock him? He will surely reprove you, if ye do secretly accept persons." —Job 13:8-10.

This cannot apply to me or my brethren for Job said "if ye do secretly accept persons." We are not secretly accepting anything. We are declaring our belief publicly and openly. The truth of the matter is that there is no significance to the plural. James says, "My brethren have not the faith of our Lord Jesus Christ, the Lord of Glory with respect of persons." If the reasoning above be correct then it would be all right to have respect of persons so long as it was only one person, however, if there were more than one person it would be wrong. Such reasoning misapplies Scripture.

God the Father is alleged to be our Lord Jesus Christ because of the prophetic statement of Isaiah.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." — Isa. 9:6.

Note some things about this passage: (1) The passage says that a son is GIVEN. Who gave Him? Here is a giver and the gift. The gift is the son. WHO IS THE GIVER? (2) If because Jesus is Father and Jehovah is Father this means that they are one person; then Jehovah and Abraham must be one person also because both are called Father with regard to believers (Rom. 4:11, 16; 2 Cor. 6:18). The word "Father" is not always used in the sense of one who has "begotten" a child. It may refer to one who has originated, begun, founded, or organized some-

thing. George Washington is called "The Father of Our Country" because he stands at its beginning and was a prominent person in its organization. So it is with Jesus. He is called "Father" because of his beginning, building or founding the church and of his relationship to it. But, he is not "God the Father of our Lord Jesus Christ."

(3). The son is called "Mighty God." Yes, He is Deity, one of the persons of the Godhead.

(4). Five names are given in this passage. Yet it is claimed that he has ONLY ONE NAME. Do you not see that this passage ruins the contention about the name? Would it be all right to say I baptize you in the name of Wonderful? Is the Son's name JESUS ONLY?

(5). It is insisted that the "name of the Father" in Matthew 28:19 is not "Father." Therefore the "Father" of Matthew 28:19 is not the son of Isaiah 9:6.

"God the Father" is alleged to be "our Lord Jesus Christ" because of the meaning of the word "Emmanuel."

"Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. 1:23. Jesus Christ certainly was God in that he possessed the nature of God—Deity. But this does not mean that He is "God the Father." Mr. Harper is a man. Mr. Black is a man. Does this mean that Mr. Harper is Mr. Black because they are both men?

John 1:14 calls Jesus "the only begotten from the Father" and shows, therefore, a distinction between the "Father" and Jesus. Or did a Father beget himself?

It is alleged that Jesus Is the Son of God but not God the Son.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."—Mark 13:32. We are asked, "If he were God the Son, why wouldn't he know?" Notice Phil 2:6,

"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The one who became flesh was not the Father but one who existed in the "form of God" and was equal with God." In his fleshly state he "humbled himself" and in this behalf he could say "My Father is greater than I" and that the Father knew things he did not know. Mark 13:32 does prove that Jesus is not God the Father. For if He were, then He would know. How can the same person know something that he does not know?

It is alleged that our Lord Jesus Christ is God the Father because He accepted worship.

"...Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4:8.

"And, behold, there came a leper and worshipped him saying, Lord, if thou wilt, thou canst make me clean And Jesus put forth his hand, and touched him, saying, I will:..."—Matt. 8:2-3.

Thus Jesus is God we are told. Yes I believe that Jesus Is God (Deity), but this does not prove that Jesus is God the Father or the only person in the Godhead. The false reasoning goes something like this: (1) The Father accepts worship. (2) Jesus accepts worship. (3) Therefore The Father is Jesus. Note this reasoning: (1) The Heart Fund accepts contributions. (2) The Cancer Fund accepts contributions. (3) Therefore the Heart Fund is the Cancer Fund.

(continued next month)



THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM

The Community Church Idea — (2)

J. D. Thomas' book *We Be Brethren* has many of the same traits as the book by Mr. Burkhardt but he does not carry matters as far, primarily because he is dealing with matters limited to those before us. However his approach is essentially the same. "Preachers constantly bring into their sermons matters of geography, archeology, history, science, philosophy, psychology, logic and other matters of similar nature—which means that the church itself actually teaches secular matters, as an aid to knowing and understanding God's will." (*We Be Brethren*, p. 189). Knowledge is to be acquired by the five senses as formulated by Francis Bacon and tested by the logic or philosophy of Aristotle—the syllogism, (pp. 13-14). The Bible is to be interpreted by common sense, (p. 41). There are spiritual principles valid for our age. (p. 42). Therefore, the work and mission of the church is to be shaped according to human reason: cooperation of churches, church support of orphan homes and schools, (pp. 45, 73, 37, 189). These are optional expedients, Thomas says. On page 36, he says there is no required time for the collection. The work of the church according to him, is to be guided and governed by reason or common sense.

Social activities in the church building are an aid in expediting God's commands, he states, (p. 212). There should be fellowship halls for the purpose of eating and kitchens in the church building. The building should be used for weddings, baccalaureate services, meetings for Boy Scout programs and recreational activities for the young people, (pp. 212, 213, 206). Two encampments are announced in the February 23, 1933, *Gospel Advocate*. One is at Blue Ridge which is to encourage the cause of Christ in the Carolinas and the other at Lake Geneva in Wisconsin. They are advertised as vacation, relaxation and inspiration. It is for fellowship or when Christians associate and make new friends, (pp. 120-1). Social aims to be accomplished is the idea of the church in the *Gospel Advocate* and in *We Be Brethren*. It is to include the whole of life: entertainment; education, charity, citizenship, athletics, Christian education are functions of the church in a community. Its work is to include the life and activity of the surrounding area.

In bigger projects the churches are to cooperate since the church is only functional. All churches are to unite in relieving poverty and other worthy endeavors. This is Thomas' philosophy. The *Advocate*, its editor and staff, accepted the role of common sense as the arbiter in church work several years ago.

Many people have accepted the result or fruit of Modernism. Such statements as, "The Bible doesn't tell us how or the method" or, "Relief for the poor is always an emergency" is certain proof that they have. However, most do not know that they are speaking Modernism; they do not know the teaching. The purpose of these

articles is to show the origin of the movement and to prove that it emanates from philosophy or a liberal theology which uses philosophy as the interpreter. It is the sincere hope of many that they will return to a "thus saith the Lord" for faith and practice and a correct understanding of the mission and work of the church. God's word is to guide us, not the arrangement of a few principles by common sense, reason or expediency. The church built by Jesus was not founded to be a charitable institution neither to accomplish social objectives. A religious nature and work was the true character of the church during the first century. But through philosophy in theology the work of the church has been perverted and turned in the direction of social and economic problems. Church and governmental problems, church and international problems, church and education, church and orphanages, church and juvenile delinquency, church and entertainment, church and social affairs are the fruits of the church of Modernism.

Under this heading of what the local church must be and do, it is necessary to discuss again the subject of authority. It has been stated by several Restorers that the New Testament is the perfect constitution for the church. J. D. Thomas correctly states that in the past it was agreed that the Bible teaches us authoritatively for action required by (1) direct command, (2) necessary inference, (3) and approved Apostolic example. In these ways it expresses its authoritative teaching. (*We Be Brethren*, p. 6). He also correctly says that a crucial study about the matters before us is authority and includes Bible examples under that heading. (*Ibid.*, p. 49). This necessarily involves the historical foundation of the New Testament church. Thomas has much to say about examples fulfilling a command and examples without a

(Continued on page fourteen)

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The New Testament

Is Inspired - (2)

Tom Bunting

In the materials of textual criticism (manuscripts, ancient versions, and writers) the Greek manuscripts are by far the most important. These manuscripts are of three kinds: papyri, uncials, and minuscules or cursive.

The Papyri. The use of papyrus as writing material was known a long time ago. Due to the characteristic of the material to deteriorate most of these are very fragmentary. Some of the more famous are the Chester Beatty Papyrus and Rylands Papyrus.

The uncials. The great vellum manuscripts are commonly classified according to the kind of writing that characterize them. On this basis they fall into two classes: the uncials and minuscules. The uncials are those written in sort of half-capital characters. These letters were not only large but were made singly without connection to other letters. The most famous are probably the Vaticanus and Sinaiticus. These are dated around the fourth century.

The minuscules. The minuscules or cursive style has ligatures and binds the letters together. It is more like our writing rather than printing. These date generally from the eighth century although there is some overlapping in the two kinds of writing.

Our second source of material for the reconstruction of the Greek text are the ancient versions. The importance of these versions is evident when we observe the Syriac and Latin translations. These versions appear in the remoter parts of the country to which the gospel was introduced. Three of these are called primary because of their age and general character.

Syriac versions. Tatian's Diatessaron, about A.D. 170, was a harmony of the gospels by interweaving the materials into a continuous story. Another very important version is the Old Syriac Version. It was formerly thought that the oldest version was from the second century but now the Old Syriac Version is dated earlier than the Diatessaron. There is also the Peshitta formerly regarded as the oldest of the Syriac versions now dating from the fourth or fifth century.

Egyptian versions are of less importance than the Syriac but the Sabidlc version was current in upper Egypt. It is probably the eldest of Egyptian versions going back to about A. D. 200. Knowledge of Egyptian versions will probably be greatly increased in the future.

Latin versions. It is safe to say Latin versions existed as early as A. D. 150. However, those now possessed date about the fourth or fifth century.

The third source of material for a study of the text is the writers. The writings of the so called "church Fathers" is the third source of material for reconstruction of the text. The value of the writers is that we know pretty closely when and where the authors lived when they wrote; you can't be as equally sure about the time and place of the manuscripts.

The writings have, however, certain disadvantages. They

often quote loosely or quote the same verse in several different ways. And since we do not have the original documents but only copies, we cannot always be sure we have the exact wording that they (the Fathers) employed.

But even with these disadvantages there is much value in these writings for textual criticism. They often quoted formally and indicated that they quoted. Also in their commentaries we may assume that they quote accurately, especially in using Greek manuscripts. Again these writers are observed as textual critics, not just what was used by them but from what family of writings did they prefer to quote. This may indicate a preferred family of documents rendering of the passage being considered. They were textual critics at a time when they could more easily determine the accurate text.

To what extent can we trust the present text? Without taking into account one's faith in the providence of God. We have the assurance of accuracy. "When we remove such trivialities, such as changes of order, the insertion or omission of the article with proper names, and the like, are set aside, the words in our opinion still subject to doubt can hardly amount to more than a thousandth part of the whole New Testament." (Westcott — Hort, "Greek New Testament"). McGarvey suggests there is only the chance of one error in ten thousand. Westcott's figure would be less than half of a page. Yes, the New Testament canon is genuine and authentic!

CREDIBILITY. We now turn our attention to the credibility of the books: that is, can you depend upon what they say? This subject is approached from the historical view point, but if its credibility can be established then this is a great help in showing its inspiration.

First, the books were published in a time and country in which the events took place. One who was recording false accounts would be in the greatest danger of being exposed.

Then secondly, early quotations from all sources give evidence of the book's credibility. The fact of its use by reliable historians shows they believed it to be authentic and credible.

Thirdly, the credibility can be seen from the fact the witnesses had the means of knowing of what they wrote. It is a rare occasion when the eye witness is the historian. This is history of the first class, but this is precisely the kind we have in the New Testament.

The witnesses gave facts of what they saw and heard and not inferences and theories. Examples of this would be the record of the first miracle of changing the water to wine and also the resurrection of Christ. There are no theories or inferences as to what might have happened or may have been. They simply stated the facts.

Furthermore these witnesses were able to know of what they were writing for it was not a complicated history.

Fourth is the number of witnesses. This fact often loses its force because it is bound into one volume. However, in this one volume we have the writers, the early converts (there were thousands), and the harmony of the gospels. Let me remind you by repeating, that these things were written during the lifetime of most of these witnesses at a time when they could have denied any part that was a false account.

The character of the witnesses is the fifth evidence.

(Continued on page fourteen)

CRISES OF THE FAITH

Harry Pickup, Sr.

Intro, (a) What We Mean By Crisis: Decisive Moment; Perhaps the Turning Point.

(b) Crises Come To Most People. Some don't recognize; some think, "don't think about it — don't discuss it and it will go away."

1—This not true in physical matters.

2—Not true in spiritual matters either.

(c) The church of God is almost always in a struggle; many times in a crisis. She is now engaged in a decisive struggle with all kinds of internal and external problems.

1—The outcome of this struggle may be determined by the attitude the members of the church have toward the crisis — or crises—facing them.

2—The principles involved, seem to me to be larger than the issues of benevolence and cooperation. (They seem to be the old principles we have discussed for years).

I ONE CRISIS COMES AT THE POINT OF BELIEVING WHAT GOD HAS SAID. (With emphasis on the word "What").

(a) Abraham's faith passed this crisis several times:

1—When he left Haran (Gen. 12:1-1)

2—When he offered Isaac (Heb. 11:17).

3—But he passed it: (Gen. 22:12).

(b) King Saul's faith did not pass his crisis:

1—In destroying the Amalekites (Sam. 15:3).

2—Saul's reason (?) why he neglected to do what God said.

3—The result of his failing to pass crisis at point of what.

(Some of the "people" are putting in their own ideas today; and some of the "we's" are going along with it).

(c) Peter and John pass their crisis at the point of what:

1—Told by Jesus to "go preach gospel." (Mark 15:18).

2—They heal a lame man (Acts 3:6).

3—Rulers threaten (Acts 2:40) They didn't scare as easily as same today!

II ANOTHER CRISIS COMES AT THE POINT OF CHARACTER and ENDURANCE

(a) Noah is an example of a faith that passed the crisis at this point:

1—He had done (and was doing) what God told him: (Gen. 8:22)

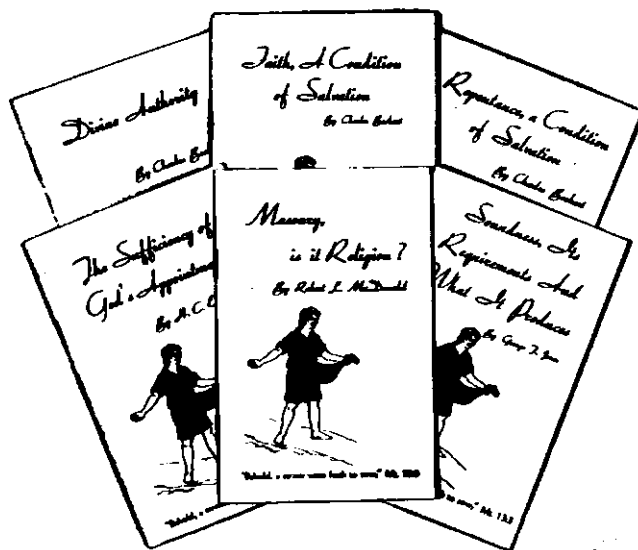
2—Noah was a preacher: (2 Peter 2:5).

3—He preached by the spirit of Christ (I Pet. 1:10,11) for probably 3, 4, 5, 7 years — building, hammering away on ark. He not only did what God said, but had the char-

(Continued on page fourteen)

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Recent additions to the Maryvale church in Phoenix, Arizona, include three who were identified and four who were baptized...Cecil F. Cox has begun work with the West End church in Richmond, Va. One was identified there in July...J. Wiley Adams held an August meeting at the Rivermont church near Richmond...A lectureship meeting was held in Roswell, N. M., in August...A new church began meeting in July in Albuquerque...Sam Binkley held an August meeting for the Englewood church in Chicago...Jere Frost held a September meeting for the Crawford, Ill., church...Foy Vinson held an August meeting of the Joliet church...A number of gospel meetings were in progress in Alabama in past weeks. Osby Weaver was at Inglenook in Birmingham; Harris J. Dark was at Hueytown; Hiram Hutto was at Fultondale and James P. Miller was at Fourth Street in Cullman; Bill Hall was at Brushy Creek in August and Owen Calvert was at Cold Springs...Three were baptized in a summer meeting at Rock Creek...One was baptized at Huffman in August (B'ham)...Louisville and the state of Kentucky saw many meetings in progress during August. Eugene Britnell had a meeting at Preston Highway and Harry Pickup was at West End...elsewhere B. G. Hope was at Highview; Grover Stevens at Mt. Lebanon; Glenn Shaver was at Caneyville and Welch's Creek and Ferrel Jenkins held or holds meetings at Mill St. in Leitchfield; South Church St. in Owensboro and Grandview in Tompkinsville...Back In Louisville Robert Turner is scheduled to hold an October meeting at Park Street; Robert Crawley at Central...Four were baptized in August at Expressway church...three were restored and one restored and identified at Park St. during August; one was baptized at Wendell Ave In August—Two were identified, two were baptized during August at South End...A lectureship meeting was planned for the West End church in Bowling Green in late September. Ronald Mosby, Dave Bradford, Dorris V. Rader, Grover Stevens, Rufus Clifford, Harris J. Dark, James E. Cooper and Ferrel Jenkins all were to participate...J. R. Snell held an August meeting at Fairview church near Welch Creek. One was baptized and one was restored.

Five were baptized and one restored during an August meeting at Twin Oaks near Huntington, Tenn. Two were baptized shortly after the meeting...S. Leonard Tyler held July and August meetings at County Line church (Hickman County), Petway church (Dickson County) and Shacklett...Dick Ward is now working with the Shelbyville Mills church in Shelbyville...Martin Lemon held a

September meeting at Shelbyville Mills...Two were restored and one was baptized in July and August at Mooresville Pike church in Columbia...A new church has had its beginning in Fayetteville In August—Homer Hailey held an August meeting at Franklin Rd. in Nashville—Recently four have been baptized, seven restored and thirty-seven have been identified at Eastland in Nashville...One was baptized, one was restored and identified in July at the Locust St. church in Mt. Pleasant...Past weeks have seen three baptized, one restored and one to be identified at Spring and Blaine in St. Louis, Mo. Wilson Wallace held a September meeting for this church...Two were identified in August at Elm St. in St. Charles...Cecil Willis held an August meeting for Vivion Road in Kansas City...Billy Moore held an August meeting for the brethren in Kearney...Two were baptized in a July meeting at Westside in Warner Robbins, Ga. Jimmy Tuten, Jr., did the preaching...One was baptized during August at the Pleasant Valley church in Wichita, Kansas...Bob Crawley held an August meeting at Griffith, Ind—One was baptized in June at Glen Park in Gary—Paul Williams has moved to Indianapolis to work with the Southport church...One was restored and one identified at Belmont during August...Two were restored and identified at Lafayette Heights the same month...A new church has been begun in Portage and A. C. Belue is the regular preacher for this church...Homer Hailey held an August meeting at Pekin...James Gerrard has moved to Kokomo.

A good Bible School was held in Perry, Florida, July 29-August 2. They averaged 94 each night...Irven Lee held an August meeting for North Main in Trenton; a gospel meeting was conducted in Monticello during August...Don Patton has moved to Panama City to work with the church there...At Par Avenue in Orlando one was restored and one restored and identified during July...O. G. Lodge (Church of God) and Connie Adams (Christian) held a September debate in Orlando. The purpose and design of baptism was one of the propositions...Three have been baptized and four Identified in past weeks at Lakeshore Drive in Jacksonville...Ed Harrell held an early September meeting at Hyde Park...Two were restored and Identified there in August...Three were identified during August at Southside in Tulsa, Oklahoma...Three were identified in recent weeks at Tenth and Francis in Oklahoma City. One was baptized there in late July...Floyd Thompson holds an October meeting at Tenth and Francis...Elden Givens has moved from Walterboro, S. C. to Cincinnati, Ohio, to work with the Valley church...Six were restored in July and August at W. Broad St. in Columbus...Harold Sharp held an August meeting at Argo Chapel near Pine Bluff, Ark...Billy Thrasher held an August meeting at Hampton; Bobby Owen held an August meeting at Grady—S. Leonard Tyler held an August meeting at Weiner—Gilbert Copeland held an August meeting at Mineral Springs. One was baptized there...Jady Copeland held a meeting at Billstown in August...Robert Welch held an August meeting at Main St. in Blytheville.

Texas events include a gospel meeting in mid-October at Thomas Blvd. in Port Arthur...Albert L. Jennings held a September meeting for the North Freeport church...One was identified in August at Pruett and Lobit in Baytown...W. R. Jones held a late August meeting in West Columbia...James Wilson was in an August meeting at Baycliff...Eight have been restored in past weeks, two identified at Greens Bayou church in Houston...Two have

(Continued on page fifteen)

An URGENT Request!

Danny Brown

There is an urgent need for travel funds and monthly support to help Ray Votaw return to the Republic of South Africa to preach the gospel there. Ray entered the South African field in 1954. With these years of experience behind him he has a thorough knowledge of the problems as well as the opportunities in that country. His first years were spent in the coastal area (East London) where some 75 white Europeans were baptized and 1 colored and 12 native congregations were established. After a few months visit in the states in 1958 the Votaws returned and settled in the Transvaal Province in the city of Springs. His work in the Springs area has resulted in a small white congregation, one colored Indian congregation, and one congregation among the natives in near-by Kwa Thema.

Ray is a sound preacher and as a direct result of his teaching on the all sufficiency of the church and its autonomy there are well grounded Christians and congregations in South Africa. He has taken a firm stand against the innovations creeping into the church today.

The need is urgent because of the Visa problem. He and his family have, until Dec. 15, 1963, a permanent visa. However, if he is not back by that time it will be revoked. This permanent visa was issued before the racial situation became so complex and applicants have been turned down for these past few years. Only temporary permits have been issued which must be renewed every 90 days.

Bro. Votaw is in need of more monthly support. He is trying to raise \$600.00 per month for support. Ray has a wife and three daughters. At the present time he is receiving only \$400.00 per month, but may lose \$150.00 of this at the end of the year. Will you help to raise some monthly support to sustain him while he gives full time to a work that needs to be done.

He is also in urgent need of travel funds. It will take a minimum of \$3000.00 to make possible his return. What a saving gesture it would be if some congregation would supply the whole amount. However, whatever amount you are willing to sacrifice to help with this fund will be appreciated.

This is an urgent appeal. Bro. Votaw and his family are ready to leave as soon as the funds are available. He must be back in South Africa by December 15, 1983, not just leaving this country then, to maintain his permanent visa. He has already spent many years in this work and plans to spend many more, as opposed to just a few years spent in a country and leaving when just becoming able to do an effective work.

If you can help please contact Ray Votaw, P. O. Box 1116, Silsbee, Texas. If you desire more information please contact me.

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(Continued from page three)

olic theologians use to substantiate their claims and to other scriptures which have a bearing on the subject.

Jesus said to Peter and the other apostles, "What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18; 16:19). We are told that this is authority for the apostles to loose sins from others. But it should be observed that under consideration here is the announcing of the law of Christ and not the loosening of sins. The idea is that what the apostles instructed men to do in the name of the Lord shall have already been bound in heaven. This is the sense of the tense of the verb in this passage. The will of Christ was ratified in heaven when He sat down on the right hand of God, His death having made His testament of force (Heb. 9:16, 17;; 1:1-3; Acts 2:29-36). Jesus promised to send the Holy Spirit to guide the apostles in the proclamation of His will so that no errors would be made (John 14:26; 15:25, 26; 16:13). But what they preached had already been bound in heaven. Thus what they announced as binding on men had already been bound by the Lord in heaven. That which was not bound (hence loosed) was determined in heaven before the loosening took place on earth. The law by which sins are remitted was determined and made binding by the Lord and ratified in heaven before it was announced on earth by the apostles. This is the meaning of the passages in context and according to the language.

John 20:21-23 is also used by Catholics to argue that the apostles (and they claim their successors) have the power to forgive sins. This passage is a parallel account of the Great Commission given in other passages (Matt. 28:19, 20; Mk. 16:15, 16; Luke 24:47). Faith, repentance and baptism are made conditions upon which remission of sins depends. The apostles announced that sins would be forgiven on these conditions. If one were not disposed to fulfill these conditions, his sins would be retained. The apostles did not do the absolving of sins; they announced the terms on which they would be removed. Thus those who obeyed their message had their sins removed and those who refused to obey kept their sins. The apostles stated the terms of pardon. Thus the Lord said that sins would be forgiven as they announced, and retained as they specified.

Forgiveness of sins is an act of God, not an act of man (Heb. 8:12). The Lord chose to inform men of the conditions of forgiveness through the message proclaimed by the apostles. It is doing violence to the scriptures to argue that John 20:21-23 refers to absolution of sins by men. The passage refers to the announcement of the conditions of pardon.

Great effort is expended to show that the key of the house of David in Isaiah 22:22 is the keys to the kingdom which the Lord conferred on Peter in Matthew 16:19. Catholic doctrine is that Peter is the prince of the apostles and the head of the church on earth and that these prerogatives are enjoyed by his successors, the bishops of Rome. But such a use of Isaiah 22:22 is refuted in the plainest manner possible in the New Testament. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth" (Rev. 3:7). This is the very language of Isaiah 22:22 and the Holy Spirit

through John refers it to Jesus Himself. Thus Peter is not the one who has the key of the house of David! It is the Lord Jesus who opens and shuts. If the expression, opening and shutting, means the forgiveness of sins as Catholics avow, then it is exercised by Jesus and not by Peter! Such a use of the Isaiah passage to prove the doctrine of penance as taught by Catholics is a perversion of the sense of the passage as explained by God Himself!

Acts 19:18 is appealed to as a case of confession in the sense that Catholics use the term in connection with the sacrament of penance. This likewise is a perversion of the scripture in its context. Ephesus was a city possessed of false gods and philosophies. When Paul proclaimed the truth, it had a powerful influence as men observed the confirmatory signs accompanying the preaching. As a result, the people confessed their faults and those that practiced magical arts brought their books and burned them. The idea of confessing one's sins in the ear of a priest and then having a satisfaction to perform for the remission of temporal punishment is not even hinted at, much less taught, in that passage. The clear import of the statement is that men who were wrong acknowledged their wrong deeds and took a stand with the truth which Paul preached. Penance is not in the passage either by direct statement or by implication.

James 5:16 is appealed to as the clearest proof of the scripturalness of auricular confession. "Confess therefore your sins one to another, and pray one for another, that ye may be healed." There is nothing in this quotation that even suggests one's confessing his sins into the ears of a priest. Rather the passage instructs that we should confess our sins to one another. The instruction is not to confess the sins into the ears of a priest. Certainly this states in language too clear to be misunderstood that each of us Christians should confess our sins to one another. In this relation, each of us is equal to the other. There is no distinction made between us, in that one has the right to absolve the other of the sins he confesses.

Sometimes in this connection, verses 19 and 20 are used to uphold this same contention. But it should be observed that these verses do not even mention confession.

God's word says nothing about satisfaction for sins. The idea of temporal punishment and the remission of such are not in the Bible. An act whereby one makes atonement for his sins is foreign to the teaching of the Bible. Only the blood of Jesus can atone for sin (1 Pet. 1:17-19; Rev. 1:5,6; 5:8,9). To speak of the merits of Mary, the good one has done and the evil one has borne as being grounds for the remission of sins is wholly unscriptural. The blood of Jesus is the only ground, and completely sufficient ground, for the atonement of sins. One can be saved in no other (Acts 4:12). Even after we have done all that we can, we are still unprofitable servants (Lk. 17:10). It is not by works of righteousness which we have done but by the mercy of God we are saved (Tit. 3:5). We are saved by grace, not by our own works, though we cannot be saved deliberately living wickedly (Eph. 2:8). Salvation is the gift of God and not bestowed on the merits of Mary or one's self.

A distinction between sins whereby some are called mortal and others venial is not from the Bible. To have the merits one previously had restored after penance is opposed to scripture too. One does not merit salvation. This is the gift of God (Eph. 2:8) and there are no works of righteousness which he could do to merit salvation (Tit. 3:5). We all have need of the blood of Christ and must

stand before God on the merits of the Lord Jesus and not on our own merits.

Thus we have learned that the concept of penance as taught by the Roman Catholic Church is without scriptural foundation.

—114 N. Lockmoor Avenue, Temple Terrace, Fla.

ADEQUATE BIBLE TEACHING — — —

(Continued from page four)

"To do it"—it is senseless to seek the truth and then not to do it. Such a condition would unquestionably prove the insincerity of the one claiming to "seek." This demands personal involvement with God's will. (4) "To teach" it. This is the ultimate responsibility of the restored one. Ezra 7:10.

The kingdom of heaven does not spread because its citizens are wise and shrewd. It spreads because the teaching is true. It does not prevail because some of its citizens are men of power and influence. It prevails because it is founded upon the true, tested rock, Jesus Christ. When humble, meek, merciful, mournful and hungry for righteousness men hear the teaching of Christ they gladly receive it.

The strategy of Christianity is teaching. The thing to be taught is the Scripture. As citizens of God's Kingdom, with the responsibility to teach, we must do all in our power to see that our Bible teaching is adequate for the intended purpose.

— 1297 Boston St., Aurora, Colorado

THEOLOGY, CHURCH AND STATE,

(Continued from page seven)

command but common sense is to determine which are for us. He accepts Acts 8 as an example about conversion (the Ethiopian eunuch) but his real belief comes forth on page 95: "The point is, to see the parallel, there is nothing in the Acts 20:7 context to prove that the first-day-of-the-week meeting was not just an optional meeting, just like Wednesday night prayer service." His teaching is that examples give one the liberty or option to act but are not binding. They merely illustrate. This is in harmony with his theory that principles alone from the New Testament are valid for us today (p. 42), and all things must be proved by the philosophy of Aristotle or logic. His application concerning cooperation of churches is that the Great Commission is a general command or a principle but the means of carrying it out is "optional expediency" or left to human reason. By this thinking one must reject the entire history of the church during the first century and make human reason the standard of authority. He omits the miraculous birth of the church and the historical acts and facts about church life. The birth and life of Jesus and of His church took place in time and space and these events were connected with history. When one separates them from history, they lose their meaning. The truthfulness and significance of the mission of Jesus and of the church he established through His apostles depend upon an historical setting and foundation.

— 314 South Hanley Rd., Clayton 5, Missouri

THE NEW TESTAMENT IS INSPIRED—(2)

(Continued from page eight)

They were people of great moral worth. They were men with a record of honest testimony. Even when the facts were against themselves they spoke the truth; as the times of doubting of Peter and John the baptizer. Also their willingness to suffer extreme suffering for what they taught is proof of their honesty.

Sixth, the perfect account of geography, customs, and political history shows the book is accurate in its testimony. The many places such as Jerusalem, Temple, Solomon's Porch, Beautiful Gate, Gethsemane, Palestine, and its cities and natural objects, the references to the Roman government, these are all faultless. The geographical accuracy of the gospels is so minute that even a skeptic like Renan confessed when he visited Palestine; the whole New Testament account began to take on a new historical vividness.

Finally there are incidental facts in the New Testament that are also recorded in profane history. Herod put John in prison (Mk. 16:17). Herod married Herodius and the daughter of Salome. Agrippa as king (Acts 12:1), Herod's death at Caesarea (Acts 12:1), Felix and his wife Drucilla (Acts 24:24) and numerous others.

All of this established the New Testament's credibility and assures us that we can depend upon its words as historically accurate. This goes a long way in establishing its inspiration.

— 2410 S. W. 14th St., Miami 45, Florida

SERMON OUTLINE, Crises of the Faith — — —

(Continued from page nine)

acter to keep on doing it until the job was finished

(b) Joshua's faith passed this crisis:

1— At Kadesh-Barnea.

2— Throughout the wanderings.

3— Later as an old man in Canaan: Josh. 24:15, etc.

Til A THIRD CRISIS COMES AT THE POINT OF EMOTIONAL STABILITY — LOVE.

(a) There are two kinds of pressure which create this crisis:

1— Pressure on Minds: Opposition of iniquity.

2— Pressure on Bodies: Temptations of the flesh. Note: (Matt. 24:11,12 "....the love of many shall wax cold")

(b) We can't stop loving the Truth simply because the pressure is on

1— The church at Ephesus did: (Rev. 2:1-4) A literal translation of verse 4 reads..."... thou hast left the love you had at first"

It wasn't a question of what God said they believed and did. They had some character, endurance "I know thy works." They just stopped loving: God, Truth, Christ, etc. They didn't pass the crisis at the point of emotional stability.

2—Twenty-five thousand people every year (more in 1963) leave their companions with the statement: "I just don't love you anymore",...and they mean just this! Here was the point of life's crisis they couldn't pass.

(c) People in Jesus' day couldn't take it either (at this point), (John 6:66).

1—The pressure was on. (Jesus was debating the Jews) The issue over "living bread," etc.

2—So they quit: They may have had some problems with what. They may have had some Character, holding. But they just didn't love Him as they had.

(Very probably many people today—especially those who can't stand a little opposition—lack emotional stability: they quit!)

(d) Demas is another example: (2 Tim. 4:10).

1—Demas knew what to do (had an apostle to teach him).

2—He certainly had character—endured for many years (prison).

3—His trouble was he "...loved this present world."

4—He probably loved God some (he had demonstrated this); but he loved the world more. Emotional instability.

(Mass movements—pressure on minds and bodies—with the lure of learn—and the appeal to the flesh prevents many from passing the various crises when men face in almost every walk of life. Many are afraid to stand up and be counted (with the minority). Some, in the church and in the world, can't bear the Idea of having to make a decided change in their standard of living which has grown fat on fabulous incomes, and which brings in a hoard of "things" which men love to have around (many of which are not necessarily wrong within themselves) So, when the crises come to those who are already under the pressures, and when the brain-washing is over and the lure of the flesh has sent up its last smoky stink, in so may Instances the valiant warrior has left the battlefield and is carrying his fat belly over to the camp of the enemy! He didn't pass___the crisis, that is!)

— Temple Terrace, Florida

—————○—————

HITHER . . . THITHER . . . YON . . . — — —

(Continued from page ten)

been identified and four baptized In August at Southside in Midland...Darren Starling is now working with the San Angelo church..One was restored and identified, one baptized in August at Floral Heights in Wichita Falls... Bryan Vinson held a September meeting for Westside in Wichita Falls...Luther Blackmon was in Burnet in late August in a meeting and will be with Floral Heights in Wichita Falls in late September..An August meeting was in progress at Southside in Lometa..Four were identified, three were baptized in August at Edna..W. L. Wharton, Jr. held an early September meeting for the Central church in Pampa — Dean Bullock held a July meeting at Olsen Park in Amarillo.. J. W. Evans held a September meeting for the Carrollton church..Three have been identified in past weeks at Westside in Fort Worth...At Westside in Irving one was baptized, five were restored and one was identified in past weeks..In East Texas R. L. Burns held an August meeting for Judson Rd., in Long-

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view; Clyde Strickland held a meeting for Southside in Jacksonville (August); Stanley J. Lovett held an August meeting for Henderson Blvd. in Kilgore; and Herman Sargent held a meeting in late July at Lindale___Two have been identified in past weeks at Main St. in Glade-water..Two have been identified in past weeks at Greggton...One was identified in August at Walnut St. in Greenville...In Lufkin one was baptized in July at Fourth and Groesbeck; three have been identified with one being baptized in August at Timberland Drive and two have been restored, four identified and one baptized at Union Road...A new church began in August at Dam B, a resort area between Woodville and Jasper. Bob Franks and Jim McDonald helped in the establishment of this church with Bro. Franks holding a week's meeting in which one was baptized and two restored. The third Lord's Day after the church was established, 60 were present, their contribution was \$98.00.

Three were baptized in August at Mt. View in San Bernardino, California. Franklin Puckett held a September meeting here..Two were baptized in August at East Long Beach...Franklin Puckett also held August meetings at West Long Beach and Berrydale (Four were identified recently here)..There were ether California meetings in progress at Huntington Beach—Forrest D. Moyer and Compton with Ken Sterling.

Do any of our readers know of conservative brethren in or near Huntsville, Texas or near Bryan, Texas? We have a few contacts in both of these college towns, and would like to see churches established soon in both places. Please write us if you know of any who might be interested in seeing the church begun there. —1011 Johnson, Lufkin, Tex.

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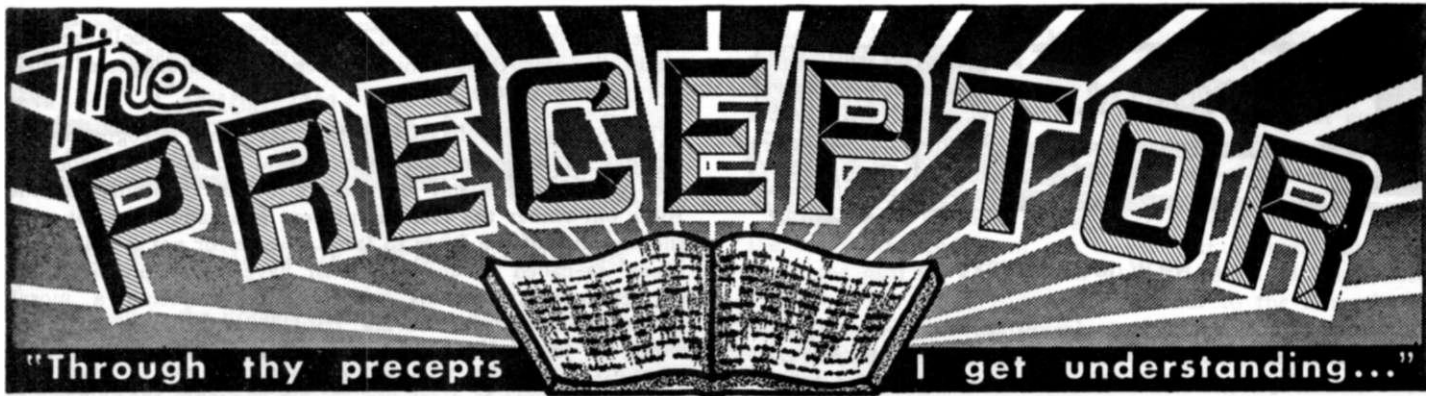
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IN THIS ISSUE

EDITORIAL, A NEW MORALITY?, Stanley J. Lovett.....	Page 2
THE SACRAMENT OF EXTREME UNCTION, Clinton D. Hamilton.....	Page 3
ADEQUATE BIBLE TEACHING — (No. 2), Harry Pickup, Jr.....	Page 4
WOMAN'S RESPONSIBILITY IN BENEVOLENCE, Irene Sowell Foy.....	Page 5
THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM, George P. Estes.....	Page 6

THE GODHEAD — ONE PERSON OR THREE?, Danny Brown.....	Page 7
THE NEW TESTAMENT IS INSPIRED (3), Tom Bunting.....	Page 8
SERMON OUTLINE, FALSE PROVERBS, Irvin Himmel.....	Page 9
HITHER... THITHER... YON..., Jim C. McDonald.....	Page 10
INDEX, THE PRECEPTOR, VOLUME 11-12, Jim C. McDonald.....	Page 14

T h e D u t y O f F o r g i v e n e s s

Bill Crews

Man is inclined to forget kindness shown to him and to remember injustices done him. He feels no debt of gratitude for the one and desires revenge for the other. This is the devil working in him, but God working in him would reverse it; he would remember the kindnesses and forget the injustices. He would not be so disposed to remember things that should be forgotten and to forget things that should be remembered. Let us reflect upon man's injustices to man and the duty of forgiveness.

The Bible manifestly shows that all accountable persons sin against God (Rom. 3) and that sin leads inevitably to death — "eternal destruction from the face of the Lord and from the glory of his might." (Rom. 6:23; Jas. 1:13-15; 2 Thess. 1:8,9) God, abundant in love and mercy, has by his grace and through Christ provided a way of forgiveness and salvation. God is ready, willing and able to forgive man's sins against God.

But man also sins against his fellow man. (1 Cor. 8:12; Matt. 18:15,17; Luke 17:3,4) This sin against fellow man is also sin against God — God forbids it — and can lead to the destruction of the guilty soul! Our forgiveness by God is conditioned, among other things, upon our forgiveness of

men. We must forgive to be forgiven; we must forgive as we have been forgiven. One of the most wretched traits within a man is unwillingness to forgive another who has wronged him — especially when forgiveness is sought.

Jesus taught his disciples to pray, "Forgive us our debts, as we also have forgiven our debtors." And he said, "For if ye forgive men their trespasses, your heavenly Father will neither will your Father forgive your trespasses." (Matt. 6:12,14,15) Peter asked, "How oft shall my brother sin against me, and I forgive him, until seven times?" Jesus answered, "I say not unto thee, Until seven times; but, Until seventy times seven. (Matt. 18:21,22) We expect God to be willing always to forgive the penitent; we say that he is. Should we be any less willing to forgive the penitent?

Often we view the sins of others against us through a fine microscope, but then we view our own sins against God through a telescope — turned backwards! Jesus told of a servant who, though he owed his own king and master ten thousand talents (c. \$10,000,000!), was released of his debt and forgiven because he begged for patience and received

(Continued on page eleven)



A NEW MORALITY?

J. Robert Moskin, Look Senior Editor, in Look, September 24, 1963, unleashed a withering blast against the morality of this country in a feature article headed "Morality USA."

Morality, he believes, currently is the most intensely discussed subject among us.

He was assigned to talk with a broad selection of thinkers and leaders who are concerned about the direction we are heading. Their message, he reports, is a warning we are heading into danger and are in a moral crisis. The great majority of Americans who want to live moral lives can no longer be certain what is right and what is wrong. Rarely will two agree what is moral, no single authority rules our conduct, we are witnesses to the death of the old morality and are adrift without answers. Painfully and often blindly are we groping for new standards to enable us to live decently and morally but we cannot return to the earlier and more rigid behaviour patterns. Unless a new moral code based on the realities of our new world can be found our society will become one of license and brutality.

Three institutions are indicted as possessing the power and responsibility to influence morals but each has not only failed to lead but has actually helped to precipitate the moral crisis. They are government, business (with labor unions) and the church.

In government, among other examples, are mentioned bribe-taking and at-government-expense (often with their wives) world-junketing congressmen. Manipulation of law by city and county courthouse politicians. Conflicts of interest and failure to mark properly the line between legitimate campaign expense contributions and influence seeking gifts.

In business such instances as shop owners who will buy off health, building and fire inspectors. Accepting kickbacks from suppliers. Operators who grab corporations, etc., for excessive profit and bribe politicians. Price-fixing by giants of industry. Labor unions using power for pressure and selfish reasons.

The church's guilt is greatest for their failure is worse. The cutting edge has been lost and they have absorbed the culture of the time. They exist not to serve the reality of human beings but to conserve institutions. Charity has passed from personal help between families to massive fund drives. Religion has been watered down. Never before has attendance been so high and influence so low. Communism has stolen Christianity's thunder to work, bleed and die for her ideals. Sex morality is a principal worry of "churchmen." Generally accepted is the idea that sex may be outside marriage. Completely accepted is divorce. Money is our god and the root of all happiness. Bankers and realtors wield greater power than ministers. We are more dishonest than our fathers. Chiseling from big companies is not stealing. Faking injuries and collecting from automobile insurance companies because everybody does it. A \$100 million department store chain loses more than \$1 million annually from customer and employee thefts.

Such, in part, is Moskin's picture of our present moral state. Few would disagree we are in a moral crisis.

Next to the actuality of the present moral collapse, the really alarming thing about the report is the suggested cause and remedy of the collapse.

The old morality has failed, they say. Fully recognizing the urgency of an ever descending moral collapse, we contend the breakdown is not the failure of the morality of the Bible but rather the fact the present generation has not tried the morality of the Bible to learn whether or not it will work. Many so-called friends of Christ have never practiced the perfect morality of his precepts. To condemn a moral system without ever having tried it is grossly unfair. It would be just as sensible to condemn and reject a qualified doctor's prescription before it had been tried.

The solution of the "experts" is to point people away from the old morality (the Bible) to a new morality. But this new morality, their alternative to a society of license and brutality, is something that does not now exist! They point to nothing!

(Continued on page thirteen)



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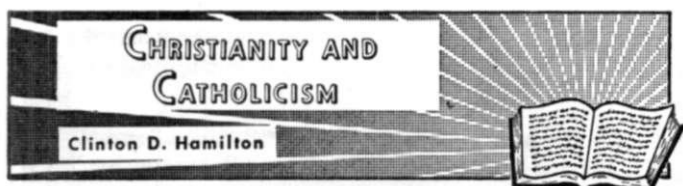
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THE SACRAMENT OF EXTREME UNCTION

According to the Roman Catholic Church, a sacrament is an outward sign appointed by Jesus by means of which grace is brought to the soul. Seven sacraments are the chief means of bringing the graces of the life and death of Jesus to the souls of men. Four of these seven sacraments have been studied in previous articles: Baptism, Confirmation, Holy Eucharist and Penance.

Sacraments are said to have both form and matter. Matter is the actual substance or outward element and form is the words which express what is taking place or being done. Through these sacraments, the visible signs, Catholics believe one obtains the invisible things symbolized.

Our attention in this article is focused on the sacrament of Extreme Unction. This sacrament is administered when one is in danger of death. As in previous studies, we shall state Catholic teaching and then examine its scriptural basis.

The Matter of the sacrament. The substance or element of this sacrament is as follows: Anointing of the eyes, the ears, the nostrils, the lips, the hands and the feet with oil. The oil used is olive oil blessed by a bishop or by a priest with permission of the pope.

The form of the sacrament. Here are the words which constitute the form of this sacrament: "By this holy anointing and by his most tender mercy may the Lord forgive thee whatever thou hast done amiss by thy sight, hearing, smell, speech, taste, touch and walk." A correspondence between these words and the parts of the body mentioned in the matter of the sacrament will be noted.

Minister of the sacrament. Who has the right to administer this sacrament? Only a priest, though there are exceptions as in religious institutes. Normally and generally, however, only priests are ministers of the sacrament.

Effects of the sacrament. Remission of sins is one of the chief effects of this sacrament, according to Catholic theology. Also there are other effects: increase of sanctifying grace, comfort in sickness and strength against temptation, and health of the body when it is good for the soul. (Denzinger, Sources of Catholic Dogma, 909.)

It should be kept in mind that Catholics claim that each of their seven sacraments was personally instituted by Jesus and that they were practiced from the very first day of the church. This contention obligates them to show from scripture that the Lord actually instituted or authorized the particular sacrament. To advance their claims that Extreme Unction is Biblical Mark 6:12-13 and James 5:14-16 are appealed to.

Nowhere does the New Testament teach that a person's eyes, ears, nostrils, lips, hands and feet are to be anointed with oil. This certainly is not scriptural; there is absolutely no authorization anywhere in the Lord's work for these acts. Further, nowhere are there given the words which are said to constitute the form of this sacrament. These facts should be enough to demonstrate beyond doubt that the sacrament is wholly unscriptural and unauthorized.

Neither do we have any scriptural foundation for the effects which this sacrament is said to produce. It is obvious, of course, that if the sacrament's matter and form are not authorized, there could not be any effects. A sacrament consists of matter and form. If these are absent, there is no sacrament. If there is no sacrament, there can be no effects.

Now, let us examine Mark 6:12-13. Jesus called to Him the twelve to send them out to cast out demons, cure diseases and heal the sick. (Matt. 10:1; Luke 9:1,2) They were instructed not to go to the Gentiles nor to the Samaritans, but to the lost sheep of the house of Israel. (Matt. 10:6) For this reason, this commission is sometimes referred to as "limited" in contrast to the one following the resurrection of Jesus which was world wide. (Matt. 28:18-20; Mk. 16:15-16)

As the apostles went on this mission, they were to preach that the kingdom was near, heal the sick, raise the dead, cleanse the lepers and cast out demons. (Matt. 10:7,8) Mark's account says they did this. He states it in these words: "And they went out, and preached that men should repent. And they cast out many demons, and anointed with oil many that were sick, and healed them." (Mark 6:12,13) Luke says their mission was fulfilled in these words: "And they departed, and went throughout the villages, preaching the gospel, and healing everywhere." (Luke 9:6)

This work of the apostles was done and completed under the law of Moses before the law of Christ and the New Testament system were in effect. Christ had not yet died and His law was not yet in force. (Heb. 9:16, 17) Further, the idea of Extreme Unction, anointing a person in preparation for death, is wholly foreign to the accounts of Matthew, Mark and Luke. Jesus empowered the apostles to announce the coming of His kingdom, and cast out demons, cure diseases and to heal the sick. The anointing with oil was used in connection with the healing of the sick. This was a

(Continued on page eleven)

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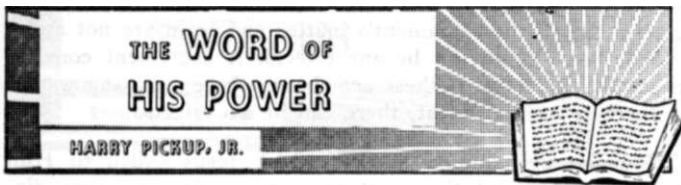
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ADEQUATE BIBLE TEACHING (No. 2)

The strategy of Christianity is teaching. The thing to be taught is the Scripture. As citizens of God's Kingdom, with the responsibility to teach, we must do all in our power to see that our Bible teaching is adequate for the intended purpose. In order for the teaching of the gospel to accomplish its intended purpose it must have certain necessary characteristics.

1. The teaching must be pure—it must be unalloyed. Consider 1 Timothy 6:3,4. Severe condemnation is made against one who "teaches a different doctrine" and "consenteth not to sound words." The word translated "different" expresses "a qualitative difference and denotes another of a different sort." As Paul wrote the Galatians a "different gospel" is really no gospel at all. (Gal. 1:6, 7)

In discussing the teaching of Christ great care must be exercised to make sure that what one says "consents to the healthy words." The word "consent" implies "a coming to agreement with." The teacher must make certain that what he teaches agrees accurately with words which produce spiritual soundness. "Sound words" are "the words of our Lord Jesus Christ" and "the doctrine which is according to Godliness." Christ's words and doctrine are those things revealed by the Holy Spirit through Christ's especially selected vessels.

Pure teaching is true teaching. True teaching is Bible teaching. Bible teaching is to draw meanings from the text itself.

2. The teaching must be propositional. Gospel preachers teach facts. The proper response to the gospel is obedient faith. Knowing is necessary in order for one to believe and obey. Facts are essential to knowledge. Faithful obedience involves trusting persons. We trust persons because of what we know about them. We may know a person in one of two ways: through association or communication. Christ is the only person who truly and intimately "knows" God. We trust God, therefore, because of what we learn of him through Christ. We "know" Christ through what we learn of him. We learn of him through the writings of those who "saw, heard, beheld and handled" him. (1 John 1:1-4)

As an example of propositional preaching consider 1 Thess. 1:9, 10. The report from Thessalonica was that Paul's preaching was well and effectually received. He affirms these facts about his teaching and their belief. (1) They turned from idols to serve a God who is living and true. (2) That Christ is God's son—the divinity of Jesus. (3) That God raised him from the dead—the miracle of his bodily resurrection. (4) "Even Jesus"—his humanity. (5) "Who delivered us from the wrath to come"—Christ's work of redemption.

Gospel teaching is not nebulous and obscure. It is distinct and clear. The gospel is not composed of the froth of shadows and "perhaps" principles. Its substance is facts to be believed about God which build firm faith that will stand the tests of time. Teaching which is not factual is shadowy and illusive.

To teach Christ is to teach doctrine. For Christ's teaching

is doctrinal teaching. Doctrinal teaching is what the text says. The teaching of inferences and implications—most of which are imagined—is unsubstantial.

3. The teaching must be pertinent "Pertinent" means "properly bearing upon the matter in hand: appropriate." Pertinent teaching is bringing to bear the most relevant part of God's word upon the matter under consideration. The prejudiced Jews of the Libertine synagogue—Acts 6, 7—falsely accused Stephen of blaspheming against Moses and God. Stephen's answer to this lying charge was given through pertinent teaching. He brought God's teaching to bear upon this issue, showing that which he preached about Christ was the fulfillment of God's promises to the Jews; who were his people as well as his accuser's people.

Basically sin and error do not change. But the form they take often does. Satan's well thought out devices conform to the prevailing concepts and attitudes.

Denominational errors still abound. But their form has somewhat varied. Few denominations hold strongly to their original creeds. Most denominational people are unaware of what the creeds teach and are not all concerned with their defence. But they do believe something unique. They are religious bodies which cannot be identified as the Body of Christ. It is most needful to bring to bear upon these errors in modern form those parts of Scripture which deal with such errors.

The modern concept of the purpose of Scripture is altogether out of harmony with the truth of this subject. Denominationalism is the "good and honest" soil for liberalism of the rankest sort. Its defense of Scripture as the truth of God, accompanied with the teaching of the unimportance of conforming to the Truth has spawned wide-spread disbelief in the integrity and complete inspiration of Scripture.

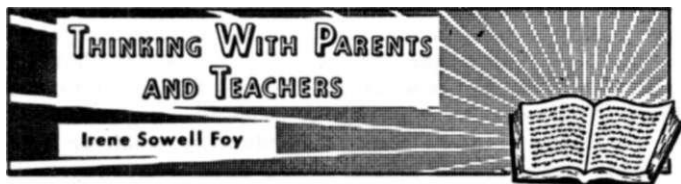
Denominationalism's chief effort of this century has been to amalgamate—or rather, to attempt it—all Protestant bodies into one universal Protestant Church. Relevant Scriptural teaching can be sharply focused on this point. The "social gospel," which has so thoroughly permeated denominationalism, is but materialistic Judaism in a new form. Pertinent teaching shows the gospel's aim and purpose is heaven and salvation from sin. It shows that the gospel does not seek to reform society nor rule nations. It seeks to restore persons to God and govern them in all matters, including social—person to person—obligations.

The ascendancy of such esoteric religions as Christian Science, etc., is but the revival of ancient gnosticism. Pertinent teaching shows that a man must become a "fool" before he can be acceptable to God. One can never be wise enough to plumb the depths of the soul's needs. Man has nothing to "glory of" in himself. Highly intelligent people often fall victim to such errors. (Cp. 1 Cor. 1:18-31)

The growing danger of institutionalism grows out of the same concept of the church which allowed men in centuries past to obviously mold "the church" after the Roman Empire. Pertinent teaching shows that the church essentially is a relationship—a brotherhood. It is a kingdom not of this world. Its domain is the hearts of men.

4. The teaching must be practical. That is, it must be beneficial in its effect. The teaching must show ourselves so clearly and accurately mirrored in the "mirror of New Testament Scripture," that we will immediately seek to correct our imperfections, becoming "a doer that worketh." (James 1:22-25)

(Continued on page twelve)



WOMAN'S RESPONSIBILITY IN BENEVOLENCE — (No. 2)

Warnings In Doing Benevolent Work

Jesus said, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." (Matt. 6:1) Christians must give in the name of the Lord, by his authority, not through any man-made club or organization. The idea of sharing one's possession came from God and he was the creator of all the materials we may have to share, so, to him be the glory and honour. "Thou are 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." (Rev. 4:11)

Keep alert and pray God that you may see opportunities for service to humanity and that you may have the will to meet the need that pleases and glorifies him. One must cultivate an interest in and a love for humanity if he would sense the needs of his fellow man.

New Testament Illustrations Of Helping Others

Jesus said, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." (Luke 3:11) How many women prepare sumptuously for friends who have entertained them but are unmindful of the stranger within the gates or of the sick who are not able to prepare the necessary food, or of those who lack the means to provide the proper nourishment? To help one remember the poor, it may be a good plan to set aside one or two days a week in which to prepare and send food to others who may be in need. How many women maintain a storage of clothing for next season when there are those who are in need of clothing? How many enjoy the company of many friends when there are those who are sad and lonely? One's sorrow over the death of a loved one does not fade with the fading of the flowers but our thoughts of those in sorrow often fade after the day of the funeral.

Women can serve admirably as good Samaritans. Many who are sick welcome the patient, calm bed-side manner of a woman who is a faithful Christian. Some enjoy being read to, or encouraged by words of wisdom spoken by a Godly woman. By maintaining an interest in people, one finds out the needs of the sick, then prays God for skill to meet those needs as adequately as did the good Samaritan.

So live that it may be said of you as it was of Dorcas, "This woman was full of good works and almsdeeds which she did." (Acts 9:36)

Paul wrote, "If thine enemy hunger, feed him; if he thirst, give him drink." (Romans 12:20) Paul wrote in Rom. 16 commending "Phoebe, our sister, which is a servant of the church which is at Cenchrea—she hath been a succourer of many and of myself also."

As to needy widows, Paul wrote to Timothy: "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." (1 Tim. 5:16)

Paul also admonished those that are rich, "That they do good, that they be rich in good works, ready to distribute

willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6: 17, 18)

In Hebrews 6:10, we read, "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." Also in the same book, chapter 13, verse 2, "Remember them that are in bonds as bound with them; and them which suffer adversity, as being yourselves also in the body." As he directed the children of Israel, so our Lord directs us, an individuals, to practice pure and undefiled religion by visiting the fatherless and the widows in their affliction and to keep unspotted from the world. This ministration to widows and orphans must be characterized by the love and warmth that belongs to Godly women, not by the contentions of men to build institutions to herd widows with widows and orphans with orphans, a design unknown to God.

John warns in 1 John 3:17 that, "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." Jesus said, "All things whatsoever ye would that men should do to you, do ye even so to them likewise."

"My little children, let us not love in word, neither in tongue, but in deed and in truth." (1 John 3:18)

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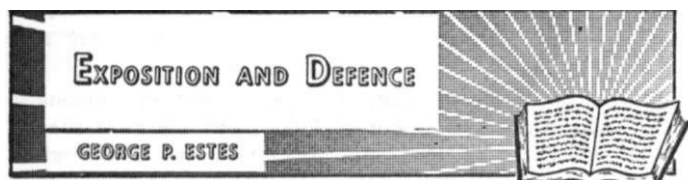
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THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM

Actually, J. D. Thomas follows the same procedure as did the German rationalists. Mr. Schweitzer tells in the Quest of the Historical Jesus how they concluded that there was a minimum and lack of history about the life of Jesus and how through philosophy and experiment they could not accept His divine Sonship. He was to them a spiritual Christ which each could accept in his own way. (pp. 6,401) Through the theory of Francis Bacon that all knowledge comes through the five senses and through the exaltation of the philosophy of Aristotle that all knowledge must be reasoned out and proved by logic, Thomas concludes that it is not the activity of the Apostles, neither the action of churches in historical settings and connections that was meant for us to follow as authority but rather presents a spiritual church based upon principles and governed by common sense or reason in its mission. About the Jerusalem church he writes, "The church was so new to them that they would not at this stage have been planning their own actions without inspired guidance." (We Be Brethren, p. 69) Authority for the Messiahship of Jesus is established because He lived on earth and demonstrated that He was God's Son. The church existed on earth and was responsible to His law. It lived and acted on earth under His authority. Therefore Acts 20:7 affords a divine approved example which establishes Bible authority for the assembly on the first day of the week for partaking of the Lord's Supper. The conversions in Acts are examples. According to Thomas' reasoning, they merely illustrate or they are optional but do not furnish an example for us to follow today. Furthermore, Philippians 4:15-17 is not a method or one way of supporting an evangelist but it is the way. The Epistles were written to historical churches and situations and about historical events. The Scriptures furnish us completely to every good work.

Scriptures subject to the interpretation of philosophy must acquire the meaning and significance of philosophy. Mr. Morrison correctly observes that when Scriptures are placed into the categories of philosophy they lose their concrete meaning and in this way the historical foundation of the Bible is lost in interpretation. (What is Christianity?, pg. 189) On page 91 of We Be Brethren, Thomas subjects Bible examples to philosophy: "Major Premise, and 'Pattern Principle' is: Any New Testament example that implies an underlying command, which requires specific action or attitudes of its exemplary characters, establishes a pattern, which requires specific action or attitude of people today. And conversely, any New Testament example that does not imply an underlying command which would require specific action or attitudes of the exemplary characters, establishes no pattern whatever, and serves only to illustrate matters that are purely optional for people today...." On the same page he refers to part III of his book which is in accord with his theory that only New Testament principles are valid for us today and therefore when Scriptural authority is established the way it is to be fulfilled is left to man's discretion or the best method should be adopted to get the job done.

The historical foundation to Scripture is abolished through

the interpretation of philosophy. About Philippians 4:15-17 and 2 Cor. 11:8, Thomas writes: "The pattern that some brethren feel is established by these passages is that 'churches sending money to a preacher are required to send it to him directly.' The real point for our consideration is that neither one of them has any contextual indication whatever that churches were required to send money directly to a preacher. These passages, therefore, indicate only that it is an optional choice, and we should remember that before an example can be binding it must show conclusive evidence, proving that it does bind. Ways of sending money to a preacher are purely optional." (We Be Brethren, pp. 73-4) 1 Cor. 16:1,2, does not prove a "required time for this collection stipulated and of course the first day of the week is perfectly acceptable." (pg. 36) "The Acts 20:7 context does not establish the

(Continued on page twelve)

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Danny Brown

Introduction: This is the third in a series of articles dealing with the question of the number of persons in the Godhead. This article is in answer to the arguments made by oneness Pentecostals for one person in the Godhead. This series is being printed in tract form and can be secured from The Preceptor Company.

It is alleged that "God the Father" is "our Lord Jesus Christ" because Jesus was given or inherited His name.

"Wherefore God also hath highly exalted him, and given him a name which is above every name." (Phil. 2:9)

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Heb. 1:4)

"And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." (Zechariah 14:9)

While some of the same terms apply to both the Father and the Son this does not prove that the Father is the Son. If the term "Preacher" were applied to Mr. Harper and also to Mr. Black would it be correct to conclude that Mr. Harper is Mr. Black? The one referred to as "God the Father" of whom Jesus is the "only begotten son" is never referred to as Jesus in the New Testament.

Jesus "hath inherited" the "name" he has. But the son who inherits is always distinct from the Father from whom he inherits. This shows that Jesus is a person distinct from the Father.

"God" gave the name to the Son. If the Son is the only person in the Godhead, who GAVE him the name?

There is one Lord and his name one, but there is also one Father (Eph. 4:6) and one Spirit. (Eph. 4:4)

God the Father is alleged to be our Lord Jesus Christ because Jesus said they were one.

"I and my Father are one." (John 10:30)

The passage does not say they are one person and to so teach is to read into the passage something that is not there. They are one in doctrine (2 John 9), one in comfort (John 14:16); one in word and work (John 4:8-16); one in purpose (John 14:16-28); but nowhere are they said to be one in person. All Christians are to be one, but not one person, and in the same way God the Father and Jesus Christ are one.

"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 the world may believe that thou hast sent me." (John 17:20-21)

"God the Father" is alleged to be "our Lord Jesus Christ" because to see Jesus was to see the Father.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:9)

Does this verse mean that seeing Jesus was seeing "the Father" actually or representatively?

"No man hath seen God at any time; the only begotten son, which is in the bosom of the Father, he hath declared him." (John 1:18)

"And he said, Thou canst not see my face: for there shall no man see me, and live." (Exodus 33:20)

Men have not actually seen "God the Father." But they have seen, actually, Jesus Christ. Therefore, "God the Father" is not Jesus Christ.. To see Jesus was to see the Father representatively as to his attributes.

Since the Bible teaches that there is only one God it is alleged that there is only one person in the Godhead.

"But to us there is but one God, the Father, of whom are all things, and in him; and one Lord Jesus Christ, by whom are all things, and we live by him." (1 Cor. 8:6)

In contrast with the false "gods many and lords many" (verse 5) to the Christian there is but one God. The passage does not teach that there is only one person in the Godhead, in fact the passage mentions two, the Father and the Lord Jesus Christ.

"God the Father" is alleged to be "our Lord Jesus Christ" because "God was in Christ."

"To wit, that God was in Christ, reconciling the world unto himself by Jesus Christ...." (2 Cor. 5:19)

But 1 John 4:15 says, "Whosoever shall confess that Jesus is the Son of God, God abideth in him___" If "God" can be "in" one who confesses that "Jesus is the Son of God" without that person being "God" then God (the Father) can be in Jesus without God (the Father) being Jesus.

"God the Father" is alleged to be "our Lord Jesus Christ" because the fulness of the Godhead dwells in Him.

"For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9)

But Christians are "filled with all the fulness of God." (Eph. 3:19) Does this mean that Christians are God? If the fullness of God dwelling in Christ makes him the person of the Godhead, why would not the fulness of God dwelling in Christians make them persons of the Godhead also?

We are told that the term "bodily" is not used in Eph. 3:19. Is the doctrine of one person in the Godhead built on one word? Also, if God dwelt in men how could it be otherwise but bodily if it be the fulness of God?

"God the Father" is alleged to be "our Lord Jesus Christ" because Jesus manifested God,

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. 3:16)

We are told that "God manifested Himself... in the Son while He walked among men." Therefore Jesus is the person of the Godhead, Jesus, the flesh, manifested God, the Spirit.

John manifested Jesus (John 1:31), yet John was not the person of Jesus. Paul manifested Christ (2 Cor. 2:14), yet Paul was not the person of Christ. Why then should we conclude that since Jesus manifested God this proves He is the person of God the Father?

(continued next month)

— 2194 West Lucas, Beaumont, Texas

Tom Bunting

Inspiration. In addition to the things previously stated, we mention five more things which show the inspiration of the New Testament. The first of these is credibility. The credibility of the book is evidence of its inspiration, and we can trust what it says as truth!

Second is the allowance of its claims by its contemporaries. One of the greatest evidences of credibility of a writer is to compare his writing with that of another author. In the New Testament there can be found no error of facts, no discrepancy between it and the other reliable histories, no inconsistencies between the books themselves.

Third is the absence of all contradictory phenomena about the writings themselves. All so called contradictions can be understood with careful examination of the text.

Fourth is the nature of the New Testament. Let me examine this a little more carefully than the previous ones. The whole Bible was written by forty men over a period of approximately fifteen hundred years. These forty men were writing sixty-six books and yet these books are one in reality. These books have one doctrinal viewpoint, one moral standard, one plan of salvation, one program for the ages, one world view.

In relation to science and history it isn't a text book and yet must always speak truthfully. Archaeological discoveries have and continue to confirm its historical accuracy. Such as Hammurabi, Sargon II, Hittites, Belshazzar and others once thought to have been myths of the Old Testament are now known to be historically true. When the New Testament (Acts 14:6) said Paul went from Iconium to Lystra, he crossed from Phrygia to Lycaonia. At first every authoritative geographer thought Acts was wrong; now they have found that New Testament account to be true.

There are also the prophecies of the Old Testament that are fulfilled in the New Testament; such as the ruler out of Bethlehem (Micah 5:2), the virgin birth (Isa. 7:14), the scene of the crucifixion (Ps. 22) and others.

Then there is the record of supernatural information. Mark boldly declares what happened to Jesus after he disappeared in heaven. They tell of Jesus' experience in the wilderness though no one was there. They relate the prayer of Gethsemane. The amazing thing about such accounts is that the authors boldly state such facts, without defending their statements, declaring their source, or even suggesting any possible error. There is nothing in the field of literature to compare with it.

There is also the character of the narrative as evidence of inspiration. The accounts as recorded are both simple and brief. Compare this biography of Christ with that of men like Lincoln or Napoleon. We have a brief and compact volume. What was it that held them back? "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John 21:25)

It is also obvious that they left out a description of Christ's physical appearance, discouraging image worship. And there is no evidence of malice from the authors towards Judas,

Pilate, or Herod Antipas. This is a humble confession of their own errors and unfaithfulness.

The fifth, and what I feel to be the greatest evidence of its inspiration, is the claims of the New Testament itself. With the credibility of the book established we can face the subject of inspiration with full confidence that in any statements we shall find nothing but truth! It speaks the truth on all other subjects, then why not on the subject of inspiration?

The New Testament makes its claim of inspiration first in general statements, such as: Rev. 1:1,2, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the Word of God and of the testimony of Jesus Christ, and of all things that he saw." On in Heb. 1:1-2, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." I can think of no better scripture on the subject of general inspiration than 1 Cor. 2:10-13. "But God hath revealed them unto us by his spirit; for the Spirit searcheth all things, yes, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual;" In this passage we not only find the New Testament claim to inspiration but the claim for verbal inspiration, the inspiration of the very words that they taught.

Not only are there general claims of inspiration but there is also the claim for the apostles' spoken words. Paul said, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (1 Thess. 2:13) And 2 Peter 3:2, "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior."

Yet, there are still claims of inspiration for what was written. "For this we say unto you by the word of the Lord..."

(1 Thess. 4:15) And "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 4:37) Again, "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." (Eph. 3:3-5)

We can say with firm conviction, from the aforementioned facts; "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 furnished unto all good works." (2 Tim. 3: 16, 17).

The End

—2410 S. W. 14th Street, Miami 45, Florida

NOTIFY US OF ANY CHANGE OF ADDRESS

FALSE PROVERBS

Irvin Himmel

I. Introduction

- A. "It is happened unto them according to the true proverb." (2 Peter 2:22)
1. A "proverb" is a short, pithy saying; a terse statement; an adage; a wise saying.
 2. Bible proverbs are inspired; others are not.
- B. Some expressions have been accepted as proverbial but they are false.

II. Discussion:

- A. "If you can't defeat them, join them."
1. This attitude causes some to surrender to evil forces.
 2. It is better to die fighting for right than to join with the Devil. (Rev. 2:10; 1 Tim. 6:12)
 3. If we learn that we are fighting against truth, we should change. Example: Saul of Tarsus.
- B. "There is nothing in a name."
1. Statement often made by those wearing human names in religion.
 2. Consider the following: Prov. 22:1; Acts 4:12; Col. 3:17; 1 Peter 4:16; Phil. 2:9.
- C. "It is better to do something, though it be wrong, than do nothing."
1. A half-hearted apology for unscriptural action!
 2. Wrong actions are just as sinful as no actions. (Matt. 7:21-23 compared with one-talent man.)
 3. It is better to do right than to do wrong or do nothing.
- D. "If there is no law against it, there is no transgression."
1. A perversion of Rom. 4:15. (Cf. 1 John 3:4)
 2. Used to justify the following:
 - a. Mechanical music in worship.
 - b. Societies to do the work of the church.
 - c. Gambling and drinking.
 3. Laws limiting us to what is authorized are against all that is not authorized. (3 John 9)
- E. "That which produces good results cannot be evil."
1. True in one sense—if all are good. (Matt. 7:16-20)
 2. False in another sense—some results may be good and some bad.
 - a. Missionary society does some good but much evil.
 - b. Billy Graham crusades may do some good, but much harm results when souls are deceived.
- F. "What is right for the individual is right for the church." If so, why 1 Timothy 5:16?
2. Can church have a "trade"? (Titus 3:14)
 - a. What about a church in dry goods business? It's an honest trade!
 - b. Could a church be an automobile dealer?
- G. "What the individual does, the church is doing."
1. When an individual at Corinth committed fornication, was the church doing it?
 - a. If so, the whole church needed to withdraw from itself!
 - b. If not, statement is false proverb.
 2. Consider Matt. 18:15-18.

III. Conclusion:

- A. Many sayings may sound wise but be otherwise.
- B. Watch out for Satan's cute little verses.

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THE PRECEPTOR COMPANY

Box 182

Beaumont, Texas



Six have been added in past month to the Dexter, Maine, church.... Recently eight have been added to the North Las Vegas church.. Luther Roberts held an August meeting for the 6th and Lincoln St. church in Eugene, Oregon... One was restored in September at the Dillard church.... Robert J. LaCosta held an August meeting for the 60th Ave. church in Glendale, Arizona... Ferrell Jenkins held a November meeting for the Miller Valley church in Prescott and for Monte Vista in Phoenix.... A September meeting put in motion the new church in Hilliard, Ohio. Ten families from the W. Broad church in Columbus "swarmed" to establish this new work.... One was restored during late August at W. Broad.... A meeting was in progress in late September at Piketon... One was baptized and identified at the Vivion Rd. church in Kansas City, Missouri.... One was baptized during September at the Southside church in Kansas City.... Mason Harris has moved to work with the Steele church.... One was identified in September at Spring and Blaine in St. Louis—Stanley J. Lovett held a September meeting for the Kirkwood church.... Four have been restored and one baptized in August and September at the Haynesville, La., church.... Eight have been identified in August and September at Leesville... Brethren in Houston, Forrest and West Point, Mississippi, all have plans being formulated for building soon.... Frank L. Smith had a September meeting at Houston... Hubert Moss was instrumental in the establishment of a new church in Vermont—two were baptized during a meeting he held there.... Pearl City, Hawaii, averaged 45 in Bible classes, 51 in morning worship and 37 at evening worship. Contributions averaged \$76 a week.... Robert Harkrider holds a November meeting for the Snapping Road church in Decatur, Georgia. Five have been identified in recent weeks here.... Sewell Hall held an Oct. meeting for Main St. in East Orange, N. J.

One was baptized during the August meeting at Hueytown, Alabama... A tent meeting was held during September at Crumley's Chapel and at West Blockton. Bill Hall was preaching in this gospel effort... Birmingham meetings have been or will be in progress during September—November at Mt. Olive—Robert Hendrix; Cahaba Heights—John Collins; Midfield—Henry Ficklin; Fairview—Earl Robertson; Pinson—Hugh Davis; North Birmingham—Leslie Diestelkamp; Huffman - Luther Blackmon; and Berney Points - Bobby Thompson.... During August one was baptized and one was identified at Huffman.... At 77th St. one was baptized and two restored during August... Three were restored in past weeks as the Mooresville Pike church in Columbia, Tenn.... A tent meeting was held at Webber City in an effort to establish the church there in September... David Arnold and Delton Porter held a tent meeting in September at Ethridge... Robert Jackson held an October meeting for the Downtown church in Lawrenceburg... Herschell Patton held a September meeting for Hickory Heights in Lewisburg.... One was baptized and one identified at Glen Park in Gary, Indiana, in September.... "Tiny" Hines held a Sept. meeting for the West Gary church... Paul Keller held a late September meeting at Glen Park.... A lectureship was held in Lowell during October.... A new church has begun in Evansville... Two new churches have also been begun elsewhere in Indiana—at Oolitic near Bedford (Contact James

Reynolds, R. R. No. 5, Box 83, Bedford) and Stilesville (Contact Ray Brewer, Rt. 4, Greencastle).... Eight have been identified, one has been restored and three have been baptized during September at Belmont in Indianapolis.

In Texas J. W. Evans held a meeting for Jospey Lane in Carrollton during late September... R. L. Burns was at Ridgecrest (Orange); Harold Turner at Southside (Beaumont) and Ward Hogland was at West Orange. "Cindy" caused some of these latter meetings to be postponed... Audie McKee held an October meeting at Thomas Blvd. in Port Arthur—where one was identified during September... Charles Boshart held an October meeting for the Pear Ridge church... Two were restored and one identified recently there.... One has been restored and four have been identified during August at Alta Loma... Harris J. Dark held a September meeting at Norhill in Houston.... Six have been identified, one was baptized and one was restored during August and Sept. as Southside in Pasadena.... One was baptized, one was restored during Sept. at Greens Bayou... Ardie Brown held a September meeting for the Downtown church in Rockdale... Four were identified during September at Eastside in Baytown.... Two were baptized in the West Columbia meeting (August)... Harry Pickup held a September meeting at Bellaire; R. L. Morrison held a September meeting at Wallisville Rd. in Highland.... Billy Dollar held a September meeting at Cloverleaf.... One was restored and one was baptized during September at Pruett and Lobit in Baytown... Three have been restored during September at Southside in Midland.... One was baptized during September at Sixth and Meredith in Dumas.... Two have been baptized, two have been identified and two have been restored during August and September at Edna.... Two have been baptized and three have been identified during September at Union Road in Lufkin... Brethren at Greggton set a record for Bible Class attendance September 15th. 236 were present on that day. One has been identified during September with the church... Bill Cavender held a Sept. meeting for the Hwy. 79 church in Henderson... Bob Franks and Jim McDonald held an early October meeting for the new church located between Jasper and Woodville at Dam "B." Since the beginning of the church, they have averaged 38 in attendance and \$68 weekly contributions... One was identified in August at Main and Gay in Gladewater... Paul Foutz held an October meeting for the Calmont church in Ft. Worth.... One was baptized during September at Westside also in Ft. Worth.... Bill Crews held a September meeting for the Madisonville church... Jack L. Holt held a September meeting for the West Pleasant Run church in Lancaster.... Sept. 15th was the first day that the Inglewood Park church in Grand Prairie met in its new building (formerly Central).... Two were identified and restored during August at Floral Heights in Wichita Falls.... Sam Binkley held an August meeting for the Englewood Church in Chicago... Leslie Diestelkamp held a September meeting for the Crystal and Long St. church in Chicago.... One was baptized and two restored in August at the Grand Ave. church in Chicago.

One was restored and identified at West End in Bowling Green, Kentucky, during September.... Denton M. Neal held a September meeting for the Bearwallow church... John Belcher is the evangelist at the Eastside church in Bowling Green. Eastside has begun a radio program over a local station that can be heard three times weekly... W. C. Sawyer held a September meeting in Harrodsburg... B. G. Hope holds a November meeting for the University Heights church in Lexington. Two were identified at University Heights during September.... Bob Crawley held a Sept.

(Continued on page twelve)

(Continued from page one)

compassion. That same servant refused to even have patience with a fellow servant who owed him all of one hundred shillings (c. \$17!). The unmerciful servant was delivered to the tormentors till he should pay all that was due, and Jesus said: "So shall also my heavenly Father do unto you if ye forgive not everyone his brother from your hearts." (Matt. 18:23-35) Refusal to forgive another will lead to the tragedy of being required to pay the eternal debt due our own sins against God!

Our forgiveness must be available; it must be earnestly extended. When given it must be genuine, not apparent; and permanent, not temporary. When God forgives a sin, he remembers it no more! (Heb. 8:12) Not only must one forgive to be forgiven, but he must forgive as he has been forgiven. "And be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4:32) "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye." (Col. 3:12,13)

Sometimes we sin against God knowingly, deliberately. But through ignorance and immaturity we also sin against God unwittingly. And we want God to forgive us of these sins of which we are not specifically aware, but which a better knowledge of God's word and more maturity would bring to light. How much mercy and grace, however, do we show others? How many times have we mistaken an unwitting offense for a deliberate reproach?

When a brother sins against you, you are to first go to him and show him his fault between you and him alone in an effort to gain that brother. (Matt. 18:15) When a brother has ought against you, you are to go to that brother in an effort to be reconciled to him. (Matt. 5:23,24) Thus both offender and offended have a duty. If we only had the humility, love, conviction and courage to respect God's will in such matters, many alienated brethren would be reconciled, many old wounds healed, much reproach taken away, many stumblingblocks removed and many hearts made to rejoice. Forgiveness is an inherent part of God's character; forgiveness is a grace that man must adorn.

— 5521 Dennis Ave., Fort Worth, Texas

THE SACRAMENT OF EXTREME UNCTION —

(Continued from page three)

miraculous act by which those sick were raised to their normal health and vigor. No intimation, either expressed or implied, of preparing one for death is found in any of these passages. They healed men to live and the anointing was for this purpose, not to prepare them to die. If they prepared for death, they had little faith in their ability to heal!

Though the Council of Trent was called to settle matters of dispute raised by the revolt started by Luther, among other things, the most that august body felt safe to say about Mark 6:12, 13, in connection with Extreme Unction as authority is that there is an insinuation of this from the passage! (Denzinger, *Ibid.*, 908).

Mark's passage refers to the limited mission of the apostles to the lost sheep of Israel. Their work in this connection was to prepare Israel for the coming kingdom of Jesus Christ, the church. To convince Israel they were messengers sent with the authority of heaven, the signs of casting out demons, curing diseases, raising the dead and healing the sick were to be done. Later Jesus upbraided some cities of Israel because they did not believe the signs which were done in their midst. (Matt. 11:20-24; cf. 10:15) The context of this passage, and its own language, preclude its being used as authority for Extreme Unction in the New Testament era. It did not concern this so-called sacrament in any way whatever. To say that it does is to read into the passage something foreign both to its context and its language. An "insinuation" is wholly inadequate! Whence came the "insinuation"? It appears that the practice needed some support and the justification was sought after the fact. This is the reverse of what is right. Men should practice what they do religiously by walking by faith (2 Cor. 5:7) and faith comes by hearing the word of Christ. (Rom. 10:17)

Let us now examine James 5:14-16. It is said by Catholics that priests administer this sacrament of Extreme Unction. But if James refers to the sacrament in the passage cited, look at some consequences to the Catholic contention. According to James, "elders of the church" should be called to the sick to pray over and anoint him with oil in the name of the Lord (Jas. 5:14). Elders are not priests. The term elder as used in the New Testament does not mean what priest does in Catholic theology. Elders of the church of Ephesus were called to Paul at Miletus (Acts 20:17) and upon their arrival Paul addressed them and referred to them as bishops of the church. (Acts 20:28) There was a plurality of these in each church. (Acts 14:23; 20: 17,18; Phil. 1:1; 1 Pet. 5:1-5) The concept of a priest as presently taught by the Catholic Church is wholly foreign to the New Testament meaning and use of elder, bishop and pastor. Pastor or shepherd is used to refer to elder or bishop. (Acts 20:28; 1 Pet. 5:1ff; Eph. 4:11) Even if James were teaching Extreme Unction, and he is not, the Catholic practice is a violation of the passage.

One of the effects of this sacrament is remission of sins. It should be observed, however, that the remission of sins in James 5:16 is dependent, among other things, on one's confessing his sins to his brethren. Certain matter and form without confession of sins will not, and cannot, remove sins. Further, in order for sins to be remitted, one must repent of them. (Acts 8:22) Catholic teaching on the effects of the sacrament is contradictory to the teaching of scripture as to what is essential to the remission of sins for a child of God.

James instructs the sick man himself to call for the elders of the church who shall pray over and anoint him with oil. (Jas. 5:14) The suffering man is to pray. (Jas. 5:13) The cheerful man is to sing praise. (Jas. 5:13) And the sick man is to call for the elders of the church. (Jas. 5:14) But this is not the way it is with Catholic practice. The priest is often called when the person ill is unconscious and thus knows nothing about what is being done. This practice does not meet the conditions of the instructions of James in this text. James says such a person who is weary because of his illness will be assisted by the prayers of the elders so that he will be raised up from this despondency.

What is the case if he has committed sins? "It shall be forgiven him." Now watch the very next words, "Confess therefore your sins one to another, and pray one for another, that ye may be healed." Therefore shows that one's sins being forgiven is dependent upon his confessing them. Prayers

of others assist but one's own heart and actions are involved. In Catholic administration of the sacrament of Extreme Unction, often the object of the sacrament knows nothing about what is going on. This is completely contradictory of the statements and instructions in the book of James.

One must conclude that from scripture one learns nothing about a sacrament called Extreme Unction. It is extreme and unwarranted interpretation that finds it at all.

—Florida College, Temple Terrace, Florida

ADEQUATE BIBLE TEACHING — (No. 2) — — —

(Continued from page four)

The age in which we live is becoming more and more appreciative—in fact, we could almost say worshipful—of academic learning. More and more people are seeking education in skilled secular schools. Many teachers in these institutions appear to take great delight in destroying—or, attempting to destroy—faith in God and His word. Practical teaching—begun by parents, nurtured by the individual himself and encouraged by the church—stores up faith so that it can stand against sacrilegious testings. We cannot stop people from learning from unbelievers. But we can make our teaching to have the practical benefit of giving the lie to modern teaching of infidelity.

The New Testament church suffers for the lack of spiritually qualified bishops and deacons. We are hindered by the growing scarcity of willing and faithful evangelists. The material world holds out its rich lures to our people. The lures are taken as men rationalize that if they do well in the world they can influence men to the Truth of Christ by the demonstration of godliness. Or, they rationalize that if successful they can give large sums of money to support Kingdom work. But they fail to consider the high mortality rate among those who are "minded to be rich." (1 Tim. 6:9) They fail to take into account the extreme demands which the world makes upon one. Or, they fail to understand that while material matters aid in Kingdom work the greatest gift is one's self. Or, they are not aware of how much work needs to be done and how few are willing and capable of doing it.

Let our teaching then be practical. If there are women whose time is greater than their responsibility, let them not go into secular work in order to occupy themselves. But let them become as Phoebe, a "servant of the church." Or, as Dorcas, "full of good works and almsdeeds." (Acts 9:36) Let our teaching encourage our men to qualify themselves to "labor in word and teaching." (1 Tim. 5:17)

—1297 Boston St., Aurora, Colorado

THEOLOGY, CHURCH AND STATE . . . — —

(Continued from page six)

pattern, but it does in conjunction with the related passages we noted." (p. 104)

Interpretation does make a difference in how and what one determines to be the constitution for the church and for her mission and action. Through philosophy, liberal theologians conclude that human reason must determine how the New Testament principles becomes the action of the church. There are all the aids which expedite God's commands. True believers hold that we must have the historically

grounded word of God for the faith and action of the church. Thomas uses the description of Paul's travels as examples. This does not even merit a discussion.

A Methodist preacher would say, "Three methods in baptism are optional. One can be immersed in water, or he can have water poured or sprinkled upon him." Most brethren would rise up in arms and say that baptism means immersion only. But many of these same people themselves accept the "optional expediency" interpretation for Philippians 4:15-17 or church cooperation or church support of orphanages. They accept the authority of the Bible for one teaching but reject its authority for another. The conversions in Acts are examples. They happened in history, in the events in men's lives. If one accepts them, he must also accept the example of a church sending directly to a preacher (Phil. 4:15-17) and why and how churches raised money for relief and sent it.

The only mission the church has to the world is to preach the gospel to the lost. (Ephesians 3:10-11) God did not intend for the church to entertain, to solve economic problems, to relieve all poverty, to educate people in secular matters. But the liberal sects carry out such a mission in the name of Christianity. And this is the necessary result and consequence of Bible interpretation by philosophy or liberal theology. History and the Sonship of Jesus, history and the church stands or fall together. Philosophy destroys the foundation of the church; it removes the historical church from the first century to a modern church which is built upon principles and shaped by human reason.

— 314 South Hanley Rd., Clayton 5, Missouri

HITHER...THITHER....YON.... — — —

(Continued from page ten)

meeting for the Willisburg church___Two were baptized in Aug. at Mt. Lebanon...Two were restored in September at Park Blvd. in Louisville...Ocio Limb held an October meeting at Haldeman Ave...One was baptized in August at Wendell Ave....B. G. Hope held an August meeting at Highview...Carl McCullough still lacks \$110 of his monthly support and \$500 on his travel fund to go to North Ireland in carrying the gospel there.

Leon Goff held a recent meeting at Walnut Creek in Calif.Forrest Moyer held an August meeting at Huntington BeachArthur Atkinson held a September meeting for the Fontana Church...Two were recently identified at Calimesa...Doug Matlock was in a September meeting at Calimesa....Vern Wilson held a September meeting at Mira Loma...In August and September seven have been baptized, three restored and ten identified at Mt. View in San Bernardino...One was identified in September at Berrydale in Santa Anna....A lectureship meeting was in progress at Northridge during September___Floyd Thompson held a November meeting for the Belmont Ave. church in Fresno.

Harold Stang is preaching at Melrose, Fla...Doug Black is the new preacher for Hyde Park in Jackson...Three were identified in September at Lake Shore Drive___Ed Harrell held a September meeting for the Hyde Park church...Four have been identified in September at Par Avenue in Orlando. H. E. Phillips held an October meeting here...Five have been identified in September at Walnut St. in Paragould, Arkansas...One was restored in September at Washington

St. in Camden... Two were identified, one was restored and one baptized during September at Sixth Ave. in Pine Bluff.

The Cause is showing progress throughout the United States. New churches are being started at the rate of one or more a week, established works are showing increases in number and interest. We have hopeful signs among us that the gospel is being received. Let us all increase our efforts and reap a full harvest for the Lord.

—1011 Johnson, Lufkin, Texas

A NEW MORALITY? — —

(Continued from page two)

Whence and by whom this novel morality? Moral history exhibits an ever-sinking moral standard when man alone attempts to guide his own foot steps. As they attempt to take away the old morality they really offer nothing in its place. Thus they themselves illustrate the real trouble: turning away from the divine and perfect morality of the Bible they offer nothing in its place. That has ever been the trouble!

The remedy lies in a sincere trial of the ideal morality of the gospel. No more lofty morality has nor ever will be found. For examples see Matt 5-7; 15:18-20; Romans 13:11-14; 1 Corinthians 6:9-10; Galatians 5:19-24; Ephesians 4:25—5:6; Colossians 3:5-11; 1 Timothy 1:8-11; 6:9-10, as well as other references.

Let's try the remedy before we charge it with failure!

—Stanley J. Lovett

NEW CONGREGATION

A group of us have started meeting in Bethesda Chevy Chase High School, 4301 East West Highway in Bethesda, Maryland. Attendance averages about 17-20 and contributions around \$120 per Lord's day. There are encouraging signs. We expect more in attendance as the word gets around to others who might have similar problems as we. Times of meeting are 10 to 12 on Sunday and 7:30 to 8:30 on Wednesday. —Glen R. Ellis, 26704 Haney Avenue, Damascus, Maryland.

CAN YOU HELP IN THIS?

Efforts are presently underway to locate faithful brethren in Roswell, New Mexico. There are several churches in this city but none that are free of the errors of institutionalism and related matters. Do you know of an individual or a family that could be contacted in regards to beginning a faithful work in that city? I have contact with one family, brother and sister Randall Elrod, who are presently meeting in their home. Other names, if available, are needed to help them and to help in beginning a new work. Walker Air Base is close to Roswell. It may be that you might know of some man in the Air Force or an Air Force family stationed there.

There are few churches in the "Land of Enchantment" that could be considered as being faithful as we think of the term as it applies to church support of human endeavors. Cities such as Albuquerque, Santa Fe, Artesia, Carlsbad and Roswell offer opportunities and possibilities for good work in establishing sound churches.

If you can help in the above sought information please sit down right now and drop either me or brother Elrod a note to that effect. His address is: 302 S. Birch St.

—H. Edward McCaskill, 840 N. Miranda St.
Las Cruces, N. Mexico 88001

C L A S S I F I E D

Advertising Section

Advertising in this section 25c per line.

Designed to advertise the location of meeting places, congregations seeking preachers, preachers seeking locations, items for sale, items wanted, also other acceptable matter.

ROSEDALE CHURCH OF CHRIST

5420 Cole Road

(½ Block East Intersection of Hwy 69, 96, & 105)

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Morning Worship.....10:00 AM

Evening Worship.....6:00 P.M.

Wednesday Evening.....7:30 P.M.

Beaumont, Texas

Gilbert Copeland, Preacher

"What Is The Church Of Christ?" is the title of a tract by L. A. Matt, Jr., which is designed to show aliens how to be just Christians and members of the New Testament church without joining any human Institution. The tract is up to date in that it deals with the Institutional and sponsoring church questions briefly. Samples mailed upon request. Price: 10c each or \$10 per hundred. Order from L. A. Mott, Jr., 1254 Enota Drive, N. E.; Gainesville, Georgia.

Subscribe to APOSTOLIC DOCTRINE, 16 page monthly edited by Irvin Himmel. \$2.00 per year. Primarily for non-Christians. Address: Apostolic Doctrine, Dept; P, P. O. Box 5803, St. Louis, Mo. 63135.

CONCERNING WILLS AND DEEDS IN FAVOR

OF FLORIDA COLLEGE

James R. Cope

Under the date of February 28, the Honorable Richard W. Ervin, Attorney General of the State of Florida, wrote me as follows regarding the effect that the name change would have on wills and deeds:

"I believe that this change would not affect a will which provides a legacy to your college since I assume it could easily be established that although the charter has been amended to change the name of the institution it is still the same institution.

"It may well be, however, that individuals who have made a will leaving a bequest to the college will wish to make this correction regarding the present name of the institution in their wills.

"In the event that some of these benefactors will wish to know whether or not the change in name implies a change in the general purpose of the institution, you might consider writing to them so that possible misunderstanding will be avoided."

College officials will be glad to discuss details regarding wills and deeds with persons desiring to favor Florida College by these means. The estates of donors of tangible and intangible property through wills and deed may enjoy definite tax savings while their donors live. Persons interested in this matter should address James R. Cope, Florida College, Temple Terrace, Florida.

I N D E X

THE PRECEPTOR

VOLUME 11-12

NOVEMBER, 1961 — OCTOBER, 1963

(Index Compiled by Jim C. McDonald)

ADAMS, JAMES W.

Deity, The, of Jesus 12-7-10

BELL, LOWELL C.

Temptations, How To Handle 11-6-7

BROWN, DANNY

Birth, New, The 11-3-8

Annulled, Old Testament, The 11-5-8

Debate, Jones - McCaghren (1) 12-1-3

Debate, Jones - McCaghren (2) 12-2-5

Debate, Jones - McCaghren (3) 12-4-7

Debate, Jones - McCaghren (4) 12-5-5

Godhead, The, One Person or Three? 12-10-8

Godhead, The, One Person or Three? 12-11-6

Godhead, The, One Person or Three? 12-12-7

BULLOCK, DEAN

Religion, Vain 11-1-1

"Church of Christ Meets Here" 11-11-1

BUNTING, ROBERT H.

Blame, Who Is To? 11-12-3

BUNTING, TOM

Inspired, The New Testament Is 12-10-5

Inspired, The New Testament Is 12-11-8

Inspired, The New Testament Is 12-12-8

CAVENDER, BILL

Salvation, The Meaning Of 12-8-10

CLARK, A, HUGH

The Problem of The Untaught In The Church 12-5-9

COPE, JAMES R.

Wilderness, The, Voices In (1) 11- 7-3

Wilderness, The, Voices In (2) 11- 8-6

Wilderness, The, Voices In (3) 11- 9-5

Wilderness, The, Voices In (4) 11-10-7

Wilderness, The, Voices In (5) 11-11-7

Wilderness, The, Voices In (6) 11-12-8

Wilderness, The, Voices In (7) 12- 1-8

Wilderness, The, Voices In (8) 12- 2-7

Wilderness, The, Voices In (9) 12- 3-6

Wilderness, The, Voices In (10) 12- 4-6

Wilderness, The, Voices In (11) 12- 5-8

Lord, The, For, Or For Self? 11-10-1

COPELAND, GILBERT

From Sin Unto Righteousness 12-3-7

CRAWLEY, EUGENE

"Lest We Drift" (2) 11-1-6

"Lest We Drift" (3) 11-2-7

"Lest We Drift" (4) 11-3-4

"Lest We Drift" (5) 11-5-6

"I Am Set For The Defense Of The Gospel" 11-5-1

CREWS, BILL

"Christian," Using The Word 11-2-1

"Conviction Or Convenience,
Principle Or Policy?" 12-6-10

Forgiveness, The Duty Of 12-12-1

ELMER, SIMON

Debate, A, On The Historicity of Jesus of Nazareth

First Affirmative 12-9-1

Second Affirmative 12-9-6

Third Affirmative 12-9-10

Fourth Affirmative 12-9-13

ESTES, GEORGE P.

Theology, Church and State, Institutionalism (4) 11-1-8

Theology, Church and State, Institutionalism (5) 11-2-6

Theology, Church and State, Institutionalism (6) 11-3-6

Theology, Church and State, Institutionalism (7) 11-5-4

Theology, Church and State, Institutionalism (8) 11-6-5

Theology, Church and State, Institutionalism (9) 11-7-8

Theology, Church and State, Institutionalism (10) 11-8-8

Theology, Church and State, Institutionalism (11) 11-9-7

Theology, Church and State, Institutionalism (12) 11-10-9

Theology, Church and State, Institutionalism (13) 11-11-5

Theology, Church and State, Institutionalism (14) 11-12-5

Theology, Church and State, Institutionalism (15) 12-1-6

Theology, Church and State, Institutionalism (16) 12-2-8

Theology, Church and State, Institutionalism (17) 12-3-8

Theology, Church and State, Institutionalism (18) 12-4-5

Theology, Church and State, Institutionalism (19) 12-5-4

Theology, Church and State, Institutionalism (20) 12-6-8

Theology, Church and State, Institutionalism (21) 12-7-7

Theology, Church and State, Institutionalism (22) 12-8-7

Theology, Church and State, Institutionalism (23) 12-10-6

Theology, Church and State, Institutionalism (24) 12-11-7

Theology, Church and State, Institutionalism (25) 12-12-6

EVANS, JOHN D.

Look, The Forward 11-3-7

FINLEY, ERNEST

Revisions, Bible, Why? 11-5-3

Marriage, Divorce, Remarriage 11-9-1

We Grant Too Much 12-1-7

Desert, Baptizing In A 12-7-1

Us, Kill The Prophets? 12-8-5

FITCH, JOE

Disciples, Loyal, Of The Lord 11-11-6

FOY, IRENE SOWELL

Obedience, Training For 11-1-7

Obedience, Training For 11-2-8

Obedience, Training For 11-5-9

Family, The 12-6-6

Pattern, The, Results of Drifting From 11-7-6

"Grandmother," Her Work 11-8-7

Potential, Using The, Of The Aging 11-9-6

Decay, Moral, Is There, Among the

Lord's People? 11-10-4

Potential, Using The, Of Youth (1) 11-12-6

Potential, Using The, Of Youth (2) 12-1-5

"Landmarks, Remove Not The Ancient...." 12-2-6

Year, The New 12-3-5

"Mary Hath Chosen The Good Part" 12-4-6

Values, Our Sense Of 12-5-7

Recreation, How Does Youth Evaluate? 12-6-5

Money, How Doth Youth Evaluate? 12-7-5

Unity, Maintain, Woman's

Responsibility To Help (1) 12-8-4

Unity, Maintain, Woman's

Responsibility To Help (2) 12-10-7

Benevolence, Woman's Responsibility In (1) 12-11-5

Benevolence, Woman's Responsibility In (2) 12-12-5

HAILEY, HOMER

Daniel (3) 11-2-3

Daniel (4) 11-4-3

Daniel (5) 11-5-5

Daniel (6) 11-6-4

Daniel (7) 11-7-4

Daniel (8) 11-8-5

Weeks, Seventy, The, And Messiah 11-10-3

Daniel (10) 11-12-4

Above, From 12-3-3

Mountains, Removing 12-4-3

Watchmen, Their Realm Of Rule (1) 12-6-3

Watchmen, Their Realm Of Rule (2) 12-7-3

Watchmen, Their Realm Of Rule (3) 12-8-3

HAMILTON, CLINTON D.

Penance, The Sacrament Of 12-11-3

Unction, Extreme, The Sacrament Of 12-12-3

HENDRICKS, ROGER M.

Denominationalism And the Church of Christ 11-11-4

Attendance, Responsibility Of 12-2-4

HESTER, L. R.

Bible, The, And Man's Intellectual Needs 11-6-1

Law of Christ, The, To, Are Alien

Sinners Amenable? 12-6-4

HIMMEL, IRVIN

Parallel, A, The U.C.M.S. Advocates

See; Do You? 12-2-1

Proverbs, False 12-12-9

- HOLT, JACK
God, Is With Us? 12-8-1
- HOUSE CHARLES F.
"Bread, Daily, Give Us Our...." 12-7-9
- JENKINS, FERRELL
Christ, Why Is, Worthy Of Our Praise? 12-10-9
- JONES, W. R.
"Abound In This Grace Also____" 11-8-3
"Where The Tree Falleth" 12-6-1
Miscellany 12-8-8
- LOVETT, STANLEY J.
Decade, The Second 11-1-2
Man, The Outward And The Inward 11-2-2
Friends, Our, Can Help 11-3-2
Debate, Lovett—Scott 11-4-2
Negative, First 11-4-6
Negative, Second 11-4-8
Negative, Third 11-4-10
Negative, Fourth 11-4-12
Negative, Fifth 11-4-14
Sect, When A? 11-5-2
Problem, The Church And State 11-6-2
Dancing Is Wrong 11-7-2
Autonomy, No Reduction In 11-8-2
"Apology To The Catholic Church" 11-9-2
Prayer And Public Schools 11-10-2
Name, The, In, Of The Lord 11-11-2
Interest, The Children's Or The Home's 11-12-2
Twelfth Year 12-1-2
"Grow Up In All Things" 12-2-2
Letter, A 12-3-2
Supper, The Lord's 12-4-2
Oscar Smith, Sr., Passes 12-5-2
Feature, New, Another (Maybe) 12-6-2
Articles, The Hailey 12-7-2
Church, The Only Right 2-8-2
Debate, The 12-9-2
"Neither As Lording It Over The Charge" 12-10-2
Thank You! 12-11-2
A New Morality? 12-12-2
- MARTIN, LUTHER W.
71% Of Food And Fibers Distributed By
Catholic Group, Donated by Uncle Sam! 11-3-1
Baptism, Comments On The Subject, By
A Roman Catholic Scholar 11-7-1
"Poor Losers" 12-8-9
Popes, How Many? 12-11-1
- MCDONALD, JIM
Hither...Thither....Yon.... 11-1-10
Hither...Thither....You.... 11-2-9
Hither...Thither...Yon____ 11-3-9
Hither____Thither____Yon____ 11-4-5
Hither...Thither....Yon.... 11-5-10
Hither____Thither____Yon____ 11-6-9
Hither...Thither....Yon____ 11-7-9
Hither____Thither____Yon____ 11-8-9
Hither____Thither____Yon____ 11-9-9
Hither____Thither____Yon____ 11-10-10
Hither____Thither____Yon____ 11-11-8
Hither____Thither____Yon____ 11-12-9
Hither____Thither____Yon____ 12-1-9
Hither____Thither____Yon____ 12-2-9
Hither____Thither____Yon____ 12-3-10
Hither____Thither____Yon____ 12-4-10
Hither____Thither____Yon____ 12-5-10
Hither____Thither____Yon____ 12-6-11
Hither...Thither....Yon.... 12-7-12
Hither____Thither____Yon____ 12-8-12
Hither____Thither____Yon____ 12-10-10
Hither____Thither____Yon____ 12-11-10
Hither____Thither____Yon____ 12-12-9
- MCGUIRE, ARVID K.
Calvin And Augustine, A Brief Study Of 11-1-9
"Father, The Hour Is Come....", 12-7-6
- PAYNE, A. H.
Debate, The Meridian 12-8-6
- PICKUP, HARRY, JR.
Militance And Vigor 11-1-5
Truth 11-3-5
Lord, The, Do I Love? (1) 11-6-8
Lord, The, Do I Love? (2) 11-7-7
Calling, Behold Your, Brethren (1) 11-9-8
Calling, Behold Your, Brethren (2) 11-10-5
Would You Rather Have Paul Or____? 12-1-4
Undenominational Christianity 12-6-9
"God And Men" 12-10-3
Teaching, Adequate Bible (1) 12-11-4
Teaching, Adequate Bible (2) 12-12-4
- PICKUP, HARRY, SR.
Faith, Crises Of 12-11-9
- RAY, JERRY C.
"His Sweat Became As It Were
Great Drops Of Blood" 12-7-8
- SCOTT, WENDLE
Lovett-Scott Debate
Affirmative, First 11-4-1
Affirmative, Second 11-4-8
Affirmative, Third 11-4-9
Affirmative, Fourth 11-4-10
Affirmative, Fifth 11-4-13
Affirmative, Rejoinder 11-4-15
- SELLERS, VICTOR
"Unto Them And Unto All" 11-2-4
- STEVENS, GROVER
Challenges, An Infidel 12-10-1
- THURMAN, JOHN A.
Chain, The Golden 12-1-1
- TURNER, ROBERT F.
Church, The, Organizational Structure Of 11-1-4
Institutions, Educational, Among Brethren 11-6-3
Theory Of Education, Development Of A 11-7-5
Church-School Ties, The Problem Of 11-11-3
Look, A Close, At "Our" Colleges 11-12-7
Furniture, The, Ahaz Moved 12-5-1
Pentecost, On, What Was Established? 12-10-4
- TYLER, S. LEONARD
Exclude, How Does The Bible? 11-8-1
What Does It Mean "To Be Silent
Where The Bible Is Silent?" 11-10-6
"Life, What Is Your?" 12-3-1
"Perfecting Holiness" 12-4-1
"Hereditary Total Depravity," Is,
Taught In The Bible (1) 12-6-7
"Hereditary Total Depravity," Is,
Taught In The Bible (2) 12-7-4
"Hereditary Total Depravity," Is,
Taught In The Bible (3) 12-8-9
- WEST, EARLE H.
Faith, Keeping, In The Home 11-1-3
Faith, Holding, The Individual 11-2-5
Questions Atheists Ask 11-3-3
Bibliography 11-4-4
Woman, A, Was Jesus? 11-5-7
Progress, Who Resists? 11-9-4
God, Where Is? 12-5-3
Debate, A, On The Historicity Of Jesus Of Nazareth
Negative, First 12-9-3
Negative, Second 12-9-8
Negative, Third 12-9-12
Negative, Fourth 12-9-14
- WHARTON, W. L., JR.
Faithful 11-12-1
"May or Must?" 12-2-3
Sufficiency, The, Of The Local Congregation 12-3-4
Book, A, Fine, A Brief Notice 12-5-6
- VERNON, CARL
If, And, If Not 11-10-8
- VINSON, BRYAN
Purpose, The Eternal, Of God 12-4-4
Man - The Creature 12-6-6

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