

The PRECEPTOR

"Through thy precepts I get understanding..."

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Is The Kingdom Different From The Church?

Ferrell Jenkins

Contrary to current popular religious belief, the Bible teaches that the church and the kingdom are the same institution. Jesus promised "I will build my church" (Matt. 16:18) and immediately said to Peter, "I will give unto thee the keys of the kingdom of heaven." (v.19) Keep in mind that Peter was NOT the prince of the apostles. (See Matt. 18:18) Jesus did not intend to build one thing and give Peter the keys to something else. In the same discourse Jesus pointed out that the kingdom was to be established during the life of some of his disciples. (v.28. See also Mark 9:1)

The elders (bishops) of the church at Ephesus were instructed "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28) Notice the point: The church was purchased with the BLOOD OF CHRIST.

The reason it can be said that the church has been purchased by the blood of Christ is because it is composed of all of the blood-bought individuals. The church does not save; the church is the saved Every saved person has been

redeemed "with the precious blood of Christ," (1 Pet. 1:18, 19) These redeemed ones make up the church of Christ.

When Jesus ascended to the Father there was rejoicing at the throne of God. It was said of Jesus "thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; and we shall reign on the earth." (Rev. 5:9, 10) The American Standard Version renders verse 10 as follows: "and madest them to be unto our God a kingdom and priests; and they reign upon the earth." Every INDIVIDUAL who has been redeemed by the blood of Christ is in the kingdom of Christ. (See also Col. 1:13) Christians now reign in life with Jesus, Romans 5:17.

Every individual who has been redeemed by the blood of Christ (and there is no other way to be redeemed) is a member of the church and a citizen in the kingdom. Thus, we see that the church and the kingdom are one and the same because they are composed of the same people.

One enters the church by baptism. (1Cor.12:13) The kingdom, because it is the same institution spoken of from a different viewpoint, is entered the same way. (John 3:5)

— P. O. Box 31, Bowling Green, Kentucky

EDITORIAL

Stanley J. Lovett



TWICE MONTHLY BY NOVEMBER OF '64!

In the September issue of **The Preceptor** we asked our readers their views on advancing our publication frequency from once to twice monthly. We are still receiving replies and hope you will write us if you have not done so already. We would like to know what you think. Of all communications received thus far all favor the change with the exception of one. This good reader opposed it on the practical ground it was impossible for him to read all the gospel papers and church bulletins he receives now. We clearly recognize that such a problem confronts most preachers as well as other brethren. However, it must be remembered most brethren receive **no** gospel paper and some only one or, maybe, two. So the problem that faces our friends is not common to all.

We are impressed by this idea proposed by another correspondent. He liked the prospect of more frequent publication provided the same high standard of material characteristic of the paper now would be continued in the change. Our problem has not been material but rather limitation of space. We cannot now print all of the high quality material we receive. This will explain to many why their material is so long in being published. Although we are not always successful in it, we try to avoid duplication of articles appearing in other of the many fine gospel papers now being circulated. We intend to maintain the same high standard of material now characteristic of the paper when we make the change.

From the response received thus far, our intention is to begin a twice monthly appearance in November of 1964.

Will you help us?

We thus appeal to our readers and friends to help us take this forward step. Will you start now to help us build up our Subscription Lists that we may make the transition by this time next year? We will need the help of all between now and then.

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cloth binding, it makes an attractive addition to any library. Turn to page 16 and note our special pre-publication offer. Already some previous bound volumes are out of print! Don't let this happen to you!

From James R. Cope, President of Florida College, Temple Terrace, Florida: "Our annual lecture series is scheduled for January 27-30, 1964. The theme is "If God Be For Us." The entire program will be forthcoming within the next few weeks, I hope."

— Stanley J. Lovett

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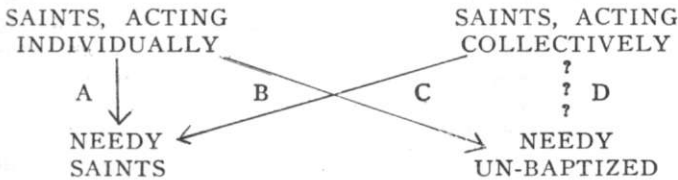
BASIC PRINCIPLES

Robert F Turner



W. L. WHARTON - ROY C. DEEVER DEBATE

Ft. Towson, Oklahoma (16 miles east of Hugo) was the site for a four-night's debate (Nov. 4-7) between W. L. Wharton and Roy C. Deaver. Brother Thomas Warren moderated for bro. Deaver, and I — with the competent assistance of bro. Stanley Lovett — moderated for bro. Wharton. The general subject was that of so-called "limited benevolence" — Do the scriptures authorize the local church to supply (from its treasury) alms for the needy unbaptized?



The above chart greatly simplifies the issue, which is more than can be said for the complicated propositions used in the discussion. Bro. Wharton's teaching and practice correspond to "A," "B," and "C" in above chart; while bro. Deaver's teaching and practice correspond to "A," "B," "C," and "D." Logically, then, bro. Deaver is in the affirmative position (as this reporter sees the matter) and needs to produce authority for his questioned practice. However, in the first two nights of the discussion, bro. Wharton was in the lead, affirming: "In taking funds from the treasury of a local congregation to relieve the physical needs of persons who have not been baptized into Christ, authority for individual action of saints is made to serve for authority for collective actions of saints." Bro. Deaver said the last part should read: "violates the New Testament distinction in individual and collective action;" — a difference which bro. Wharton granted. (Propositions were made and agreed upon in the course of a telephone conversation, which explains some discrepancies here.)

Using Matt. 18:15-17 bro. Wharton affirmed a distinction in an individual (link, saint), a plurality of individuals (links, saints), and a group of individuals considered as a working unit (chain, church). He contended that the local "church" functions only when (a) by agreement (b) under a common direction or guidance (c) by means of a common treasury (pooling of means and/or abilities, action takes place. Church action is **collective action**; and this, by standard definition, is "opposed to individual or distributive action." Authority for the church to act (the **larger** working unit) necessarily authorizes action on the part of the saints who make up this church — the chain can be used only as its links are used—; but authority for an individual to act **does not** necessarily authorize church action, i.e., we can not move from the **smaller** to the **larger** functional unit without appropriate authority. Further, bro. Wharton contended that failure to recognize such distinction in determining responsibility leaves the individual to his own judgment regarding church work.

Bro. Deaver agreed that there is a difference in individual and church action, but contended that this is an insufficient basis for determining what each is authorized to perform. He picked at the affirmative by such questions as: Is 2 John 9 designed to keep individual Christians or the church

from going beyond the doctrine of Christ? Could there be church action where there were no elders? Is collective action **always** church action? What N. T. passage authorizes an individual to build a baptistry? — a church to build a baptistry? He also presented the embryo of what was later to be his affirmative argument, viz., that all things peculiarly religious (or Christian) apply with equal force to both the individual and the church.

But bro. Deaver did not stop here. Fully one-half to two-thirds of his negative speeches were planned to confuse the issue, and produce prejudices on the part of the audience. The "water-fountain," "nursery," "use of telephone," "New Testament for non-member" quibbles were played full force — as though these were "alms" or "assistance for the needy" in the legitimate context of the subject under discussion. He had us feeding the preacher's lawn with fertilizer, but refusing to give milk to the poor starving orphan. In case of flood, the "church boat" could pick up the parents from a floating house top, but had to leave the small children to the elements. He seemed determined that we should assign to Hell all who differed with us, and acknowledge that we arrived at our position as we backed into the "Anti" hole. Such tactics did no credit to bro. Deaver's stature as a gentleman of learning although, probably, they placed us in bad light before the un-discerning listener. Such victories, if they be such, are won at tremendous cost in character and spiritual fiber — both on the part of the debater, and of the cause he upholds.

Bro. Deaver's affirmative contained further prejudicial attacks, but he now presented a carefully mapped three-point argument that sounded more like the Deaver-Warren "con-stituent element" team. His basic contention was that the church is authorized to do all things which are **peculiarly religious** in their nature. The syllogisms were enough to make one dizzy — which may be partially accounted for by the fact they were born arguing in a circle.

He presented several passages concerning "matters" which he asserted "applied both to the individual and the church." (2 John 9; 2 Tim. 3:16; Col. 3:17; Jude 3) These were his "proofs" that "all passages which relate to peculiarly religious matters apply with equal force both to the individual and to the church." Note, no rule is established by which we may determine **either** of his necessary elements, i.e., passages which "apply with equal force" and/or passages which are "peculiarly Christian." Yet, these elements are assumed, and used to prove one another. He did exactly the same thing with scriptures concerning "acts" — including Gal. 6:10 and Jas.

(Continued on page eleven)

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THE SACRAMENT OF HOLY ORDERS

To Catholics the sacramental system is an orderly arrangement of seven sacraments by which the graces of the life and death of Jesus are brought to their souls. Sacraments are said to be visible signs by means of which invisible graces symbolized by them are brought to the heart.

Each sacrament has both form and matter. **Form** consists of the words which express what is being done and **matter** is the substance or outward element. Apart from the sacraments, Catholics believe there is no salvation.

Previously, in this series of articles on the sacramental system, we have studied Baptism, Confirmation, Holy Eucharist, Penance and Extreme Unction. This article gives attention to Holy Orders. First the Catholic teaching will be presented and then will follow an examination of it.

Through the sacrament of Holy Orders men receive power and grace to perform their sacred duties.

The matter of the sacrament. This consists in the imposition or laying on of the hands with prayer.

The form of the sacrament. The prayer uttered, "Receive ye the Holy Spirit," is the form of this sacrament.

The minister of the sacrament. Only a consecrated bishop may administer this sacrament.

The effect of the sacrament. Catholic theology teaches that by this sacrament is bestowed the power and office of dispensing and ministering divine gifts to the faithful.

It is thus readily seen that a properly consecrated hierarchy is essential to the sacramental system. Apart from the consecrated priesthood, Catholics would not have access to the graces of the life and death of Jesus. The sacraments are essential to salvation and the priesthood is essential to administering of the sacraments. In a very real sense Catholics are dependent upon the clergy for their salvation.

Scriptural passages offered in defense of this sacrament are many. Among the chief ones is John 20:20-23. This is John's account of the Great Commission. Jesus promised the apostles that when they received the Holy Spirit they would be guided into all truth (John 16:13) and that all that He had said would be brought to their remembrance. (John 14:26) Further they would announce as binding what He bound in heaven and loose what He had loosed in heaven. (Matt. 18:18; 16:19) The conditions they bound for the remission of sins would be those He had ratified and bound in heaven. When men obey what He commands, they are promised remission of sins. Thus "whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained." (John 20:23) The point is that the apostles were to announce the terms or conditions under which sins were to be remitted. Men not meeting these conditions would retain their sins.

The thought of this passage is not that men forgive the sins but that they announce the terms of forgiveness. Remission of sins is an act of God. (Heb. 8:12; Col. 2:11, 13) Our Lord chose to commit to the apostles the ministry or work of reconciliation and thus gave them the words of reconciliation to announce to men. (2 Cor. 5:18, 19) Whatever terms of pardon are announced by them in the words

of reconciliation, by these, men can have their sins forgiven by God.

Catholic interpretation of John 20 demands apostolic succession for this passage refers to the disciples, the apostles, and not to others. But this passage in John does not even intimate any such apostolic succession. Jesus had promised the apostles that when He sat on His throne in the regeneration, the apostles would sit with Him on twelve thrones judging the twelve tribes of Israel. (Matt. 19:28) The New Testament age in which we live is the one of regeneration (Titus 3:5; 1 Peter 1:1ff) and Jesus sits on the throne of His glory. (Acts 2:28-36) Men will and are to be judged on the basis of the words announced by these apostles. (John 17:20, 21; Heb. 2:1-3; John 12:48-59) John 20 confers on the apostles the ministry of making known the conditions under which God remits sins, not conferring upon them the power to remit sins themselves. All scriptures must be understood in the light of all other revelation, and especially in relation to passages that pertain to the same point. It would be an abuse of John 20 to interpret it to mean that the sacrament of Holy Orders is inaugurated. Jesus commissioned His apostles to proclaim the terms of pardon.

To enable them to discharge this commission without error in recalling His words, or in revealing what He had not yet taught, Jesus promised them the Holy Spirit. (John 14:26; 16:13; 20:23) In context one cannot come to view John 20:23 as the establishment of a sacrament of Holy Orders. The Holy Spirit was to guide them so that they would be infallible in proclaiming the words of the Lord. Catholics deny infallibility to priests. Thus they are not successors to what Jesus conferred here.

Another scriptural reference to advance the Catholic position is Acts 6:1-6. Men specially chosen to minister daily to the Grecian widows were set apart by the apostles to this work by prayer and the imposition of hands. (Acts 6:6) This was done to signify these men had the special work of ministration — in this case the special care of some Grecian widows. What Catholic theology envisions as sanctifying grace or power to do a work is not in the passage. These men were chosen by the church and were set apart to the work for which they were chosen by the apostles. Sacramental concepts are read into, not learned from, the passage before us.

A consecrated bishop, according to Catholic doctrine, is the only one empowered to administer the sacrament. This becomes exceedingly interesting in the light of the fact that Acts 13:1-3 is used to support Catholic theology. In the church at Antioch, there were prophets and teachers, among whom were Saul and Barnabas. The Holy Spirit instructed that Barnabas and Saul should be set apart to the work whereunto He called them. "Then, when they had fasted and prayed and laid their hands on them, they sent them away." (Acts 13:3) No apostle prayed and laid hands on these two men as they left for their first tour of Asia Minor, taking the gospel of Christ to that area of the world. The apostles were in Jerusalem. Separated to their work by the brethren at Antioch as they had been instructed by the Holy Spirit, Barnabas and Saul proceeded to go where they were directed. The text does not agree with Catholic doctrine, yet it is cited as proof of the doctrine! The brethren at Antioch simply set these two men apart, with their blessing, to the work which God had called them.

Returning to confirm the souls of those they had earlier converted, Saul and Barnabas appointed elders in every church. (Acts 14:23) This passage is appealed to as justification of the sacrament of Holy Orders. **Appoint** simply means to ordain

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THEOLOGY, CHURCH AND STATE INSTITUTIONALISM

Separation Of Church And State — Education

In order to understand the significance of the matters before us, we must discuss in detail the situation in America and include education as a sub-heading because it is one of the focal points where Church and State clash. It includes the prerogative and right to educate and to train the young. Involved in this controversy is the true meaning of the First Amendment to the Constitution. This determines the respective place of each in the United States. The background and heritage of Catholicism and Protestantism have a significant place in the argumentation. After such a study, we will be able to make conclusions and to determine accurately the position of the Digressives by comparison of statements made by each. And finally, what is right and what is wrong must be judged by the Word of God. It is the final standard of authority. It is to it then that we must first turn and then to the First Amendment to Constitution of the United States and to the arguments made by Sectarians and by Digressives. There must be clarification of what is the purpose of the civil government and what is the mission of the Church. God instituted the family, the civil government and the church in that respective order. Each has a work to fulfill according to His counsel. It is our purpose to discuss what was God's intention for the Church and for the State and to show how philosophy perverted the plan of God for the church by changing its work from a religious mission to a religious-secular mission which makes the affairs of the State the interests of the church. Philosophy, when used as interpretation, unites Church and State, because philosophy being earthly fills the Church with a worldly element.

God's purpose for the church was very ably stated by bro. N. B. Hardeman in Nashville in 1942. He said we must "get the right conception of life and duty, understand what the church is, and learn its mission upon this earth.

"The work of the church can be stated under three heads: (1) the building up of every member in it; (2) the work of benevolence; (3) the preaching of the gospel to sinful humanity." (*Tabernacle Sermons, V., 52*) He proceeds to emphasize the need of teaching God's word to members, and the need of study and spiritual growth. The word, he says, must be received and assimilated.

Brother Hardeman had these words to say and this warning: "It is the duty of the overseers to feed and to develop the members of any church. To do so does not require the organization of something unknown to the Bible. Many people have looked upon our young people's meetings with some degree of suspicion. If we are not careful, we may have an organization not at all different from others which we now condemn. Really, brethren, I have failed to find anywhere in the Bible where there is a difference made in teaching or church work between a young fellow and an old fellow. Just where is that passage that intimates that the church should be divided according to years? Brethren Srygley and Tant thought that such distinctions evidenced our drifting away. To say the least of such, there is danger. I submit to your preachers that we should be exceeding careful lest, in our enthusiasm to make a big show, we turn apart from

the straight and narrow path and have within our midst something that the Lord does not want.

"I said to you that a child must be kept free from diseases. They hinder its growth. Now, I need not tell you that the world is filled with attractions that appeal to the 'lust of the flesh, and the lust of the eyes, and the pride of life.' Sometimes we look out upon things that have germs within themselves. Too often they lodge within us." (*Ibid., 53*) Did brother Hardeman mean the summer camps, the educational programs, athletics or social programs? The institutional germ was sown as early as 1933 through the pages of the *Gospel Advocate* by G. C. Brewer.

Brother Hardeman has less to say about benevolence. He believes that man should work and refers to the collections in Acts 11:27-30 and Romans 15:25-27 and designates the relief being for the poor saints at Jerusalem in the latter and the saints in Judea in the former. According to what he says, benevolence is subordinate to the preaching of the gospel and therefore is not the primary work of the church. "I have reserved for the last discussion of what I consider the supreme and most important work of the church of the Lord. To teach God's Word and to preach the gospel of His Son to dying humanity is the noblest work on this earth." (*Ibid., 56, 57*)

Preaching the gospel to the lost, edification of members of the church and benevolence is the order that brother Hardeman sets forth. But the order has been reversed by the Digressives. Relief for all the poor of the world and entertainment are most important to them. Unless one subscribes to all these activities and especially to church support of institutions, he is regarded by them as an "Anti." Brother Hardeman believed that social conditions which would include poverty, public morals, labor problems and entertainment were not the church's work according to God's purpose. He believed that entertainment was the duty of parents; that the State should be concerned with public

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Marriage, Divorce, and Remarriage

The "divorce problem" is becoming increasingly grave. The problem it poses for churches as well as numerous individuals demands our attention. Here are some of the books on the subject.

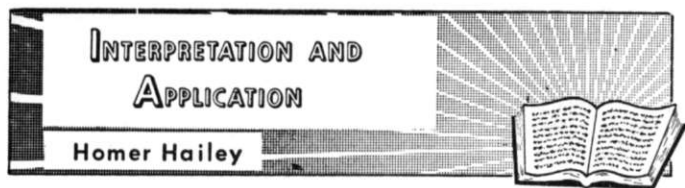
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ABUSED PASSAGES

(Amos 6:1-6)

There is only one way to prove a point of doctrine to be right or wrong, and that is by the Scriptures. It is commendable, therefore, that brethren appeal to the Scriptures for proof of a proposition, and in refutation of error. However, one should be cautious in using passages, being sure that he is not guilty of taking the passage out of its context and thus making it "prove" something that it does not prove. There are two passages in Amos that are often used in discussion which have no relation to the matter to which they are applied, Amos 6:1-6, and 8:5, 9. In this article we consider 6:1-6.

The passage in Amos is often appealed to in making an argument against instrumental music in worship. The contention is that the prophet was here criticizing David's introduction of instruments into the worship of God under the Old Covenant dispensation. The contention is further made that God tolerated the use of instrumental music in the worship, but did not approve of its use. This contention neither the Old Testament nor the passage in Amos bears out. This is verified on three counts.

Introduction And Arrangement Of Instruments

One weakens his cause when he denies that instrumental music under the Old Covenant was introduced or sanctioned by the Lord. The fact that God either introduced or sanctioned — not tolerated — the instruments under that dispensation, but is completely silent as to their use under the new, is strong evidence that He never intended their use in this dispensation.

The introduction by David of instruments in association with prophecy and praise is recorded in 1 Chron. 25:1-4. It was he who arranged the order of their service. The use of the instrument in connection with prophesying is found also in Elisha's ministry (2 Kings 4:15). Solomon followed the same arrangement introduced by his father (2 Chron. 8:14).

Jehoiada followed the same order as introduced by David. In the account of this king's appointment of the various Levites, a clear distinction is recognized between the sacrifices as ordained by Moses and the singing as arranged by David: "And Jehoiada appointed the officers of the house of Jehovah under the hand of the priests the Levites, whom David had distributed in the house of Jehovah, to offer the burnt-offerings of Jehovah, as it is written in the law of Moses, with rejoicing and with singing, according to the order of David" (2 Chron. 23:18).

That the arrangement was by Jehovah, at the mouth of His prophets, is clearly stated by the historian when he said of Hezekiah's arranging the singers, "And he set the Levites in the house of Jehovah with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for the commandment was of Jehovah by his prophets" (2 Chron. 29:25). Then follows a description of the

praise and burnt-offerings, combining that of Moses and of David (vv. 26-28).

Here something was "the commandment of Jehovah by his prophets," but what? The prophets involved are David, Gad, and Nathan. Some contend that the thing commanded by Jehovah was the introduction of the instruments in worship; others, that it was the arrangement that was commanded. In either case it was more than a toleration of instruments in worship; it was an approval by Jehovah, either commanded as to the introduction, or a sanction of introduction and a commandment in arrangement.

Reference In The Psalms

Continued reference to instruments of music in praise to God as found in the psalms proved the fact that passages from the psalms, which authorized instruments are not quoted in the New Testament, is proof that God never intended instrumental music in the church.

The psalms were inspired by the Spirit. At least four times in the New Testament a speaker or writer made an appeal to the psalms and ascribe their language to the Spirit. Jesus said, "How then doth David in the Spirit call him Lord, saying" (Matt. 22:43), then quoted Psalm 110:1. Peter said, "Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas... For it is written in the book of Psalms" (Acts 1:16, 20), and quoted Psalms 69:25 and 109:8. The apostle said of the Lord, "Who by the Holy Spirit, by the mouth of our father David thy servant, didst say" (Acts 4:25), and then quoted Psalm 2:1-2. The writer of Hebrews says simply, "Even as the Holy Spirit saith" (Heb. 3:7), and quoted Psalm 95:7ff. If the psalms were by the Holy Spirit, then their constant encouragement to praise God by instruments would be more than a toleration; it would be a divine sanction, yea, a command from God — for God spoke by the Spirit.

Context In Amos

The passage in Amos (6:1-6), has no reference to worship, or to the use of instruments in worship. The worship by the Jews of that day had been condemned by Amos in chapter 5:21-24, and their idolatry in vv. 25-27. In chapter six the prophet turns to their "ease in Zion, and to them that are secure in Samaria," to the luxurious life and revelry of the ruling class. He does not censor David for introducing instruments of music in worship, but rather he censures those who invent such instruments for revelry. That this is the truth of the passage is clearly indicated by the passage and by the verse that follows: "Therefore," a conclusion to follow based on what has been said, "shall they (the ones of vv. 1-6) now go captive with the first that go captive; and the revelry (this is the thing condemned in vv. 1-6. HH) of them that stretched themselves (those of vv. 1-6) shall pass away" (v. 7). The passage (6:1-6) deals with revelry and luxury, not with worship. The condemnation is not of David, but of those who invent instruments such as his, not for worship, but for sensuous revelry.

One does violence to the passage when he condemns David, or when he uses the passage as an argument against instruments of music in the worship of the Lord today.

—119 N. Burlingame, Temple Terrace, Fla.

The Godhead---One Person Or Three? - (4)

Danny Brown

Introduction: This is the final article in this series. I have shown that the Godhead consists of three persons. This article answers several of the arguments usually made to prove that there is only one person in the Godhead and show the inconsistency of the oneness doctrine. This series is now in tract form and can be secured from **The Preceptor Co.**

Who Raised Jesus From The Dead?

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.)" — Gal. 1:1

"Jesus answered and said unto them, Destroy this temple and in three days I will raise it up." — John 2:19

We are told (1) the raising up of Jesus is ascribed to the Father; (2) the raising up of Jesus is ascribed to himself; (3) therefore, the Father is Jesus.

Try this reasoning on another matter: (1) Sanctification is ascribed to the word of God (John 17:17); (2) Sanctification is ascribed to the Holy Ghost (1 Cor. 6:11); (3) Therefore, according to the reasoning above, the word of God is the Holy Ghost. If we can see how sanctification can be ascribed to the word of God and the Holy Ghost without the word of God being the Holy Ghost then surely we can see how the raising of Jesus can be ascribed to the Father and to Jesus without the Father being Jesus.

Who Is The Father Of Jesus?

"...fear not to take unto the Mary thy wife: for that which is conceived in her is of the Holy Ghost." — Matt. 1:20

"That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." — Rom. 15:6

These verses are supposed by many to mean that the Holy Ghost is "God" who is the "Father of our Lord Jesus Christ."

In regeneration one is "born of the water and the Spirit" (John 3:2,5) but water is not our mother nor is the Spirit our Father. They are agents. So it is with Jesus being generated by the Spirit. God is his Father—but the Holy Spirit is never so called. **Never.** Not even in Matthew 1:18,20.

Jesus distinguished between the Father and the Holy Ghost in John 14:26 saying, "But the Comforter, even the Holy Ghost whom the Father will send in my name...."

Some Nuts To Crack

Regarding the Father Jesus said, "...for I do always the things that are pleasing to him." (John 8:29) Romans 15:3 says that "Christ also pleased not himself...." Jesus Christ "always" did "the things that" pleased the Father. But, he did not please himself. Therefore, Jesus Christ is not the Father.

Jesus stated in Matt. 10:32, "Everyone therefore who shall confess me before men, him will I confess before my Father who is in heaven." If Jesus is the Father, as it is alleged, there will be no one for men to be confessed "before."

Jesus said in John 14:24, "...and the word which ye hear is not mine, but the Father's who sent me." This statement could not be true if Jesus is the Father.

Jesus stated in John 14:28, "I go unto the Father: for the Father is greater than I." If Jesus is "God the Father" his statement is equal to saying, "I go unto myself: for I am greater than myself."

Stephen said, "I see...the Son of man standing on the right hand of God." (Acts 7:55) Was Stephen mistaken? If Jesus is "God the Father" is He standing on his OWN right hand?

Heb. 9:24 tells us that "Christ is not entered into the holy places made with hands, which are the figure of the true; but into heaven itself, now to appear in the presence of God for us." (1) Christ enter into heaven; (2) he entered into heaven to appear in God's presence; (3) to do this he left earth. If God and Christ are the same person, did he enter into his own presence? If they are the same, why did he go to heaven to enter into the presence of God? Was he not already in His OWN presence while here on earth?

Christ is now reigning on David's throne, having been raised up to sit thereon. (Acts 2:30; 15:15-17) He is to reign until the last enemy is destroyed. (1 Cor. 15:26) Thereupon he will deliver the kingdom up to the Father. (1 Cor. 15:24), and from that time be subject to him, that God may be all in all. (1 Cor. 15:28) Question: Is Christ to deliver the kingdom to himself and thereafter be subject to himself?

Christ sat down at the right hand of the Father. (Heb. 1:1-4) It would be quite an accomplishment to sit down on one's own right hand!! Stephen saw Jesus standing at the right hand of the Father in the heavens. (Acts 7:55) Was Jesus standing on his own right hand?

Questions

1. Was Jesus praying for all believers to become one person when he prayed, "that they may be one, even as we are one"? (John 17:21)

2. "In the beginning was the word and the word was with God and the word was God...and the word became flesh and dwelt among us..." (John 1:1,14) How could Jesus be WITH God and BE God (Deity) if there is only one person?

3. If as is contended, to be a person one must have flesh and blood; was there any person in the Godhead before the birth of Jesus at Bethlehem?

4. If, as is contended, to be a person one must have flesh and blood; has there been a person in the Godhead since the ascension of Jesus?

5. If the Lord's body was the only person of the Godhead, but his body was not Deity, was there ever a person in the Godhead?

Conclusion

"Hear O Israel: The Lord our God is one Lord." (Deut. 6:4) One Godhead in which are three divine personalities. A man and his wife are two and yet the Bible says that they shall be one flesh. (Matt. 19:5) **The Father is Deity** (John 20:17), **the Son is Deity** (Heb. 1:8), **the Holy Ghost is Deity.** (Acts 5:3-4) **Distinct one from another...and yet they form the one Godhead.**

— 2194 West Lucas, Beaumont, Texas

SEND A FRIEND
THE PRECEPTOR
And Help Teach Him
THE TRUTH

MEDITATION AND EDIFICATION

Bryan Vinson



MAN, A SINNER

Alexander Campbell said that the Bible speaks of man as he was and as he shall hereafter be, but that it speaks to man as he is. While this is obviously true, the scriptures not only speaks to man as he is but also speaks of man as he is. It graphically and emphatically portrays him to be as he now is, a sinner. If man were not a sinner there would have been no occasion for the Bible being given; that is, a revelation from God to man through the ministry of angels, of prophets and through His Son would never have been necessary. In truth we can safely observe that if man had never sinned there would have been no religious system evolved and developed, no Savior, no church, no scheme of redemption. Since, then, these all came to pass and exist in consequence of sin, it magnifies and intensifies the legitimate interest we should have in the subject of sin as related to man.

But between the introduction of sin and those consequential developments there lies, as the immediate consequence of sin, a fearful array of evil effects befalling man. His expulsion from the garden of deligght, his deprivation of the fruit of the tree of life resulting in the ultimate issue of physical death, his struggle for a livlihood to be secured by the sweat of his face, the bringing of offspring through the travailing pain of child-birth, are but some of the immediate results attending the presence of sin in the life of man. The grave and most seriously ominous result of this catastrophe which overshadows all temporal and physical misfortunes and discomforts, was the immediate and inevitable breach of relations and intimate communion with his Creator. The presence of sin made man uncomfortable in the presence of God, and displeasing to his maker. Sin rendered him unfit for this delightful and ennobling communion and association with Deity. This has not changed, and as long as sin is enthroned in the heart of a man and thus controls his life and molds his affections, there is no place for God with him and no place for him with God. Truly, the face of the Lord is against them that do evil.

The constitutional capability of man to please God embraces the equally contrary capability of displeasing him, and being the dependent creature of God, fashioned in His image, there can be no higher design of human existence than pleasing God. Sin is defined as "missing the mark," and, hence, the act of sin is that of essentially failing to hit the mark or gain the objective touching the justification of man's existence. God having made man for his own glory, and consequently for man's own good, when man sins he fails in both respects. Nothing man can do at variance with God's will can glorify God, nor promote the good of man. Law is but the expression of will; that is, the will of one who has the right to express and enforce his will on others. Until such will is expressed it is not law, but when it is thus expressed it becomes law, and law implies authority. Where there is no law there is no transgression. (Rom. 4:15) But sin is transgression of law. (1 John 3:4) What law? Any law? Not necessarily is this true. Since the term "sin" denotes, primarily, a "missing of the mark," we must relate the definition to what the mark is. Paul says: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved (marginal reading: "having missed the aim") have

(Continued on page thirteen)

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Sermon Outline

FALSE STANDARDS OF AUTHORITY

Proverbs 14:12

Lowell Blasingame

Introduction:

1. Many different positions are occupied in religion with the advocates of each feeling secure in his position.
 - a. We do not question the honesty and sincerity of these persons but we do question the truthfulness of religious positions that are at variance with each other.
2. In fact, we do not deny that these persons feel secure in the religions that they have accepted.
 - a. We do believe that this is false sense of security and that it comes from accepting the wrong standard of authority in religion.
3. Permit man to choose his authority and he may prove anything.
 - a. Example—Man kept bragging about catching fish of tremendous size. When questioned about the accuracy of his report, he replied that he weighed the fish. That closed the mouths of all who had been inclined to be skeptical until the fisherman's wife gave birth to her first child. The doctor had forgotten his scales so he told the man to bring his fishing scales and they would weigh the baby on it. The baby weighed 42½ pounds!

I. SOME FALSE STANDARDS OF AUTHORITY THAT ARE USED IN RELIGION:

1. Feelings.

- a. These are possibly used more than anything else as authority in religion.
 - (1) May be used by the adherents of paganism, Catholicism or denominationalism.
 - (2) Why not? If the denominationalist can prove his religion by his feelings, why can't the pagan?
- b. One's feelings may deceive him:
 - (1) Jacob felt that Joseph was dead. Gen. 37:35.
 - (2) Saul felt that he should persecute Christians. Acts 26:9; 1 Cor. 4:4.
- c. Good people may sometimes feel badly and bad people may feel well.

2. Let your conscience be your guide.

- a. How often have you heard this suggested as the authority for governing one in what to do?
 - (1) Conscience isn't a guide. It's an approver or disapprover of our actions and what it approves or disapproves depends upon what it has been taught.
 - (2) When one has been taught wrong, his conscience will approve wrong.
 - a. A native who worships an idol.
 - b. Saul of Tarsus. Acts 23:1.

3. Religion of parents.

- a. To many persons this is authority in religion.
 - (1) These refuse to accept anything as truth that insinuates that their parents were wrong or might be lost.
 - (2) Baptism — "I can't admit that's necessary because mother wasn't baptized."
- b. The religion of one's parents may not be wrong. They may have followed the truth.
 - (1) But to make one's parent's religion the authority for determining what is right, is wrong.
 - (2) This standard would justify one religion as quickly as another.

4. Assuming that the end justifies the means.

a. This is another of the more popular false standards of authority.

- (1) Persons look at the results accomplished and since they are good, they assume that whatever accomplishes them must then be scriptural.
- (2) This false standard was used in the past to justify the creation of a missionary society.
 - a. Since the gospel was preached to people who hadn't heard it before, the conclusion was drawn that the MS was all right.
- (3) It is used today to justify the sponsoring church arrangement for cooperation and benevolent societies.
 - a. Look at the good work that is done, gospel is preached and orphans cared for, therefore sp. church and orphan's homes must be scriptural.

b. **BUT** this is a false standard of authority because the end accomplished does not justify the means.

- (1) Man argued that he had a family to support and the only thing that he knew how to do was to make whiskey. **Did the end justify the means?**
- (2) Mohammedism and Catholicism have both used the sword to make converts. Christianity could do the same thing. Would the end justify our using the sword for conversion?
- (3) Suppose there is a person who cannot be persuaded to be baptized while sober, but while under the influence of alcohol, he can be persuaded. Baptizing persons is a good work. Would the end justify our using this means?

c. Paul was accused of teaching that:

- (1) Our unrighteousness commendeth the righteousness of God. Rom. 3:5.
- (2) We ought to do evil that good may come. v. 8.
- (3) This in substance is the argument that the end justifies the means and Paul says that it was a slanderous report and that the condemnation of those who made it was just.

d. If we can see these things, making whiskey for a living, using sword for conversion, etc., we ought to be able to see that doing benevolent work and preaching the gospel does not justify substituting other organizations for the church, forming unscriptural arrangements for cooperation or perverting the work of the church by putting it in the recreation and entertainment business just because a good work is being done.

5. Decrees of men.

a. Sometimes religious organizations choose their most scholarly men and send them to conferences, conventions, associations, etc., and they write the rules that serve as doctrinal beliefs and govern the organizational structure of these different churches.

(1) These are the manuals, disciplines and other creeds that govern different churches.

b. Not nearly as much importance is attached to these now as was in the past.

(1) There was a time when denial of a doctrine in a creed brought expulsion from that church.

(2) This is not true of most denominations now.

a. The local Methodist preacher in Pocahontas, Arkansas in 1951 stated that he was a Methodist because he could believe anything that he wanted to and still be a Methodist.

c. The decrees of men are fallible regardless of how highly educated the men are. This is illustrated in the

(Continued on page thirteen)

HITHER... THITHER... YON

Jim McDonald



Marshall Patton held a gospel meeting for the Brown Street church in Akron, Ohio, in early October in which nine were baptized and one was restored.... One was restored and one identified, one was baptized in August and September at the Hayes St. church in Dayton.... **Denton Neal** held a Sept. meeting for Grand and Summit in Sciotoville.... Two were baptized in Tecate, Baja California, Mexico, during Sept.... Two were baptized at San Luis, R. C. Sonora, Mexico, during Sept.... One was baptized and one restored in Dexter, Maine, during Sept.... One was restored at Pittsfield during Sept.... **L. E. Sloan** held an early October meeting for Glenwood Hills in Atlanta, Georgia.... **Hoyt Houchen** held a late Oct. meeting at Rose Hill in Columbus and **Robert Harkrider** held an early November meeting at Snapfinger Road in Decatur.... A new church has recently begun in Las Cruces, N. M.... A brother **Bradley** is moving to Roswell to work with the new church there.... Two were baptized during Sept. at Dillard, Oregon.... Two were baptized in Oct. at East Orange, N. J.... One was identified during Sept. at Pleasant Valley in Wichita, Kansas.... **Donald Willis** held a mid-Oct. meeting for the Mulvane church.... Gospel meetings were in progress in Illinois during Sept. and Oct. at Manhattan, Aurora (Galena Blvd.) with **Sewell Hall** preaching and Grand Avenue in Chicago (**Paul C. Keller**).... One was restored and identified during September at Grand Avenue.... **Vestal Chaffin** held an October meeting for the Eleven Mile Rd. church near Detroit, Mich.... **George T. Jones** held a Sept. meeting at Keyes, Oklahoma, in which one was baptized and one was restored.... **Hoyt Houchen** held a late September meeting for the Turley church.... One was baptized and one restored in late September at Southside in Tulsa.... **John Wilson** has moved to work with the church in Frederick.... One was baptized in September at Tenth and Francis in Oklahoma City.... **Hoyt Houchen** holds a late Nov. meeting for the Sixth Ave. church in Pine Bluff, Ark.... **Luther Blackmon** holds an early Dec. meeting for the Saratoga church.... **Charles Holt** held a late Oct. meeting for the Park Hill church in Fort Smith.... **Eugene Britnell** held a late Oct. meeting for the Washington St. church in Camden.... **John Dillard** held an early Nov. meeting for the new Magnolia church.

W. R. Jones held a Nov. meeting for the church in Cooper, Texas.... **Vernon Ripley** held an Oct. meeting for the Forest Lane church in Dallas.... **W. R. Jones** held an Oct. meeting for the Westwood church in Sherman.... **G. W. Patterson** held a November meeting for Russel Avenue in Bonham.... **R. L. Burns** has three more Texas meetings this year: Weisenburger (Dallas) late Oct.; Pendleton Park (Harlingen) and Page and Cumberland (Dallas) both in Nov.... **Dean Bullock** held a Nov. meeting at Westside in Irving.... Three were identified (one of whom was restored) as Westside in Ft. Worth during September.... **James Trigg** held a Nov. meeting for the Westside church during Nov.... **Paul Foutz** held a meeting at Calmont in Ft. Worth during Oct.... **Joe D. Swint** held an early Nov. meeting for Southside in Hillsboro.... One was baptized at Calmont in Ft. Worth during Sept.... Three have been identified in past weeks at 6th and Meredith in Dumas.... **Hoyt Houchen** held a meeting in Dumas in early Nov.... Seven were baptized and three were restored in a recent meeting at Floral Heights in Wichita Falls.... Three were identified during Oct. at Union Road in

Lufkin.... One was baptized at Scyene Road in Dallas in Sept.... One was baptized and one was identified in late Sept. at Southside in Midland.... **Glenn Burt** held a Nov. meeting for the Woodland Heights church in Brownwood.... **Bob Craig** held an Oct. meeting at the North Street church in Victoria.... **Albert Jennings** held an October meeting for the Westgate Heights church in Corpus Christi.... **Bob Franks** and **Jim McDonald** were engaged in a gospel meeting near Jasper at Dam "B" in early Oct. Two were baptized and two were restored. This little church has grown from 10 members to 20 members in two months time. They are averaging about 40 in attendance and about \$65 a week in contributions.... **Elmer Moore** held a gospel meeting for Amelia in Beaumont (October).... **Gene Frost** held a mid-Oct. meeting for the Pinecrest church in Beaumont.... **Ray Votaw** has his personal support secured, but still lacks two-thirds of his travel funds to secure in his return to South Africa.... Two were identified during September at Pear Ridge near Pt. Arthur.... **H. C. Edwards**, **Walter Talley**, **Steve Fontenot**, **John Iverson**, **Glen Wise**, **James Trigg**, **Don Collins** and **Doyle Bullock** all spoke on a lectureship in Oct. at the Osborne Road church in Bridge City.... **Jean Wolley** has moved to Clute, Texas, to work with the church there.... Nine were restored and one baptized in past weeks at North Freeport.... **Robert Turner** was at South Houston during early Oct.... **Travis Farrell** was at Dickinson in late September.... One was identified during September at Southside in Pasadena.... **Cecil Willis** held a meeting in Oct. at Red Bluff in Pasadena.... Two were baptized during early Oct. at Home Owned Estates (Houston) in a meeting held by **George T. Jones**.... **Bryan Vinson** held a meeting at Spring Branch (Houston) in late Oct.... **H. L. Bruce** held a late Oct. meeting for Eastside in Baytown.... Two were restored in Oct. at Pruitt and Lobit.... **James A. Rodgers** held an Oct. meeting for South Flores in San Antonio.

Bill Cavender held a late Oct. meeting for the White Park church near Leesville, La.... A brother **Gobbels** is now working with the Stanley church near Logansport, La.... A new church has recently begun in New Orleans.... Three were baptized and two restored in September at Big Stone Gap, Virginia.... **Billy Ashworth** held a Sept. meeting for Jackson Heights in Columbia, Tenn.... One was baptized and one restored in a recent meeting at Hickory Heights in Lewisburg.... One was identified and one was baptized in Oct. at Downtown in Lawrenceburg.... **Sam Binkley** preached three nights in Oct. for the new South Fayetteville church.... One was baptized and two were identified in Sept. at Shelbyville Mills.... **Grover Stevens** held an Oct. meeting for West Main in Woodbury.... **Robert Crawley** held a mid-Oct. meeting for the Central church in Louisville, Ken.... **Robert Williams** held a late Oct. meeting at Haldeman Ave.... **Robert Turner** held an Oct. meeting at Park Street.... Five were baptized and one identified during Sept. at South End.... Six were baptized and three restored at Danville in Oct.... **Vestal Chaffin** held an October meeting at Mud Lick.... Two were identified during Sept. at West End in Bowling Green.... **Robert Welch** held an early Nov. meeting for the church in Shepherdsville; **Amos Davenport** a mid-Oct. meeting for Brandenburg; **Bryan Vinson** an early Oct. meeting for the Cambellsville church.... Two were baptized in Oct. at Spring and Blaine in St. Louis, Mo.... Two have been baptized in Sept. and Oct. at Elm St. in St. Charles.... **C. D. Plum** held a mid-Oct. meeting at Elm Street.... **A. C. Grider** held a meeting in Nov. at North Fulton in Butler.... **Roy Cogdill** held a meeting at Pearl City in Hawaii during September.

One was identified during Sept. at Mt. View church in San Bernardino, Calif.... One was baptized during Sept. at East Long Beach.... **Glen Lovelady** held an October meeting at (Continued on page thirteen)

(Continued from page three)

1:27 among the passages which "authorize both the church and the individual Christian."

Previously he had acknowledged that Jas. 1:27 was addressed to individuals, and applied to the church only because it was "peculiarly religious." Now, by arguing in a circle, he assumes the thing to be proven — begs the question. This is double-barrelled sophistry.

Bro. Wharton pointed out that benevolence was not a peculiarly religious responsibility, hence, that bro. Deaver's "rule" failed to establish local church responsibility. To prove his contention, he cited Rom. 1:31 — unregulated Gentiles, prior to Christianity, and not under specific or codified law, could sin in failing to be benevolent ("unmerciful — see original Greek word — not benevolent.)

Bro. Wharton further cited 1 Tim. 5:8 to prove the "infidel" (unbeliever) cared for his own, in which respect he was better than those saints who failed to do so. This shows the responsibility is not "peculiarly" religious or Christian.

Bro. Deaver sought to prove that 2 Cor. 9:13 gave the local church authority to send (and was an example of) relief to "all" non-saints. (I.E., that the all referred to non-saints.) He offered a list of four passages using "unto all" which he said referred to non-saints (Acts 5:11; Gal. 6:10; 1 Thess. 3:12; 5:15RV) and concluded that the same phrase in 2 Corinthians 9:13 must refer to non-saints.

Brother Wharton cited Rom. 15:25, 26, 27, 31; 1 Cor., 16:1; 2 Cor. 8:4; 9:1, 12, as background which clearly established the context for 2 Cor. 9:13. He pointed out that the Greek Lexicographer, Thayer, states that "all" must be interpreted in the light of context. He illustrated, (with 112 uses of the Greek word "ekklesia") that multiple uses meaning "called out" of the Lord, did not prevent the same word being used in Acts 19:32 to refer to a "called out" mob of wicked men. He concluded that the contribution: (a) supplied the "want" of the saints—hence to "needy saints"; and, (b) caused other Jewish saints to rejoice that such assistance could come from Gentile brethren—thus helping to heal the Jew-Gentile relations. Hence, the "unto them" of vs. 13, refers to needy saints, and the "unto all" refers to the rest of the saints in Jerusalem and Judea.

Brother Deaver cited Matt. 5:43-48 as God's "law of love"—and showed that is embraced both saint and sinner. He said that all works of the church must be motivated by this "law of love," hence the benefits of church benevolence must extend to saint and sinner alike. Again, the emotional appeal was pushed to the front and we were pictured as hard-hearted publicans, teaching imperfect love.

Brother Wharton contended that God's "law of love" is not without regulations. The saint who will not work is not to be helped (2 Thess. 3:10) yet God, and the brethren, must continue to "love" him. God's regulations place the non-baptized as a responsibility of the individual saints—the individual's "boat," as well as the state, family, and society "boats" are there to rescue the children from the floating house-top; and in all of these fields the individual Christian has a God-given responsibility. We do not love man less, but God more—when we respect God's regulations for meeting our various responsibilities. (1 John 5:2-3)

The debate was characterized by an informality that helped to ease tension; and despite the emotional and prejudice-producing appeals made by brother Deaver, there were no flaring of tempers, no impugning of motives. The Ft. Towson church, about equally divided on these matters, is to be highly com-

mended for inviting this public study, at their expense, in their building.

In this writer's opinion brother Deaver was the more highly skilled technician, and "skinned our heads" figuratively, with his thirty colored charts, precision planning, and prejudicial appeals. But he was no match for brother Wharton in the field of textual study of the word of God.

Relative to "consequences" brother Wharton said, in substance; "Consequences cannot prove a principle. If we study the scriptures under the burden of "consequences" and what we suppose the consequences will be, we will never get to the truth. We must study God's word with no other purpose than to learn the truth, the will of God. We must believe that God's plan is perfect—that followed, it will produce the consequences which God desires. I am willing to approach God's word in this way, and will gladly accept whatever consequences this course fairly places upon me."

May God multiply his kind.

—1608 Sherrard St., Burnet, Texas

THE SACRAMENT OF HOLY ORDERS — — —

(Continued from page four)

or designate without the Catholic concept of consecration. Further **elders** here does not mean what Catholic theology means by the consecration of priests to their office. Elders are in local churches and are synonymous with bishops and pastors (as we pointed out in the article on Extreme Unction). Similar remarks can be made for the sense and meaning of Titus 1:5. Men qualified for the office of bishops or elders were designated or set apart to this. It should be observed that the qualifications which elders must have would exclude catholic priests, for an elder must be the husband of one wife and have believing children, not accused of riot or unruly! Priests cannot be married according to Catholic canon law.

Several statements Paul made to Timothy are cited for scriptural justification of this sacrament of Holy Orders. (1 Tim. 4:14; 5:22; 2 Tim. 1:6, 7) Timothy had a gift bestowed on him by prophesy through the laying on of the hands of the presbytery, **Presbytery** and **elder** are derived from the same root word. Thus it would not refer to the priesthood or hierarchy of bishops as presently taught by the Roman Catholic Church. Consequently this passage cannot have reference to present Catholic concepts about the sacrament of Holy Orders.

The gift which Timothy had was that of evangelist (2 Tim. 1:6, 7; Eph. 4:11) to which work he was set apart by prophecy with laying on of hands. He must zealously discharge his responsibilities without fear but with the spirit of love, power and self-control. The laying on of hands of 1 Timothy 5:22 is a visible recognition and should be done deliberately for the work is grave and responsible. There is absolutely no idea of the Catholic concept of the sacrament of Holy Orders.

—Florida College, Temple Terrace, Fla.

THEOLOGY, CHURCH AND STATE, — —

(Continued from page five)

morals and social conditions. All of these belonged under the heading of the civil government and secular institutions and not under the work of the church. B. C. Goodpasture, the present editor of the **Gospel Advocate**, fully endorsed brother Hardeman's sermons. Brother Hardeman spoke of the all-sufficiency of the Scriptures and of the Word of God instead of principle and expediency. For that reason,

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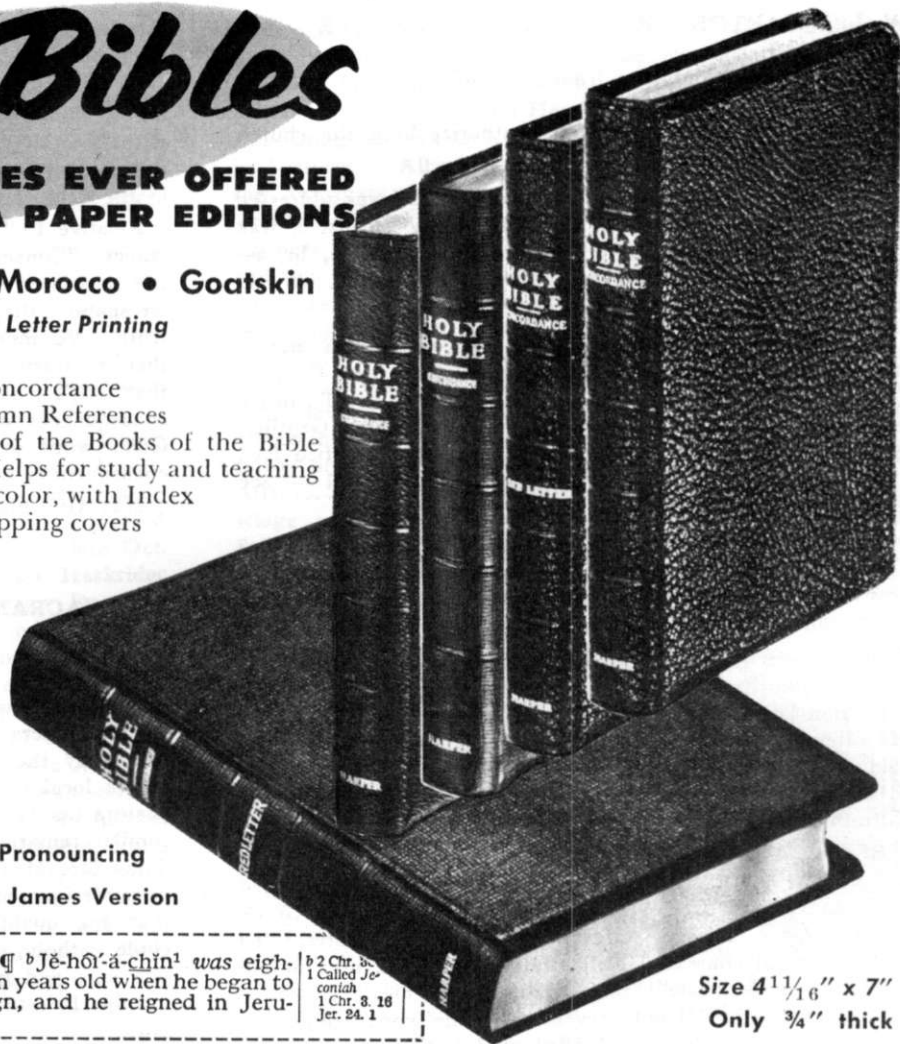
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REVELATION 20, 21

CHAPTER 20

AND I saw an angel come down from heaven, ^ahaving the key of the bottomless pit and a great chain in his hand.
2 And he laid hold on the dragon, ^bthat old serpent, which is the Devil, and Satan, and bound him a thousand years,
3 And cast him into the bottomless pit, and shut him up, and ^cset a seal upon him, ^dthat he should deceive the nations

a ch. 19. 20
b ch. 1. 18
c Is. 65. 17
d ch. 12. 9
e ch. 20. 11
f Dan. 6. 17
g Is. 52. 1
Gal. 4. 26
Heb. 11. 10
& 12. 22
ch. 3. 12
h ch. 12. 9
i Is. 54. 5

Satan bound
15 And whosoever was not found written in the book of life ^ewas cast into the lake of fire.

CHAPTER 21

AND I saw a new heaven and a new earth: ^ffor the first heaven and the first earth were passed away; and there was no more sea.
2 And I John saw ^gthe holy city, new Jerusalem, coming down from God out

he made a sharp distinction between the work of the church and the function and place of the civil government. But when human wisdom supplanted the Scriptures as authority and later when liberal theology was introduced and accepted, brethren began to speak about being guided by principles and expediency and the sharp separation between what is the Church and what is the State was lost. By subjecting Bible doctrine to the philosophy of Aristotle—the syllogism: major premise, minor premise, conclusion, the earthly result was fully attained and so Digressives began to speak of church support of schools, of entertainment, of the poor, of homes—both orphan and old people. Before the rise of such interpretation, most brethren believed the church must be kept separate from secular affairs.

— 314 South Hanley Road, Clayton 5, Missouri

HITHER...THITHER...YON... — — —

(Continued from page ten)

Birch and McFadden in Santa Ana....Five were identified during Sept. at Berrydale in Santa Ana....**Tommy McClure** held a Sept. meeting for the Divison St. church in Oceanside....A Sept. lectureship was held at Northridge....**Granville Tyler** held a Sept. meeting for Washington St. in Russellville, Ala....One was baptized during Sept. at Huffman in Birmingham....**John Collins** held a Sept. meeting at Cahaba Heights, **Henry Finklin** was at Mirfield the same time....Six were baptized during Sept. at Hueytown....**Ward Hogland** held Oct. meetings for the Lakewire church in Lakeland, Fla., and McDill in Tampa....**Paul Brock** held an Oct. meeting for the Florence Villa church in Tampa....**Leonard Tyler** held an early Oct. meeting for Seminole in Tampa and a mid-Oct. meeting for the Lutz church....**James R. Cope** held a late Oct. meeting for Lake Shore Drive in Jacksonville....**John Gassaway** held a September meeting at DeLand....**J. D. Tant** held an Oct. meeting at Panama City....**Tom O'Neal** held an October meeting at Pine Hills in Orlando....Six have been identified and one restored and identified in Sept. and Oct. at Par Avenue in Orlando....One was baptized in August at Ninth Avenue in St. Petersburg....**William Wallace** held an October meeting for Boston Street in Aurora, Colorado....Brother **Wallace** was also in an Oct. meeting in Bedford, Indiana....**Yater Tant** held an Oct. meeting for the Belmont church in Indianapolis....Seven were identified at Belmont during Sept.

—1011 Johnson, Lufkin, Texas

FALSE STANDARDS OF AUTHORITY — — —

(Continued from page nine)

changes that are made in their creeds.

- (1) Example — Methodist Discipline before 1910 taught babies were born in sin, since that time they have taught that they are born in Christ.
 - d. To follow the doctrines of men is to worship in vain. Matt. 15:9. Hence, the doctrines of men must be a false standard of authority.
6. "It gets the job done."
 - a. To some, this is all the authority that is needed.
 - (1) This assumes that in order to accomplish a thing that we either may:
 - a. Employ anything that gets the job done.
 - b. Or, that anything that gets the job done must be scriptural.
 - (2) This was the mistake made by Nadab and Abihu in offering strange fire unto the Lord. Lev. 10.

- a. The fire that they used got the job done but it was not what God had authorized.
- b. This illustrates that things that get the job done aren't scriptural if the Lord has not authorized them.

- b. This false standard has been used as authority for:
 - (1) Pit suppers, raffles, special singers, etc. Secularians conclude that since they draw a crowd and get the money that they are scriptural.
 - (2) The existence of the Missionary Society. Its advocates contended that it got the job done in preaching in foreign fields, therefore it had a scriptural right to exist.
 - (3) The sponsoring church arrangement of church cooperation and the existence of benevolent societies. We're told that they get the job done in evangelizing and benevolence therefore that they have a scriptural right to exist.

CONCLUSION:

1. All authority in heaven and earth belongs to Christ. Matt. 28:18.
 - a. Whatever we do in word or deed is to be done in His name. Col. 3:17.
2. Anything that transcends the doctrine of Christ cannot be done by His authority. 2 John 9.
 - a. Therefore the only true standard of authority in religion is the doctrine of Christ.

MAN, A SINNER — — —

(Continued from page eight)

turned aside unto vain jangling." (1 Tim. 1:5-6) From this we note that there is a purpose or end of the law, which some miss, and thus doing their course as here described is one of turning aside to vain jangling, and therefore pointless and fruitless. Law, then, having an end such as is herein stated must be found in wisdom and identified with proper authority. Law thus founded in the wisdom of man and enforced as the will of man can never possess the character and exert the virtue to effect this end.

Since sin is transgression of law we must identify law as related to human behavior in order to determine in any given instance the existence of sin. The fact that I do a certain thing as responsive to my desires and impelled by my will doesn't afford the proper basis for determining whether such is a sin or not a sin. Equally true does it follow that the like or dislike of another, or others, as touching such an act as performed by me determine the sinfulness or sinlessness of my behavior, unless this one is invested with the right to enforce his will on me. This right God has; this right other men have not. The popularity of a practice as evidenced by its prevalency is no criterion of the righteousness or unrighteousness of it. Neither moral law nor positive Divine law is determined by the human will, either as expressed by the majority or the minority.

Often has it been observed that the radical distinction between the moral law and what has been styled as positive divine law is that moral law is right within itself, whereas the latter becomes right solely by divine determination. God is the moral Governor of the universe, and man as created by Him is a moral creature. His very nature imposes on him moral responsibilities by reason of his inborn sense of right and wrong. Any expressed requirement, injunctive or prohibitory, whether such is intuitively recognized as right or not, becomes right because it thus is God's expressed will. **The**

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first sin committed by man was of this class. There was nothing in the act of eating within itself of the forbidden fruit bearing the appearance of wrong; it was wrong because God forbade it. True, the effect of eating was noted, and such an effect was discernible by God as displeasing to himself, but man as left to his own powers of reasoning could discern no evil as resulting therefrom. In fact, God told man that he would die should he eat, whereas the Evil Tempter held out an assurance that he would not die but become as wise as gods. This offered an attraction which was too appealing to our parents, and they did eat, and the outcome confirmed the truth of God and the lie of Satan.

The next recorded sin is that of murder, fratricidal in nature, in which Cain killed Abel. This was an act consciously known to be wrong as indicated by Cain's fear of reprisal at the hand of man. It was a moral sin, and has ever been so. It is morally wrong to kill a fellow human, because it is the destruction of the life of a moral creature, and constitutes a capital offence against the dignity of man as created in the image of God. Divine law requires the forfeiture of the life of the murderer. (Gen. 9:6) Also, as God gives to all men life, breath and all things, and thus the universal providence of the Creator being affirmed, it cannot be right for one man to wrest or acquire by deception the fruits of another man's labor. It is essentially and inherently sinful to steal, to rob or to defraud our fellow-man.

Knowing when a given action performed by another is injurious to one's own self, or salutary, as the case may be, we intuitively and consciously know that such action by ourself toward another fellow creature is therefore right or wrong, when such is knowingly and purposely done. This arises from the conscious persuasion that we all are the creatures of God, made in His image. This moral consciousness is inborn in the nature of the moral creature as thus bearing the image or likeness of God — a moral and spiritual likeness. Evil behavior, however, deadens the sensibilities of the conscience, and perverted principles of moral righteousness instilled from one generation to another distort the original perception of right and wrong. This accounts for the progressive degeneracy of human society to the point where in God saw that the imagination of man's heart was evil continually.

The communication from God as setting forth His will as it relates to our services to him and our worship of him is arbitrary so far as man's power to perceive the relation of cause and effect is concerned. Man's response to this will springs from the deep persuasion of the adorable and infinite character of God and the graciousness of all his designs. This provokes an adoration of Him and the consequent desire to please him. The fact, however, that we cannot always see the connection between the requirement expressly imposed and the blessings conditioned thereon argues not at all against the righteousness of the Divine requirements. Neither does it prove the absence of a logical relation between the two as viewed and regarded by God. Therefore to those who properly reverence him there is no disposition to question or challenge the righteousness of any command of God addressed to man.

But in the long period of man's departure from God by the proliferation of sin among men, the point was reached where man no longer desired to retain within him a knowledge of God, consequently he was given up by God. Man became of a reprobate mind disposed to work all manner of uncleanness. Sin triumphed over man. It exercised dominion over him, and in the midnight darkness of sin, shame and ignorance there was displayed the unwillingness of man to be governed by God, and the inability to rightly direct his own steps. Traditionally man was heir to sinful environments but under no

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irresistible compulsion to sin. In the hour of darkness One appeared who was tempted in all points as other men, yet without sin. By his single example he showed that man was not inexorably and inescapably the victim of sin, but the voluntary subject of its tyranny. And he taught that though enslaved by his own consent he was powerless to deliver himself without Divine interposition in his behalf, and therefore he came to seek and save the lost. In all the Bible reveals historically of the origin, prevalency and malignancy of sin there would be no advantage to man apart from being instructed how he may be delivered therefrom. This Jesus has done. No evaluation of the Christ and his mission to earth is possible without viewing man as a sinner, lost and ruined by his separation and alienation from God. A consideration of original sin and whether it is transmitted will be considered later.

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Do You Think Being A Christian Is Individual?

S. Leonard Tyler

We are living in an age of co-operatives, organizations and group action. It is regrettable that individualism is lost. A voice is seldom heard unless it sounds the sentiment of some group, and the larger the group the louder rings the voice. This attitude or condition so prevails in the world today that it permeates almost, if not all, religious organizations. One's greatest concern is, what does "my church" say about this, that or the other? When the action represents a group, that, it seems, makes it right. Group action can be wrong just as individual action can be wrong. The religion of Jesus Christ is not founded upon what a certain group thinks, says or does. True religion is founded upon Jesus himself, and the word of our Lord directs one as to how to build upon this foundation. (1 Cor. 3:9-17)

The whole of Christ's teaching rests upon the individual. Christ came to seek and save the lost. (Luke 19:10) This is why God sent His Son into the world. (John 3:16) Paul emphasizes this in the following statements: "Who will have all men saved, and to come unto the knowledge of the truth." (1 Tim. 2:4) "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." (Col. 3:11) Peter put it thusly, "And put no difference be-

tween us and them, purifying their hearts by faith." (Acts 15:9) Again, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35) There is no text which makes a direct distinction between the individual and the group more definitely than Third John. Read it.

One does not stand or fall with the group. He stands or falls according to his own faith and action. If one agrees with and upholds the group and the group is wrong, so is the individual; not because the majority fell but, rather, because he was in agreement and a party to the wrong. One must act upon his own faith, regardless of the multitude, to be saved.

Faith is an individual matter. No one can believe for another. Parents cannot believe for their young. Faithful Christians cannot manifest faith for the unfaithful. Yet, faith is essential to salvation. (John 8:24; Heb. 1:6) Do you believe in God and Christ, His Son? If not, there can be no hope until faith is produced.

Obedience to the teaching of Christ is an individual affair. Acceptable obedience in the sight of God is "faith

(Continued on page thirteen)

EDITORIAL

Stanley J. Lovett



LAWLESSNESS

Even yet the nation has not fully recovered from the shock following the slaying of the late President Kennedy and the near slaying of Texas Governor John Connally in Dallas, Texas, November 22, 1963. Then added to the horror, the killing of Police Officer Tibbits by the later accused assassin of the President, the late Lee Harvey Oswald. Finally the gunning down of Oswald in the Dallas Police Station by Jack Ruby almost in view of the whole world.

By this craven deed a human being, a man in the prime of his days, was suddenly felled having life itself violently torn from him and by the same act his wife widowed, his children made fatherless.

As a nation we have been shaken as never before by anything of its kind. The scenes of these terrible days will remain in memory as long as we live. We have been sickened by it and are asking our selves why such things can happen in our society.

These bizarre happenings point up in a most emphatic way the trail of wrong, hurt and misery that follows in the wake of lawlessness.

Mr. Kennedy was the duly and lawfully elected head of State. Regardless of one's attitude toward Mr. Kennedy's political views or his religion, each had the individual responsibility to honor and respect the high office he occupied. His was the highest office in the greatest nation in the world.

The usual and lawful method of removing an incumbent from office in the United States is through majority ballot at stated election times. It certainly is not by the cowardly, reprehensible and brutal means of the assassin's bullet.

This was a deed of lawlessness. It dramatically points up the fruit of lawlessness in a way we should never forget.

Lawlessness is the absence of law or the state of being unregulated by law. To the degree law is observed to that extent order and consequent well-being prevail. Conversely as men disregard duly constituted law, so disorder and consequent distress are found.

The principle of disrespect and disobedience for law which is lawlessness is identical wherever it is found. Perhaps, only in such instances as this one in which the late President was so ruthlessly assassinated can the generality of mankind begin to appreciate the evil that basically inheres in lawlessness as we are thus able to judge by its consequences.

The little child in the home who is allowed to repeatedly disrespect parental law, his first experience with law, is learning his first lessons in lawlessness. Such a pattern, if unchecked, will lead to an attitude of contempt for all law and restriction. The school furnishes his next experience with this attitude of lawlessness. Hence, his conflict with teachers and administrators. This lawlessness next finds its expression in his contempt for civil law. Here he runs afoul the law for which he has learned so little respect and appreciation. Here it is the incipient Oswalds will begin to be recognized for what they are.

As little as some may have considered it, this same attitude of lawlessness and insubordination appears in the

realm of religion. Every departure from God's will and every wrong thing in religion flows from an attitude of lawlessness toward God. A mind set upon resentment against law will as readily defy God's law as it will parental or civil law.

Disregard for law is not the only element of lawlessness. To be sure, it is the paramount idea but there are at least two other facets that should not be overlooked. First there is the overweening conceit respecting his own wisdom and supposed power of infallible judgment. He arrogantly pits this above the cumulative wisdom of men and also of God. He is an extreme egotist. Finally, he has little or no respect for the value and dignity of man originally made in the image of God. He callously disregards the interest and welfare of those who stand in his way even to harming and destroying them.

May this sorry episode in our national history serve the purpose of deepening our respect for law and order.

— Stanley J. Lovett



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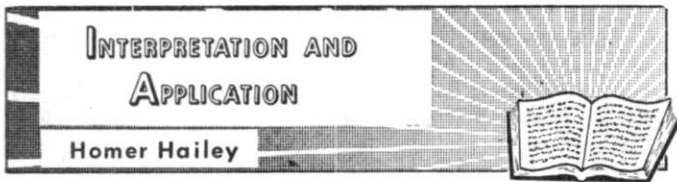
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MISUSED PASSAGES

(Amos 8:5,9)

To prove that the Jewish sabbath is no longer in force, that it was taken out of the way when the law was abolished on the cross, is an easy task for anyone who knows the New Testament. But for one to make an appeal to Amos 8:5,9 as evidence that the sabbath is now abolished is to make a misuse of the passage.

The Argument

The argument made from the passage is as follows: The question was asked, "When will the new moon be gone, that we may sell grain? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, etc.?" (v.5). God answered the question when He said, "And it shall come to pass in that day, saith the Lord Jehovah, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (v.9). The contention is then made that this was fulfilled when the sun went down or ceased to shine as Jesus died on the cross (Mark 15:33). At that time the law of the new moon was gone, and the sabbath ended.

A careful reading of the context will make it clear that this use of the passage is fallacious. The prophet has no reference whatever to the time when the sabbath law would be abolished, or the sabbath no longer observed. The address of the prophet is to be the wicked merchantmen of Israel, who "would swallow up the needy, and cause the poor of the land to fail" (v.4). The book of Amos from chapter 2, verse 6, to the end is against the rebellious, political and social injustices and abuses of the day. It was a book of judgment and of doom upon the ungodly of the period. An adversary would come upon them whereby the strength of Israel's rulers should be brought down, and their palaces plundered (3:11). The winter-houses and the summer-houses should be smitten (3:15); and the arrogant and worldly women should be carried into captivity (4:1-3). The national religion centered in Bethel would come to naught (5:5); and Amaziah, the priest of Bethel, would die in a foreign land, his wife should become a harlot, and his sons and daughters should die by the sword (7:17).

Explanation Of The Passage

And now the prophet turns to the corrupt merchantmen, to pronounce judgment upon them. These who would "swallow up the needy, and cause the poor of the land to fail" were the ones who asked the question, "When will the new moon be gone...and the sabbath?" They were concerned with the day's end that they might return to their practice of selling grain, of setting forth wheat, making the ephah small, and the shekel great, and dealing falsely with balances of deceit; that they might buy the poor for silver, the needy for a pair of shoes, and sell the refuse of the wheat (vv. 5,6). They refrained from selling on the sabbath and new moon, not from respect for Jehovah, but as a formality. They were always anxious to see the day end and return to their corrupt business. It was from this point that they asked the question.

Jehovah's answer was, "Surely I will never forget any of

their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? yea, it shall rise up wholly like the river; and it shall be troubled and sink again, like the River of Egypt" (v.8). The judgment against such practices will be so terrible that the earth will quake. As the rising and falling of the Nile brings destruction to the land, so will the judgment bring destruction and trembling to the land of Israel.

This judgment would be the setting of her sun. "And it shall come to pass in that day, saith the Lord Jehovah, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (v.9). At the very time when the nation should have been in the meridian of her glory and greatness her sun should go down. It would not be simply an eclipse, but the end of her day. In this statement the prophet is using an expression common to the prophets in describing a day of judgment. Jeremiah used almost the same words of the judgment against Jerusalem when he said, "She that hath borne seven languisheth; she hath given up the ghost; her sun is gone down while it was yet day; she hath been put to shame and confounded: and the residue of them will I deliver to the sword before their enemies, saith Jehovah" (Jer. 15:9). Similar expressions were used of Isaiah against Babylon (Isa. 13:9-13).

The Fulfillment

This prophecy was fulfilled by a vision of the Lord standing beside the altar, who said, "Smite the capitals, that the thresholds may shake; and break them in pieces on the head of all of them (i.e., the practicers of false worship, 8:14); and I will slay the last of them with the sword: there shall not one of them flee away, and there shall not one of them escape" (9:1). Further, the kingdom should be brought to an end: "Behold, the eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth" (9:8). He would command, and would sift the house of Israel among all nations; "yet shall not the least kernel fall upon the earth" (9:9); only the chaff would be destroyed. And finally, "all the sinners of my people shall die by the sword, who say, The evil shall not overtake nor meet us" (v.10).

The prophecy was fulfilled when the Assyrians invaded the land, destroyed Samaria, and carried Israel into the Assyrian captivity. With this judgment the nation's sun set. The calf worship was destroyed; and the corrupt merchantmen who had practiced the dishonest trade of 8:5 were slain as sinners. The righteous, the "kernels," were assured that they would be remembered.

The prophecy has nothing to do with the death of Christ on the cross, or of the end of the Mosaic system and the termination of sabbath observation. It has to do with the judgment of wicked Israel as a nation of corrupt idolaters, who disrespected the law of Jehovah, whose sun went down with their fall to Samaria.

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THE SACRAMENT OF MARRIAGE

Since the Council of Trent, the Roman Catholic Church has observed seven sacraments. These are visible signs by means of which invisible graces of the life and death of Jesus Christ are bestowed on the faithful. Each sacrament has **form**, which refers to the words that express what is being done, and **matter**, which is the substance or outward element. Apart from the sacraments, Catholic theology teaches there is no redemption. Essential to their administration is a consecrated priesthood. Hence both the priest and the sacraments are essential to salvation in the Catholic system.

Six sacraments have been treated in this column in previous articles: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction and Holy Orders. Our thoughts in this article are turned to the sacrament of Marriage. Attention is first directed to Catholic teaching and then to a review of it.

The sacrament of Matrimony or Marriage is the one by which a baptized man and a baptized woman bind themselves for life in a lawful union and receive grace to discharge their duties faithfully to death. Such is the meaning of the sacrament.

The matter of the sacrament. The contracting between the two parties in marriage is called the matter of the sacrament.

The form of the sacrament. When the man and woman give external consent to live together as husband and wife, we have the form of the sacrament according to Catholic doctrine.

The minister of the sacrament. Contracting parties of marriage are said to be the minister of the sacrament, though a priest should officiate at the ceremony.

The effects of the sacrament. Recipients of this sacrament are entitled to God's help in carrying out their marriage duties: to love one another faithfully, to bear with the weaknesses of one another, to bring up children properly.

Such sets before us in brief the Catholic doctrine relative to the sacrament of Marriage. All sacraments are supposed to have been personally instituted by the Lord. But in finding authorization for this sacrament, Catholics are rather hard put. Usually 2 John is cited in this connection.

Jesus indeed attended a marriage feast in Cana of Galilee but there is no intimation whatever that He instituted any sacrament on this occasion. He was a guest at the function, as were others of His friends and relatives. Except for the miracle of changing the water into wine, He had no part in the feast. His presence does show approval of marriage, as indeed do His teachings show that marriage is honorable. Any use of John 2 to give any comfort or aid in the defense of the sacrament of Matrimony is unwarranted handling of the passage. Seeking elements of the sacrament of Marriage from it is to pervert its sense and to read into it something there neither by context, expression or implication.

"For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one

flesh. This mystery is great: but I speak in regard of Christ and of the church." (Eph. 5:31, 32) This language is appealed to as positive proof of the Catholic concept of marriage as a sacrament. **Mystery** is said to convey the meaning of sacrament. Remember that **sacrament** is an outward sign appointed by Jesus to be used to bring grace to the soul. Under consideration in Ephesians 5 is the relation of wives and husbands to one another and the duties attendant on each in this relation. In this same context he deals with responsibilities of parents to children and vice versa, responsibilities of servants to masters and masters to servants, etc.

Husbands should love their wives and cherish them as their own flesh, even as Christ the church. (Eph. 5:29) We, members of the church, are members of His body, for the church is His body. (Eph. 1:22, 23; Col. 1:18; Eph. 5:30)

Likewise when a man leaves his father and mother and cleaves unto his wife, the two become one flesh. This relation involves something hidden, for so is the meaning of mystery, but it well illustrates the relation between Christ and the church. How do two become one flesh? Not all that is involved do we know for it is hidden from us. But our Lord instructs that when there is sexual union there is one flesh. (Gen. 2:24; 1 Cor. 6:16) He refers to the marriage relation as resembling the relation between the Lord and His church. Though what is hidden, not exposed to understanding, is great, it nevertheless aptly expresses the relation which obtains between the Lord and the church.

This term **mystery** is used in Ephesians 3:9 to refer to what had previously been hidden, not known. In this connection, Paul had reference to the gospel by which Gentiles are brought to God. This had been hidden from men until it was revealed in the message of salvation proclaimed by the apostles who were directed by the Holy Spirit. (Eph. 3:3-9; 1 Cor. 2:9-16; Rom. 16:25, 26) What God had purposed and planned He had not made known or revealed until the gospel was delivered. This is the sense in which the gospel is a mystery—previously hidden but now made known. Certainly the idea of sacrament is not in this occasion of the use of the word **mystery**.

In Ephesians 5:32, the concept of visible sign by means of which an invisible grace flows is not in the meaning of the word. Rather the idea is that there is something hidden and covered about the oneness of flesh existing between a husband and wife, but this relation aptly parallels the relation existing between the Lord and His church. Sacramental ideas are not here. The relation is the mystery, not the outward sign by which some grace flows.

No appeal can be made to this passage as evidence that Christ instituted marriage as a sacrament for this passage is drawing a parallel to the relationship which exists in marriage. John 2 does not show any connection whatever with the sacramental concept of marriage. Jesus simply attended a wedding feast with His disciples and some of His relatives. So far as scriptural foundation for the doctrine of the sacrament of Marriage, there is none whatever.

Men and women may enter the marriage relation with God's approval when they abide by His will. Jesus taught that in the beginning God made them male and female and said that for this cause a man shall leave his father and mother and shall cleave to his wife. These two shall be one flesh. (Matt. 19:4-6) Divorce and remarriage is sinful except one put away his companion for fornication. (Matt. 19:9) There are those who object to such stringent rules about remarriage but the Lord's language is quite pointed: "Not all men can receive this saying, but they to whom it is given. For there are

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BASIC PRINCIPLES

Robert F Turner



EXECUTIVE AUTHORITY IN CHRIST'S KINGDOM

When speaking or writing about the authority of Christ, it is not unusual for gospel preachers to emphasize that Christ alone has Legislative authority; i. e., that He is author of all laws in His kingdom. Others may advise, give opinions, etc., but the King has bound all that may be bound, or needs binding—"upon the conscience"—as some put it.

And when the subject of judgment is mentioned most of us think of Christ upon the throne of His glory (Matt. 25:) with all nations gathered before Him. We are careful to stress that whatever "judgements" we make are wholly relative—the recognition of "fruits" according to the word of God; for we know that Judicial authority abides also and only in Jesus Christ our King. John writes that the Father "hath given all judgment unto the Son." (Jn. 5:22).

Rarely do we hear "Executive Authority" (in these terms) discussed; but when we do, the conclusions are apt to be far less definite, and a confusion in terminology is evident. Many who guard Legislative and Judicial authority so zealously for our King, are likely to acknowledge the Apostles, elders, evangelists, or even "the church" as the executive authority in the kingdom. We seem not to realize that this logically reduces Christ to a Limited Monarch, and puts divine authority into the hands of finite beings. Further, especially with reference to elders (bishops), it confuses the functional organization of the local church with the universal church organism, the relation of individuals to God through Christ. There is no "office" of bishops in the kingdom.

Some error along this line is usually semantic. The verb "execute" is given its simple meaning "to perform" and applied with much the same connotation as "obey"—"to do the things commanded." Unfortunately, the use of "execute" in conjunction with "legislate" and "judge" (by virtue of the division of government into Legislative, Judicial and Executive branches) puts the "executor" in the category of **government** rather than in that of **the governed**. Quite unintentionally, by our choice of words, we may be building a concept of authority or rule in the church which is erroneous.

The more deliberate error is made, however, by those who fail to distinguish the "rule" of elders, or even Apostles, from that of Christ. We do not hesitate to declare that "**all authority**" belongs to Christ (Matt. 28:18), and includes both Legislative and Judicial authority. Why does it not also include Executive authority? If Apostles could proclaim Christ's laws without being legislators, and condemn errors without being judges, why could they not obey Christ's directives for establishing churches, etc., without being authoritarian executors?

Executive **authority** (and by now the reader should see that we are dealing with something more than performance of duties) refers to that **right** or **power** by which laws are carried into effect and their due performance secured.

The President of the United States, as our "Chief Executive," commands the military forces, and represents the authority by which punishment for the law-breaker is inflicted. He also represents the authority by which faithful service is rewarded. The executive position is administrative in its nature, the **power** by which a purpose is completed. We believe this authority in the kingdom of God resides in Jesus Christ.

Notice Jas. 4:12, for a complete text concerning authority: "**One only is the lawgiver and judge, even he who is able to save and destroy;**" (A.R.V.). One lawgiver, or Legislative authority; one judge, or Judicial authority; and one executor, or Executive authority. Christ alone is the authority by which we are saved or destroyed. Well might James ask, "Who are thou that judgest thy neighbor?"

Perhaps the greatest threat to the recognition of Christ as exclusive executive authority is the administrative position which some give to the Apostles; or, in watered-down conceptions, which protestants give to their Bishops, and some of our brethren to the elders. The Roman Catholics and others contend that authority **per se** was delegated to the Apostles, and therefore, they could bind or loose with the confidence that Christ would ratify their decisions in heaven. By such reasoning legislative and judicial authority is assigned to the Apostles—and to their supposed successors. We correctly contend that the "shall be bound" of Matt. 16:19 et al., is future perfect tense, passive voice, periphrastic construction. The passage could and should have been translated "shall have been bound"; and the meaning is that when Peter (and the rest of the Apostles, Matt. 18:18; Jn. 20:23) bound or loosed, it was to be "applications of God's prior act or will." If the Apostles seemed to exercise legislative or judicial prerogatives, we recognize the presence of inspiration in them as proof that the authority was divine in its origin and nature.

We have seen the apostatic fruit of any concept which gives uninspired men legislative or judicial authority. By what stretch of reason or revelation can we conclude that executive authority resided in the person of the Apostles, apart from inspiration? And if not in the Apostles, how in any man or council today?

Some brethren seem to think that the decision of the elders in administering or executing God's will, has the aura of divine authority, and that to differ with the elders is to differ with God. Unwittingly perhaps, but with no less realism, this encroaches upon the authority only by means of the Holy Spirit. Is this to say that there can be no elders where there is no inspiration? By no means! The church has need of elders today, and has qualified men to do the work. But this writer denies that executive authority resides in the elders—with the same reasoning by which he denies that legislative or judicial authority resides in the evangelist or others. Elders, and others, execute Christ's will today with the same use of the written word by which they declare His laws, and recognize good or bad fruits.

The nature of the rule of Christ in His kingdom is that of direct response of each individual subject to an Absolute Monarch. We become citizens by willing subjection, and there is directness in the application of the King's will to each heart. Individually and severally we become responsible to the King for obedience to His laws. Con-

(Continued on page fifteen)

THINKING WITH PARENTS AND TEACHERS

Irene Sowell Foy



WOMAN'S RESPONSIBILITY TO TEACH

In the great commission, as recorded by Matthew, we learn that all baptized believers are to teach. Our Lord said to the eleven disciples: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19,20) What did he command them? The answer is, "Go, teach."

With Privileges Come Responsibilities

What greater privilege can one have than that of being a Christian, a child of our Father in heaven, one of the redeemed, the "chosen," of the "royal priesthood," the "holy nation"? When one emerges from the watery grave of baptism, he is a dedicated person. He has been bought with a price. He, henceforth, has the privilege of serving in the kingdom of our Lord and Saviour. One is no longer a slave under the dominion of the prince of this world but he is transformed by the renewing of his mind. It is then his responsibility to present his body a living sacrifice, "holy, acceptable unto God."

Each Is To Reach Her Highest Potential In Service To God

Each Christian may not be equipped to do all of the many things which it is one's privilege to do in the service of our Lord. One may be physically handicapped so she cannot visit the sick and minister to their needs nor can she go to visit the sad and lonely. However, there is no handicap that will prevent one's spreading the "good news"; "how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." (1 Cor. 15:3,4) "But now is Christ risen from the dead and become the first-fruits of them that slept... For as in Adam all die, even so in Christ shall all be made alive." What challenging news! Each woman who has tasted that the Lord is gracious and who loves all creatures made in the image of God will want to tell others. She will not leave this great work to the preachers alone but, realizing that she cannot serve God by proxy, she herself will want to share the good news with others and experience the joy of seeing one "transformed by the renewing of the mind."

When And Where Should One Teach?

Unfortunately, many women have a stereotyped concept of teaching, such as one in a class room standing before a row of children. Teach is multiple. A faithful Christian will teach wherever she is and wherever she goes. Under all circumstances she will remember the command, "Go teach." The burden of her thought is "the good news" and the greatest of her desires is to share it with others. If she follows in her Master's footsteps, she will be ready to open conversation with a Samaritan woman and quench her spiritual thirst by telling her of the "well of water springing up into everlasting life" which is available to her. There will be no time wasted in idle words for that woman who has in her heart the love of truth and love for her fellow man.

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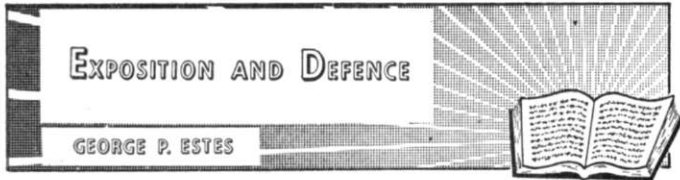
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SEPARATION OF CHURCH AND STATE

— EDUCATION — (2)

The observations of Oscar Cullman, professor at Basel, Switzerland, who lectured in this country in 1955, are significant and meaningful about the nature and work of the State: The State is willed by God but it is a temporary institution and will pass away at the end of this age. It is not of divine nature like the Church. However, it was ordained by God for functions within proper limits and for this reason a Christian must recognize the existence of the State and give taxes or what it needs for its continuance. Because provisionally, in the order of things, the State is God's servant and a Christian must submit to it. The State is concerned with judicial principles—the retribution of evil. A Christian must know the place of the State in God's economy; he must remain loyal and ascribe dignity to the State. But he must also be critical. He cannot ascribe to the State what is God's for such would be a totalitarian State. (**The State in the New Testament**, pp. 50-75) We must note in his conclusion that it is a Christian, not the Church, who must be submissive to the State. Each is separate and distinct and there is always the danger of one assuming the character of the other and therefore encroaching upon the rights of the other and its work. Cullman says that when the State exceeds its boundaries and threatens the very life of the Church as depicted in Revelation, then Christians must resist. In Revelation the Roman State demanded emperor worship. (Ibid.) But this would necessarily imply that the Church could assume the traits of the State. From the foregoing we must conclude that the Church has a religious mission while the State has authority in judicial matters; the former has a divine nature; the latter exists to maintain peace, order and justice.

Sometimes a man will follow his scholarship in his presentation regardless of his personal convictions. The following conclusions and deductions from the New Testament and from history by Earnest Scott in **The Nature of the Early Church** are to the point on the separation of Church and State: Christians "though living in the present world, their true affinities are with a world that lies beyond. They are like citizens living in a foreign country whose interests are with a homeland. Church members are to be submissive to the present order yet owe their allegiance to the Lord who is sovereign." (pg. 156)

In the Epistles of Paul there is the separateness of the church. The people of God were apart from the world. Especially is this true in 1 Corinthians 5:9,10, where Christians are to live in the world and take part, yet be aloof from those living notoriously in sin and idolatry. (pg. 157) Christians must feel that fellow Christians are closer than anyone else. And all disputes are to be settled by arbiters of their own appointment without recourse to civil law. (1 Cor. 6:1,2) Yet the Apostle stated that Christians were to have high regard for Roman justice. The government would render impartial decisions. (Rom. 13) However, the people of God would inherit eternal life, so they must look beyond this life. The object and aim of the church was to bring

people into this fellowship for the world would perish. But in the view of many people the chief value of the church is its leavening influence. The moral leadership by the small minority, the higher standards would result in the uplift of general life. It would raise general culture by diffusing the beneficent teaching of Christianity. But in the writings of Paul, the church stands by self over against the world and the aim of missionary work is to draw men out of the world into the church through the proclamation of the gospel. The evils of slavery, the exploitation of races, the unjust distribution of wealth and the degrading sports in the amphitheatre were repugnant to Paul, yet it was not his work to condemn them as such. (pp.157-159) All evils were inherent in the old order and were bound to continue. The world was evil so that it might be plainly seen that such an order was wholly contrary to God's will. Men must be saved from this. New life was only in Christ. (p.160)

But churches in past and modern times have battled for liberty, for relief of pain and poverty, for the Christianizing of the material and social conditions. Without any interest of converting men, they have ministered to them because they were men. Paul's teaching rose above these lower interests. The church must be built up as the one city of refuge for mankind. (pp.160-1)

The greatest virtue is "love of the brethren" which is separate, narrow and exclusive. Paul commonly speaks of Christians as "saints" using the term in its primary meaning of those who are separated from others. In the various accounts of moral duties, he has the concern chiefly of the local community or church in mind. In the writings of Paul the love of Christ is restricted to the church and does not embrace all humanity. (pg. 161)

These are two objects in separateness: (1) To impress each church to be on guard. When Christians mix and mingle with others they are to carry with them their own motives and standards. Christ is the one Master, so there is a boundary between the church and the crowd. Religion must be the paramount interest of Christians and if kept secure members must fence selves off from much of the common life of the world. The temple in ancient times stood in a wall enclosure, dividing it from the noise and business of the city. The church is the temple of the living God. (pg. 162) (2) The church must be separate for the sake of the world. The aim of its mission was to draw men out of the world. But this could not be accomplished unless they perceived the church as something different. Christians must not expose themselves to ridicule and scandal and must be diligent in living up to their profession. It was therefore necessary for the Apostle Paul who dealt with Gentile converts to forbid members from taking part in customs and festivities which would bring them into contact with pagan surroundings. (pg.162) Christianity represents the higher order of things and this must be apparent to the most unthinking. Separateness, of course, would bring criticism and censure. (pg. 163)

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Attitudes Toward The Word Of God

Robert L. McDonald

The basic problem with which churches of Christ are faced is in the wrong attitude of so many toward the Word of God. Such has been stated by this writer and many others in the past few years. The spiritual disease which has plagued so many in the church is UNBELIEF in the Bible as an all-sufficient rule of faith.

Religious division in any age is the result of diverse attitudes among the professed followers of Christ. The different attitudes are manifest by the many doctrines and practices. Any time there are differences, someone has to be wrong. Someone's attitude toward Divine Authority is not as it should be.

The Corinthians were divided. They were speaking different things. There were diversities of practices. To these brethren, the inspired apostle wrote: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10)

In the outset of his letter, Paul emphasized he had preached "Jesus Christ, and him crucified." His speaking was "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 2:13) What the apostle Paul taught at Corinth would bring about unity because their "faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:5) As long as men are willing to abide in the doctrine of Christ — neither adding to nor taking from — just that long will men find unity as taught in the word of God. But, when men do not accept the Bible as an "all-sufficient" rule of faith, they will freely add both "doctrine" and "practice" to that which has been Divinely authorized. They are responsible for division.

There are many unscriptural practices in the religious world. Of course, these works of iniquity express the individual's attitude toward the Word of God. For example, the digressive of the Christian Church endorses the **instrument of music in the worship** because it is something he wants to do — not because God's Word authorizes the same. **Pouring and sprinkling as a substitute for baptism** has met the approval of the Methodists and Presbyterians because they do not believe they are restricted to a "thus saith the Lord." **One-bishop rule over the church universal** has come about by men ignoring the limitation of oversight of elders and placing power and privileges in the hands of the Pope of Rome which the Lord never intended for any man. And, every one of these accepted practices can be justified in exactly the same way — by human wisdom in preference to the Divine. And, when man completely disregards the inspired Word of God in preference to "man's ways," he expresses a wrong attitude in things Divine.

Our brethren have been "prejudiced" in the days gone by. Fearless preachers of the gospel twenty-five years ago would boldly announce their willingness to defend their doctrine and practice in honorable, public debate with ANY sectarian preacher. These debates became fewer in number because the truth prevailed over error and the robes of denominationalism were drawn aside for all to observe the

corruption of lawlessness in religion. With a new generation filling the pews and hearing compromising preachers parrot the "social gospel," the church has been filled with an idea that ALL of the present-day practices of churches of Christ MUST be right — because "our" preachers have said so!

Appeal to reason falls on deaf ears when persons have idols in their hearts and are prejudiced against the truth. This kind of person can never be reached as long as his mind is so fixed. The person who justifies his own actions because someone else has done the same thing in the past, or for some other reason, and NOT because the Bible teaches it, can not be saved. Jesus said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32) Man is not left to his own ways, for "the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23) For that reason, God did not leave man without adequate guidance. "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) Man, who is sincerely seeking to please the Lord, will make a final appeal to the inspired volume, the Bible, and endeavor to follow its instructions, not going beyond that which is written. (1 Cor. 4:6)

(1) **Why do Christians sing praise to God in worship?** Because that is a particular activity they enjoy? No, but it is a matter of BELIEF in the Word of God. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19)

(2) **Why do Christians emphasize the essentiality of water baptism for the alien to be saved from his sins?** Is this because something Alexander Campbell or Barton Stone preached over a hundred years ago? No, but it is a matter of BELIEF in the Word of God. "He that believeth and is baptized shall be saved." (Mark 16:16)

(3) **Why are Christians insistent on observing the Lord's supper on the first day of the week?** Is this because it is some kind of "church ordinance" set up by man and the members have just agreed to break bread on the first day? No, but it is a matter of BELIEF in the Word of God. "And upon the first day of the week when the disciples came together to break bread...." (Acts 20:7)

(4) **Why do Christians relieve the widows and orphans and other persons in want?** Is it because they "enjoy works of charity"? No. It is true a person receives joy in helping an unfortunate person who is worthy of help, but this is not the motivating force behind his deeds. It is a matter of BELIEF in the Word of God. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27. See Gal. 6:10)

The four mentioned activities will not be questioned by members of the church who have a knowledge of the Bible. They recognize everything mentioned above is taught in the Word of God and there is no doubt but such is true. Now then, in the same manner, let us notice some other matters with which brethren differ. Now, don't close your minds, but rather study to see if the conclusions are true. If I have "missed the mark," please inform me just where I have failed to make the proper application.

(1) **Why do some teach and practice that one congregation may send financial support to another congregation for the purpose of preaching the gospel, such as the Herald of Truth?** Is it because of BELIEF in the Word of God? No, that could

Sermon Outline

PRE-EMINENCE VERSUS HUMILITY

Donald Willis

I. INTRODUCTION

- A. Desires of greatness are but **normal carnal feelings**. Any attitude whereby one attempts to show himself above another is a manifestation of pre-eminence. Cf. Mark 10:35-40
1. Desire manifests itself in economic relationship. Mark 10:42-45
 2. The "man of sin" would elevate himself to the place of God, and sit in his seat making laws. 2 Thess. 2:4
 3. Danger in spiritual relationship. 3 John 9-11; 1 Tim. 3:6
- B. Thesis: Notice the contrast of pre-eminence and humility.

II. BODY

- A. Foolishness of self-exaltation (pride) Jer. 13:15 — Let us examine the chief varieties of pride.
1. Race-pride in ancestors.
 - a. Denominational persons follow ancestors regardless of their religious convictions.
 - b. Possible to sympathize more with the Jews in their race pride. But God could raise Jews from stones. Matt. 3:9
 - c. Certainly there is race pride in the U.S.!
 2. Face Pride — pride in outward beauty or appearance.
 - a. Pharisees had this. Matt. 23:1-11, 25-28
 - b. Physical beauty only manifested in the skin, beauty of God in character. 1 Tim. 2:9, 10; 1 Peter 3:2-4
 3. Place Pride — pride of position in society.
 - a. Evil to manifest such in the church. James 2:1-4
 - b. Church is a fellowship, manifesting mutual concern

not be the reason, for the Word of God doesn't teach any such thing. When congregations cooperated in preaching the gospel, the financial support was sent directly from the congregations to the preacher. Such financial assistance was for the support of the preacher. These were his wages. (Read 2 Cor. 11:8) Then, why do congregations send financial support to other congregations to preach the gospel? Because they have been led to do so by "human wisdom" and NOT by the Word of God.

(2) **Why do some congregations engage in recreational programs — fun, food, parties, games — erroneously called fellowship?** Is it because of BELIEF in the Word of God? No, that could not be the reason because the Word of God does not teach such things. Can you imagine, reader friend, the Lord Jesus Christ suffering and dying on the cross to purchase the church as an agency to provide facilities for games, parties, dinners and other entertainment for the youth or the aged? Neither can I!! Then, why do congregations do these things? BECAUSE THEY WANT TO! Not because of the Word of God.

(3) **Why do some congregations send periodic contributions to benevolent societies such as Boles Homes, Tipton Home and Gunter Home?** Is it because of BELIEF in the Word of God? No, that could not be it because the Word of God does not teach such a thing. These benevolent societies are human in origin, work and organization. There is not one single thing connected to these societies which justifies the

(Continued on page thirteen)

for every member, and his well being. Acts 2:44; Gal. 6:2

4. Grace Pride — pride of being a Christian.
 - a. Often manifested as did the Pharisee in prayer. Lk. 18:10-14 Note: Nothing wrong with the happiness of being a Christian.
 - b. Pride causes "puffed-up" feeling in spiritual relationship, "better than thou attitude; rather than able to understand, be sympathetic, longsuffering toward the lost person. "That poor, ignorant, helpless person."
 - c. Religious pride can corrupt the individual.
 - 1) Man has nothing to be "proud of." Man is yet a poor, weak, dependent creature. A Christian is what he is because God has enabled him to so advance. This knowledge should cause him to be humbled to sack cloth and ashes. Man ashamed today to show signs of humility and fastings.
 - 2) Pride is abhorrent to God! James 4:6; 1 Pet. 5:5. Man is a debtor to God for every heart beat!
 - 3) Pride is so unlike Christ. He came to minister unto.
 - 4) Pride is ruinous. Prov. 16:18

- B. True Value of Humility — "It by no means implies slavishness or servility; nor is it inconsistent with a right estimate of oneself, one's gifts and calling of God, or with proper self-assertion when called for. But the habitual frame of mind of a child of God is that of one who feels not only that he owes all his natural gifts, etc., to God, but that he has been the object of undeserved redeeming love, and who regards himself as being not his own, but God's in Christ. He **cannot** exalt himself, for he knows that he has nothing of himself. The humble mind is thus at the root of all other graces and virtues. Self-exaltation spoils everything. There can be no real love without humility. "Love vaunteth not itself, is not puffed up." 1 Cor. 13:4. **ISBE**, Vol. 3, p. 1439.

1. The greatness of Christ's service.
 - a. Emptied himself of heavenly Being and became man. Phil. 2:1-11
 - b. Employed humility in His service. John 13:1-7.
 - c. Considerations of Gethsemane. Luke 22:42-44
 - d. Humbled himself to obedience, even to death. Phil. 2:8
2. Lessons of Humility.
 - a. God humbles men to bring them to him. Duet. 8:2, 3
 - b. Only humbled people are acceptable to God. 2 Chron. 7:14
 - c. God requires justice, mercy and humility. Micah 6:8
 - d. John the Baptist was a great man, but notice his humility. John 1:15, 27, 30
 - e. Jesus instructed his disciples. Matt. 20:25-28
 - f. Parable of the marriage feast. Luke 14:7-11
 - g. Servant must become as a little child. Matt. 18:4
- C. God respects even the small acts of obedience.
 1. Sinful woman who humbled self at feet of Christ and anointed his feet. Luke 7:36-48
 2. God does not require something "big"; but to do the best that we can. Matt. 25:14-30 (Notice the one talent man.)
 3. Wonderful lesson from the widow's bounty. Luke 21:1-4
 4. Blessing in giving drink of water in name of Christ. Mark 9:41

III. CONCLUSION

- A. Man is judged by the service rendered. Matt. 25:31-46
B. Be humble and obey!

— 3317 N. Amidon, Wichita, Kansas

HITHER... THITHER... YON

Jim McDonald



One was baptized at South End in Louisville, Kentucky, during October, three were identified....Seven were restored and one was baptized during November at Park Boulevard.... **W. C. Sawyer** was in a November meeting at Manslick Rd. and **E. Lacy Porter** was at Preston Highway the same month.... One was baptized at Central during their recent meeting.... Two were identified and one baptized in October at Wendell Ave....Four were baptized in October at Oak Grove....Four were baptized in November at University Heights in Lexington....**Wendell Wisner** held an October meeting for the West Irvine church....Two were baptized at Grandview in Tomplinsville during late October....Three were baptized in October and November at Elm St. in St. Charles, Mo.... Three were identified in October at the Southside church in Kansas City....**Irvin Himmel** held a November meeting for the Hazelwood church in St. Louis....**Jimmy Tuten** held a late October meeting for the Oak Grove church in which four were baptized.

Gilbert Copeland has moved from Beaumont, Texas, to Montebello, California. His address: 536 N. Poplar....Six have been identified in October and November at East Long Beach....Brethren at W. Anaheim rejoice in that they completed and are now occupying their new building (November)....The following meetings were in progress during October and November in California: Nelson Avenue, Gardon Grove, **LeRoy Posey**; Fallbrook, **Roy Cogdill**; W. Anaheim, **Peter Wilson**; W. "E" in Ontario, lectureship; **Leon Goff** was at Covina; **Vern Wilson** at El Cajon; while **Forrest Moyer** was at Vallejo (two were restored) and Coalinga where four were baptized....The "U" Street church in Sacramento have had three to be identified with them in past weeks....**Don Givens** is the new preacher for the church in Coalinga....One was restored in Oct. at Berrydale in Garden Grove....A new church has begun in La Puente....Six were identified and two were baptized at Mt. View in San Bernardino during Oct. and Nov....One was restored during Oct. at Haynes St. in Dayton, Ohio....The church in Loveland have had 14 to be baptized thus far in 1963, with 18 placing membership. One was baptized in past weeks at Norwalk....**William Wallace** held a Nov. meeting for the Leaksville, N. C. church....Three were identified and one restored at Belmont in Indianapolis during Nov....One was baptized, four identified and two restored during Oct. at the Jackson church in Jackson, Miss....**Robert Farish** held an Oct. meeting for brethren at West Point....**J. W. Evans** was in an Oct. meeting at Port Gibson....**Bill Echols** held a Nov. meeting for the Highland Ave. church in New Brunswick, N. J. in which one was baptized....One was restored in Nov. at Main St. in East Orange.

H. F. Sharp held a late Oct. meeting at Altheimer, Arkansas....Two were baptized, two were restored and one restored and identified during Oct. at Sixth Ave. in Pine Bluff.... A meeting in Magnolia ended with two being baptized into Christ....The church in Malvern has bought property and now are meeting in their own building located on Wilson street. They have had seven recent additions through members identifying themselves with them....Five were identified and five were restored in past weeks at the Main St. church

in Blytheville....**Glen Barnhart** held a gospel meeting in Nov. at Tularosa, N. M....One was baptized in October at Miranda St. in Las Cruces....**Elvis Bozarth** will move to Las Cruces and to Miranda St. the last of December....One was baptized and one restored in a recent meeting at Sunrise Acres in El Paso, Texas....A lectureship meeting was held in mid-December at Imhoff Ave. (formerly Orange Highway) in Ft. Arthur....**Aude McKee** held an Oct. meeting for Thomas Blvd. in the same city. One was restored and identified at Thomas Blvd. in Nov....**Roy S. Fudge** held a Nov. meeting for the Rosedale church in Beaumont....Four were restored and two baptized in Nov. at Sixth and Meredith in Dumas....**Clyde Strickland** held a Nov. meeting for Main Street church in Gladewater....**W. L. Wharton** held a Dec. meeting for the Garden Valley Road church in Tyler....Four were identified and one baptized during Nov. at Greggton....One was identified in Nov. at Walnut Street in Greenville....**Herman Sargent** is the new preacher for Southside church in Greenville....Three were identified in December at Westside in Ft. Worth....Two were baptized and two identified in past weeks at Castleberry—also in Ft. Worth....A new church was begun in Nov. at Garland, near Dallas....**Harold Fite** held a meeting for the Allen church in late Oct.... Woodlawn Hills in San Antonio held a mid-Nov. lectureship... West Avenue had three to be identified, three baptisms and 14 to be restored in late Oct. and Nov....Two were restored, two identified, and two baptized in past weeks at Highland in San Antonio....Eastside in San Angelo held a late Nov. meeting with Frank Thompson doing the preaching....One was identified in Nov. at Southside in Midland....**Bob Craig** held an Oct.-Nov. meeting for the Comanche church....**Maurice Barnett** held a Nov. meeting for Crescent Park in Odessa....One was identified in Sept. at Edna....**James Trigg** held a Nov. meeting at Southside in Lometa....

One was baptized at Pecos in October at the Spanish church....**Harold Fite** held a Nov. meeting for Southern Oaks in Lake Jackson....Eastside in Baytown has become completely self-supporting, and with them we rejoice at their growth....One was restored and identified in October at Pruett and Lobit in Baytown....One was restored, one was identified in Nov. at Greens Bayou - Houston....**Elmer Moore** held a Nov. meeting for Greenwood Village....**Ardie Brown** held a Nov. meeting for East Houston....**James Wilson** was with brethren in a Nov. meeting at Cypress Fairbanks....**Roy Foutz** held a Nov. meeting at Oak Forest....Three were identified, five were restored and one baptized in Nov. at Southside in Pasadena.... A PERSONAL NOTE: My faith in brethren has been greatly increased in that in visiting with four churches with Ray Votaw in seeking support for his return to South Africa \$1200 of a needed \$1400 was raised in less than a week's time. There are so many good works that churches can assist in if we as gospel preachers will encourage and stimulate brethren toward that end.

Six were identified and two restored in Nov. at Tenth and Francis in Oklahoma City....Three were identified in Nov. at Southside in Tulsa....**Paul Foutz** held a meeting for the Central church in Tulsa in Nov....**Harry Pickup, Jr.** held an Oct. meeting for the 40th and Monte Vista church in Phoenix, Arizona....Four were identified during October at Maryvale in Phoenix....Two were identified at the new Valley church in Phoenix during Oct....**Tom Baker** held an Oct. meeting for the Sparks, Nevada, church....One was baptized, two were restored and four identified during Sept. at the North Los Vegas church....**J. W. Evans** held a Nov. meeting for the Bethesda, Md. church....New churches among Spanish speaking brethren have been established at Parral and Camar-

go, Chih., Mexico, and at Fallbrook, California.... Three were identified in October at the Snapfinger Road church in Decatur, Georgia.... Two were identified in Oct. at Pleasant Valley in Wichita, Kansas.... A new church was begun in Oct. about 12 miles south of Wichita.... **Donald Willis** held a Dec. meeting for the church in El Dorado.

A new church has recently begun in Birmingham, Ala., area meeting in the Crumley Chapel—Westwood section of the city.... **Joe Corley** is the new preacher for the new church at Corner.... Five were baptized in Nov. at Huffman in B'ham.... **Marshall Patton** held an Oct. meeting at West Hollywood, Florida.... Two were baptized, six restored and one restored and identified at Par Avenue in Orlando in October.... One was restored, two were identified and one baptized in Nov. at Lakeshore Drive in Jacksonville.... **Paul Brock** held a Nov. meeting for the Nebraska Ave. church in Tampa.... One was baptized in the meeting at Lutz.... Two Florida meetings in which **Ward Hogland** did the preaching (Oct.) resulted in seven baptisms.... In Tennessee two were baptized and one restored in Nov. at Shelbyville Mills church in Shelbyville.... Three have been identified in Nov. at Downtown church in Lawrenceburg, three were baptized.... Two were identified at First Street in Nov.... Two were baptized and three identified in Oct. at the Mooresville Pike church in Columbia.... Two were identified in Nov. at Franklin Road church in Nashville.... Two were baptized at West End in Richmond, Va., in Oct.

Do you have the Preceptor on your mailing list? Send your bulletins to me so that we might include your news as well as the news of other churches.

— 1011 Johnson Street, Lufkin, Texas

DO YOU THINK BEING A CHRISTIAN.... — —

(Continued from page one)

which worketh by love." (Gal. 5:6) It is obedience which comes from the heart. (Rom. 6:17-18) An individual who understands Christ's teaching, believes it and obeys it from the heart is acceptable to God regardless, if there is not another person in the whole country who does; or if the whole country does. With Christ it is, "He that doeth the will of my Father which is in heaven," (Matt. 7:21) will be saved. (Heb. 5:9)

The father nor mother can become a Christian for their son or daughter. Neither can the parent demand the child to obey Christ. It seems that all of us allow ourselves to be deceived into thinking that because "I believe" my boy or girl does or will. This is just as wrong as can be and leads many into allowing their offspring to wander through life without faith.

Faith is produced by the word of God. (Rom. 10:17) There is no other way by which faith can be established in the heart of man, woman or child but by the word of God. The word is the seed of the kingdom and, therefore, must be planted before it produces. (Luke 8:11) Teach and train your young—they are your greatest responsibilities. You brought them into the world and named them—now teach and train them. (Eph. 6:1-4) Teach them that being a Christian is an individual matter. Teach them to live every day good, clean, active and righteous lives. Love and respect for God, truth, parents, et al., comes through living, teaching, training and being. "Life is what you make it," someone has said, and how true it is. Make your life by the pattern set forth in the divine Volume and you will be a vessel of honor.

The judgment is for the individual. Read the passages describing the judgment and picture yourself standing before that great and final tribunal. (Matt. 13:41-43; Matt. 25:31-46; Rev. 20:11-15) Are you living each day as Christ directs? It is not a matter of what the church is doing. The question is, "What are you doing?"

Finally, Truth directs one in the paths of righteousness. The individual must willingly and voluntarily accept the truth as to faith, church and life. He will be forced to accept it in the judgment. (Phil. 2:9-11; Rev. 20:11-15) Being a Christian is an individual matter. (James 1:25; Acts 10:34-35)

THE SACRAMENT OF MARRIAGE — — —

(Continued from page four)

eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matt. 19:11,12) Paralleled accounts of this exchange between Jesus and the Pharisees in Mark 10 and Luke 16 embody the same instruction.

In these extended accounts of marriage, there is no mention or inference about marriage being a sacrament as taught by the Roman Catholic Church.

One whose companion is dead is free to be married again. (Rom. 7:1-7) Though married to another after one's first companion is dead, there is no adultery. The decision to leave one's parents and to cleave to one's marriage companion is personal. God leaves man to choose his own companion. However, this must be done within the permission of the will of God, otherwise the union would be prohibited.

Those who enter no prohibited union and who abide by the instruction of the Lord as to proper behavior belonging to that relation, have the approval of God in that relation. Grace comes to the individual as he obeys God, not through some particular sign that has a certain matter and form. Sacramental ideas occur nowhere in the Lord's instruction on marriage. These are inventions of man, not revelation from God.

— Florida College, Temple Terrace, Florida

ATTITUDES TOWARD THE WORD OF GOD —

(Continued from page eleven)

financial support from churches of Christ. Then, why do congregations send financial support (usually about 3¢ per member per week) to these human institutions? BECAUSE THEY WANT TO! Not because of the Word of God.

Now then, when people are determined to have their own way with a complete disregard to the inspired Word of God, division will result, brethren are alienated, digression will follow and eventually the self-willed will spend eternity in torment.

My friend, what is your attitude toward the Bible? Do you believe the Word of God is all-sufficient to lead us from this life to that which is to come? If so, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. 3:17) Act by the authority of our Lord. Conform your life to the teaching of Christ — walking by faith — and in the end, heaven will be your eternal home.

— P. O. Box 413, Tyler, Texas

Do you know that your child's playmates and associates are also his teachers and that "evil communications corrupt good manners"?

Do you realize that the books on your shelves, the magazines on your table, the television and radio are all effective teachers of your children?

How May I Train My Child To Accept The Teaching Of That Which Is Good And Reject That Which Is Bad?

The answer may be found in 1 Peter 2:1,2, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies and evil speaking, As new born babes, desire the sincere milk of the word, that ye may grow thereby." No mind is capable of feeding on and retaining both the good and the bad. He will accept one and reject the other. It is as simple as physical feeding. If one wants her child to eat a good, wholesome meal, she will have to withhold from him those dainties that may satiate his appetite. Just so, a mother is wise to keep from her child those things that tend to fill his mind with evil if she would have him desire that which is good.

Mothers and teachers need to be more diligent to help their children to "hunger and thirst after righteousness."

The strength of our Lord's church tomorrow depends on the spiritual feeding we give our children today. Now is the time to avoid an apostasy tomorrow and the power is in the gospel which is to be taught.

— 1104 Caldwell Lane, Nashville 4, Tennessee

EXECUTIVE AUTHORITY IN CHRIST'S KINGDOM — —

(Continued from page five)

gregations may become ultra-liberal or enter the "lunatic fringe"—elders, journals, and college forums may proclaim and declare—but the individual is directly responsible to Christ for the way he responds to truth. Others preach the word, but legislative authority belongs to Christ alone.

The same directness obtains with reference to judgement. Notice the words of Rom. 14:4 "Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand." Again, in verses 10 and 12: "—for we shall all stand before the judgement seat of Christ." "So then every one of us shall give account of himself to God." With legislative and judicial authority so directly administered, could we not reasonably expect individual response to Christ's executive power?

But how is the executive authority of Christ directly administered? What is the **police force** of the kingdom, to which we are equally and severally subject? This writer believes it is the **compulsion to serve Christ generated in the heart of each individual by fear of punishment, appreciation of Christ's sacrifice for us, and the love of God.** Only such motives as these comport with the nature of the spiritual kingdom. Here the executive authority of Christ is exercised, directly and individually, to the same extent that we individually respect the legislative and judicial authority of our King.

Paul wrote, "For the love of Christ constraineth us..." 2 Cor. 5:14. "Knowing therefore the fear of the Lord, we persuade men..." Verse 11. Paul was moved to faithful

service—constrained—not by carnal, but by spiritual force. Recognizing Christ's love for him, and at the same time aware of the certainty of judgement, Paul felt the force of Christ's executive power. His feeling of obligation to Christ impelled him to preach to others. (Gal. 2:13-f; 1 Cor. 9:19-f; Rom. 1:14-f.) He said, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;...bringing into captivity every thought to the obedience of Christ." (2 Cor. 10:4-f.) And Paul declared that his (and the other Apostle's) authority was given them "for edification, and not for your destruction..." (2 Cor. 10:8).

If I can teach my neighbor—and my erring brother—the truth, and by this cause him to fear hell, appreciate the salvation offered in Christ Jesus, and develop a strong love for God. I will bring to bear upon him the mighty forces of Almighty God. I make available to him the strength to endure temptations, the courage to stand against the onslaught of the Devil. As a church-member he will stand firmly for the right, and opposed to the wrong. He will not be intimidated by the decrees of men, threats of quarantine, or charges of "Anti!" He will execute (carry out, fulfill, discharge) the will of God with zeal and determination. He will be prompted, urged, compelled, — and when circumstances demand it, even punished by the executive authority of Christ which works in his heart. (Read carefully Rom. 7:15-25).

—1608 Sherrard St., Burnet, Texas

CLASSIFIED Advertising Section

Advertising in this section 25¢ 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.

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Harley E. Amick — If any church would be interested in having me hold them a meeting or discuss locating with them, I can furnish references as to my ability and character. I have decided to offer my library for sale. I will send a listing upon request. Please contact me at 501 Spruce, Macon, Mo.

(Continued from page six)

That woman who has "sat at Jesus' feet and heard his word" will choose the good part to do. She will be conscious of her neighbor's spiritual needs and will share her treasure with her, by inviting her in, not to a cup of tea, but to open the Book and drink freely of the water of life.

Woman's greatest potential for good is within her own family circle, her children around her. What a tragedy it is that many children today have a "baby-sitter" substitute for a mother and have never enjoyed the privilege of sitting with "Mother" and hearing her read the precious truths from the Book of books. It is a "natural use" of a woman's time to train up her children in the way they should go and to see that from babes they are taught the Holy Scriptures. It is hard to understand how a woman can fail to love her own offspring. It is hard to understand how she can with-

hold that which is best for her own child, even the necessary material benefits but most of all in giving him food for his spiritual growth. A set time and place every day should be assigned for teaching one's children the Word of God. In addition, a mother must realize the importance of showing forth the excellencies of the Lord throughout the day. She never is to step out of her role as a dedicated Christian, remembering that the children become a part of all they see and hear and that they are not only a part of them today but for every day.

Does your child learn from your words of wisdom and from your refraining your tongue from evil or from observing your readiness to give a "reason for the hope that is in you with meekness and fear"?

Does your child learn from your attitude and behavior that the thing of importance is the "ornament of a meek and quiet spirit," or, is it the outward adorning? Does your child learn from your evaluation of time, money and materials that seeking the kingdom of our Lord is first in your life and that you are storing up treasures in heaven?

FLORIDA COLLEGE
18th ANNUAL LECTURE SERIES
HUTCHINSON MEMORIAL AUDITORIUM

Florida College Campus

Temple Terrace, Florida

JANUARY 27-30, 1964

THEME: IF GOD BE FOR US

Monday, January 27, 1964

7:30 P. M.	"Waiting and Going"	Tom O'Neal, Jasper, Ala.
8:30 P. M.	"They Hazarded Their Lives"	James P. Miller, Tampa, Fla.

Tuesday, January 28, 1964

9:30 A. M.	"The God of Creation"	Al Craig, Hillsboro, Oregon
10:30 A. M.	"The Work of God in Jerusalem and Judea"	Jimmy Tuten, Jr., St. Louis, Mo.
11:20 A. M.	"Power of God — to Usward"	Homer Hailey, Tampa, Fla.
1:20 P. M.	"Debating Experiences - General"	A. C. Grider, Meridian, Miss.
2:20 P. M.	"The God of Modernism"	John Clark, Columbia, Mo.
3:20 P. M.	Round Table	James W. Adams, Oklahoma City, Okla.
7:30 P. M.	"Gladness and Singleness of Heart"	Carol Sutton, Albertville, Ala.
8:30 P. M.	"As Every Man Has Need"	Charles Holt, Wichita Falls, Texas

Wednesday, January 29, 1964

9:30 A. M.	"The God of Revelation"	Roy Tidwell, Sr., Portland, Oregon
10:30 A. M.	"The Work of God in Samaria"	Ralph Gentry, Dayton, Ohio
11:20 A. M.	"Power of God - That Raised Us Up"	Homer Hailey, Tampa, Florida
1:20 P. M.	Luncheon, no meeting at 1:20	
2:20 P. M.	"The God of Providence"	Robert Harkrider, Pinson, Ala.
3:20 P. M.	Round Table	James W. Adams, Oklahoma City, Okla.
8:20 P. M.	"Turning the World Upside Down"	Connie W. Adams, Orlando, Fla.

Thursday, January 30, 1964

9:30 A. M.	"Fruits of Atheism"	Oscar Smith, Houston, Texas
10:30 A. M.	"What God Hath Done"	Arvid McGuire, Huntsville, Ala.
11:20 A. M.	"Power of God - That Works in Us"	Homer Hailey, Tampa, Fla.
1:20 P. M.	"Debating Experiences with Brethren"	A. C. Grider, Meridian, Miss.
2:20 P. M.	"The Godhead"	Aubrey Belue, Jr., Portage, Ind.
3:20 P. M.	Round Table	James W. Adams, Oklahoma City, Texas
7:30 P. M.	"They Took Knowledge That They Had Been With Jesus"	Robert Jackson, Nashville, Tenn.
8:30 P. M.	College Program	

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VOLUME 13

JANUARY, 1964

NUMBER 3

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20th Century Morals

Ernest Finley

Virtually all communications media are being prostituted into the corruption of the mind of youth and adults alike. Books, movies, magazines, newspapers, etc., by adverse influence, are giving birth to more violence, crime, sex offenses and every conceivable evil. Society's basic concepts are becoming more and more degraded and depraved. We need to do something to stem the tide. We need to be awake to the problem. Millions are being spent annually in America (\$500,000,000 J. Edgar Hoover says) on pornographic literature. The crime of rape is committed in the United States every 36 minutes. The "Board for Christian Social Action" (a sectarian board, E. F.) submitted the following observations as an indication of the gravity of the prevailing situation and the perverted concepts of life and its purposes. The language is frank, in fact, almost shocking, but true, nevertheless. We need to take a long look at ourselves to be sure that we have not been corrupted in our thinking as well.

"FALSE VIEWS ABOUND....Among others, one may observe the following thoughts recurring with considerable frequency:

a. Leisure time, night-clubs, luxurious or exotic apartments, automobiles, alcoholic beverages, and illicit sex relations are closely inter-associated.

b. A flippant, lewd, low tone toward marital fidelity, glorifying infidelity, makes light of marriage vows and monogamy. Sexual immorality is "smart," not sinful.

c. Sex is for personal enjoyment, a biological necessity like eating and drinking, a woman is a means for gaining sexual satisfaction, one man among an eager group of young women lives in a kind of earthly paradise, and love is a passion which cannot be restrained, only surrendered to. Homosexuality is enticingly presented.

d. The keynote of life for "high-class" people is a sophisticated round of revelries, the members emancipated from indefensible, outworn, traditional restraints.

e. Basic moral principles of honesty, integrity, forthrightness, purity, respect for authority, and regard for person, life, property, and good name, are ridiculed as antiquated relics of a simpler era.

f. Male and female sexual characteristics are exaggerated or exploited in photographs and sketches toward the end of stimulating lust. The body, not human personality, is made dominant, even idolized.

(Continued on page twelve)

EDITORIAL

Stanley J. Lovett



PROSPERITY IN 1964!

The late year has passed and the new already has begun with incredible swiftness. So much needing to be done was not even attempted, to say nothing of its being completed. So much left undone has a melancholy effect upon the earnest heart. But the beginning of the new year fills the mind with cheer, determination and expectation.

Our good wishes to all for health, prosperity and soul-prosperity in 1964!

A deficiency we have felt over the years with respect to publishing **The Preceptor** is our inability to encourage as we would like so many faithful workers in the gospel by giving space to their work and their needs both here and abroad. We hope 1964 will enable us to more perfectly translate this desire into reality.

The following notice we have for several issues attempted to include but want of space has forbidden. Though late, here it is:

The Pleasant Valley church in Wichita, Kansas, has determined to stand upon the truth of God in opposition to the many liberal tendencies that are being propagated by the "liberal" brethren. Bro. Gorin Rutherford formerly worked with the congregation and assisted them in determining to stand for the truth. I recently moved to Wichita from San Antonio, Texas. If you should know of other good people in the Wichita area that are willing to stand for the truth, would you kindly send us their names and addresses that we might be able to contact them and encourage them? Send correspondence to: Donald Willis, 3317 N. Amidon, Wichita, Kansas, 67204.

Here is another of more recent date:

The church of Christ, 1107 Washington St., SW, in Camden, Arkansas, is willing to support any faithful preacher to conduct a Gospel Meeting in any area financially unable to have one. If you know of any congregation needing a Gospel Meeting, yet unable to finance one, we would like to hear from you. If some of you preachers have available time next year, please contact us. We will do this to the limit of our ability. Write or Call: TE 6-5369 or TE 6-3254.

And this one:

Please put a notice in the paper that the small congregation that had met for a year in an old store building on Pine Bluff Street in Malvern, Arkansas, met for the first time on November 3rd in their own building at 923 Wilson Street and will be known as the Wilson Street church of Christ.

We have asked no outside help and do not plan to do so. There are five men in the congregation to do the preaching who are willing and capable of teaching both publicly and privately.

Our average attendance is twenty for all services and the contribution runs over \$45.00 each Lord's Day.

We want you to stop and worship with us when in this area. Wilson Street intersects U.S. Hiways 67 & 270. Lynell Jackson, Route 2, Box 105, Malvern, Arkansas.

The last paragraph from a letter from Charles F. House, P. O. Box 641, San Luis, Arizona, 85349:

Temporarily at least, I have discontinued sending out mimeographed reports. I have also cut my evangelistic trips to other towns to an absolute minimum in as much as I must economize at this time. I am around \$400.00 short on my

budget for the year to date. This amount must be made up; thus on Nov. 29th I begin part time work of 12 hours per week at the U. S. Post Office here in San Luis, Arizona. To date one church in California has definitely committed themselves to \$25 per week and another church in Kentucky for \$25 per month toward my work for 1964. We are so thankful to God and to our brethren for this. In loving faith we anxiously await commitments from other churches and individuals, in order that we will know how to definitely make our plans for 1964. God bless all the faithful brethren everywhere.

In our desire to change from once to twice a month publication schedule, we hope to be able to print more of this kind of information. We are glad of the encouragement to take the step both by word of mouth and letter. Here are a few such encouragements at hand:

From Arkansas.

It is my opinion that "PRECEPTOR" is the best paper

(Continued on page thirteen)



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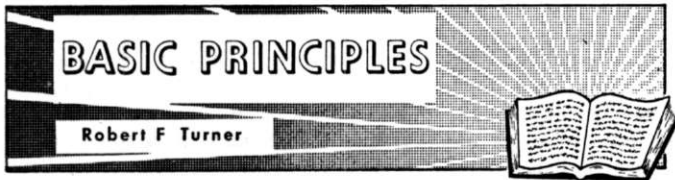
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MEANING AND RESPONSIBILITIES OF FREEDOM

FREEDOM! Yes, say it again — FREEDOM! There have been times when the word was almost sacred to the American people...and over the world today it stirs hope and aspirations. Our Declaration of Independence calls it an "inalienable" right and a truth "self-evident." Whence cometh this freedom, and what does it mean to us?

Basically, our free-agency, the right to choose, is a gift from God. The Heavenly Father controlled His creation with absoluteness, as a potter wields clay. (Rom. 9) Yet God saw fit to elevate man above the beasts of the field. He made man in His image (Gen. 1:26): the Eternal Intellect sharing with His creatures the **power of choice**.

Man **need not** be slave to instinct or norm. He may rise above self, enlarge his sphere, pursue ideals. He may seek truth, and embrace it.

The Price Of Freedom

But with power, there is also responsibility. The ability to choose the right exposes us to the danger of choosing the wrong. The same justice that rewards the righteous, must also condemn the wicked.

Freedom, then, **can not be free**. Even in the moral realm it imposes obligations; and there are none more bound than they who foolishly demand unbridled liberty, and become slaves of their own folly.

In government, a free man may vote as he chooses. This does not mean he will vote correctly. He may, by neglect or "party politics," fail the responsibilities of his trust.

In business, true free-enterprise allows a man to invest as he sees fit. This does not guarantee profit. He may invest unwisely, and "lose his shirt," but this is the price he pays for untrammelled opportunity.

In fact, an objective study of FREEDOM in every facet of life will but emphasize the obligations of those who enjoy it. And, conversely, man's history shows that freedom is lost when its obligations are ignored.

Religious Freedom

Freedom in religion is perhaps as widely acclaimed, and as poorly understood, as all other freedoms combined. Some will quote the constitution as though its guarantee of religious freedom was an assurance that what-ever one chooses to believe becomes acceptable with God. **Nothing could be further from the truth**. Our government simply extends the same freedom of choice which God originally granted — a right inherent in the nature of man. This is the meaning of "inalienable."

Man may choose the wrong religion — or no religion. (Witness recent Supreme Court decisions.) Our government recognizes the existence of God — (In God We Trust?) but leaves Legislative, Judicial, and Executive authority of divine matters where it belongs — in the hands of God.

The need to serve God according to His law is not diminished by our freedom of choice. In fact, responsibility is

intensified. We are the more accountable before God for the way we exercise our free agency.

Church History

In very early times the "priesthood" of all believers was overcast by a rising clergy system. (1 Peter 2:5f; Acts 20:28f) The individual's obligation to study God's word for himself (2 Thess. 2:15) was forgotten as party ties grew, and people became more accustomed to accepting the word of the clergy. Soon individual liberty was replaced by the usurped authority of the church. It is the old, old story of our subject: **when the obligations of liberty are slighted, liberty itself is lost**.

Individual liberty was not wrested from the church; but dismissed — lost by default. This tragedy has one bright spot — God's word is still available to each individual, and His invitation to "study" is open; but "churchanity" dulls the will and stifles initiative. In religion, as in business and government, the socialized slave is tranquilized by his lot, and loses his taste for the rigorous life of true freedom.

To Be Specific...

Dear Reader, how much of your own religion have you proven by God's word? You were "sprinkled"—baptized (?) by effusion; but have you ever read New Testament authority for such an act? You are a member of some denomination — but does the word of God authorize its name, doctrine and practice? Do you accept a thing as right — or wrong — simply because the preacher so declares it?

Do such questions irritate you? We hope not! They are asked to help you see how easily we may forfeit our individual freedoms in favor of unproven traditions and mass movements. Of what value is your religious freedom if you do not exercise its privileges and accept its obligations?

The Choice Of Masters

Fundamentally, religion is a choice of masters: God or Satan. Religious freedom becomes the right to make this choice. **Liberty under God is not the same as becoming your own God**. On the contrary, our recognition of the Supreme Being makes us at once either obedient, or disobedient **subjects**.

But someone asks, "Should we not be more tolerant?" Certainly there is a need for toleration — in its proper sphere, i.e., in matters of indifference and opinion. But when God declares a truth, toleration of anything else is rejection of God.

Jesus said, "No man can serve two masters..." (Matt. 6:24) Joshua said, "Choose you this day whom ye will serve..." but added that a decision for God imposed obligations. (Joshua 24)

The Bondage Of Blindness

Finally, the most pitiful of all slaves are the blind. **Thinking** they serve God, these allow the winds of the day to make their decisions for them, and thus relinquish the only real freedom man possesses. They know not they are blind. (Rev. 3:17)

Freedom is not for the fearful, the crowd-pleaser, or the lover of ease in Zion. It must be grasped with resoluteness, and retained with sacrifice...eyes wide open.

Conclusions

Freedom under God is, therefore, individual responsibility

(Continued on page twelve)



THE BEING OF MAN

Being is understood as a state or condition of existence, as opposed to non-existence. Man does exist. Of God, Paul affirmed that "in Him we live and move, and have our being." This suspends our very existence, and its continuation, on God. Then any effort to rationalize the existence of man apart from the Being and power and will of God is untenable. If man cannot explain his beginning apart from Divine origin, then he cannot justify his existence apart from him. In other words, the same foundation must obtain and be recognized equally as bearing on his beginning and his being. We could not be except as we came to be, and coming to be we therefore are—we exist. But thus existing, what is the nature and content of our being? Frequently have I encountered the statement of truth and wisdom, that "the Bible speaks of man as he **was**, and as he shall **hereafter** be, but it speaks to man as he **is**," from the pen of Alexander Campbell. This suggests that man as he **is** is different both from what he **was**, and what he **shall be**. But in what does this difference, or these differences, consist?

It might well be observed that, constitutionally, man as he **was** and as he **is** is no different, whereas as he **is** and as he shall hereafter be, as defined and described in the scriptures, there is a radical difference and distinction. Of this later, but of the former wherein is the difference to be found? Is man today what he was in the beginning? Is there any radical difference in the first man, Adam, and we who today are his offspring? I know that the terms preternatural, natural, and supernatural are freely employed in the espousal of a philosophy that he is essentially different today from yesterday. I do not so think. Essentially and constitutionally man is as he has ever heretofore been, and as he shall remain in his existence on earth. I know of nothing being taught to support a contrary view. The liability to sin is explained on the basis that man today is possessed of a "fallen nature." If so, why did man sin before he possessed this fallen nature? In fact, so far as we know, man yielded to the first temptation to which he was subjected, and a greater weakness and corresponding liability to sin cannot be imagined than this. If man sinned the very first time he was tempted to do so, how can his nature thereby be altered to render him more susceptible to sinning?

The history of man has been one of sin, because in the long course of his existence sin has enjoyed a dominion over him. Once the victim of sin, he has never been able to effect his deliverance from this tyranny by any resources of his own. God effected the expulsion of angels who sinned, casting them down from heaven, and reserving them in chains and darkness unto the judgment of the last day. They kept not their first estate. Neither has man, but his expulsion has not yet been wrought; he has been granted the choice of redemption as provided for him, whereas no such provision so far as we know has been made for celestial victims of sin. Any explanation of this difference in the Divine Administration as touching celestial and terrestrial creatures would be speculative. It is sufficient, however, to merely note the evident difference here observed. Our interest is in man; an interest which is intensely personal because it

involves each of us as human beings. Is the offspring of Adam the helpless victim of that which resulted from the transgression of the federal parents? In part this is indisputably true, but in the most significant aspect of the consequences of sin it isn't true. That physical death as appointed for all men is the direct and inevitable consequence of Adam's initial sin is very evident. When and how any particular individual may die physically well may be determined by his own actions, or the actions of others; but that man shall die is not a self-determined thing.

The first estate of man was the Edenic state, wherein God placed and circumstanced him in the creation. It was made for man, and as thus made it provided for every legitimate need of the creature fashioned in the image of its maker. His was a state of innocence, and the only restriction imposed on him was that of eating the fruit of a given tree, the tree of the knowledge of good and evil. Why God so restricted him we do not know, except that he affixed the penalty of death for the transgression of his expressed prohibition. That he wished man to ever remain ignorant of this knowledge, or, if not, that he designed that he should discover it otherwise, experimentally, we cannot know. Be that as it may, the fact he forbade him eating this fruit presupposes a good purpose on God's part, for so he ever acts. By his transgression of this prohibitory law man came under the sentence of death.

The penalty of sin is death—"the soul that sinneth, it shall die." The spirit of man being made in the likeness of God enjoyed an affinity with God, and thus to be expressed by association and communion with him. However, acting in disobedience to God and thus in rebellion against Him whose he was, and to whom he was justly subject and dependent, this association and communion was necessarily disrupted and destroyed. Therefore the sense of guilt caused Adam and Eve to hide themselves from God. Such communion and intercourse as had previously been pleasing to both, them and God, became in consequence of their sin equally distasteful and displeasing. So it has ever been. With the cumulative force of sin in the human family there came to pass the determined desire and effort by man to put away all knowledge of God. Further, they were not fit associates for God; and, so then, God drove them from his presence.

The fact that man sinned did not within itself induce physical death. Even after they sinned, God decreed their expulsion from the garden lest they should eat of the fruit of the tree of life and live forever. Physical death came, then, as a result of being deprived of this fruit, which had the power of perpetuating life unceasingly. This evidences, therefore, that man as a physical creature was made mortal. He was constitutionally subject to physical death, even though he had never sinned, should he for any reason not enjoy the fruit of this tree of life. His sinning gave cause for God depriving him of this fruit for the reason assigned. That God designed he should live, originally, is attested by the fact he provided that for him which insured he would. The reason given for his not being privileged to do so was his transgression of God's will, and the consequent possession of a knowledge unlawfully attained by him. (Gen. 3:22-24)

While angels are identified, those who sinned, as having been cast down wherein they are held pending the judgment, man was expelled from his edenic state, but not cast down and held in reserve for the sentence of judgment. Man lives in this world; and, as living and moving (functioning as a living creature) he has his being of God.

(Continued on page twelve)

Unity In Religion Possible Today?

S. Leonard Tyler

Unity is: "State of being one; oneness, singleness, concord; harmony; conjunction; agreement; accord, uniformity." Division is the opposite of unity. It is disagreement, discord. Paul said, "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" In Gal. 5:19-21 he classifies division along with the works of the flesh and adds, "They which do such things shall not inherit the kingdom of God." If unity is impossible then we are barred from heaven, "For they which do such things (and to practice division is one of them, S.L.T.) shall not inherit the kingdom of God."

Jesus prayed for unity. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (Jno. 17:20, 21) Christ did not pray for the impossible. But he prayed for unity based upon conformity to his word. This is the only foundation upon which true unity can be established—upon Christ and his word.

Paul wrote the Corinthians, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10) He also asked, "Is Christ divided?" All must answer, "No." "Was Paul crucified for you?" Again, the negative answer, "No." Or were ye baptized in the name of Paul?" Once more, "No," must be the response. Then, why say that ye are after Paul or Apollos or Cephas? Why cannot every one who believes in the Christ and is baptized into Christ **be of Christ**? Why does anyone say, "I believe in Christ and have obeyed him from my heart, yet I am of someone else"?

Unity is described by David in Psalms 133 in the following: "Behold, how good and pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that came down upon the skirt of his garments; like the dew of Hermon, that cometh down upon the mountains of Zion; for there Jehovah commanded the blessing, even life forevermore." Now let us observe: (1) Unity is good. The word "good" describes its moral quality. (2) Unity is pleasant. It is a delight to those who enjoy it. Many things may be good yet unpleasant but unity is both good and pleasant. (3) Unity is attractive like the previous ointment upon the head. This illustrates the sweetness radiating therefrom like that of precious ointment, the sweet fragrance which fills the air. It is desirable. The first century church enjoyed this unity. "And they that believed were together...did eat their meat with gladness and singleness of heart. Praising God and having favor with all people." (Acts 2:44, 47) "God is not the author of confusion." (1 Cor. 14:33) Confusion and division comes from man. (4) Unity is productive. It is one firm proof that Jesus is the Christ. Thus Christ prayed for unity "that the world may believe that thou hast sent me." (Jno. 17:21)

Division is one of the greatest enemies of Christianity. This may seem a little "farfetched" at first, but think about it. The Bible is inspired of God, God breathed. Will a God

breathed Book breed strife, envy, parties and division which the same Book condemns? A thousand times NO! Would an all-wise God be incapable of giving a book that could be understood? Surely not! The Bible is from God. (2 Tim. 3:16, 17) It gives us all things that pertain unto life and godliness. (2 Pet. 1:3) Believe it and follow it and unity will be enjoyed.

Therefore, we conclude of necessity that unity is possible, not only possible but that God, Christ and the Holy Spirit lead us into and require us to have unity. "A house divided against itself cannot stand." "Ye are either for me or against me." Unity in Christ can only be brought about by: (1) Accepting Christ's authority which is revealed in the Bible. (2) Respect what the Bible teaches by believing it and obeying it. (3) Respect the silence of the Bible by stopping where it stops. (2 John 9) We can have unity in Christ, because 1 John 1:7 says: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Unity can be enjoyed in Christ by: Believing what the Bible teaches, obeying every command it gives, trusting in every promise, teaching it to the whole world and being faithful unto death.

— 2202 W. 40th, Pine Bluff, Arkansas

A KTTR Capsule Editorial

Luther W. Martin, Editorial Writer

On December 4th, the Associated Press wire carried a news story about the plans of Pope Paul's proposed trip to the "Holy Land." In fact, the beginning of the article reads as follows:

"Pope Paul announced today that he will visit the Holy Land briefly next month—the first pope to visit the Holy Land since St. Peter left for Rome after the death of Christ...."

It is unfortunate that a news service with the reputation and influence that the Associated Press has enjoyed, would carry such a legendary and to say the least, such a controversial statement, as if it were a true statement. For many centuries, historians have discussed, debated and argued the point as to whether or not the Apostle Peter was ever in Rome. The Roman Catholic Church asserts that such was the case, while numerous other historians and theologians deny that Peter was ever in Rome at any time.

Additionally, the Associated Press news story inferred that Peter was a "Pope," similarly as Paul is now a Pope. This inference, although in line with Roman Catholic teaching is not substantiated by the Holy Bible, nor is such an assertion accepted by millions of non-Catholics.

Therefore, for the Associated Press to transmit such questionable statements and inferences, as if they were factual, across its nation-wide news service wire, is scarcely good journalism.

The A-P writer could easily have told the story of Pope Paul's planned trip, without resorting to questionable and highly controversial assertions that religious historians themselves differ upon.

We have forwarded a copy of our views to the Associated Press in New York. It is our hope that such careless prose will be avoided in the future.

Ladies and Gentlemen: This has been a KTTR Capsule Editorial. We thank you sincerely for listening. (Broadcast December 8, 1963)

— KTTR, P. O. Box 567, Rolla, Missouri

What About The Great Commission?

Harold Fite

Jesus said, "Go ye into all the world and preach the gospel to the whole creation." (Mark 16:15) Matthew's account is, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, Son, and Holy Spirit." (Matthew 28:19)

The perversion of this commission has been the basis for many unscriptural practices of God's people. The supporters of the Missionary Society tried to justify the inception and perpetuity of their institution by appealing to what we call "The Great Commission." This "commission" is referred to by the Highland elders in Abilene as justification for the super-organized cooperative work of the Herald of Truth Radio and T.V. Programs. Both are built on fallacy and misconception of the words of Jesus.

This fallacy was made clear by Guy Woods in his debate with Roy Cogdill in Birmingham, Ala. In his first affirmative speech in justification of the Herald of Truth arrangement whereby over a thousand churches send funds to the Highland elders to be used by them in preaching the gospel, brother Woods said, "If there were nothing else in the Bible on this subject save the Great Commission, I would insist that it alone justifies that program and similar co-operative efforts....In the first place, that (meaning the Great Commission, H.F.) necessitates our going to every nation in the world, it becomes necessary to go to every community in every nation in the world; and then, secondly, to every city in that nation, and then to contact every person in every city in every nation in all the world." "I want you to see how our obligation is magnified in that command. In the first place if I came to Birmingham, I would have to discharge my obligation to come to the city here. But observe step number three, I then must contact every person in Birmingham which magnifies my obligation 600 fold. So it goes throughout the earth. It follows then without some sort of co-operative effort, it is impossible for this commission to be carried out. In fact, friends, it would take more than the resources of the Federal Government of the United States to carry out the obligation that is characteristic of this commission." (Pages 195, 196, Cogdill-Woods Debate)

The "Great Commission," while it is used to justify (?) various unscriptural projects, has also posed problems for those who believe it was given to the church. It presents a problem to brother Woods, who believes he has the individual responsibility to "contact every person in Birmingham," and "so goes it throughout the world," yet he recognizes such is a physical impossibility, and if done at all must be done by proxy. It creates another problem when applied to local congregations (as is usual); for all recognize that a local church lacks the ability to perform such a task. The idea that the local churches are under the "Great Commission" is the fallacy upon which the Herald of Truth is based. Without this erroneous idea the Herald of Truth would have never been born. The argument runs like this: "We must go into all the world. A single church cannot do it; hence, churches must join hands." Thus we have among us an organization

of over a thousand churches contributing into a common treasury in order to fulfill the Great Commission of preaching the gospel to the world.

If the arguments were true, then a single church could not meet the requirements of the "Great Commission." This also places the Lord in the position of putting local churches under a commission knowing all the time that the local church independently could not accomplish it! It makes the local church insufficient to do what God requires. Such thinking leads to the conclusion that the only way churches can fulfill the "Great Commission" is through such co-operative efforts as the Herald of Truth. If this be true, such arrangements are not optional, or matters of opinion, but **necessary** to carrying out of God's will.

Yet, when one begins to search for the organization through which his work is done, one finds there is nothing smaller or larger than the local church. Thus brethren find themselves in a dilemma: They feel God has demanded the church to go into all the world; yet the only organization he has given is the local church, and it is not sufficient to do the job. So brethren have perverted and prostituted the organization of the church to fulfill a commission God never placed upon the churches. God never expected an individual or a local church to go to every nation, every city of every nation, and to every person in every city in every nation.

The "Great Commission" was given to the apostles and to them alone, and was fulfilled by them. Paul could say to the Colossians, "That the gospel has been preached in all creation under heaven." (Col. 1:23) It was never given to a local church or churches. Our authority for preaching the gospel and spreading the borders of God's kingdom, is found in such passages as 2 Timothy 2:2, not

(Continued on page fifteen)

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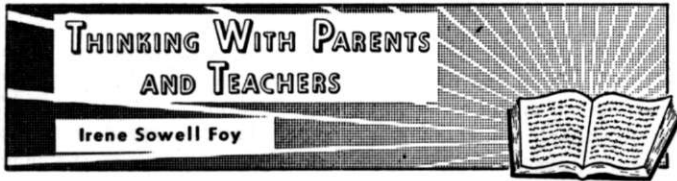
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WOMAN IN HER GOD-GIVEN AREA

"God that made the world and all things therein" are the words with which Paul introduces his address on Mars Hill and he declared unto them the "unknown God" whom they ignorantly worshipped. He said further, referring to God, "And he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." J. M. McGarvey made this comment: "This God...actually created every nation, made them all from one man, to dwell on the face of the whole earth; and further, that the seasons of prosperity and adversity of all these nations, together with their national boundaries, instead of being regulated, as the heathen supposed, by separate national gods, were all controlled by this one God." (McGarvey's **Commentary on Acts**) God not only made the world and all things therein but he also set bounds and limitations about all created things, as to their habitation and their work. In Job 26 we read, "He bindeth up the waters in his thick clouds...He hath compassed the waters with bounds, until the day and night come to an end." In Job. 14:5, referring to man, we read: "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." God in answering Job in chapter 38 revealed his power in placing limitations. He said: "Where wast thou when I laid the foundation of the earth... 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 hath laid the cornerstone thereof...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 swaddlingband for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come and no further: and here shalt thou proud waves be stayed." The psalmist said of the Lord of hosts: "Thou rulest the raging sea; when the waves thereof arise, thou stillest them." As to the waters, the psalmist writes: "Thou hast set a bound that may not pass over; that they turn not again to cover the earth." "The trees of the Lord are full of sap and it is there where the birds make their nests." "The high hills are a refuge for wild goats, and the rocks for the conies." "So is the great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that leviathan, whom thou hast made to play therein." (from Psalm 104)

Bounds for Mankind

The Lord not only created man but he set for him bounds and limitations beyond which he must not go if he respects and obeys his Creator. In Numbers 22:18 Balaam said to Balak, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more."

There are bounds and limitations as to what man should teach. Paul said: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8)

Woman must keep within her distinctive limitations which

the Holy Spirit has set for her. Her area of service is domestic, relating to home and family life. In her home she is to love her husband. That love will be manifested by doing only those things which will help him, which will do him good and not evil. She will not only be a help to him in all that is good but she will be subject to him, thus helping him to continue as head. In order to be a help to him, she must grow continuously, both mentally and spiritually. She will keep informed as to his financial responsibilities and of his capabilities to meet such responsibilities. She will never be guilty of harassing him to overstretch his financial bounds but he can "safely trust in her, so that he shall have no need of spoil." Her clothing will be within the bounds of modesty and within the limits of that which he can comfortably

(Continued on page twelve)

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Who Crucified Jesus Of Nazareth?

Arvid K. McGuire

The Vatican Council's proclamation on the crucifixion of Jesus has been hailed as a step forward in creating brotherhood between "Christians" and Jews. The following statement appeared in the **Fort Worth Press**, Sunday, November 10, 1963:

"The Vatican Council's historic proclamation that Jews should not be held responsible for the crucifixion of Christ was hailed Saturday by religious leaders and organizations."

"In Paris, Dr. Nahum Goodman, president of the World Jewish Council, said he welcomed the document. He said it was a 'historic event' which should be 'vital' in removing an 'age-old misunderstanding and wrong-thinking.'"

These events focus our attention on this question: Who is responsible for the crucifixion of Jesus Christ? In answering this question let us consider the facts as they are presented in the New Testament and Jewish history.

The attitude of the modernistic Jew is expressed by David Philipson, Rabbi of Rockdale Temple, Cincinnati, Ohio. He states that Jesus was "a mighty spirit, a preacher of magnificent force, a prophet dwelling on the heights.... that Jesus incurred the wrath of the priest politicians and it was they, not the Jewish people, who delivered him to the Romans for crucifixion." (Foster, **The Final Week**, p. 186)

The position of Mr. Philipson is in contrast with the position of Jews in the early centuries of Christianity. Their attitude is reflected in the **Talmud**. They were unwilling to admit that Jesus was "a mighty spirit, a preacher of magnificent force, a prophet dwelling on the heights," but instead they presented him as being so vile that in eternity he would be cast into boiling filth. He was hated so much that his name was not uttered, instead he was referred to as "the one hung," the fool," "the son of the stake," "the Nazarene." His virgin birth was denied and instead it was affirmed that he was born of illicit union of Mary of Nazareth with a Roman soldier named "Panther." (*Ibid.*, pp. 186-188).

One might raise the question: Why discuss the problem as to who was responsible for the death of Jesus? Certainly not to stir up prejudice or to produce hate. The death of Jesus and his resurrection from the dead is the heart of Christianity and the most important single event in human history. Because of this fact we must be interested in every phase of the death of Jesus. Likewise, the record must be kept clear as to where responsibility lies for his death.

Behind the commission of every crime is motive. Human conduct seldom arises out of a single motive. One motive may predominate but usually a variety of purposes are intertwined. The death of Jesus was the result of Satan's campaign to destroy the Son of God, as it was the fulfillment of God's scheme for human redemption. "The human agencies which entered into this transaction were numerous and actuated by a diversity of motives." (*Ibid.*, p. 190).

Judas Iscariot bears part of the responsibility for the death of Jesus. He yielded to the wiles of the devil instead

of the pleadings of Jesus and is entirely responsible for the course he chose. Jesus warned Judas and gave his estimate of the planned betrayal. "...but woe unto that man through whom the Son of man is betrayed! Good were it for that man if he had not been born." (Matt. 26:23-24) Judas' own estimate of his action was, "I have betrayed innocent blood." (Matt. 27:3-5) Judas was a thief and Jesus uncovered to him his infamy. (Jno. 12:6) He was stung by the rebuke and plotted with the enemies of Jesus to betray him. (Jno. 12:1-8; Matt. 26:6-16) Satan put it into the heart of Judas to betray Jesus. (Jno. 13:2; Lk. 22:3) After the death of Jesus he recognized the enormity of his crime and then, overcome by remorse, hanged himself.

The Roman government did not interfere with the ministry of Jesus. A number of Roman officers appear in the New Testament record, and frequently in a most favorable light. The centurions of Capernaum and Caesarea were exceptionally noble men; the former believed on Jesus, requested healing for his servant, and was commended for his great faith; the latter was the first Gentile to accept the gospel. It is absolutely clear that the move to destroy Jesus did not arise from the Roman government.

The Sanhedrin Council, composed of Pharisees and Sadducees, condemned Jesus to death on the ground of blasphemy—that Jesus, a man, claimed to be the Son of God. They knew Pilate would not hear religious charges so the charges of refusing to pay tribute to Caesar, sedition and high treason were made against Jesus before Pilate. They charged, "We find this man perverting our nation, forbidding to give tribute to Caesar, and saying he himself is Christ, a king." (Lk. 23:2)

Upon examination Pilate knew that Jesus was not a revolutionary. The question of tribute was a deliberate falsification and Jesus was no rival to Caesar. Pilate saw quickly the innocence of Jesus: "For he knew that for envy they had delivered him up." (Matt. 27:18) Pilate struggled to save Jesus but succumbed to Jewish demands. Pilate yielded for the same reason that a man yields today when a pistol is suddenly pointed at him. The Jews pointed at Pilate the double threat of starting a bloody riot and of placing charges against him at Rome that he was a traitor to Roman interests. He placed greater value on his position as governor than his character and passed the death sentence on Jesus. The Jews compelled Pilate to commit murder for they persistently cried out: "Let him be crucified!"

It is useless for the modern Jewish scholar to attempt to shift the blame for the death of Jesus to the Romans and the priest politicians. The chief priests and elders persuaded the multitudes and they all said let him be crucified. The people accepted responsibility for his death by answering, "His blood be upon us and our children." (Matt. 27:20-25) As always the corrupt leaders led the people in the crime of murdering the Son of God. "Israel was cursed with a vicious leadership which lured the nation with false teaching and imperialistic designs of world wide dominion under a material Messiah. But the people were responsible for following such leadership when they beheld the

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**THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM**

The statements in the New Testament are to the effect that the State is to exercise discipline. There was established a system of justice which is administered by men, so the State is the instrument of God for order, peace and justice. The State is the power which upholds these; it is divinely appointed. For this reason a Christian must submit to rulers and civil law for conscience sake as a religious duty and command, yet there is nothing in the New Testament commanding or teaching that the State must be Christianized. (pp. 212-213). The State exists for earthly ends which are to be attained through earthly means. (p.221). Union of Church and State was effected under Constantine. This is the imposing theory of the Middle Ages. They held that God had entrusted the government of the world to two separate powers. Man is an earthly and a spiritual being. His material interests are committed to the State while the Church is sovereign in spiritual affairs. There must be perfect concord between these. The Medieval world was built upon this. It never did work. (pp. 216-217).

At the beginning it was God's will that order and justice prevail on earth and God committed the State to enforce these. Later the Church took up these principles saying that there was common ground for the Church to cooperate with political power. "In so far as the state exists for moral ends the church has felt justified in upholding it, even when these ends have to be pursued by doubtful means." (p. 221). The answer is that the State belongs to this present world and is doomed to destruction while the Church is separate, subject to the Lord and anticipates the other world. Christians are citizens of another country and are away from their real and abiding home. (Pg.213) When the State becomes iniquitous and the emperor makes demands of worship or thrusts himself in God's place as described in Revelation, then Christians must be hostile toward the State for it stands under God's wrath. (pp.210-211)

The Constitution of the United States guarantees religious freedom and the First Amendment separates State from Church, Justice Hugo Black of the United States Supreme Court spoke about Federal aid to parochial schools in connection with the New Jersey Bus Case in these words: "The people of Virginia, as elsewhere, reached the conviction that religious liberty could be achieved best by a government which was stripped of all power to tax, to support, or otherwise assist any or all religions, or to interfere with the activities of any religious individual or group." His remarks related to the First Amendment which forbade Congress "to make any law respecting the establishment of religion or prohibiting the free exercise thereof." To Justice Black and to many others there is no difficulty or problem in understanding the meaning of the First Amendment. The statements are direct and to the point. However, there are those who interpret the First Amendment differently and reach other conclusions primarily because they have a theory to prove. This theory involves a particular point of view about the Church and it centers

in education. The two main points in their arguments are: (1) the corporate church or organized church existed before the Constitution and actually was responsible for the birth of our country; (2) that education in State schools is without spirituality and often ungodly. There stands a need therefore for religious education in public schools and for church-

(Continued on page fifteen)

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Sermon Outline

VEILS

W. L. Wharton

(Some material from H. W. Beecher adapted)

Text: 2 Cor. 3:15 "But unto this day, whensoever Moses is read, a veil lieth upon their hearts."

Introduction: The Old Testament narrative is a rich mine from which the Holy Spirit directed the apostles into many rich gleanings. The circumstance of Moses having to put a veil on his face is made to illustrate a condition of heart among the Jews of Paul's time. As the veil on Moses face prevented the beholder from observing that the radiance was diminishing, it is made to serve as an illustration of a condition of heart that prevented the Jew of Paul's time from "seeing" that the law of Moses was done away. Whatever then, may stand between a person and knowledge of truth can rightly be represented as a "veil." Let us observe some present day veils upon the hearts of men.

GENERAL PRINCIPLE: The reception of any truth will be governed by our attitude toward it.

- A. Nathaniel.... "Can anything good come out of Nazareth?" (Jno. 1:46)
- B. "If any man **willeth** to do his will, he shall know of the teaching, whether it is of God, or whether I speak of myself." (Jno. 7:17)
- C. "To you it is given to understand the mysteries of the kingdom of God...." (Luke 8:10)
- D. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine...." (Matt. 7:6) Why?

I THE VEIL OF PREJUDICE. (To judge with evidence or beforehand.) (1 Cor. 2:9-12)

- A. God's word our source of righteous judgment. (Jno. 7:24)
 1. Way of man not in himself. — Jer. 10:23
 2. Blind lead the blind....the ditch. — Matt. 15:14
 3. The divine **measure** is given to man. — Rev. 11:1
Few vices of the mind are more obstinate than prejudice! A stone before the soul to be rolled away....the men of our text held to a false Moses, unlike the real, and untrue, because they **WOULD NOT SEE** for the veil!

II. THE VEIL OF HUMAN REASON. Rom. 1:21; Matt. 15:6

- A. Power of reason a precious gift....but it must be used in its proper place. (Prov. 26:12; also Prov. 26:16; Rom. 11:25; 12:16)
 1. Jesus offered proof that he was Christ (Jno. 20:30,31) ...while one must through his powers of reasoning weigh these evidences and judge the case he is not to assume to try to judge the truth or merit of what Jesus **TAUGHT** by the standard of his personal wisdom....these are matters of **FAITH** and rest on the veracity of Jesus.
 2. The worldly-wise always want to know **WHY** Jesus taught this or that....and, for that there can be no answer except the **Faith** in Christ dictates that we accept it.
 3. The Bible does not attempt lengthy explanations of **SIN, MORALITY, IMMORTALITY** and the like but

deals with them as realities. God does not argue his own being with man.

III. THE VEIL OF LUST. (James 1:14-15)

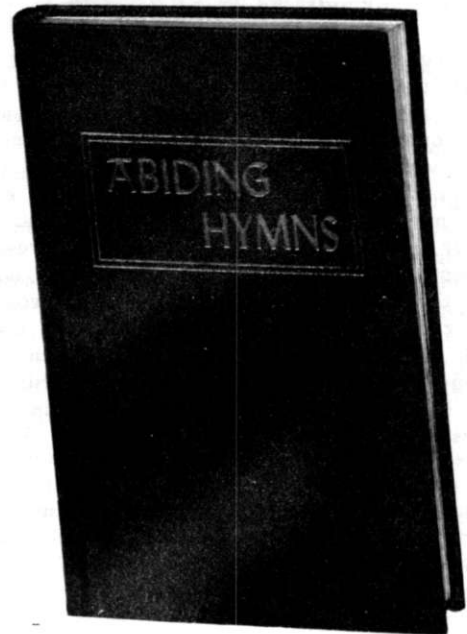
A. Self-interest and indulgence keep many from "seeing" the truth.

1. There are many disturbing elements that stand between any man and the truth! But nothing darkens the eyes of understanding more than **SIN!**
 - a. Unbelief in God lies more in **MORAL** than **INTELLECTUAL** difficulty. (Jno. 3:19; 2 Cor. 4:4)
 - b. Why is it, even in moral matters, that the drunkard **sees** no harm in taking a drink; the dancer sees no harm in dancing, etc., while those who do not indulge can clearly see the evil?

CONCLUSION: Know that the "veils" which blind us to truth will not always bandage our eyes. One day the eternity of God will have stripped them all away but then it will be too late to do anything about what we then see clearly. Let us strive to remove them now, in time.

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Two were baptized in November in Leesville, La. On a recent Sunday they had 91 in attendance.... Four have been baptized according to latest reports from Nyasaland.... **Ray Votaw** and his family leave the states for South Africa in late January.... One was baptized in December at Southside in Tulsa, Oklahoma.... Two have been baptized and two restored in November and December at North Las Vegas, Nev. **Tommy McClure** holds a February meeting here.... Main Street church in East Orange, N. J. had a year's end lectureship with **Thomas Hahn, E. R. Davis** and **Wendell Broom** preaching.... One was baptized in December at El Dorado, Kansas.... One was identified at Miranda Street in Las Cruces, N. M., in December.... Four were restored and one was identified at Grand Avenue in Chicago in December.... **F. O. White** held a November meeting for Clybourn Ave. church in Chicago.... **Robert Welch** held a December meeting at Truman, Arkansas.... One was restored in November at Washington Street in Camden.... Three were baptized in November and December at Sixth Avenue in Pine Bluff.... One was baptized in December in Indianapolis, Indiana, at Belmont church.... Three were baptized, one was identified and one restored in December at Spring and Blain in St. Louis, Mo.... One was baptized in December at Vivion Rd. in Kansas City.

One was baptized in December at Hueytown, Alabama.... **W. R. Lambert** held a late October meeting at Beauford, S. C.... Two were identified in December at Hardin Ave. in Sciotoville, Ohio.... Nine were baptized, five were restored and three identified in October and November at Haynes St. church in Dayton.... One was baptized and one restored in December at Mt. View in San Bernardino, California.... **Bill Fling** held a late January meeting there.... **Bob West** held December meetings at Ventura and Chico.... A new church has begun recently in Clairmont.... One was identified in December at East Long Beach.... **David Harkrider** (Christian) and **M. R. Gottfriedson** (Mormon) debated the all-sufficiency of the Bible in Bellflower in December.... **Bob McCurdy** (Christian) and **Ben Crawford** (Baptist) were in a California debate in December.... **Floyd Thompson** held a December meeting in Yuma, Arizona.

Two were restored in December at South End in Louisville, Ky.... Five were identified in November at Park Blvd. in Louisville.... One was baptized in November at Wendell Ave. in Louisville.... **Amos Davenport** (Christian) and **Horace VanMeter** (Baptist) have a February debate scheduled in Shepherdsville.... Two were baptized, two restored, and one identified at Sixth and Meredith in Dumas, Texas, in November and December.... Three were identified at Walnut Street in Greenville in December.... One was baptized at Laurel Heights in McAllen in December.... One was baptized at Timberland Drive in Lufkin in December.... One was baptized and two restored during December at Union Road in Lufkin.... **Jack Holt** holds a January-February meeting in McAllen.... New churches have been begun at College Station and at Center.... **Bob Franks** and **Jim McDonald** will be engaged in a gospel meeting in Huntsville February 3-8 in the American Legion Hall. Services will be at 7:30 P.M. each evening. All brethren within driving distance are urged to come and help us as we attempt to get the church organized in this college town.... One has been restored and two identified at Edna in past weeks.... Two were restored and two identified in December at Green's Bayou in Houston.... One was baptized and one restored in December at Pruitt and Lobit in Baytown.... **Bill Cavendar** (Christian) and **Marvin Hicks** (Pentecostal) have a February debate scheduled to be held in Longview.... One was baptized in November at Harmon Street in Austin.... **Edward McCaskill** is now located with the Harmon St. church.... Two were baptized and two identified in December at West Avenue in San Antonio.... One was baptized in December at Floral Heights in Wichita Falls.... One was baptized in October at Highland in San Antonio.

Two were identified in November at Franklin Road in Nashville.... One was restored in December at Locust St. in Mt. Pleasant.... Four were identified, one restored and

one baptized in December at Shelbyville Mills in Shelbyville.... Two were identified in December at Lake Shore Drive in Jacksonville, Fla.... A new church known as South Jacksonville has been recently established in Jacksonville.... Five were identified and five restored in December at Par Avenue in Orlando.... **Paul Brock** is moving to Georgia to work with the Lake view church (Rossville?).

Spring is just around the corner. Preachers, are you making plans to hold meetings this summer in destitute places? If every gospel preacher would concentrate his efforts to see at least one church established this summer, by this time next year there would be 2,000 or more churches standing for Bible Truth than there are at this time. This is the work of preachers. Let us be busy at preaching and planting new works.
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(Continued from page one)

g. An anti-religious note frequently recurs, including sacrilegious use of Biblical words and phrases.

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What do you think, friend? I think they "hit the nail right on the head."

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MEANING AND RESPONSIBILITIES OF.... —

(Continued from page three)

unto God. The right to think for ourselves, to study God's word (the standard of truth, Jn. 17:17) and act accordingly.

Such freedom severs the shackles of man-pleasing, sectarian practices, but obligates us to "prove" (test) all things by God's word. (1 Thess. 5:21) We exchange unrewarding man-service for soul-saving God-service.

We are warned that if we fail to exercise our freedom—in religion, as in government and business—we shall be bound, and finally—perish.

— 1608 Sherrard St., Burnet, Texas

(Written as an "introduction" tract—could be used for general mailing to community. To be followed by other brief tracts concerning the church, etc.—R.F.T.)

THE BEING OF MAN — — — —

(Continued from page four)

He is wholly dependent on God for both existence and life. He isn't just existing; he is living. But living, as distinguished from existence implies purpose and thus God has a design for man which was not utterly and irretrievably destroyed when and as a result of his having sinned. But sin frustrates the accomplishment of any holy design, and thus God has graciously interposed the recovery of man from sin in order that his original and continuing purpose concerning man might yet be realized. Hence, the ultimate realization of the Divine purpose concerning man is suspended on the contingency of his redemption from sin. Man was made for God's glory, but when all sinned they, in consequence, came short of the glory of God. This fact perceived sheds light on the point of why the church is the only institution through which men can glorify God, because the church is constituted and composed of the redeemed, and is identified as the acceptable relationship of those thus redeemed to God their Maker and Redeemer.

For man to ever realize the proper relation with God

he must not only understand the conditions on which it is established, but the nature of that which disrupted and destroyed this relationship as originally obtaining. He must learn what sin is, how it comes to pass in one's life, the ever-present liability which characterizes all men to sin, and the safeguards that are provided against its commission. The study of this relationship Divinely ordained between Deity and humanity involves much that humanity cannot in this life ever fully comprehend, since it includes as one of its participants infinite Deity. But a study of both himself and God, insofar as the scriptures instruct him is vital to his establishing and maintaining this relationship with the heavenly Father. A failure in this respect can very easily be identified with an unawareness of just what the truth is on the subject of man as a sinner. An appeal to men to be saved is predicated on the assumption he is a sinner, and this basic fact is not generally perceived and consciously acknowledged by people. Hence, the primary work of the Holy Spirit wrought through the preaching of the apostles was to "convict the world of sin," and only when this is done can there be experienced any lively interest in and regard for "righteousness," or justification from sin. We next shall consider some passages bearing on this subject, in an effort to contribute some thought to a proper appraisal of one's self before God.

— P. O. Box 764, Longview, Texas

WOMAN IN HER GOD-GIVEN AREA — — —

(Continued from page seven)

afford. She will teach diligently her children that it is honest and right to dress, not as others dress, but within the limits of the family budget. She will also manifest that there are bounds as to the adornment of one's person, "not outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart...even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Peter 3:3,4)

The Lord has set bounds for woman in the assembly of the saints. "In all the churches of the saints" woman is to keep within her God-given limitations. In answer to a query sent him, our brother, David Lipscomb, commented on I Corinthians 14:34,35 as follows: "I cannot write it in simpler words, plainer, or put in a connection that would make it easier to be understood. 'Let your women keep silence in the churches: for it is not permitted them to speak, but to be in subjection, as the law also says.' I cannot make that any plainer. The next verse says: 'And if they wish to learn anything, let them ask their husbands: for it is a shame for a woman to speak in the church.' I do not know how to add a word that can make it clearer, more direct or more forceful. One who can explain that away can explain away anything I can write, and one who will not regard that ought not to regard what I would say. Paul gives the same admonition to Timothy to direct him as an evangelist and teacher in instructing all churches he might plant or teach: 'Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.' (1 Tim. 2:11-15) This means she is to work in the sphere of child-

bearing and training, and her work in the church should be on a private and quiet manner."

We need today to ask: "Watchman, what of the night? Watchman, what of the night?" There seems to be distress and trouble in every area of life: in the church, in the husband-wife relationship, in the parent-child relationship and nation is rising up against nation. We are boldly setting aside God's bounds and limitations for our living and are trusting in man's imaginings and creative thinking which can only result in disaster. Our Lord, only, has **the way of life**. We are listening too much to that prevalent siren sound: "That was not intended for us today." Paul's first letter to the Corinthians is thus addressed: "Unto the church of God which was at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours." (1 Cor. 1:2) There are neither time limitations nor geographical boundaries to the Holy Spirit's teachings to Christians. Let us, as women keep well within bounds set for us not only in Paul's letters but wherever the Holy Spirit has spoken.

— 1104 Caldwell Lane, Nashville 4, Tennessee

WHO CRUCIFIED JESUS OF NAZARETH? — —

(Continued from page eight)

very light of heaven in the person of the Son of God." (*Ibid.*, p. 195).

The Sanhedrin was controlled by the Pharisees. When Herod the Great became king, he executed forty-five Sadducee members of the council and put Pharisees in their place. It is clear, therefore, that the Pharisees share responsibility in the death of Jesus. Early in his ministry, the Pharisees plotted the death of Jesus. (Mk. 2:6; 3:6) Several times they tried to stone him. (Jno. 5:18; 7:19; 8:59; 10:31; 11:8,57; Mk. 11:18) Nicodemus was a notable exception among the Pharisees. (Jno. 3:1-9) His protest against their wicked plots brought forth bitter and sarcastic denunciations. (Jno. 7:45-52) The horrible torture of Jesus by members of the Sanhedrin when the death sentence was passed reveals the attitude of the Pharisees as well as the Sadducees. (Matt. 26:67,68) Both parties taunted Jesus as he hung on the cross. (Mk. 15:31; Lk. 23:35)

The apostle charged the whole multitude with the murder of Jesus. "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders, and signs which God did by him in the midst of you, even as ye yourselves know; him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." (Acts 2:22,23) This declaration includes the elements of God's foreknowledge, His scheme for man's redemption through the death of Jesus, the cruel part played by the Romans in the crucifixion and the fact that Peter's sermon was directed to the men of Israel, not to the Sanhedrin. The multitude frankly admitted their guilt by crying out, "Brethren, what shall we do?" Peter repeated this charge in his second sermon: "...Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life..." (Acts 3:13-15)

Peter made the same charge before the Sanhedrin when arrested and brought before them. (Acts 4:10) The kings—Herod and Pilate, the Gentiles, and the peoples of Israel all shared guilt in the death of Jesus. (Acts 4:25-28) Stephen

fiercely charged the Jews as the "betrayers and murderers" of Jesus. (Acts 7:51,52) Probably no greater piece of hypocrisy has ever been perpetrated than the pious protest of the Sanhedrin after the resurrection of Jesus: "We strictly charge you not to teach in this name; and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us." (Acts 5:28,29)

Regardless of the Vatican Council's proclamation, the statements of inspired records stand. No man or group of men meeting in synod, council or conclave, can change one iota of the divine record of these events. In fact, the anathema of God rests upon any man who perverts the word of God. (Gal. 1:6-9)

"What should be our attitude toward the Jews of today in light of these facts? Should we hold them in contempt because of what their ancestors did? Most certainly not. But the modern Jew must answer for his crucifixion of the Son of God in the year 1962 (sic). He is directly responsible for his present rejection of Jesus and for his malicious attacks upon him and upon God's final message to the world. But, in spite of this, our constant effort must be to imitate the attitude of Jesus on the cross: 'Father, forgive them; for they know not what they do'.... Our love for the Jewish people should be expressed in the same way as toward every other non-Christian in the world: a passionate proclamation of Jesus as the Christ, the Son of God and the Savior of the World." (*Ibid.*, p. 200).

A Christian cannot contemplate the death of Jesus without realizing and acknowledging his own guilt. Jesus went to the cross to taste death for every man and to bear the punishment for the sins of the whole world. Since this is true, in humility, we acknowledge our share in his crucifixion. But the story does not end here. Jesus was delivered up for our trespasses and raised for our justification. His death becomes the means for our salvation from sin if we will obey from the heart his gospel.

* * *

(Foster, R. C., *The Final Week*. Grand Rapids: Baker Book House, 1962. Pp. 186-200.)
3223 Montrose, Huntsville, Alabama

EDITORIAL, PROSPERITY IN 1964! — —

(Continued from page four)

being published among our people today, and I have been too long without it. The discriminating selection of articles, and of authors, by its editorial staff has kept it clean, interesting and informative. This is as it should be. I have every confidence that this policy will continue.

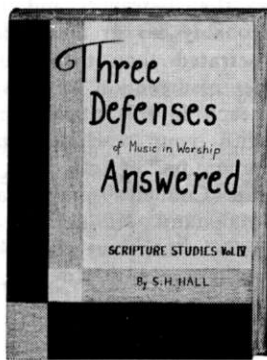
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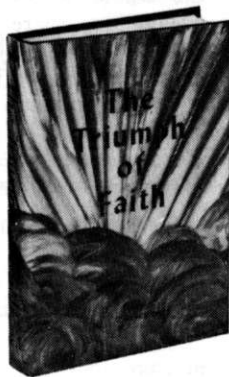
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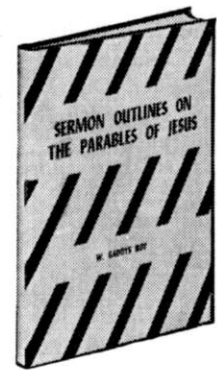
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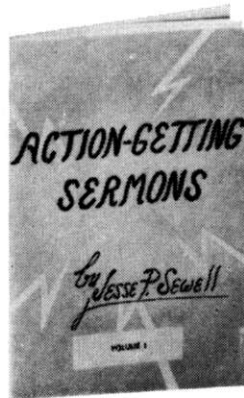


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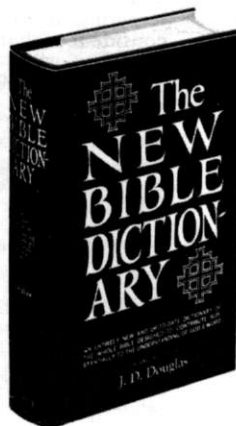
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(Continued from page nine)

schools or private institutions where religion is taught as well as secular subjects. Church and schools will be discussed in detail in the next section in this series. It is introduced here because of the relevance it has to the matter before us — separation. The following chapters will deal with parochial and church schools and with the liberal interpretation of the First Amendment. The latter is more dangerous than the former; Modernism invades the Church itself and destroys the foundation or essential doctrine of Christianity while Catholicism and Protestantism are threats in general from the outside. However, men associated with the Restoration Movement have borrowed their principles and theories. But before proceeding to the attempt of Sectarians to circumvent the First Amendment, we must set forth again the lessons learned: (1) the church of the New Testament was separate from the State and existed for a different purpose; (2) that it is theology, not New Testament doctrine that unite the two. Theologians proceed from certain pre-suppositions to make conclusions about Church and State relationships.

When the Public School system was fully established in the North during the first half of the nineteenth century and in the South after the Civil War, a counter-movement was begun by the Catholics by establishing parochial schools in large numbers and the method was adopted by Protestant sects. This was in the main a reaction against the public schools where young people were taught to think while the Parochial School was founded to promote and foster a particular form of sectarianism. Catholic parochial schools propagate Catholicism and Lutheran parochial schools advance Lutheranism. Mr. Dawson, a Baptist, believes the educational system of Catholicism has grown to such proportions to warrant the serious concern of those interested in the First Amendment. He warns of the drift toward Church and State union in America and states that the stake, the future of America, is in her public schools. Catholicism would revert to the old medieval theory of union of Church and State where the Church would be organically allied with the State, and the State would provide for its support. (**Separate Church and State Now**, pp. 32, 60). The aim of Catholicism, he says, is to win America through her parochial schools and thereby change them from one political power to another.

Mr. Dawson correctly presents the policy of the procedure of Catholics to advance Catholicism. Roman Catholics ask for liberty when in the minority but refuse this when in the majority. In the early period of this country the Protestants were tolerant to the Catholic minority but after the Civil war when the parochial school system became well established and in recent years when Catholicism has become numerically powerful, Catholics charge Protestants and all others who are not Catholics with bigotry. When Protestants objected to Franklin D. Roosevelt's personal ambassador to the Vatican — Myron C. Taylor, Spellman of New York called them "Unhooded Clansman." Taylor was retained in the same position by Truman. (*Ibid.*, 28, 29, 36) Catholic theologians believe that separation of Church and State should be tolerated at present but it should finally be abolished when Catholicism becomes predominant. They believe Catholics should conduct education while the State pays for it. They seek to win people to their point of view through criticism. Fulton J. Sheen, a prominent Catholic in Washington, D.C., said the public schools ought to perish for lack

of morals. Yet delinquency is prevalent among those who come from the parochial schools. Parochial schools perpetuate Catholic doctrine but do not serve the public. (Dawson, *Ibid.*, pp. 40-42). Many Protestants have accepted the Catholic point of view and assail the schools for failure of inculcating morals and spiritual values which to Catholics is synonymous with organized religion.

— 314 South Hanley Rd., Clayton 5, Missouri

WHAT ABOUT THE GREAT COMMISSION? —

(Continued from page six)

in the "Great Commission." The individual and the local church are limited by **ability**. God does not expect the individual nor a local church to do more than they are able to do, nor that for which he has not equipped them. The gospel is spread today when we tell others about Christ and his gospel, the one taught in turn tells others, etc. And as Christians move from city to city, nation to nation, then the gospel is spread. The churches in New Testament times supported the preaching of the gospel, yet there was no super-organization of churches, a church of churches, as is found in the Herald of Truth Organization.

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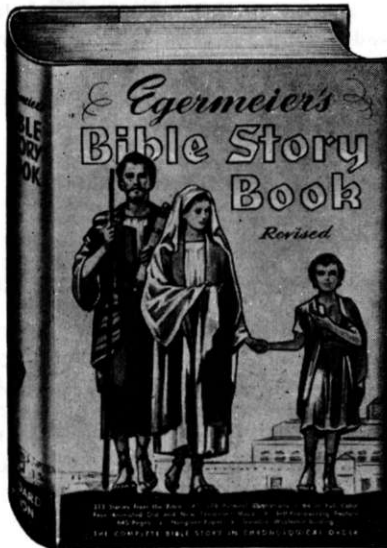
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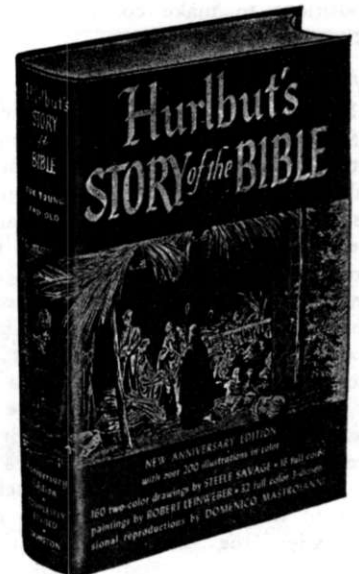
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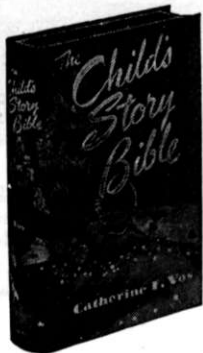
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Echo Of The "Law Of Love"

Robert F. Turner

The Universalist cuts a big slice, and declares that God is much too good to condemn anyone. Early Russellites took a chunk, and concluded that God would give a second chance. The Baptists say God's love is too great to allow one of His children to be lost — no matter how they may sin, and abdicate the right to that designation. And every one of these folk are right about one thing. God does love, and God expects us to love — but all err when they try to write God's conclusion for him.

Compromisers — who take liberties with God's law and explain it all with "love, love, love" are still compromisers — and guilty of the sin of presumption.

And now the "Law of Love" is evoked to assure us that the church has a world-wide benevolent obligation; that its treasury should be opened for the building of welfare institutions, sending cows to the orient, building camps for city-folk, establishing medical "missions" in Africa, etc., etc.

Hold those cows against the fence friend — long enough to learn that "the love of God is to keep His commandments." (1 Jno. 5:3) And, "If a man love me, he will keep my

words...." (Jno. 14:23) Steady now! Don't get jittery and get all cut up on the barb-wire!

God's word teaches that Christians will love "all men" — even their enemies, and the Anti-s. As individuals we have an obligation to the needy of our community, and the world community. (Gal. 6:10, Jas. 1:27) Plenty of room to express our love here.

But God evidently had another job cut out for His church — saints working collectively. In teaching us the work of the church (by precept, example and inference). He stressed the spiritual work of this spiritual institution — saving souls — and mentions benevolence (from the church treasury) only in connection with "needy saints." (Acts 4:6; Rom. 15:25; 1 Cor. 16; 2 Cor. 8; etc.)

When the "love bug" bites you, **be sure to keep enough love for God to respect His way**, and be satisfied with His authorized plans.

—1608 Sherrard Street, Burnet, Texas

EDITORIAL

Stanley J. Lovett



AUTOMATION

Less than a score years back, the term "automation" was little known. Now it is a household word. This marvel of electronics and machinery has been made to do the work previously done by thousands. It can do many difficult and tiresome tasks better and quicker than the hand of man. Advancement in this field is so rapid new machines, by the time of delivery, have become obsolete. Only the hem of the garment has yet been touched. It staggers the imagination what may be in the future.

But we are seeing it is far from being an unmixed blessing. It almost appears that man has outsmarted himself. He suddenly realizes he has invented himself out of a job. Daily scores are being made jobless by these electronic marvels. Joblessness, in large measure by automation, is on of the great problems with which the nation is now grappling. The matter is a serious one and will become more acute.

What the final solution will be this writer does not profess to know. Popular thinking tends to favor the solution of retraining programs plus shorter work week with increased pay scale. Whether this is economically sound or possible we are not qualified to say.

But there appears to be a unanimity by most that we are in store for more leisure time and, perhaps, a great deal of it. Possibly we are.

In the event it is true, Christians should take a hard look, in advance, of its possibilities.

Some might anticipate it as entry into a sort of Utopia. Little work and much play, idleness and pleasure. Such an attitude toward increased leisure would be disastrous to us as the people of God. God never intended for man to loaf and play and make worldly pleasure his principle concern. He intended for him to engage in profitable work and endeavour.

Should this great leisure come as many think it will, it can prove a wonderful opportunity for increased usefulness in the kingdom of God. So often the disciple keenly feels the curtailing power of the limitation of time. He sincerely longs for additional opportunity in which to do the things he desires to accomplish for the progress of righteousness.

The time opportunity for each to learn the Bible could become a reality. Bible knowledge could be acquired with an understanding and a thoroughness now achieved by only a few. Lack of the knowledge of God's will among his people is both discouraging and alarming. But simply to know God's work is not an end within itself. The intent of the indwelling word is to work excellence in the life of the possessor. Should this added time be used for this high purpose, no longer need God's people be destroyed for a lack of knowledge.

Every sincere believer knows the true possession of the saving gospel cannot be locked within himself alone. But it must be shared with those who know it not. Visualize the potential of saving power that positively and aggressively could be exerted when this time-opportunity is used to tell the story of the love of Christ to the lost. It could be the greatest effort to spread the true gospel in modern times.

More time could be profitably expended toward the important, and often overlooked, work of restoring the overtaken and helping to conserve the saved. Then the acute losses by drifting and falling away could be measurably curtailed. More effectively performed could be the ministry to the fainting and discouraged, the needy and the sick.

Members of the family unit could spend more time together in Bible study, prayer and worship. They could learn the joy and the strengthening influence of mutual discussion of Bible matters. A closer knit and morally powerful family group would emerge.

But if the present trend respecting the use of leisure time as we now have is continued it could be calamitous.

"Moonlighting," in order to make more and more in order to have more and more, is widely practiced. Which additional

(Continued on page eleven)



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Modernism Denies Christ

Donald R. Givens

The Bible is not in danger. In these modern times the Word of God is not in danger, but our faith in it is. An inspired Book that has survived the attacks of its enemies and the abuses of its friends for almost 2,000 years is immortal. But false views and human interpretations and a growing disrespect for the Bible, which tend to destroy our faith in it as the revealed Word of God, must be exposed as doctrines of the devil and fought against with all of our spiritual strength.

One such false view, which expresses itself in various forms, is the doctrine of Modernism. This false doctrine is very prevalent in various forms not only in the denominational world today, but it has even crept into the Lord's body. It is a threat to belief in the deity of Christ; it is "another gospel." Paul states in Galatians 1:8,9, that those who teach it should be anathema. Our duty then, as Christians, is to expose it and to drive it away.

God's Word and Modern Liberalism are in direct conflict and opposition to each other in many points. Modernism involves a narrow ignoring of many relevant facts. It is rooted in Naturalism; that is the denial of any supernatural power in connection with the miracles of our Lord. It presents to us a serious problem; and the answers are not always simple.

The so-called problem which Modernism attempts to solve is the relation between Christianity and our "modern culture." Or, "Can we maintain New Testament Christianity in a modern, scientific age?"

Mr. Harry Emerson Fosdick, a well known liberal, says in his book **Adventurous Religion** that "Liberals differ about many details: Some believe in the virgin birth and some do not; some would state the atonement in one way and some in another." We may rightly ask: Why do they differ so widely? Why do they hold contradictory doctrines? Why cannot they agree on these very important and vital matters? Is it because they do not have the truth? Paul states in 1 Corinthians 1:10, "that ye all speak the same thing and that there be no divisions among you." Evidently these Modernists have never read this verse or else they do not believe it. They most certainly do not follow its instructions.

Again, Mr. Fosdick states, "Modernism is a campaign to maintain vital religion in the face of materialistic and paganizing influences of our time.... We must make Christianity intelligible to people of the twentieth century.... It seems to me alike absurd and perilous to insist that religion alone, among vital human interests cannot rephrase itself in new ways of thought."

And again we may ask: Was Christianity "intelligible" to the people of the first century? Was it "phrased right" to them? Then it is to us today! Christ gave us the Gospel in its purest and perfect form. We cannot make it any purer or more intelligent and neither can we improve upon it or "rephrase it." Any change in the perfect word of God will corrupt it. Human hands must not tamper with it. We must not fall short of the perfect Word of God and we must not go beyond it either. God's Book is unalterable, inspired and complete for us today and for all future generations. When the seed was planted in the first century, Christians were produced. The same result is accomplished today. We need no better or newer gospel. It has been said that "anything

new is not true, and anything true is not new;" it is as old as the Bible.

Again quoting Mr. Fosdick, "At the very center of Modernism, as I see it, is the conviction that nothing fundamentally matters in religion except those things which create private and public goodness.... The chief aim of Christian liberals is to think the great faiths of the gospel through in contemporary tasks."

So he says **nothing fundamentally matters** in religion except those things which create "private and public goodness." Then, why convert Cornelius? Why convert the Eunuch? Why convert any morally good person? Mr. Fosdick spreads a disrespect for law of God. The Bible was not written just to improve our social condition in this world, but it is the guide to eternal life for our soul. We cannot go to heaven on our "moral goodness" alone.

Perhaps you have heard the term "higher criticism" before. It is the "historical study" of the books of the Bible as human books full of myths and tales. It has torn the Bible to pieces, made Moses a myth, Genesis a mythology, Isaiah a patchwork of traditions, Daniel a fairy-tale, and Jesus a liar, fake and imposter. Its consequences to a Christian's faith can be disastrous. This "higher criticism" is what the Modern Liberals adhere to.

The denial of the supernatural is through-out the whole "modern" theories of the Bible. They attempt to explain the doctrines of Christ on naturalistic, human principles. They exalt human opinion and man-devised theories above what God has plainly said in the Bible. They speak where the Bible is silent and they brush aside what the Bible clearly teaches. Miracles are discarded by the claim that the thing done was either deceit, trickery or sleight-of-hand. Prophecies are discarded by the claim that the accounts of them were not written till centuries after the supposed events. Modernists claim that they are simply legends and interpolations. Prophecies were either written after the event foretold had happened, or it just happened to be fulfilled by accident or coincidence. When the scriptures are thus robbed of their supernatural — their destruction is complete. Faith in the Bible would be useless nonsense if the miracles and prophecies were fakes and interpolations. But such is not the case.

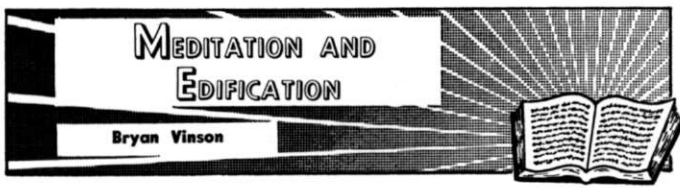
For my part, I see absolutely nothing "high" about so-called "higher criticism." It has certainly given us some very "low" ideas about the Bible! The modern theory of higher criticism is a skyscraper built on the sand of human wisdom.

The basis of the modern theory of the Bible is rationalism, or the principle that everything is to be understood in the light of human reasoning. This, when put into use, reduces the Bible to the level of the tales of Homer and the stories of Hercules and the legends of the Argonauts.

Quoting from another modern liberal, Mr. J. A. Rice, from his book **The Old Testament in the Life of Today**, he states:

There can be no doubt that the first chapter of Genesis undertakes to answer with **naive simplicity** (emphasis mine, D.R.G.) the questions which primitive peoples had to face — how the universe, including man and animals, came into existence; why women are subject to men; why they bear children in pain; how sin came into the world; how people came to wear clothes; why people suffer and die; why thorns and thistles make farming difficult — indeed, why hard work is at all; what was the origin of the races and languages. The answers given to these and many questions, in Genesis, **conflict directly** with our **modern scientific conceptions**. We have now abandoned

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WHAT CONSTITUTES MAN A SINNER?

Heretofore we have noted that man is a sinner, and that the prevalency of sin is great indeed. In fact the scriptures depict its contagion as embracing the whole race of man. The whole world became guilty before God. There were none righteous, no not one. Solomon deposed to the effect "there is no a just man upon earth, that doeth good and sinneth not." (Ecc. 7:20) This does not affirm there were no just men on earth, but rather that even those who were relatively just were not free from sin. That is, they sinned. This universal indictment poses the question of how such a condition came to exist. Did each responsible individual commit such acts as to constitute him a sinner? Or, did each one become so constituted by inheritance from the common progenitor of all men? The latter statement of the case finds a general and preponderant acceptance in the religious teaching of religious creeds and theologians.

The doctrine of original sin has been the source of a number of doctrines, being made necessary by reason of this doctrine being accepted as a premise. Infant baptism owes its practice to the concept that infants are born in sin, lost and condemned except they become saved. The requirements of believing and repenting being obviously impossible of performance by infants, it was and is necessary that some other provision be employed to effect their salvation. Baptism being a clearly stipulated condition of forgiveness, it was seized on as being competent to effect the desired end, namely the salvation of infants. This accounts for the origin of this practice. Even still-born infants are subjects of baptism as essential to their salvation — a salvation sought as resting on the persuasion they are lost because of the Adamic sin. This is the practice of the Roman Catholic Church, and is more consistent in its obvious design to meet every contingency of the case than a failure to so act would indicate.

However, this doctrine of inherited sin has lost much of its flavor, but nonetheless continues to bear its prolific fruit in the existence of several positions and practices of continuing acceptance. For instance, the defense made for infant baptism by N. L. Rice a little more than a century ago, in his debate with Campbell, contemplated such as a right and requirement **for children of believing parents**. This, of course, reflected a shift from the original ground of baptism being for the remission of sins, to classifying it as the door into the church wherein all the rights and privileges of citizenship are found, and that such children were entitled to all the rights, spiritually, vouchsafed to their parents because of being their children. Nothing in his affirmation contemplated the state or rights of children of unbelieving parents. Evident it is, therefore, that, as viewed by him and his brethren in the Presbyterian church then, baptism of infants was viewed, not as essential to remission of sins, but as essential to church membership and this to the enjoyment of such blessings as were possessed and enjoyed by the parents.

Also, it needs to be noted that whereas the Methodists formerly taught as the reason for sprinkling infants the claimed depravity by reason of heredity, they modified their

reasons for this practice from one of being born in sin to that of being born in Christ, and thus entitled to covenant relations attainable through baptism. Hence, we see a shift from the original provocation for infant baptism, but not a renunciation of the practice. This but illustrates that when the original occasion for a practice is renounced or falls into general disrepute that the practice predicated thereon does not necessarily cease to be regarded. Even brethren may shift the ground on which they suspend a defense of a practice and yet continue the disputed course of action. The doctrine of inherited sin with its view of infants being born totally depraved is a revolting one, and when clearly depicted to those subscribing to it is found to be nauseatingly unsavory.

Another doctrine suspended on this position of inherited depravity and guilt is that of the direct operation of the Holy Spirit in conversion. Despite the professed allegiance to the proposition of the all-sufficiency and competency of the scriptures, and the power of the gospel unto salvation, professed by many Protestant bodies, especially the Baptists, they still hold to the necessity of a direct interposition of the Holy Spirit in effecting one's conversion. This rests on the assumption of the complete debilitating effects wrought by the inborn depravity of man. They construe the statement of Paul to the effect that "they who are in the flesh cannot please God" to mean the unregenerated man; that is, man in his natural state. Being unable to please God they regard him, therefore, as being unable to think or do anything good, but that he is wholly evil. They reason that this being true, man must be acted on by an external influence, wholly impassive prior thereto, that will create within him a new heart with which he can then think and act so as to please God. To be in the flesh, then, is equivalent in their persuasion, to being in Adam and bearing his fallen and depraved nature inherited from him in consequence of his initial transgression. For this reason and on this basis there was formulated the theory of direct operation of the Holy Spirit. It isn't conceivable how a tree could bear more evil fruit than has this theological tree of hereditary depravity. There lies not within the power of man the ability to fully appraise and determine the full measure of harm that the doctrines of infant baptism and the direct operation of the Holy Spirit have wrought to the religious life of mankind. The first has removed the line of demarcation between the world and the church, and suspended entrance into the kingdom of heaven on the flesh — the same principle upon which entrance into the world is dependent. The latter has led many to unwittingly await and look for an experience they never receive, and thereby result eventually in giving way to despair and hopelessness, while with others to mistake an emotional upheaval produced, by hypnotic and mass influences, for this looked for work of the Spirit of God, and thus repose a confidence that renders the attraction of truth nil in their lives.

These two errors so manifestly injurious in their effects are the direct descendants and legitimate progeny of this doctrine concerning the effects of Adam's transgression. A never ceasing wonder is why his first sin is regarded as transmissible and all his subsequent sins were not; and, too, why the sins of our less remote ancestors are not also transmitted to us. If such were the case, then the cumulative effect of all the transgressions of all one's ancestors would assume such magnitude in constituting the depravity of a human soul as to stagger the imagination of anyone. But possibly it has been felt that there was no place left or area remaining within the heart and character of one for the intrusion of these sins in their effect and guilt by reason of the fact the initial sin of the first parent was competent to render

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Is The Doctrine In Religion Essential?

S. Leonard Tyler

This question positively, definitely and effectively challenges our minds with the very foundation of all religions. True religion rests upon true doctrine. False religions rest upon false doctrines. If the doctrine is not from God, neither is the religion. This, friend, is the only way by which one can understand whether or not he is right religiously. That there are many standards by which man is governed in religion is self-evident. When this is considered, one need not wonder nor question why there are so many religious bodies. This within itself should stir our conscience, arouse our minds and awake our very souls to study and diligently seek the truth. Jesus said, "The truth shall make you free," Jno. 8:32. Ignorance of God's word breeds division, Rom. 10:1-4.

One's first concern in matters of religion should be, "By what authority doest thou these things? and who gave thee this authority?" Matt. 21:23. If this question is honestly asked from a sincere heart, it should be answered with gladness and confidence. Peter wrote, "But 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," 1 Peter 3:15. "But suppose," some may ask, "the inquirer will not accept the scriptures?" If such happens, a faithful gospel teacher has no alternative. The Bible is God's eternal word and man dare not change, delete nor alter in any fashion. This is dealt with in Romans 3:4 in these words, "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." Is your doctrine from God or man? Matt. 21:22-27.

Jesus' attitude regarding doctrine is manifest when the Pharisees were offended at his teaching and His disciples inquired about it. He said, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch," Matt. 15:14. He had just told them, "But in vain they do worship me, teaching for doctrines the commandments of men," Matt. 15:9.

On another occasion, John 6:66-70, many of his disciples turned back to walk with him no more. Jesus asked the twelve, "Will ye also go away?" They responded, "Lord, to whom shall we go? Thou hast the words of eternal life?" If Jesus could not alter his teaching to appease the people, certainly no other man on earth today can. Jesus has all authority and is above all in earth and in heaven, Eph. 1:18-23; 1 Pet. 3:22. He has the words of eternal life. Would you be one of the twelve?

Jesus' teaching is revealed in the New Testament and is for all, Matt. 28:19-20. He would have all men to be saved and come to the knowledge of the truth, 1 Tim. 2:4. But understanding the truth is not all that is required. One must act in harmony with truth — obey the truth. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matt. 7:21. Those who refuse to obey Christ will not enter into heaven, 2 Thess. 1:7-9.

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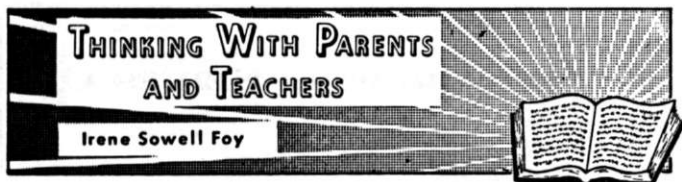
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"WOE UNTO HIM THAT STRIVETH WITH HIS MAKER"

Our Maker designed that creatures made in his image should work. He said to Adam: "Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3:17-19) One of God's laws to Israel was, "Six days thou shalt labour, and do all thy work." In the composite portrait of "a worthy woman," we see her seeking wool and flax, and working willingly with her hands. She layeth her hands to the spindle, and her hands hold the distaff. She maketh fine linen. Indeed, "she looketh well to the ways of her household, and eateth not the bread of idleness." In the Old Testament scriptures we find the Lord calling to his service men who were workers, such as Moses and David. The wise man wrote, "Go to the ant, thou slug-gard; consider her ways, and be wise." In the New Testament we find followers of our Lord in honest toil. Fishing was the occupation of several of those who were chosen to be apostles. Dorcas kept busy, making coats and garments for others. Paul, "because he was of the same craft," abode in Corinth with a certain Jew, named Aquila and with his wife Priscilla, "for by their occupation they were tent makers." In 1 Timothy 5, we read that among the qualifications of a widow to "be taken into the number" for relief is this one; "she have diligently followed every good work." Paul exhorted the Thessalonians that "ye study to be quiet, and to do your own business, and to work with your own hands." He said further, in his second letter, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." (2 Thessalonians 3:10)

When one has been so fortunate as to have had a childhood enriched with work in helping to maintain his family life as well as in helping others, his attitude will be such that he will expect to work. When he is born into the Lord's family, he will follow the Master's example, "My Father worketh hitherto and I work." (John 5:17) When he approaches the end of the way, he also can say, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:4)

Our Maker placed a vast store of material on this earth. He gave man potentials to develop and to use these materials and to honor him in so doing. "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." (Rev. 4:11)

Are we striving with our maker? Are we using our imagination to create means by which we can be relieved of work and devote our time to fun, frolic and foolishness? It is a fact patent to all that machinery has to a great extent supplanted the human hand. Shall we say, "We must change God's way in order to meet new conditions, his way is now out-of-date, obsolete"? It bespeaks the divinity of our Maker that his thoughts are higher than our thoughts as the heavens are higher than the earth. There is no time element in his thinking, his planning and his ordering. His way is as suitable for man today as when he gave the order to work

to that first one made in his image. With all his learning, man is not yet competent to direct his own steps but must look to his Maker for guidance. Currently, man is attempting to substitute for God's plan, in many areas, and the result is trouble and unrest. "Woe unto him that striveth with his Maker."

We realize there is danger in idleness for "idle fingers are the devil's tools." Man is groping for a satisfactory answer to the problem of unemployment and particularly to the idleness of our youth. One experiment that is unfortunately being made in answer to this problem is that of "feather-bedding" in business, or, "make-work," keeping men on the pay-roll who do nothing worth while. Such practice does not indicate a high sense of honor. No doubt the infancy of this practice was cradled two decades ago in our elementary schools when, to prevent discipline problems, children were assigned "busy-work." Such "work" consisted of much worthless cutting, pasting and coloring for no worthy purpose, just to be "busy." Today, in order to fill the otherwise idle hours of our youth, we have built great playgrounds, athletic fields, gymnasiums and stadiums. When they tire of activities relating to play, then there are movies to keep them entertained, or boys' and girls' clubs of various kinds and camps galore. Even the churches are stooping to these man-made ideas to "interest and to hold" our youth.

Certainly, we have had a population explosion so we have more people than jobs. But, we have raw materials in abundance which our Creator has placed here for our use. There are rich stores of materials yet untapped. In the morning of time, man had to use his God-given intellect to deter-

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THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM

James D. Bales of Harding College makes the same criticism. In the Preface of his writing "Our Responsibility for the Education of Our Children" (pages 5,6), he condemns public schools and colleges for teaching naturalism and materialism. He emphasizes the responsibility of Christian parents for the training of their children and affirms that only the Christian schools are capable of properly training the young. He believes that spiritual values must be taught in schools in order that training for citizenship might be complete. This is the same argument of Athens Clay Pullias, president of David Lipscomb College in Nashville: "Christian Education builds Christian character, and Christian character is the wealth and strength of the nation. Christian Education produces the Christian citizen, noble and well-informed, an essential in democracy." (*Gospel Advocate*, April 21, 1960). The Catholic Church is built upon her theology. Educational institutions are organs within the universal or catholic church to promote Catholicism. They are united to the Church according to their theory and in turn the Church is united with the State. Pullias and many others now believe in and advocate church support of colleges which train people for citizenship and church workers. All of this ultimately goes back to the philosophy of Plato which attempted to make the ideal citizen and society. But some of us hold to the view so ably stated by brother Oliphant that the church was not built by Jesus to supply a social uplift but that in it we might be reconciled to God and through it the message of salvation should be preached. We do not believe that the church was founded for social welfare but in order that we might be saved. That the application of New Testament doctrine is this: (1) the gospel plan of salvation directs the alien sinner in what he is to do in order to reach the atoning blood of Jesus; (2) that the Epistles tells what the church it is to be and to do.

We can answer them by saying that the implication that the truth is always taught in the so-called Christian college and that Christian Education is perfect, is utterly false. History and observation of what is currently taught in these colleges prove otherwise. All the colleges founded by the Disciples during the past century eventually taught either modernism or sectarianism. There is not a one of them which adhered to Bible exegesis only during the course of their existence. All of them adopted either conservative or liberal theology and spread it among the affiliated congregations. All of the present colleges administered by brethren, except the college in Florida, have adopted and teach either modernism, sectarianism or institutionalism.

Also their criticism of the public school system is unjust and unfair. Mr. Dawson believed that the public school system has successfully fulfilled its mission despite all the criticism. That public schools are a development of a governmental system and are State institutions. They exist to fit people to live in the natural world and therefore teach values about the finer things of life and the common good of all. Home and church must supply the religious training. There should be true cooperation among Family, Church and State. (Sepa-

rate *Church and State Now*, pp. 61-77) In agreement is the editorial of the August 23, 1961 *St. Louis Post Dispatch*: "The basic characteristic of the public school is that it is open to all children, and does not impose upon any the tenets of a particular religious faith. The public school is founded on the principle that its business is non-religious education, and that religious training can properly be provided somewhere else.

Many families, no less devout than others, accept this fundamental division by sending their children to public schools and relying upon the home or church for religious training." Mr. Dawson and the writer of the editorial use "church to include all sects and with this we do not agree. However, they make a sharp distinction between Church and State which many brethren do not make. According to them, everything must be Christianized.

There are two parts to the liberal point of view to be considered in this section. One pertains to education, the other to the Social Gospel plea. Material to illustrate the former is taken from the 1949 *Harvard Divinity Bulletin* which contains the address by Professor George H. Williams, a Unitarian, at the opening session of the Divinity School for the academic year of 1948-1949, entitled "The Church, The Democratic State, And The Crisis In Religious Education." Mr. Williams cites the McCollum Case at Champaign, Illinois, and is severe in his judgment of the Supreme Court's decision against religious education on released time; "against the use of public school property and administrative assistance in a program of religious education in which all major religious groups had been participating." (pg. 35) He says that before the Civil War, the states were permitted to act as they saw fit concerning the establishment or dis-establishment of religion but after the Union victory and the

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A Royal Priesthood

Roger M. Hendricks

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people...." (1 Peter 2:9)

In the above statement the apostle Peter presents to his readers the nature of God's people in contrast with those who are lost. The phrases used are reminiscent of statements made in the Old Testament of the Israelites. (Isa. 43:20,21; Ex. 19:6) Each phrase is worthy of our consideration and meditation. It is, however, my intention to discuss at this time only the section which has to do with the priesthood of believers.

In the New Testament the saved, when considered collectively, are called, on occasion, a priesthood. Other terms used to describe them are: church, body, kingdom, house, temple, etc. In connection with the word priesthood, as well as when these other terms are used, one must remember that he is dealing with a collective noun: one that is singular in number, yet which embraces a plurality of units (individuals). As the body has its members, the kingdom its citizens, the house (family) its children, etc., so the priesthood is composed of its units. Individually the saved are priests (each being a priest). (Rev. 1:5,6 ASV) Collectively the saved are said to be a priesthood.

The Use Of The Figure

To ascertain the meaning of and the idea involved in this figure, one must have some understanding of the definition of the word priest. This word, as applied in the New Testament to saved individuals, is from the Greek term "**hieros**" which is defined to mean:

"hallowed, holy, divine." (Analytical Greek Lexicon)
"sacred, consecrated to the deity, pertaining to God."
(Thayer)

"'sacred'....It is that which may not be violated....
The true antithesis to **hieros** is **bebelos** (profane, RH)...." (Trench, Synonyms)

The priest (**hierous**) is defined as:

"one who offers sacrifices and in general is busied with sacred rites." (Thayer)

"....one who performs sacrificial rites...." (Analytical Greek Lexicon)

"one who offers sacrifice and has the charge of things pertaining thereto." (Vine)

"Thus the **hierous** is a **sacred** person, as serving at God's altar; but it is not in the least implied that he is a **holy** one as well; he may be a Hophni, a Caiaphas...." (Trench)

It seems from the above and from an investigation of the scriptures used in connection with priests and their work that the fundamental ideas involved in the word are **consecration and service in divine matters**. Included in this, quite naturally, would be the practice of offering sacrifices unto God. Perhaps the more general idea is that of **accessibility to God**. Thayer states that the term is used "metaph. of Christians, because, purified by the blood of Christ and brought into close intercourse with God they devote their life to him alone (and to Christ)...."

We come now to a consideration of the suffix "-hood" as used in the English language. For the addition of this suffix to our word "priest" tends to convey the very idea involved in the Greek word **hierateuma**. Webster declares of the word:

"A noun-forming suffix, denoting in general **state, condition, quality, character**, as in **manhood**, state or character of being a man. These nouns often develop various secondary senses....A collective total of those having the given character or state, as a **brotherhood**."

Digressing momentarily here, though we feel with good reason, let us discuss the term "Godhead." Of the suffix "-head" Webster has this to say:

"**Now Rare.** \approx -HOOD, as in **Godhead**."

Whoever comprises the Godhead or Godhood possesses the "state, condition, quality, character" of God (Deity).

Priesthood (**hierateuma**) seems to indicate, therefore, a collectivity of those possessing the characteristics of priests, whatever those characteristics might be.

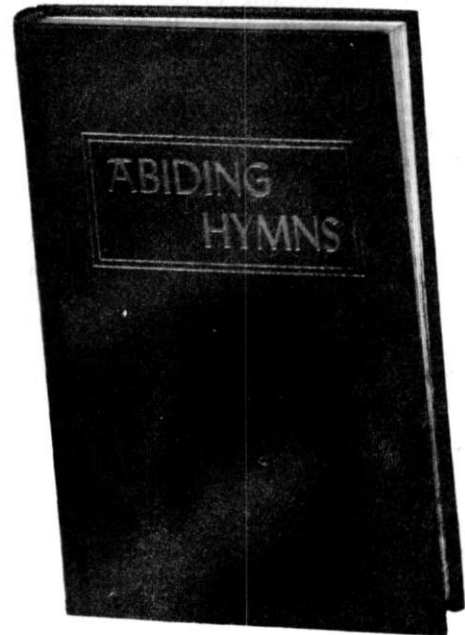
"....so Christians are called, because they have access to God and offer not external but 'spiritual'....sacrifices...." (Thayer)

The **Godhood** is composed of all (Father, Son, Holy Spirit) who possess the characteristics of God. **Manhood** involves being in possession of whatever qualities are essential to being

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THE LORD'S SERVANT

2 Timothy 2:24-26

INTRODUCTION: What is a "servant"?

- A. "A slave, bondman." - Abbott-Smith
- B. "A slave, bondman, man of servile condition" - Metaph. here. -Thayer
- C. American Std. footnote always has "Gr. bondservant."
- D. Used in N. T. with reference to Paul, James, Peter, Jude, Epaphras (Col. 4:12), Timothy. (Phil. 1:1)
- E. We belong to Christ - we are slaves to him. (Cf. Gal. 6:17)
- F. We please the Lord as servants. (Gal. 1:10)
- G. We serve from the heart. (Eph. 6:6)
- H. We must strive to be like the Lord. (Mat. 10:24, 25; Luke 6:40)
 - a. Example: Acts 9:4, to persecute the Lord's servants is to persecute the Lord.
- I. Paul tells six things that the Lord's servant ought to be doing or not doing.

I. MUST NOT STRIVE

- A. Strive: "to fight, to quarrel, dispute." -Vine
 - 1. In James 4:2 it is translated "fight."
 - 2. Notice v. 23! Is this the cause of the strife?
- B. Does this mean that he is not to uphold the Word of God as a staunch defender?
 - 1. NO! - Notice Phil. 1:6, "defend"; Jude 3, "contend"; Acts 6:9, Stephen "disputed." Dispute means: **lit. to seek or examine together. Signifies to discuss.** - Vine
- C. The Lord's Servant HAS TO BE a man of "contention" and yet he MUST NOT "strive."

II. BE GENTLE TOWARDS ALL

- A. Gentle: "mild, gentle," was frequently used by Greek writers as characterizing a nurse with trying children, or a teacher with refractory scholars, or of parents toward their children.
 - 1. Paul was a living example of gentleness. (1 Thess. 2:7)
- B. We are to do well to all, etc. (1 Peter 2:15, 16)
 - 1. Notice "all." (Matt. 5:46, 47)

III. FORBEARING

- A. Forbearing: "denotes patiently forbearing, evil, lit.: 'patience of wrong,' from: anecho, to hold up, kakos, evil; enduring." -Vine
 - 1. Be patient even when wrongfully treated. (1 Pet. 2:18-20)
 - a. We have an example. (1 Peter 2:21-25)

IV. APT TO TEACH

- A. "Skilled in teaching," Vine; "apt and skillful in teaching," Thayer; "ready and able to teach," Phillips trans.
- B. Are elders the only ones that have to know how to teach? (1 Timothy 3:2)
 - 1. NO! EVERY SERVANT MUST!
 - 2. Everyone who has been made free from sin is a servant of the Lord. (Romans 6:17, 18)
 - a. This includes women, too, but the Scripture elsewhere limits their teaching.
 - 3. No wonder we have Heb. 5:12ff. Notice TIME element.
 - 4. If servants did their duty we would have men qualified to be elders.

V. BE A CORRECTOR OF SINNERS

- A. Notice the condition of the sinner and our obligation. (1 Timothy 2:25, 26)
- B. Everything must be done in "meekness." Meekness "describes a condition of mind and heart" - not readily expressed in English. Vines' comments are very good: "The common assumption is that when a man is meek it is

(Continued on page thirteen)

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HITHER... THITHER... YON

Jim McDonald



I am appalled at the grave need of brethren and churches and the fact that this need will increase rather than diminish. As any gospel preacher knows, subscribing support for worthy places is becoming an increasingly difficult thing. There are many reasons for this, the primary one, of course, is that the establishment of so many new churches in the past twelve to eighteen months have added greatly to the load brethren are trying to carry. It is very likely that 100 more new churches have begun meeting in the past 18 months. At least 30 or more have been established in Texas alone in that period of time. Spreading support to these new churches — as well as spreading preachers, has greatly intensified our needs.

We stand facing a crisis that is among the gravest we have faced to this point. Two years ago it was becoming obvious that more churches than preachers were standing in this great battle, now the obvious is the apparent. WE NEED PREACHERS. Every gospel preacher should seek to encourage every talented young man who loves the truth to preach. He need not encourage him to enter what we choose to call "full time preaching," for the need for "supply" preachers on the Lord's Day is as grave as any. There are hundreds of churches that are not now, nor in the immediate future, able to maintain themselves and give a preacher his full support. Preachers who are able to provide for themselves certainly would be a blessing and help to fill this great need. How we need men who are willing to sacrifice - to move to towns where struggling churches now are trying to keep their heads "out of water" who can through "making tents" prove to be the difference as to whether that struggling church stands - OR FAILS.

Then, too, WE WHO PREACH, must "double up" on the Lord's Days. It is possible for us to preach for two - or more churches on the Lord's Days, by so arranging the hours of worship where that would be possible. It will cause a hardship on some of us, but that hardship will be but "light affliction" compared to the rewards of seeing truth made available in towns and cities where it has not been available for a long time. This will also help to solve partially the problem of not having a sufficient number of preachers to supply the demand.

Yet, new churches that are begun must likewise be taught the spirit of sacrifice, and drilled into themselves the necessity of self-survival. Help is good, and we must see that urgent needs are met, but the spirit of independence must prevail in every church. If outside help is not obtained, if preachers cannot be obtained immediately, then churches must learn to carry on without these things. They must learn to do more than just carry on, they must learn to effectively reach the lost while they are hampered with whatever handicaps they may have. In addition to this, new churches must be taught to be **humble** in the sort of building they erect. WE CANNOT COMPETE with our liberal brethren, much less with the denominations. A modest building designed to care for the present need with some provisions for growth is all we can ask for. Any group of brethren, no matter their size, ought to be able to provide for their needs along this line. Many churches begun recently are "smarting" under the heavy burden of a too expensive building - not that the

building is pretentious in the eyes of the world, but because it is pretentious for the group that built it. The thing that small churches NEED LEAST OF ALL is to be saddled with a building that demands every bit of their own resources.

ESTABLISHED WORKS ARE GOING TO HAVE TO DIG DEEPER AND DEEPER. We, who are preachers, can help along this line if we will. We must constantly encourage brethren to do more in helping support preachers who are sacrificing to get on a "going basis" more recently begun works. We must encourage brethren to cut corners on unnecessary things, and help in keeping down the local costs so that more money can be poured into outside works. One way particularly we preachers can do this (although such a suggestion will make me unpopular with many of my preaching brethren) is to cut out so called "paid meetings"; having meetings with other preachers on an exchange basis that is purely an expense paid affair. Were 1,000 churches to do this and put that \$300-\$400 a year that they would save into the support of some good, worthy man, 40-45 more preachers could be supported fully every year.

We have a grave task. We must meet the challenge that confronts us. We have truth. We must sacrifice - every single one of us - to meet that challenge. Are you willing, my brother, to do so?

One was restored and identified at Greens Bayou in Houston, Texas in January....**Paul Branch**, preacher for the new Angleton church writes: "I have been labouring with a new congregation in the city of Angleton since August. The work is quite pleasant, and I believe has great promise...." Bro. Branch extends to all an invitation to visit with them when in that area....Two were restored (one of whom was identified) at Greggton in December....**Derrel Shaw** holds a March meeting for Southside church in Midland....**R. D. Simmons** has moved to Victoria to work with the North Street church there. Brethren in Edna are carrying the major portion of his support....One was baptized and three identified at Edna in January....Two were identified at Imhoff Ave. in Port Arthur in January....A temporary radio program (daily) has been begun in Burnet by brethren at Rhomberg and Washington St....**Mack Kercheville** holds a late February meeting here....**Malcom King** has moved to Sulphur Springs to work with the Southside church in that city....Is there some older preacher, able to draw social security, who would like to work with a new church in a fishing resort area? There is great promise for the church, it is the only church in the community that is growing and thriving. The church is the only sound church in a 35-40 mile area, would likely be able to provide a preacher with house, utilities and \$100.00 a month support. Contact me if you are interested.

One was restored at West End in Bowling Green, Kentucky, in January....Oak Grove brethren (near Louisville) lost their building through fire in late December....Two were baptized in January at Wendell Ave. in Louisville....A new church began in January in Bossier City, La. **Leo Christ, Jr.** is to work with them. Bro. Christ suffered a heart attack a few days before the church began and is badly in need of support....**A. H. Payne** lost a good portion of his support in his work with the Jackson, Mississippi, church. Bro. Payne is a good man and needs to be supported. Can you help?....**J. R. Snell** has moved to Laurel to work with a new church in that city....**Robert Atkinson**, new preacher for the 5th Ave. church in Bessemer, Ala., held a late January meeting for the church there....The Ninth St. church in Bessemer had a January meeting with **Dave Fraser**....

(Continued on page thirteen)

EDITORIAL, AUTOMATION — — — —

(Continued from page one)

money is very often used foolishly and even sinfully. Grasping covetousness could drive man to utilize increased time to keep piling up under the sinful illusion that life consists in the abundance of "things" of this world.

Equally bad, or worse, the mad pursuit for play and pleasure could prodigally squander this wonderful gift in vain and wicked pleasures. This additional time could become a veritable devil's workshop for God's people.

Judging by our present use of such time as we now possess the outlook is not very optimistic.

Undeniably we seem to be on the verge of this new time-opportunity. It can be a priceless treasure. We should use it for God's glory and for man's benefit. Now is the time to anticipate how it may be used most profitably.

The best preparation is now to utilize such time as we now have for its own opportunity as well as in anticipation of the future. Nor should we fail to train our children in the proper use of leisure time.

We must turn it into a blessing and not let it become a curse.

— Stanley J. Lovett

MODERNISM DENIES CHRIST — — — —

(Continued from page three)

the efforts to harmonize the two, for to do so is to juggle with plain facts.

According to this foolish theory, the book of Genesis is a compilation of mythological tales like the legends and fables of pre-historic ages of the cavemen. The stories of Genesis are "folk-lore," the "Br'er Rabbit" type tales told around the campfires of the venerable apes, the cavemen. In other words, God told these stories with "naive simplicity" to satisfy the curiosity of the little intellectual, developing monkeys around him. At some later time these tales were collected and put under the fictitious authorship of a mythological hero named Moses, a Hebrew Hercules. And the wonders that Moses did before Pharaoh were not actual miracles, but rather tricks of skill, sleight-of-hand performances, feats of deceiving magic. He was a mystic giant in a fairy-land.

One can easily see how destructive this is to his faith if believed. I tremble at the thought of what God shall do to these people who teach and believe this nonsense when the day of judgment comes.

Christianity, according to the radicals in this theory, is only one of our "little systems" that "have their day and cease to be." I venture to affirm that there is not a person today, who holds this modern theory of the Bible, that believes positively and definitely in the personality of God, the reality of sin, the Divinity of Jesus, the certainty of future punishment, the sufficiency of the church, and the immortality of the soul. All of these are clearly taught in the Bible, but the advance of Liberalism has unsettled belief in them. The sermons of Modern Liberals are just "tame essays on ethics" instead of the forceful, bold, and unwavering declaration of the salvation found in Jesus Christ.

Modernistic doctrines are not based on the authority of Jesus, but on the reasoning of fallible men. Reject the miracles of Jesus and you have in Him the world's biggest liar and fake.

who made such an impression on His followers that after His death they could not believe that He had died, but experienced hallucinations in which they thought they saw Him risen from the dead. But accept the wonderful miracles of Jesus and you have in Him the Saviour of the world, who suffered and died on the cross for our sins, was buried and raised again the third day and ever lives to make intercession for us. There is no "middle ground." Either we are for or we are against Jesus Christ.

The Modernist has very little to say about the after-life. This world is actually the center of all his thoughts. Religion itself and even God, are made merely a means for the betterment of the conditions on this earth. The Modernist says the condition on earth can be improved by simply applying the "principles of Jesus to our lives."

Why are these Modern Liberals wrong in their contentions? First of all, the "evidences" on which their theories rest are vague, uncertain, and for the most part **pure conjecture**. They are mere assumptions. Secondly, their theories deny inspiration to the Bible which it most assuredly claims for itself. They call God and Jesus Christ merely liars and fools. It is impossible to harmonize the theories of Modernism with 2 Peter 1:21 which states so clearly that "men spake **from God being moved by the Holy Spirit.**"

Which shall we accept? This theory of man or the Bible? Our interest is not merely in "ethical principles" of Jesus; or in general principles of religion or ethics. On the contrary, our interest is in the redeeming work of the Son of God and in His glorious church.

Christ died for our sins and was buried and raised the third day according to the scriptures. From the beginning, the facts of the Gospel are an account of **things that actually happened**. "Christ died" — that is history; "Christ died for our sins" — that is a wonderful fact of our salvation. His miracles were **actual, true, historical events**. If they were not, as the Modernists say, then the Bible is a liar and faith in it is vain and worthless.

It is perfectly clear that the first Christians did not simply go forth with an exhortation saying: "Jesus of Nazareth lived a wonderful life full of piety, and we call on you to yield yourselves, as we have done, to the spell of that man's life." They said nothing of the kind. The news with which the disciples set out to preach to the world was not a mere comprehension of ethical principles but an **historic message**, an account of something that had actually happened, the true and joyous message "He is risen!" They called on sinners to repent and obey Jesus or be damned.

The very root of the Christian's faith is the belief in the **bodily resurrection** of Jesus Christ. As Paul states in 1 Corinthians 15:14, "and if Christ hath not been raised, then is our preaching vain, and your faith also is vain."

It is no wonder then, as we now so clearly see, that Modernism is so totally different from Christianity, for their very foundations are different. Christianity is founded on God's eternal truthfulness and reliability, while Modernism on the other hand, is founded on the modern ideas and unproven theories of fallible intellectuals. Men, engulfed and drowned in their own "wisdom," not willing to let God's unerring Word be their guide in everything religious.

May we always remember this: Jesus Christ did **not** give Himself on the cross to simply guide us into a better social life, but to save us from our sins. Once our sins are gone, better social conditions will come as a natural result. Jesus died for the most valuable thing in the world — man's soul,

not his fleshly body. Liberalism, on the other hand, regards Jesus as only a "good man" and an ethical guide and social reformer. But we believe the Bible and it teaches us that Jesus is the Divine Saviour of all mankind. The New Testament shows forth Christ as being full of supernatural power. He has **all authority** and we must be subject to HIM in **all things** we do; or else we must find our company among the Modernists. Christ's diety is confessed by every writer in the Bible, may it also be expressed with joy by the words of our mouths and by our every action.

241 Grant Street, Coalinga, California

WHAT CONSTITUTES MAN A SINNER? — —

(Continued from page four)

all his offspring totally depraved. With one full sweep the human race stands indicted with sin, and as thus viewed he is hopeless, helpless and hapless. Whether therefore his condition is to be remedied depends wholly on God. With some, God elected some to everlasting life, while others are eternally reprobated and such is an act of predetermination wrought by God wholly apart from any consideration of or being influenced by faith or good works on the part of any creature thus predestinated. For those, however, whom God foreordained to everlasting life the work of regeneration is accomplished on them by the Holy Spirit, they being entirely passive in respect thereto. This makes God entirely responsible for the destiny of every man, be it one of everlasting life or eternal torment.

Calvinism teaches that the elect infants dying in infancy are regenerated by the direct operation of the Holy Spirit, whereas the initial design of infant baptism was for regeneration, conversion and salvation of infants. These two positions are incompatible, and thus illustrate the inconsistency of error with error. Truth and only truth is clothed with consistency and harmony. It is never inconsistent with itself or inharmonious in any of its elements. But the intrusion of error into the doctrine of Christ always creates an imbalance which misdirects the course of those directed and controlled thereby.

An examination of the scriptural basis claimed in support of inherited sin is contemplated in a succeeding issue.

— P. O. Box 764, Longview, Texas

IS THE DOCTRINE IN RELIGION ESSENTIAL? —

(Continued from page five)

If some are offended at the teaching of obedience, one cannot change God's word. A person can say, "I don't believe that one must obey Christ in order to be saved." But his saying that, and believing it, does not change God's word one iota. Listen, "And being made perfect, he became the author of eternal salvation unto all them that obey him," Heb. 5:9. Obedience is essential to eternal life according to the Holy Scriptures. It is the height of unreasonableness, to me, for one to contend that the Bible is from God to direct man to heaven and, then say, "But one is not required to obey it." Therefore, when Jesus calls, let us arise and go to the Master; when He commands, let us humbly obey from the heart; and when He promises eternal life unto all them that do his will, let us confidently trust in it.

Baptism as Jesus taught it offends some. They say, "Oh, I don't believe that one must be baptized to be saved." What does Jesus say? "He that believeth and is baptized shall be saved," Mk. 16:16. The Holy Spirit through Peter said,

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38. Those who received the word of the Lord were baptized, Acts 2:41. Isn't the same thing true today?

Obedience does not end at baptism. It must continue throughout life, 1 Cor. 15:58; Rev. 2:10. How could this be wrong? It's got to be right. Doctrine counts. It requires the teaching of Christ to produce the religion of Christ.

— 2202 W. 40th, Pine Bluff, Arkansas

THINKING WITH PARENTS AND TEACHERS —

(Continued from page six)

mine the best use to make of the materials which our Maker had so richly provided. Lazy-mindedly, we have followed traditional patterns as to work instead of studying the great potential for work with these materials that lie untouched.

God gave to us and to our children curiosity and investigative minds. Why not put them to use? Parents can provide for their children an atmosphere which is conducive to thinking and working creatively. First, provide a shelf of good books where the child can browse to his heart's content and be challenged by records of the worthy accomplishments of those gone before, such as Alexander Graham Bell, George Washington Carver, and a host of others. Second, children need the encouragement of their parents in their creative work. Children do not like to be at home alone, so, more mothers will have to leave the wage-earning to their husbands and go back to our Father's plan for them, "keepers at home." There is much they can do in the way of helpful suggestions, or, lending a listening ear or an appreciative eye to the child's efforts, however crude. Third, every child is entitled to rich experiences that may be had in working in the great out-of-doors, such as, work in the soil and enjoy the results in vegetables or flowers, or, the care of poultry or animals for some profit. Pity the child who has never had the joy of "working together with God" in the field of nature! One final thing our children need to know if they become worthy workers. They must be taught why we are here and where we are going. Many grope their way uselessly and aimlessly and unhappily because they never have been shown a worthy goal in life. They keep "busy here and there," killing time by responding to some appeal to the lust of the flesh. They are restless, always "on the go," searching for that which satisfies but never finding it. They need to be challenged to render a worthy service to others and to be more unmindful of self, helping first in their own families, next being active in helping their neighbors, and last ready for service any where in the world.

Solomon provides a picture of his own youthful, useless quest for satisfaction in this life. "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure . . . I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under heaven all the days of their life. . . I made me great works; I builded me houses; I planted me vineyards. . . I got me servants. . . I gathered me also silver and gold. . . so I was great. . . And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy. Then I looked on all the works that my hands had wrought, and on the labour I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." (Eccl. 2)

No, there is not profit under the sun on any way other

than the Lord's way. Jesus said, "I am the way, the truth and the life." (John 14:6) His entire life on earth was as a youth but he had a definite and loyal goal and his entire brief life was spent in working to attain that goal. Unmindful of self and rendering loving service to others, he did the will of his Father in heaven and accomplished his work.

Solomon, after many sad experiences, gave this wholesome advice:

"Remember now thy Creator in the days of thy youth.... Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man."

— 1104 Caldwell Lane, Nashville 4, Tennessee

THEOLOGY, CHURCH AND STATE.... — —

(Continued from page seven)

adoption of the Fourteenth Amendment which made Un-constitutional the abridgement of personal liberties by the several states, all states are bound and restricted by the First Amendment. (pg.36) Mr. Williams believes the decision of the Court is of great import and not in accordance with the intention of those who founded the Constitution and gave the First Amendment as the cornerstone of liberty. The heart of Mr. Williams' reasoning is the whole Church as compared to the individual who professed Christianity; and the Founding Fathers of our country opposed the reinstatement of tithes or compulsory taxation of citizens to support religious education in schools but most believed that the whole or corporate Church must supply the moral quality to the democracy and to education. Mr. Williams believes the decision of the Court has wide significance and far-reaching consequences. He sees the complete secularization of the State in the discontinuance of religious education in public schools. Unless, he says, there is this religious nurture the Declaration of Independence and the Constitution will lose meaning to future generations. "A government of the people can survive today only by a continuous spiritual energization of that people." (pg.37) The American Republic needs "the cohesive force of religion." (Ibid.)

His arguments are: "The rights of the Church as a community of faith prior to the State (James Madison)." (pg. 51) That in the bill before the Virginia General Assembly against which Madison remonstrated or opposed contained, "The general diffusion of Christian knowledge hath a natural tendency to correct the morals of men." So Madison did not oppose this but rather the State support of religious education. So separation means a high regard for the Church. (2) The background to America is the Church-State relationships which existed in Europe. The Church as conceived by Augustine was primarily the earthly reflection of the eternal kingdom. In the medieval period there was the conmingling of a religious and political community. The churches of the early Middle Ages were territorial churches; those of the later Middle Ages were national churches. In the Reformation, it was the king or prince who headed the church. England was regarded as God's island, Israel. Even the non-conformists as the Separatists and Baptists held to the same belief. (3) The Puritans were Calvinistic who held to Conventional Theology assimilated the Republic to the Church. In this the Church is concerned for the Commonwealth and tries to pervade it by spiritual means and the State recognizes and accords to the Church a place of honor and facilitates it in its ministrations. (pg. 46-50) (4) The Judeo-Christian heritage of America. It goes all the way back to the prophets of Israel. Under the influence of the Social Gospel, America became a welfare State. The danger in the Social Gospel

is to associate the Kingdom of God with the Commonwealth of man or produce a Civil Religion. (pg. 48)

— 314 South Hanley Rd., Clayton 5, Missouri

THE LORD'S SERVANT — — — —

(Continued from page nine)

because he cannot help himself; but the Lord was 'meek' because he had the infinite resources of God at his command. Described negatively, meekness is the opposite of self-assertiveness and self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all."

- C. Our whole life should be characterized by meekness.
1. Receive Word, Jas. 1:21; Live, Eph. 4:2; Develop, Gal. 5:23; Correct others, Gal. 6:1; Teach others, 1 Pet. 3:15.
2. Our example — Christ, 2 Cor. 10:1.

CONCLUSION: This is the description of the Lord's servant. This is the way the Lord expects Christians to develop. Are you a servant? Would you become one? Obey form of teaching. (Romans 6:17,18) The form is told about in Rom. 6:3,4,6.

— P. O. Box 31, Bowling Green, Kentucky.

HITHER....THITHER....YON.... — — —

(Continued from page ten)

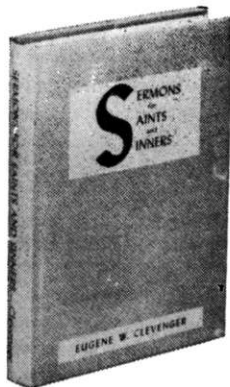
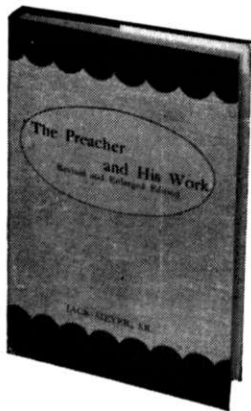
One was restored in January at Hueytown....Two were baptized and one restored at Needmore church in HaleyvilleOne was baptized in December at Fultondale....Two were baptized, two were identified during December at 77th St. in Birmingham....**Clyde Brannon, Don Patton, Pete McKee, Sewell Hall and Lynn Headrick** were speakers on the early February meeting at East Hill in Pensacola, Fla.... **Jeff Wassom** is the new preacher at Myrtle Grove also in Pensacola....One was baptized and two restored in January at Par Ave. in Orlando....Four were identified in January at Main St. in Blytheville, Ark....**Ralph Edmondson** has moved to Searcy....**Jesse Wiseman** is the new preacher at Mulvane, Kansas....Two were baptized, two were identified in December and January in Pleasant Valley in Wichita.... One was baptized and one restored in December at Downtown in Lawrenceburg, Tennessee....Four were identified and one baptized at Franklin Rd. in Nashville in December and January....Two were baptized and three restored in past weeks at North Hixson in Chattanooga....Two were identified at Berrydale in Santa Ana, Cal., in December....**W. E. Irvine** held January meetings at Hollydale and Venice.

Billy Moore holds an April meeting in Hazelwood, Mo.... Two were identified there in November....Two were identified at Butler in January....One was restored and one identified at East Orange, N. J., in December....**J. D. Sanders** has moved to Greencastle, Ind., to work with the church thereOne was baptized and three identified in January and December at Southside in Tulsa, Oklahoma....One was baptized in December at Haynes St. in Dayton, Ohio.

— 1011 Johnson St., Lufkin, Texas

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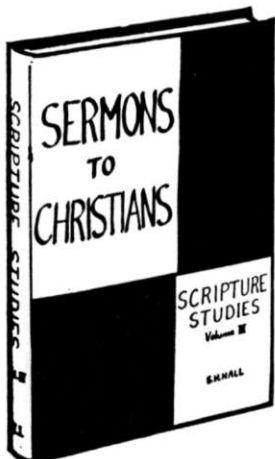
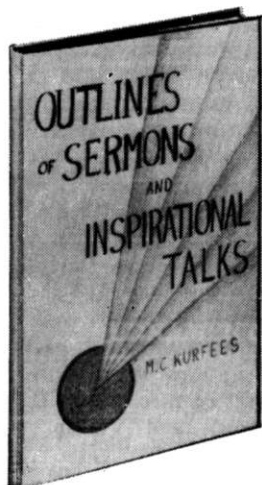
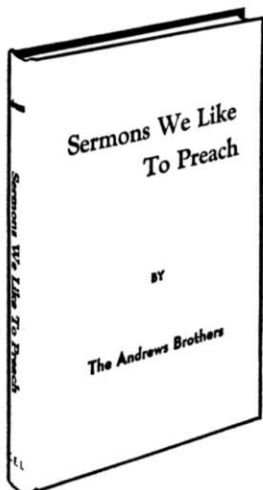
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A ROYAL PRIESTHOOD — — —

(Continued from page eight)

a man. So, the **priesthood** is composed of all who possess the characteristics of priests of God Most High.

The High Priest

Perhaps nothing is more clearly established in the New Testament than the fact that Jesus Christ is the High Priest of this "royal priesthood."

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus...." (Heb. 3:1)

Old Testament writers prophesied that he would be a priest.

"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Psa. 110:4)

"Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD; Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne...." (Zach. 6:12,13)

In the New Testament the Epistle to the Hebrews is the only book which refers directly to Christ as a priest. However, numerous other passages, while not using the term "priest," do refer to the fact that Jesus Christ performs the functions or duties of a priest. One might pay his respects to the various ideas involved in such passages as 1 Timothy 2:5,6; 1 Peter 2:5; 1 John 2:1,2; Ephesians 2:13-18; 2 Corinthians 5:18-21; and Hebrews 2:17.

But what is the significance of **high priest** (archiereus)? Notice the prefix "arch." In our language this is: "A prefix used in titles and descriptive appellations, meaning **chief, principal, great**...." (Webster) And this appears to be the very idea involved in the Greek term here used.

"The Divine institution of the priesthood culminated in the high priest, it being his duty to represent the whole people...." (Vine)

"1. He who above all others was honored with the title of priest, the chief of the priests.... It was lawful for him to perform the common duties of the priesthood; but his chief duty was, once a year on the day of atonement, to enter the Holy of holies (from which the other priests were excluded) and offer sacrifice for his own sins and the sins of the people...."

"3. In the Ep. to the Heb. Christ is called 'high priest' because by undergoing a bloody death he offered himself as an expiatory sacrifice to God, and has entered the heavenly sanctuary where he continually intercedes on our behalf...." (Thayer)

Just as the High Priest was the most honored and exalted dignity of physical Israel; Jesus Christ, our High Priest, is the most honored and exalted of spiritual Israel.

An extremely interesting study, which we cannot enter into at this time, is that which is presented in the book of Hebrews concerning the High Priesthood of our Lord. He possessed the essential qualifications necessary to become a high priest just as did Aaron. (Heb. 5:1-10) He was made a high priest after the order (distinctive class, character, quality, rank) of Melchisedec. (Heb. 6:20) His is a highly superior priesthood to that of Levi. (Heb. 7:1-28)

Further Investigation

In 1 Peter 2:5 the priesthood is termed "holy" (hagion). Fundamentally this word signifies a separation. Similar words (in meaning) are translated sanctify, saint, holiness, etc. This "holy priesthood" is to "offer up.... sacrifices." But

note the nature of these sacrifices (spiritual) as contrasted with those (material) of previous dispensations. This seems to point up the fact that our sacrifices must be offered from the heart, springing from man's spiritual rather than fleshly nature.

But what is suggested by the descriptive term "royal" — a ROYAL priesthood? Macknight says, "...perhaps on account of that pre-eminence over others to which they shall be raised in the life to come." Some of the various other suggestions are: (1) A priesthood possessing a royal character inasmuch as it exercises sway over the world. (2) A priesthood serving Jehovah the King, just as we speak of the royal household. (3) They at once bear the dignity of kings, and the sanctity of priests.

It appears to me that the phrase "royal priesthood" grows out of the close relationship sustained between those who are the priests of God Most High and Him who reigns supremely as King of kings. But one thing is certain: Ours is a glorious calling (one that is unto salvation) and we should, indeed we **must** if we are to receive the crown (Rev. 2:10), remain true thereto.

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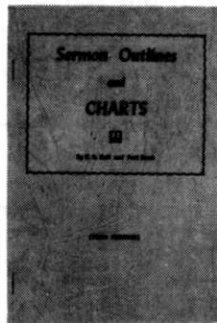
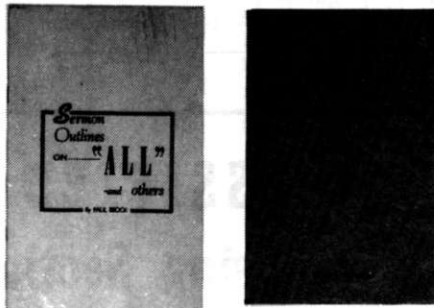
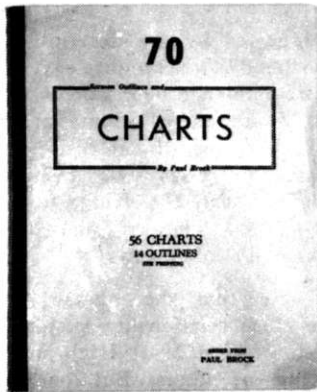
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The Day Everything Went Wrong

Robert F. Turner

It was Monday morning. I arose from bed feeling as sick as I had said I felt yesterday — to excuse my absence from worship. At the breakfast table my wife growled at me — the way I usually growl at her — and I was stunned into silence. She read the paper while I gulped a cup of coffee, then she stormed off to do shopping without even saying good-bye.

On the way into town another car ran a red-light — the same one I ran as I came home Saturday — and crumpled my left front fender. The driver's liability insurance had expired — by some strange coincidence, on the same day I had dropped mine.

When I finally got to work, the office force had already taken the easy jobs, and I was saddled with the tough-decision tasks. During the day an internal revenue man called

on my boss, and then informed me that I must **actually pay** all the "expenses" I had dreamed up for income tax report. To top it all, my boss cut my salary to conform to the gross income I claimed.

Through the day, people did unto me as I had done to them — talked about me, short-changed me, and tried to beat me to every parking place.

That evening the preacher called, and assured me that the Lord would bless me in keeping with my liberality — which meant a cold year ahead. When I prayed for forgiveness, God said He would treat me like I had treated those who trespassed against me.

How much worse can things get??? I'M CATCHING UP WITH ME!!!

— 1608 Sherrard Street, Burnet, Texas

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EDITORIAL

Stanley J. Lovett



THE VINSON ARTICLE

On the opposite page is the beginning of an article by brother Bryan Vinson entitled "Brother Foy E. Wallace — Then and Now."

For at least two reasons this article will be of unusual interest to many. First, because of the prominence and influence of brother Foy E. Wallace in the brotherhood for almost half a century. We heartily concur with brother Vinson's appraisal of his stature among brethren: "It is questionable whether there has arisen within the ranks of God's children, of those whose life has been devoted to the preaching of the gospel, a superior, in this century so far to Brother Foy E. Wallace, Jr." Second, the brotherhood interest as it centers in the institutional and church co-operation issues.

If brother Wallace has shifted his position from previously held convictions many would like to know it. They would like to read it from his own pen and not second-handed, from the pen of others. Of far greater concern and potential value will be the knowledge of Scriptural reasons for whatever change he has made in these matters. No greater service presently could be rendered to the brotherhood than to help it see the truth on these agitated questions. Brother Wallace is favorably situated so to help. "If there is a man living among us today whose voice can carry greater weight toward solving the differences among us, I do not know who he is," to use more of brother Vinson's words.

Brother Vinson's presentation of matters is written neither in "disgust" nor in "invective and scorn," but with "sympathy" and "affectionate appeal."

We open the pages of **The Preceptor** to brother Foy E. Wallace, whom we love and respect, if he so chooses to use them, to set forth his present views on these matters which have convulsed the brotherhood for the past decade.

— Stanley J. Lovett

The latest Bound Volume (Volumes 11-12, Nov. 1961-Oct. 1963) should be in our hands from the bindery before this is read. The Pre-publication Offer (\$4.00) has been quite favorably received. You may still take advantage of this offer through March, 1964. The new bound volume should be in the hands of those who have ordered it before and not later than March 31.

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— Missouri

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Bryan Vinson



BROTHER FOY E. WALLACE — THEN AND NOW

Time, in its unfolding, reveals many changes in the affairs of men. Governments change; the ideals and morals of society are subject to constant alteration, and the principles and persuasions of individuals oftentimes are subjected to real and even radical changes. Change is admirable and desirable when it is from weakness to strength, from darkness to light, and from error to truth. In no area is this so much to be desired and admired as in the spiritual realm. In the stress of conflict and the heat of controversy there are witnessed changes which are surprising. Some, whom one might think to be weak, reflect an increasing strength while in others the opposite reaction is effected, and disappointment is registered in the hearts of those who had confidently expected a stability and strength made all the more apparent by the test to which such an one is subjected. Brotherly love demands and impels one to view such instances with sympathy rather than disgust, and affectionate appeal rather than invective and scorn.

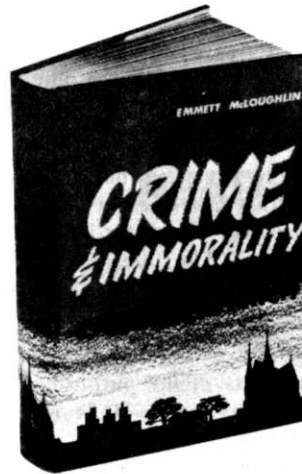
It is questionable whether there has arisen within the ranks of God's children, of those whose lives have been devoted to preaching the gospel, a superior in this century so far to Brother Foy E. Wallace, Jr. For more than thirty years I have esteemed myself fortunate in having known him personally and enjoyed within that period of time for a quarter of a century his personal friendship and considerable association with him. I feel that I have known him well and favorably. In conversation, in preaching which I have heard him do, and in that which he has written for publication there has been formed within my mind a familiarity with his teaching that leads me to believe I knew well what he believed on many matters, and the reasons afforded within the Scriptures creating and sustaining this faith of his. Over a period of many years there was established and enjoyed by him a reputation for ability and stability in defending the faith against every form of attack and erosion. He met with skill and strength the opponents of truth both from without and within the kingdom of Christ. He warned through the years against impending developments within the church which he regarded as departures from the apostolic faith.

The first publication of a shifting of his previously held position was the widely renowned article, spread over two pages of the **Firm Foundation** treating the "Paper Yokes and Party Labels," and which enjoyed editorial attention and commendation! It was heralded by some as the middle-of-the-road manifesto, laying low those on both the left and right sides of the controversies among brethren bearing on the issues of brotherhood operations in the sponsoring church arrangements and the support of humanly created institutions devised to care for homeless children. This article merited an attention it never received. It was vulnerable in every part of its construction.

The next thing in print which I have seen was an

(Continued from page nine)

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THE WORD OF HIS POWER

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ADEQUATE BIBLE TEACHING - (No. 3)

The strategy of Christianity is teaching the Scriptures. Means, methods and influences are tactics. Such things are important though they are important only as means to an end. God's word makes men "wise unto salvation." It "stirs up" the mind to recall with vividness the important teaching of Christ. The "things written" are the means to "faith, in order to life eternal."

God's word is a powerful weapon. It can cut deeply into the conscience and so sorely wound that one cries out for remedial relief. Never is the gospel message of greater benefit than when it "soothes the sinner's woes." The obvious Truth of God lays bare the foolishness of human sophistry. It is as appealing to the humble mind of the truth-loving scholar as it is to the simple mind of the untrained.

God's word is adequate to fulfill its divine purpose. Christians are entrusted with the faithful use of it. It is not a treasure to be stored but a blessing to be shared.

In order to accomplish its purpose, it must be taught. Our teaching of it must have these indispensable characteristics: (1) It must be pure; (2) It must be propositional; (3) It must be pertinent; (4) It must be practical.

I would like to discuss some means of determining if our Bible teaching efforts are adequate; if we are using them to accomplish their intended purpose. We are not discussing the adequacy of the text but of the teaching.

Evidences Of An Adequate Bible Teaching Program

1. Adequacy is evident when the character of the one learning shows more and more resemblance to the character of the subject taught. The doctrine of Christ emphasizes what one ought to be. One ought to be a "new creature in Christ"; "a partaker of the divine nature." There are things which must be done in order to become such. There are things which new creatures do because they are that. But "being" is the thing stressed in the Scriptures. When one is what God wants one to be, "doing" rightly naturally follows.

The truth of God is that powerful principle which prompts a man to become what God wants one to be. There are all kinds of motivations for being and doing. But nothing other than the gospel can change a sinner into a saint. No power on earth, except the gospel, can motivate one to live as a saint in a modern world. In comparison with the gospel all other teachings are weak and worthless.

The Scripture teaches us what God expects one to be. It vividly portrays Christ as the illustration of this teaching. Though, of course, Christ is much more than an example to follow. When the powerful word dwells richly and abundantly in the human heart the life of the saved person will demonstrate fruits of the Spirit.

The lofty principles of the gospel are not given to discourage men from reaching them nor to deter men from practicing them. The "righteousness of God" not only reveals the divine plan of redemption it also makes possible man's fulfillment of it.

Our teaching should cause men to long for the joyful character of God's true child. Faithful teaching will bring men to their knees in genuine repentance for their sins against God. It will encourage them to arise and walk in the steps of Christ. Our teaching is adequate when people are understanding what the character of the new creature is and are, with God's help, striving to fit into that mold. Our teaching must cause Christ to be "fully formed in you."

2. Our teaching is adequate when Christians are personally perceptive. Paul prayed that the Ephesians might have "eyes of your heart enlightened." Perceptive powers cause one to appreciate more fully the depth of the riches of our calling in Christ. Perception enables one to recognize error in its earliest forms so that one may avoid it and choose the path of truth.

Paul prayed this prayer for the Philippians: "that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness." (Phil. 1:9-11) The key to perception is a deeper and deeper involvement with the truth. The Christian does not study to pass academic examinations for academic credit. He studies in order to be.

While Christians are to bear each other's burdens and encourage each other at the same time each man is responsible for his own soul. So to speak, within the bounds of God's gracious will, each man is the captain of his own fate.

Perception to Paul meant the ability to "distinguish between the things which differ." In its earliest form error may appear to be Truth. Perception allows one to scale off the shell of appearance and discern the core of reality.

When Christians are altogether dependent upon others for discernment between things which "differ" they are not being adequately taught. The fault may lie with the student, or the teacher, or be a combination of the two. But when perceptive powers are maturing then we have another evidence that our teaching program is adequate.

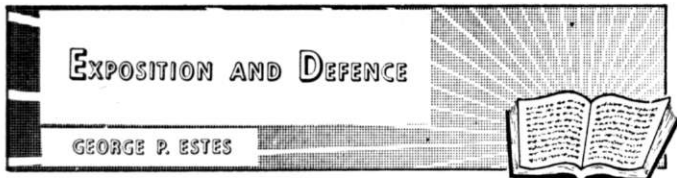
3. Our teaching program is adequate when the students are stable and balanced in their faith. The church is composed of people. People are personally attractive in many ways. It is often very easy for people to be converted to a party of people instead of being converted to Christ by his Truth. Since people are often unstable and out of balance — though Christ never is — if one is converted to people he will be as they are.

Stability and balance are two things included within the scope of this passage. "As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving." (Col. 2:6,7) The treasures of divine wisdom and remedial knowledge are richly "hidden in Christ." The person outside of Christ is constantly groping and seeking for the soul's peace. As long as he walks in the realm of darkness he chases shadows. When he receives Christ by faith he begins a walk in him and with him which has substance and is the only reality. All else has only the appearance of reality.

He will be faced with all kinds of opposition and trials. Under fire he will need the great and indispensable virtue of "steadfastness." This word does not mean to resign

(Continued on page thirteen)

— HELP US ADVANCE TO TWICE-MONTHLY —



THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM

This Civil Religion of faith in the democracy as sufficient came from individualism and Thomas Jefferson. He links Jefferson with the Enlightenment or rationalism of Germany, with Rousseau, the Frenchman, with Mussolini and "other nationalist fathers" whose Civil Religion is exceedingly dangerous though put into Christian terms. (pg. 43) He refers to the terrible and horrible things which happened by Naziism, a Civil Religion or folk-church.

Mr. Williams says the Supreme Court by legal language made religion and church synonymous and thereby perverted the whole issue. (pg. 53) And he concludes with belief in religious education of a non-denominational character as proper and necessary for instruction in public schools. (pg. 60)

Thomas Jefferson believed the necessary moral qualities could best be perpetuated by the public schools free from sectarian influence. He believed the individual who professed Christianity could supply the moral tone which was essential to the functioning of democracy. He opposed the encroachment of organized sectarian bodies upon the rights of the State and education. (Williams, Ibid. 40) Athens Clay Pullias, president of David Lipscomb College agrees with Mr. Williams. Through the April 21, 1961 **Gospel Advocate** he speaks to the nation and to society in general: "Christian Education emphasizes the moral and spiritual principles which give birth to America." This is the leading point in Mr. Williams' speech. The American heritage must be maintained which was the corporate sectarian bodies furnishing the morals to citizenship and to the country. These not only gave birth to America but have sustained it, they claim.

Reliable historians do not agree with Williams or Pullias. A war was fought, men died and a Constitution was formed before liberty was achieved and this freedom was from the bondage, tyranny and coercion of the old medieval theory of union of Church and State which was erected by Catholic theologians and which persisted in the sects. Mr. Muzzey wrote: "The Constitution was not a sudden inspiration but a laborious achievement. Every clause of it grew out of the problems with which the Confederation was confronted. So far from being the expression of 'the clear and deliberate will of the whole people,' it was the work of a very small and select class. It was formulated by a convention of fifty-five men chosen by the state legislatures, which were all restricted to the representatives of property interests. It was debated in secret sessions, with sentinels posted at the door of the hall. It was accepted by great states like Pennsylvania, Massachusetts, and Virginia only after bitter conflicts in the ratifying conventions. New York adopted it by a margin of only three votes. It was 'extorted,' as John Adams said, 'from a reluctant people by grinding necessity.' It was bitterly fought over clause by clause, by the representatives of the opposing interests of the large and small states, the Eastern merchants and the Southern planters, until it seemed likely to the sanest mind in the Convention that the members would disperse without reaching any agreement.

In our study of the rise and development of the American nation the formation of the Constitution is a topic of first importance." (**The United States of America**, pg. 134)

Mr. Williams is wrong when he identifies Jefferson with Rousseau. "Rousseau substitutes for representative government direct government by the people." (Thilly: **History of Philosophy**, pg. 389) Hear Mr. Muzzey: "Democracy is a relative term. A literal rule of the people is possible only in small communities like a New England town or a Swiss canton. In larger political units, like a state or nation,

(Continued on page twelve)

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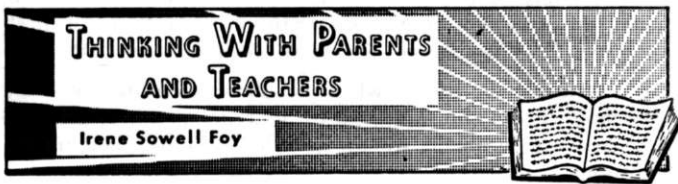
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Tomorrow will tell the story as to whether or not we, as parents, have evaluated properly the asset we have in our youth today. Indeed "tomorrow is walking by on little children's feet." Our children of today are the church of tomorrow. Tomorrow will show the result of our training, whether "in the way they should go," or, in the sad lack of training.

If we so train as God would have us do, we must begin with a lofty aim in mind, namely, that our children may become children of God, fully clad in spiritual armour, ready and willing to fight the good fight of faith. We must so train that they may have the meekness and faith of Moses so they will choose rather to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season.

First, in order to attain that goal, our children must learn to recognize and to obey authority. The first lesson the baby should learn is that there is one in authority over him, which is for his own good, for his physical well-being and his protection. The mother, having realized this great responsibility, will have prepared herself by study and by prayer, "teach us to order this child aright." She then will proceed with confidence that God will direct her steps aright. Her first responsibility is to see that her baby grows and develops as a healthy little animal.

The Mind Must Be Trained

If developing the physical in the child were all, the task would be easy for expert pediatricians are available to give adequate help. The physical is the lowest form of the child, however one that must receive careful attention so that his physical self may become an adequate tool to serve his higher being.

Time moves with such speed that even before the stage of infancy is history, attention must be given to the mental and spiritual phase of the child. Here again the child must early recognize there is loving authority over him for his benefit. The mind must be trained rather than the memory "stuffed." No mother can store up in her child's mind all the facts to be learned but she can train him in methods of learning for himself and in how to use his God-given curiosity. In this training the mother will develop in her child some basic skills to the point of independence in acquiring knowledge of facts that will help him in life. In giving her child the basic skill of reading, she will not neglect to develop a taste for reading that which is good, for, "teaching a child to read without teaching him **what** to read is putting a dangerous weapon in his hands." One can read himself into that which will either make or mar his life. Training in this field is also a big responsibility. No mother should undertake it without God's help and guidance.

Spiritual Training Is By Far The Most Important Of All

Training of the physical and mental are basic to this higher training, but it is the spiritual being that directs and controls the use of one's physical body and of his mind. The child should have learned that there is some one in authority and that to submit to that authority gives satisfaction. Conversely speaking, to disobey or to disregard authority means trouble and unhappiness.

In the spiritual training of the child, parents will have to teach him to recognize the authority in this realm is God himself and that there is ONE GOD. All that parents can learn in this field is that which they will gain from a diligent study of the Word of God. They will learn that "God is light and in him is no darkness at all." They will then teach the child that a satisfactory spiritual life can be had by "walking in the light." After recognition of the fact that our authority rests in God, our Father, the next step will be training for respect and obedience to this Authority.

In order to realize the great importance of the spiritual training of the child parents will do well to re-study the "things written aforetime," as our examples.

The great sin for which God had to punish his people, Israel, was that of rebellion against his authority. The Psalmist warned: "Give ear, O my people, to my law... shewing to the generation to come the praises of the Lord, and his strength and his wonderful works that he hath done... That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God." God had Jeremiah to declare to his people, whom he called, "O foolish people," because of their disrespect for His word: "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 pass over it? But this people hath a revolting and rebellious heart; they are revolted and gone." (Jeremiah 5:21,22) Back at Horeb, Moses said to the people, "Ye have been rebellious against the Lord... Furthermore, the Lord spake unto me, I have seen this people, and, behold, it is a stiff-necked people: Let me alone that I may destroy them, and blot out their name from under heaven." (Deuteronomy 9)

Unless parents are alerted and warned by the prevalence today of rebellion among the Lord's people, our children will grow up ignorant of the importance of respectful obedience to the highest Authority.

Are you teaching your child that God is one Lord, or is he following the pattern of the world, crowning **Recreation as King?**

Are you teaching your child the New Testament pattern of life, that of a Christian in submission to divine authority, giving his life in service to others?

Are you teaching your child to do all to the glory of God?

Are you teaching your child not to be conformed to this world but to be transformed and to be diligent "that ye may be found of him in peace, without spot and blameless"?

We, as parents, must give our children the best possible

(Continued on page thirteen)

Sermon Outline

REASONS WHY IT IS WRONG TO USE INSTRUMENTAL MUSIC IN WORSHIP TO GOD

Arvid K. McGuire

INTRODUCTION: We are concerned with what the Bible teaches on this subject. We want to obey the command: "Prove all things...hold fast that which is good." (1 Thess. 5:21) The issue is not the whims, fancies, likes and dislikes of people. The question is: "Does the Bible authorize Christians to use instruments of music in worship to God?"

We do not object to the use of instrumental music in worship because of dislikes, ignorance, lack of musical appreciation, lack of talent or finances. **We are convicted that the use of such is without divine authority.**

I. INSTRUMENTAL MUSIC IN THE WORSHIP OF CHRISTIANS IS WRONG BECAUSE:

A. Its use does not respect the silence of the scripture, 1 Pet. 4:11.

1. The oracles of God have been revealed, 1 Pet. 4:11, Heb. 5:12-13.
2. We must speak as the oracles speak, 1 Pet. 4:11.
3. If oracles do not speak, we cannot speak.
4. The will of Christ is carried out on the basis of what it says, not what it doesn't say! Heb. 9:16.

B. Its use violates the law of faith, 2 Cor. 5:7.

1. Faith comes through the word of God, Rom. 10:17.
2. Without faith we cannot please God, Heb. 11:6.
3. The word of God commands only singing, Mt. 26:30; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; Jas. 5:13.
4. A person cannot walk by faith and play an instrument in worship!

C. Its use violates the fundamental law of worship, Jn. 4:23,24.

1. The standard of worship is truth; the truth commands singing, Jno. 17:17.
2. All other forms of worship are unauthorized and are vain, Mt. 15:9; 2 John 9.

D. Its use violates the law of unity, 1 Cor. 1:10; 1 Pet. 4:11.

1. We will be judged by the words of Jesus, Jn. 12:48.
2. The inclusion of the instrument causes division. It is contrary to the doctrine of Christ, Rom. 16:17.
3. The instrument cannot qualify as an expedient for an expedient must be:
 - a. Lawful, 1 Cor. 6:12,13; 10:23.
 - b. Must edify, 1 Cor. 10:23.
 - c. Must not cause destruction of others, 1 Cor. 8:13; 10:32-33.

E. The essentials of the Christian's worship are cleansed with blood, Mt. 26:28; Heb. 13:20.

1. Redeemed by blood, Eph. 1:7; 1 Pet. 1:18,19.
2. Bodies cleansed and dedicated, Heb. 10:22; Rom. 12:1-2.
3. Spiritual sacrifices offered up, 1 Pet. 2:5; Heb. 13:15.
4. The instrument is profane; it is not and cannot be cleansed with the blood of Jesus, Heb. 9:22.

II. OBJECTIONS DESIGNED TO JUSTIFY THE USE OF THE INSTRUMENT IN WORSHIP CONSIDERED.

A. It was used by David and others in the Old Testament.

1. Law of Moses has been abolished, Eph. 2:14-16; Col. 2:14-16. The term **Law** includes: Book of Moses, Gal. 5:21,22; Psalms, Jn. 10:34, Psa. 82:6; Prophets, 1 Cor. 14:21, Isa. 28:11.
2. The same argument justifies polygamy, animal sacri-

fices, burning of incense, and the religious dance.

B. Instruments are in heaven; why not in the worship of Christians? Rev. 5:8.

1. Bowls of incense not literal; why should instrument be literal?
2. If instrument is literal, then incense is literal and should be scriptural in worship.
3. Each one had a harp; each must play!
4. The question is not what David did or what is done in heaven. The question is what has Christ authorized in the New Testament.

C. Instrument is authorized by the verb "Psallo," Eph. 5:19.

1. Bagster: "To move by a touch, to twitch...in N. T. to sing praises," Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Jas. 5:13.
2. Thayer: "...In the N. T. to sing a hymn, to celebrate the praises of God in song, in honor of God," Jas. 5:13; Eph. 5:19; Rom. 15:9.
3. Abbott Smith: "...In LXX and N. T. of singing hymns and praises to God," Psa. 64:65,13; Matt. 26:30; Mk. 14:26.
4. The action inheres in the verb **psallo** and **baptizo** but the objects of the verbs do not inhere in the definition of the verbs and are no part of the definitions. The object receives the action.
5. God has specified the heart as the object to receive the action of the verb **psallo** and water as the object in what **baptizo** takes place, Eph. 5:19; Acts 10:47.

D. The instrument is an aid to singing as a songbook.

1. Two kinds of music; vocal and instrumental. These are co-ordinates. When one uses a songbook he is doing one thing - singing. When he uses the instrument he is doing two things - singing and playing.
2. The specification of one thing is the exclusion of all others. An ark not a raft; Isaac not Ishmael; bread and fruit of vine not something else.
3. If it is right to aid the singing with an instrument, then one can aid the observance of the Lord's Supper by killing a lamb in the worship service to remind one of the sacrifice of the Lamb of God.

E. Instrumental music is morally right.

1. Morally right but religiously wrong to wash hands. Mk. 7:1-7.
2. Morally right but religiously wrong to circumcise, Gal. 5:1-4.
3. Morally right but religiously wrong to eat meat on Lord's Table, 1 Cor. 10:25-27.
4. Nothing morally wrong with footwashing, incense, counting beads, etc.

CONCLUSION: Let each Christian be determined to follow the New Testament and to worship God as revealed in it. Speak only as the oracles of God speak, 1 Pet. 4:11. To add and substitute is to be guilty of will worship, Col. 2:23. We sing because it is what God said that He wanted. We refuse to play because God never authorized it.

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HITHER... THITHER... YON

Jim McDonald



One was restored in February at West Side in Irving, Texas.... Three have been baptized, four identified in January at West Side in Ft. Worth. **Luther Blackmon** holds a late March meeting at West Side.... One was baptized, one identified at Castleberry in Ft. Worth in January.... One was restored in January at the Mound and Starr church in Nacogdoches.... **W. R. Jones** holds their spring meeting.... Two were baptized and two were identified in February at Union Road in Lufkin.... **Marshall Patton** held a February meeting at Fourth and Groesbeck.... Two were restored at the Herty church in Lufkin in February.... Two were identified at Walnut Street in Greenville during January.... Brethren at Walnut Street heard **Charles Holt, Vernon Ripley, Joe Swint, Harold Fite and Carl Allen** in a lectureship meeting in late February.... One was baptized at Greggton during early February.... **W. R. Jones** holds an early April meeting for the brethren there.... **Bob Walton** is moving from Joaquin to Huntington to work with brethren there.... Three were baptized in January at Sixth and Merideth in Dumas.... **Albert McInroe** held an early February meeting for the church in Crane.... **Derrel Shaw** holds a late March meeting at Southside in Midland.... **Bob Craig** held a February meeting for the Twenty Seventh St. church in Odessa.... In Wichita Falls **Bill McMurray, Vernon Ripley, Tom Roberts, Bill Crews, Derrel Shaw and Jerry Ray** helped in a lectureship at West Side in February.... Two were baptized at Floral Heights during December and January.... Seven have been identified at Rhomberg and Washington St. in Burnet during December and January.... Brethren have begun work on their new building at Austin.... Five have been identified and two restored at West Avenue in San Antonio in late January.... **Carl Vernon** holds a late April meeting for the North Freeport church.... There have been eleven responses at Bellaire thus far in 1964. Four have been baptized, and four restored.... **Paul Foutz** holds an April meeting for Forrest Lane in Dallas.... Two were baptized recently at Southside in Pasadena.... **W. L. Wharton, Jr.** held a meeting in mid-February for Red Bluff in Pasadena.... **Marshall Patton** held a February meeting at Bellaire.... Six were identified at Pruett and Lobit in Baytown in January. **Harry Pickup, Jr.** held a March meeting here.... One was baptized at East Side in Baytown during January.... Five have been restored in past weeks at Pear Ridge in Pt. Arthur. **Dean Bullock** holds their March meeting.... Four have been identified, three baptized and one restored at Edna since year's beginning.

Four have been identified at Maryvale in Phoenix, Arizona, during January.... **Floyd Thompson** holds a meeting here in late March.... **Ward Hogland** holds a late March meeting for the church in Haynesville, La.... Two were restored during January at Dillard, Oregon.... One was restored at Miranda St. in Las Cruces, New Mexico, in February.... Eight were restored, seven of whom were identified at Grand Avenue in Chicago in January.... **Paul Foutz** held a March meeting in Poteau, Oklahoma.... **Jim Sasser** plans to go to Nigeria to preach the gospel later this year. Write him at 103 Margaret St., Joliet, Illinois.... One was identified at Main Street in East Orange, N. J., during January.... **Alden Craig** held an early February meeting for Snapfinger Road

(Continued on page fifteen)

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(Continued from page three)

article by Brother Claude Holcomb, of Corsicana, Texas, in the Fort Worth paper published to serve as a news medium of the congregations in that area. This was a narration of his conversation with Bro. Wallace in which the latter disavowed his identification with the position and efforts of those on both the extreme right and extreme left of the middle of the road persuasion. No setting forth of either of the three positions thus noted was given. There was an appeal for brethren to use Brother Wallace with the assurance such would be a safe thing to do. An appeal to Brother Holcomb to clearly identify this position which he ascribed to both himself and Brother Wallace, and which he characterized as the narrow way leading to eternal life, was unavailing.

Now, in November, 1963, in the **Childhaven News**, comes a statement by another brother, Tom Warren, that he also has enjoyed a conversation with Brother Wallace in which he sets forth the position of our brother on the Herald of Truth and Orphan Homes. It is my persuasion that some attention is merited by brethren, whatever the views they hold, of this statement of Brother Wallace's convictions on these questions currently in dispute. This I now purpose to do, noting what they are in relation to his previously expressed views thereon.

Brother Warren states that he and Brother Roy Deaver were able to talk in private conversation with Brother Wallace while the latter was in a meeting with the Arlington Heights congregation, in Fort Worth, and that he is happy to report some of the things he told them. This happiness must arise from the thought such a report would have salutary effect on those who received it. If so, I cannot but think the report coming directly from Brother Wallace, and being much more widely publicized, would be far more profitable in its results. Brother Warren makes the prudent concession that the fact a particular man holds a certain view does not prove the view to be true, and this being recognized as being true, it strips all virtue and merit from this statement of his views in the absence of scriptural evidence being given to justify the views expressed. He gives no scriptural basis as the ground for what Brother Wallace believes; and thus what he believes, as well as any other man, is destitute of any value to others apart from such evidence as is capable of creating and sustaining this faith.

Brother Warren credits Brother Wallace with believing: (1) that the Bible authorizes a church to assist homes for orphan children, and (2) that when elders serve as directors of such homes they perform that function as directors and not as elders, and (3) that Galatians 6:10 authorizes a church, as such, to give physical assistance to needy persons who are not members of the church. The fourth (4) item of faith cited is that Brother Wallace does not oppose the principle involved in churches "cooperating together" in such work as is involved in the **Herald of Truth** program conducted by the Highland church in Abilene, Texas. In this avowal of non-opposition he does express an awareness of one church becoming recognized as "the voice of the churches," but he recognizes this as being simply a danger. Brother Warren expressed his own sincere desire that brethren everywhere come to recognize the truthfulness of the four positions which Brother Wallace explained as being held by himself. If they be true, then we all need to come to recognize

them as so being, and hence cease all objections and opposition thereto. Surely Brother Wallace is capable of rendering a great service to brethren everywhere by helping them to see what he and Brother Warren so clearly and undoubtingly see as the truth of these matters.

We shall now take up these points of Brother Wallace's faith in the order here mentioned, and compare their statement with some things he has written in the past. Brother Wallace began publication of "**Torch**" in 1950, giving as his reason for so doing the following:

"It is not my temperament to be associated with business interests where commercial considerations are necessarily involved. I prefer to be free of all such connections with their resultant direct and indirect responsibilities — entirely free to always write in my own way, in my own time and in my own space without fear or feeling of concern for any effect on the interest and involvements of others, to just to commit to print my own personal script — **What I want to write, as I want it written, and printed as I write it.**" (Emphasis mine. B.V.)

Thus we can accept what we read in "**Torch**" as **Brother Wallace's position stated by himself for himself, and not by another for him.** In the first issue of this periodical, after dealing with modernistic developments, involving colleges, literature, the attitude of Lard toward instrumental music, and McGarvey on the subject of inspiration of the Scriptures, he wrote:

"It is a pity that after we have made the fight against the cranks, anti-class, anti-literature, anti-college and anti-everything, that liberals and extremists are now running away with things, disarm us, and all but make us wish we had not made the fight against the hobbyists, for between the two their cranky notions are less harmful. I am not anti-Sunday school (when it is a Bible class on Sunday); nor anti-literature (when it is the right kind); nor anti-college (when it is not made a church school); nor anti-missionary (when the New Testament way is observed) — **but I am anti what is going on!**"

So, then, we see that the very beginning of "**Torch**" shows it was brought forth an an ANTI organ of teaching.

But Brother Wallace, we are now informed, believes the Bible authorizes churches supporting orphan homes. Did he then? Notice:

"On what principle can the eldership of a church in America take the oversight of an institution in Europe or Asia, whether that organization be a school or an orphanage? When the eldership of a church becomes a centralized board of control or a general board of foreign missions, it is just as unscriptural as any other board, and the authority for it may be found on the blank page of your New Testament." In the same article he deposes thus:

"To justify the establishment of institutional orphanages for the church to sponsor as a means of doing their 'pure and undefiled religion' reference is frequently made to James 1:27, 'visit the fatherless and widows in their affliction.' But this passage does not limit this visitation to the fatherless. It says 'fatherless and' — and whom? Widows. For comparison: 'He that believeth and' — and what? Is baptized. The conjunction 'and' conjoins two things, the 'fatherless' and 'the widows.' Now, if James 1:27 is a command for an institutional orphanage, it is no less a demand for an institutional **widowage**. Why is the latter part of the command never emphasized, much less obeyed, by those who insist that the first part of it is the precept for an institutional organization? The institutional idea is not in the language of James. The fact that Paul puts an age restriction on the widows, that none under sixty could be enrolled as permanent charges of the church, and that the New Testament

specifies these benevolent interdictions, makes it evident that it is not the will of God for the church to be encumbered with the permanent programs of material benefactions, as now are being promoted with such assiduity, which undoubtedly diminishes the temporal means to the spiritual ends of preaching the gospel. The duty of the church in alms-giving is therefore limited to relief emergencies. There is no passage in the New Testament that incorporates the institutional idea as an obligation of the church."

With these statements written by Brother Wallace himself before us, along side this report of Brother Warren's to the effect that Brother Wallace believes the Bible authorizes the church support of Orphan Homes, it is very evident, it is very evident he has changed his convictions on the questions before us. If further study of the Scriptures has led him to the discovery of that which he said is not in the New Testament (save on the "blank page of your N.T."), then we all need his help in discerning these recent discoveries of his! That which he saw then as so seriously subversive to the truth, he now sees as authorized by the scriptures. Listen to his moving appeal:

"There are grave issues before us. Preachers of the gospel have the potential influence to stem these invasions and stop the innovations. Some editors, school men and preachers who should be expected to stand against these departures are not helping in this struggle against overwhelming odds and powerful influences. Consider the effect if all of us who hold common convictions on the issues would rise up in arms and form a solid line of defense. I am neither a Gideon nor a Paul Revere, but I do call upon the host of preachers everywhere, in the name of the God of Gideon, to rally to the call of battle before it is too late."

Is Brother Wallace seeking now to build that which he then was seeking to destroy? The apostle Paul recognized that should he join the Judaizers such would be the embarrassing and indefensible position he would have been in; so, likewise, does the picture emerge with such a position in which Brother Wallace is placed. The only way on earth he can justify his current course is to defend it by the Scriptures — and not leave it to others to assert what his views are.

The second statement attributed to Brother Wallace by Brother Warren is to the effect that when elders serve as directors of orphan homes, they perform their functions as directors and not elders. Well, if this be true, Brother Wallace should have disabused the minds of both the former and present editors of the **Firm Foundation**, Brethren Showalter and Lemmons. For in his article in **Torch** Brother Wallace states that:

"the astute editor of the **Firm Foundation** (Showalter) is on record that even a home for orphans must be under the elders of the local church to be scripturally supported by the church."

This was written in connection with his (Wallace's) strictures against the schools being in the budget of churches. It should be obvious that when men are selected or appointed to serve in any capacity by reason of constituting or being elders of a particular congregation, such a function is essentially related to and to be regarded as within the scriptural duties of such men as elders. On this Brother Wallace wrote:

"A new fallacy has now become prevalent, that the only thing necessary to make a thing scriptural is to put it under the eldership of some church no matter where the church is. So institutions and organizations with their boards, wholly outside the church, are being put under the eldership of some sponsorial church,

boards and all. According to that idea all that is necessary to make a missionary society scriptural is to put the society under the sponsorship of some eldership!"

In view of this statement of 1950 by Brother Wallace, I am wondering if he has now come to think that in such situations and undertakings as he then described, such an eldership serves in this overseership as directors and not as elders, and, therefore, such arrangements are scriptural?

The third point of expressed persuasion reported by Brother Warren for Brother Wallace bears on the matter of general benevolence, as incorporated within the meaning of Galatians 6:10. The fact that Brother Wallace evinced disgust (according to Brother Warren) with those who think otherwise leads me to suggest it would be more fitting that he change his disgust for a feeling of concern for and a becoming anxiety to instruct those so misguided. Among those are some for whom Brother Wallace has entertained a high regard in the past, both for their integrity and their intelligence, and thus he should regard them as amenable to his instruction. What his views heretofore have been on Galatians 6:10, I do not know, and they may well be now what they have been before. However, the quotation already made concerning benevolence from his writing in **Torch** to the effect that "The duty of alms giving is therefore limited to relief emergencies," surely diminishes the disgust to some degree which he entertains toward those who hold a restricted view concerning benevolent activities of the church.

The fourth point involves the issues identified with the cooperation of congregations in such fashion as is manifested in the Herald of Truth project. Brother Wallace is reported as not opposing the principle involved in this form of inter-church cooperation. That is what Brother Warren says of him now. But here is what Brother Wallace said for himself. Under the head of "The Cooperation Question" he wrote:

"The definition of 'cooperation' and 'cooperative' in my dictionary is 'working together for common ends; concurrence.' Business firms can concur in matters of civic obligation and work together for the same ends without surrendering their identity to one firm and all others working through it. Nor is it essential to cooperation for all the churches to send their missionary money to the elders of one church to do their work for them. The references that have been made to 'cooperative' gospel meetings held and to be held in some of our cities do not parallel the missionary programs of these brotherhood elderships. If the eldership of a church in a Texas city should siphon funds from churches everywhere to sponsor a 'cooperative' meeting in Oklahoma City — that would be a start on drawing a parallel. There is a width of difference between local cooperation and centralized brotherhood elderships, but even so, in any local effort where more than one church is involved there are certain principles that should be observed. It has not been denied, so far as I know, that contributions can be made to a church to assist in a work being done where it is and where its elders are elders.

"But every article of late with even an attempt to deal with this issue has referred to the case of Antioch in Acts 11:27-30 as a solid example of what is being done. Even a casual reading of the case will reveal loose thinking and careless writing in evidence in some of the papers. The passage reads: 'Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hand of Barnabas and Saul.' The first thing to observe is that the disciples in Antioch sent the relief to the elders where the brethren dwelt in Judea. One writer said the

Antioch disciples sent the money to the church in Judea — no, that is not what it says. As well talk about the disciples in Tennessee sending something to the church in Texas. There were churches in Judea: 'the churches of God which in Judea are in Christ Jesus' (1 Thess. 2:14). The passage in Acts states that the disciples in Antioch sent relief to the brethren which dwelt in Judea, and sent it to the elders, obviously where the brethren that needed the relief dwelt. There is not so much as an intimation in this passage that the money was sent to the elders at Jerusalem for all Judea. This passage does not even mention Jerusalem nor elders at Jerusalem. It merely states that relief was sent to the brethren 'that dwelt in Judea,' and that it was sent to the 'elders' by Barnabas and Saul. What elders? The elders in 'Judea.' Where in 'Judea'? The elders where the brethren dwelt. So the passage certainly does specify what elders and where. Acts 11:29-30 is not a case in point for what some brethren are promoting in the way of a general eldership as a board of benevolence and missions for all the churches.

"Comes now a writer of some note who thinks he has proved that Paul delivered all the funds to the elders of the Jerusalem church, who acted as elders for all the other churches in the administration of funds. His method is this: Paul went from where he was to Jerusalem; then Paul returned to where he was from Jerusalem; therefore Paul went nowhere except Jerusalem! But the facts are that Paul was in Judea on this trip many months, and McGarvey points out that he toured Judea, going among the churches rendering this personal service in connection with this emergency, going in and out of Jerusalem all of this period of time. It is certainly a thin premise and a slim conclusion upon which to predicate an argument, to say that Paul went to Jerusalem, stopped in Jerusalem and stayed in Jerusalem, when the text itself says that the relief was for 'the brethren that dwelt in Judea' (not Jerusalem) and was sent to 'the elders' where they dwelt.

"It is doubtful if the brethren who are arguing this matter have considered the consequences of their contention. If their argument is true, the elders of the Jerusalem church were ecumenical in character — that is, a general or universal eldership for the whole church. Are they ready to accept such a conclusion? If so, then instead of local elders now, let us have a general eldership in each state, subject to an ecumenical eldership somewhere else, and settle all our disputes! There were elders in every city (Titus 1:5) and in every church (Acts 14:23) including the churches of Judea (Gal. 1:22; 1 Thess. 2:14), and it is an assertion unwarranted and unsupported that disciples in various parts of the world, including Antioch sent their funds to a diocesan eldership in Jerusalem for all Judea, or anywhere else.

"What the advocates of brotherhood eldership need, but cannot show, is one or both of two things: First, where the church in Antioch solicited the churches all over the world to send their money for Judea to the elders at Antioch — so they in turn could sponsor the relief work in far-away Judea. That would be a solid example. Second, where the churches at Antioch, Philippi, Thessalonica, Berea, Galatia and Corinth contributed their funds to the eldership of one church, a concentration of funds in a centralized eldership, to be used in distant places where they were not elders. That also would be a solid example.

"But the facts are that when the disciples in other parts of the world, such as Antioch, sent relief to the brethren in Judea, they sent it to the elders of the church where the brethren dwelt that needed the relief — and that is exactly what is stated in Acts 11:29-30.

"Besides all of this, the passage says that relief was sent to the 'brethren' in Judea; and Paul's itinerary was for the 'saints' in Jerusalem. **There is no precept for nor example of the church undertaking to feed the world.** (Emphasis mine, because of the third (3) point

attributed to Brother Wallace by Brother Warren bearing on the scope of Galatians 6:10. B.V.)

"The practice that many brethren are now advocating calls for a diocesan eldership. Bulky accounts, solicited from all the churches of the nation, are deposited in their local treasuries, amounting to hundreds of thousands of dollars. These churches have in effect become banking institutions, with huge payrolls, involving many jobs, and promotional projects all the way from grade schools to medical centers, with all that such projects involve, in equipment, laboratories, doctors and nurses and school teachers, all under the oversight of a local eldership in another part of the world! Truly we need to learn all over again what the work of the church is, and how to scripturally do it.

"There is yet another phase to this discussion. What about small churches that desire to have part in 'missionary work' but are unable to support a preacher alone or a program of their own? The answer to this supposed difficulty applies to the preaching of the gospel at home as well as abroad, there can be no difference in the principle involved. Let us make the application. There are scores of small churches in the State of Arkansas that cannot support an evangelist to preach the gospel in their county. So the eldership of a church in Oklahoma City (another state) proposes that all of these Arkansas churches send their limited contributions to the elders of the Oklahoma church, who in turn select and oversee an evangelist to do the preaching in Arkansas for all these small churches in that state. **That is an example of what is being done by some missionary sponsoring churches among us!**

"Still another application. The State of Texas needs evangelizing. There are scores of small churches that cannot support a full time evangelist. So the elders of one church in Dallas, or Fort Worth, propose to all the churches to concentrate their funds in the one eldership which in turn will oversee a 'state evangelist.' **This is another example of what is being done in principle by those sponsoring missionary churches with their centralized elderships!**

"The deductions set forth in the foregoing examples are the exact arguments used by the digressives years ago to justify their 'state evangelists.' The only difference is they appointed a board of missions out of several churches, and we have a self-appointed board of missions in the eldership of one church. In either case it destroys the autonomy of the local church in doing its work, and develops elders of a local church into diocesan bishops. When we criticize these deviations from New Testament principles in the organization and work of the church it does not mean we oppose the **work**. All of the effort to foment feelings and plant prejudice against men who plead for adherence to 'the stipulated conditions of the New Testament' by charges that we are anti-foreign missionary, anti-Christian education, and anti-cooperation will not prevail in the end. Many sober minded brethren are already seeing the light on these issues, and many others will as we shall continue to set forth these principles. **It is the same battle over the same issues that had to be fought fifty years ago.** (Emp. mine, B.V.)

"If elders of a local church can function in a general administration of the affairs of many churches in one thing, what bars them from doing so in all things, benevolence, missions, discipline? That being the case, Presbyterians, Methodists and Catholics can all justify their ecclesiastical forms of church government, and we will have surrendered the whole ground on the organization of the church of Christ."

I deemed it both prudent and proper to quote thus extensively from the pen of Brother Wallace so that you who read this will have a sufficiently full and clear presentation of his views **as expressed by himself**. This was written, of course, before the Herald of Truth program blossomed forth as an occasion of strife and controversy among

brethren. But that it falls within the classification of such things as provoked these strictures by Brother Wallace is indisputable. I have heard him mention by name the *Herald of Truth* as an instance of the violation of the principles he has in the above quotation espoused. On this fourth point, therefore, he has changed, and changed radically — if so be that Brother Wallace has correctly understood and represented his convictions at this present time.

No purpose would presently be served, and no disposition possesses me, to engage in any argument as touching the merits or demerits of either his past or present position. He was competent to express his own views then, and I am confident he is able to set forth fully and clearly his present persuasions. No reason on earth could justify or require him then to have written as he wrote that which he regarded to be truth as touching the subject matter embodied, that does not presently exist impelling him to present his changed position and the basis upon which he supports this change. He did not have nor want another then to speak for him, and I do not believe he should delegate or permit another to speak for him now. He is still of age; he can speak for himself. He owes it to God whom he serves, to the Truth to which his life has been devoted, and to the brethren who have and do love him to address himself to a full expression of his newly found convictions. These brethren, regardless of their convictions on these points before us, are entitled to have the advantage of his learning. If they presently hold these views, such from Brother Wallace should strengthen and nurture their faith therein. If those of us who still believe that which he formerly taught to be the truth can hear his own statement of what and why he believes as Brother Warren says he does, his fine power of reasoning, brought to bear on the great learning he is recognized to have of the scriptures, should be capable of recovering us from the errors into which we have fallen — and, at least partly, as a result of his past teaching.

The number of brethren who have been privileged to utilize the pages of the *Gospel Advocate* to announce their change lends confidence to the thought he would encounter no difficulty in finding full usage of its pages to fully set forth his change and the reasons therefor. He has, in recent years, enjoyed access to the pages of the *Firm Foundation*, and it is altogether reasonable to believe he can obtain adequate space there to publish his views. These periodicals would give far more coverage than the two papers through which others have tendered their reported interviews with him. Also, I cannot but believe that the *Truth Magazine*, *The Preceptor*, and *The Gospel Guardian* would all extend him this courtesy. These five papers, holding different views on these issues, would give a great spread to his treatment of this, and their diversity would forbid any "paper label" being put on him.

If there is a man living among us today whose voice can carry greater weight toward resolving the differences among us than his, I do not know who he is. I have always considered with great and grave regard all he has written, and no one would welcome the opportunity to be further instructed by him than would I. I do not understand how he can forego meeting this responsibility and rendering this service to the cause of Christ. Brethren are divided on these questions, and wherever the Truth resides on them, it needs to be discovered by all of the Lord's dis-

ciples. The eternal destiny of souls is involved, including Brother Wallace's own. The peace and unity of God's family are dependent on a proper resolution of these problems. My most sincere appeal to this brother whom I have long loved is to respond to this request out of regard for all that is suspended on one's love and knowledge of the truth, and obedience thereto.

— P. O. Box 764, Longview, Texas

ADEQUATE BIBLE TEACHING - (No. 3) — —

(Continued from page four)

one's self to fate. It is not the picture of one who calmly folds his hands and waits for whatever may come. It means to pursue vigorously the course of right under opposition. It presents the picture of the confident soldier waging war in the face of what others see as overwhelming odds. Teaching men the word of God must stabilize them.

Facing opposing winds from all directions presents the problem of balance. The mature Christian learns to face the varied forms of life's issues without becoming over-balanced. He does not over-compensate for the winds of error. If the strong winds are problems of morality he does not become a recluse. He fends off such errors with the practices of Truth maintaining a balanced life in the world. If the prevailing error is the failure of the church to fulfill her lofty mission he does not create another religious body to do the work. He vigorously presses for the church to do her duty. He leads men to the acceptance and fulfillment of the truth being personally active in what his Lord demands. If men become fanatical against fanaticism the mature and balanced Christian does not become soft and effeminate spiritually. He seeks to show more clearly militance as a "new creature in Christ Jesus."

Stability and balance do not come by accident and with ease. They come through a deep and mature faith in Jesus Christ. Bible teaching, if it is adequate, leads men to a full knowledge of and personal involvement with the Truth. Let each of us take a good earnest look at our teaching efforts to determine whether or not they are adequate.

— 1297 Boston Street, Aurora, Colorado

THEOLOGY, CHURCH AND STATE... — —

(Continued from page five)

a pure democracy yields to a representative democracy. Instead of 'government of the people by the people' there is government of the people by their chosen agents... Even Jefferson, who was looked on as a dangerous innovator of his devotion to the 'French doctrine' (Rousseau) of the rights of man, confined his 'democracy' in practice to furthering the interests of the common people through the authorities already established instead of overthrowing those authorities." (*The United States of America*, pp. 348-9)

Another point of disagreement is following or not following the Constitution. Mr. Williams says, "by common usage as the chief instrument of a mighty commonwealth vaster and far more complex than any that the Founding Fathers could have envisaged, we have not always stuck to the letter of the Constitution when as a people we have felt the overriding claims of the general welfare." (*Divinity Bulletin*, 1949, pp. 38-9) David S. Muzzey wrote: "A nation without a state is like a spirit without a body, an idea without form. The Constitution furnished that body and form. It

provided an effective government to hold freedom in the check of law, and it has proved, on the whole, the most successful attempt ever made in the world's history to reconcile the conflicting forces of liberty and authority. With very few Amendments it has been adapted to the needs of a country whose rapid growth has been one of the marvels of modern history." (**The United States of America**, p.134) And Justice Hugo Black of the Supreme Court said the First Amendment "has erected a wall between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach." (From the editorial of the **St. Louis Post Dispatch**, March 5, 1961) Liberals would explain away the meaning of the First Amendment and Catholics try to circumvent it by asking aid for teachers and buildings in those portions of their schools where their doctrine is not taught. Jefferson believed in separation of Church and State, not in a Civil Religion. Mr. Williams is a Unitarian and therefore follows the liberal tradition. He does not believe in sin or salvation but looks "upon Christianity as being primarily and fundamentally an ethical 'standard of life'.... It is different from other bodies because of the stress on humanitarianism as such and because of the special aim at uplift through educational endeavors." (Note: **Churches and Sects**, pp.452,457) It is this social value of religious education that is being emphasized by college presidents like Athens Clay Pullias of David Lipscomb College. Such statements are based upon either liberal or sectarian theology. The integration of Church and State is through education. The spiritual benefit of religious education is the plea of Sectarian, Catholic and some among the Modernists. Don H. Morris speaks about "the preservation of our society" in connection with Christian Education. Is social uplift the purpose of Christianity? Faithful brethren in times past and at present say that it is not. The root to the idea that the Church exists for the welfare of the State is found in the theology formulated by medieval Catholic theologians as far back as Augustine. John Calvin postulated the same theory. Mr. Williams said the United States is a Christian nation because of its Calvinistic heritage. The Covenant theology he mentions is postulated upon man's fallen nature instead of an unfallen nature or he would relate the State to man's sinful condition. Therefore James Madison's views of the corporate Church should be retained over Jefferson's view of individualism and rationalism. He speaks of the "historic indebtedness of democracy to Protestantism and Hebraism and in a public acknowledgement of the necessity of replenishing in each generation the spiritual capital of our political way of life." (**Williams**, op. cit., 60)

— 314 South Hanley Road, Clayton 5, Missouri

(Continued from page six)

OUR MOST VALUABLE ASSET — — — —

opportunity for spiritual growth and development. Below are suggestions which may be conducive to that end:

1. Help children see their parents "shew forth the excellencies of our Lord" by faithful obedience to the highest Authority.
2. Teach God's word "diligently to thy children." To do this one must:

Provide a regular time and place conducive to learning, which means a place free from distracting sights and sounds and a time when one is not overcome with physical fatigue.

Plan a definite teaching procedure with the Bible as text.

Each child as he develops the skill of reading, should have his own Bible.

Help children to an understanding that two things are involved; **hearing** and **doing**. "He that heareth these sayings of mine and doeth them" said the Master.

Appropriate passages of Scriptures should be written on the tablets of their hearts for ready recall as the occasion may demand. Jesus answered Satan with, "It is written."

Begin and close the study with a prayer for wisdom and understanding.

This period may well be called "The Children's Hour" and may be the best hour of the twenty-four.

Time is short but eternity will be long. The greatest appreciation we can show for our most valuable God-given asset, our children, is to prepare them to spend eternity in happiness around the throne of God.

— 1104 Caldwell Lane, Nashville 4, Tennessee

ANNOUNCEMENTS

Joe W. Pruet, Postboks 479, Bergen, Norway: The Lord willing, my family and I will return to the States about June 1, 1964. At that time we will have completed almost 4 years work in Norway. Brother Bob Tuten with whom we are presently associated will continue with the church here after our return but will need a working companion. We are, therefore, asking for a replacement. Will you take our place in Bergen in the fall? If you are interested, let me hear from you immediately.

H. Edward McCaskill, 701 Morrow, Austin, Texas: We began our work with the faithful church here in Austin on December 29th. For all interested parties I would like to announce that we are now meeting in the YWCA building, 405 W. 18th here in the city. The former meeting house on Harmon Ave. was being rented and was sold, the owner desiring immediate possession. A building permit was issued yesterday and construction of a permanent meeting house will begin immediately. This place of worship will be on Wonsley Dr., just north of the new U.S. 183 by-pass and about 2 blocks west of Inter-regional Hiway 35 on the north end of Austin.

We still have some bonds that need to be placed so that we can go ahead as far as desired in the building project. If any reader could see fit to help in this regards write for a schedule of available bonds.

The Pruitt & Lobit church in Baytown is having fellowship with me in the work here. We would be greatly encouraged by your prayers, by your visits, and by learning of any who move here or are living here that we might contact.

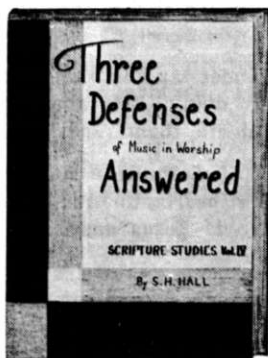
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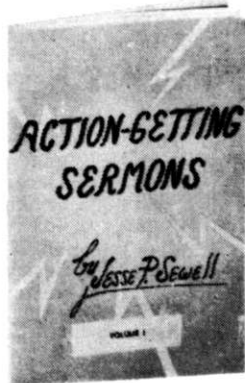


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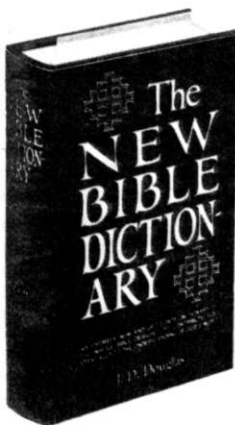
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(Continued from page nine)

church in Decatur, Georgia....Two new churches have recently begun in Arkansas — the first in Cabot, the second in Batesville. The church in Batesville began with 31 present and a contribution of almost \$65.00....Four have been identified at Arch St. in Little Rock in January....One has been restored and one baptized during January at Sixth Ave. in Pine Bluff....**Leonard Tyler, B. J. Thomas, Guthrie Dean, Eugene Britnell, Edgar Dye and Dudley Ross Spears** all spoke at a lectureship in late February in Pine Bluff....One was baptized in January at Saratoga. **Paul Foutz** holds a March meeting in Saratoga....**Harold Sharp** held a February meeting for Union Heights church in El Dorado....This church has just recently completed a new brick building and is meeting in it....One was baptized and two restored at Walnut St. in Paragould during January....One was identified, one was baptized during January at Main Street in Blytheville....Two were identified in February in Birmingham, Ala., at the Huffman church....**Edwin Hayes** holds a late March meeting for the Fultondale church....**Robert Harkrider** will move in mid-July to work with the Hueytown church....**Robert Bunting** is moving to Newton, New Jersey to establish a church there....**Sewell Hall** holds a March-April meeting for the Hueytown, Ala. church....**Crumly Chapel** in Birmingham had a lectureship meeting during February....Other Birmingham meetings were in progress at Pinson with **David Harkrider**; Oneonta with **Bill Lambert, 77th Street, Bob Crawley, Inglewood, with Al Payne**; and Midfield with **Harry Pickup, Sr.**

One was baptized in January at the University Heights church in Lexington....One was baptized in January at Mt. Sterling....One was restored and one baptized during January at West End in Bowling Green....The Park Blvd. church in Louisville is planning to move from their present location and build in a better spot soon....**Cecil Douthitt, Ron Mosby, Clyde Muse, B. G. Hope, Glen Shaver, Ferrell Jenkins, Don Townsley, Cecil Sawyer, James P. Needham & Norman Fultz** all spoke on a lectureship conducted by Park Blvd. in February....One was restored in Leitchfield during January....One was restored, one identified and one baptized at South End in Louisville in January....**William Wallace** held a February meeting for the Express Way church in Louisville....One was restored, one was baptized in January at Spring and Blain in Saint Louis, Mo....The St. Charles church has recently sent **Jim Sasser** \$100 to help on travel fund to Nigeria and **George Pennock** \$500 to help with expenses in establishing churches in Nigeria....Two were identified during November at the "U" Street church in Sacramento, California....**Bill Fling** held a January meeting at Mt. View church in San Bernardino....**Ford Carpenter** held a January meeting at West Side in Long Beach....One was baptized in January at Berrydale in Santa Ana....**Floyd Thompson** held a February meeting for the Canoga Park church....**Jady Copeland** was at Culver City; **Bert Wilson, Marvine Kelly, Milton Anderson, Floyd Thompson and R. G. Lovelady** were on a lectureship at Fontana....Three were restored, ten were identified and one baptized in January at Mt. View in San Bernardino.

Four were baptized at Pleasant Valley in Wichita, Kansas, in January....Three were restored in January and February at Glen Park in Gary, Indiana....Two were baptized in Greencastle, Indiana, in January....One was restored and one identified in January at Belmont church in Indianapolis....**James P. Needham** held an early March meeting here....**Earl Fly** has moved to begin to work with the First Street

church in Lawrenceberg, Tenn....One was baptized and two were identified during January at Downtown church in Lawrenceburg....One was baptized three were restored recently at Mooresville Pike church in Columbia....Three were identified and one restored and identified at East Hill in Pensacola, Fla., during February....**Harris J. Dark** holds an April meeting for the Southwest church in Miami....One was baptized here in January.

— 1011 Johnson, Lufkin, Texas

THE VINSON ARTICLE — — — —

(Continued from page two)

Futher general comment:

"I continue to enjoy **The Preceptor** and look forward to each publication." — Georgia

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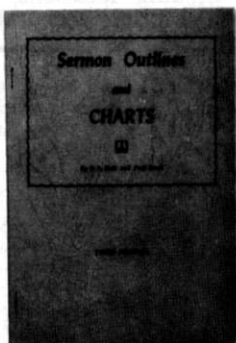
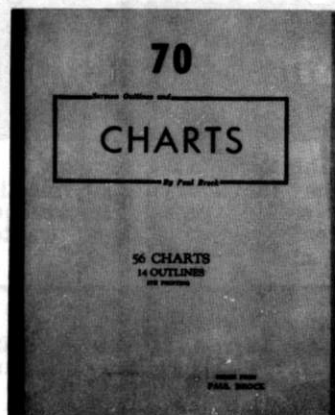
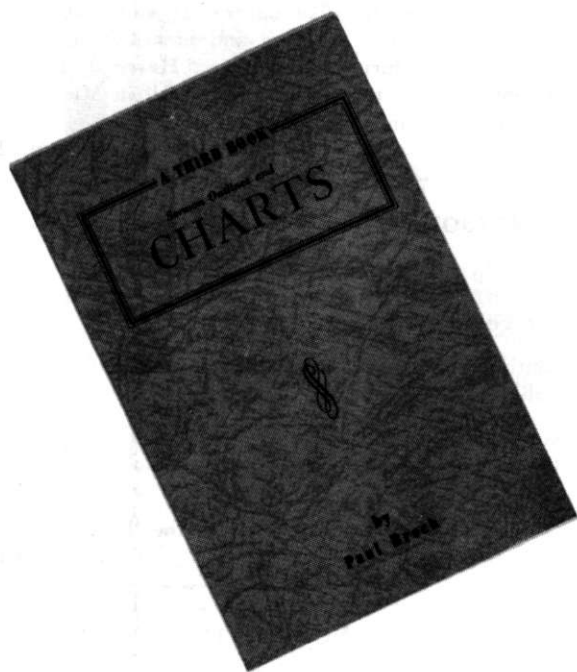
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VOLUME 13

APRIL, 1964

NUMBER 6

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The Letter And The Spirit

W. L. Wharton, Jr.

Paul's beautiful conclusion to a series of statements comparing the Law of Moses with the Gospel of Christ is often perverted.

He observes: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (2 Cor. 3:6)

Paul is identifying his personal ministry as it touched the Corinthians. He observed (vr.1) that he needed no letters of recommendation "to" or "from" the Corinthians to prove himself a true apostle of Jesus Christ, as did some "false apostles" among them. The reason being that his work among the Corinthians in establishing them in the faith of Christ by "the signs of an apostle" (2 Cor. 12:12) could leave no doubt as to his qualifications. He acknowledged that this "sufficiency" was from Christ rather than resident in himself (vr.5) and goes on to say that Christ "also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth but the spirit giveth life."

In recent years there is a growing tribe of persons who hold to the position that one does not have to have authority from God for what is practiced in religion. At least, nothing that can be demonstrated as authority. To them, if one simply observes what they call the "spirit" of things then no importance is to be attached to the "letter." To them "spirit" means simply the **intent** as opposed to the **letter** or **formal statement**. Such persons profess to be able to read

the letter of the revelation of God with disdain and contempt, pointing out that "the letter killeth," but at the same time claiming to have gotten the "spirit" of it and to live by it. Such conflict between the "word" and the "sense of the word" is made to pass for wisdom and masses of good, but mentally blinded people, are led off after the idle speculations about the "spirit of the word." Such can easily accept sprinkling in lieu of immersion; mechanical instruments of music in the worship; missionary societies to "implement" the preaching of the gospel and any sort of human machinery hung on the church because it enables one to accomplish the "spirit"(?) of the gospel.

This whole distinction is forced and completely untrue to the text. Of course there is a relationship between the "word" and the meaning of it. But that is not Paul's point at all.

This text presents a contrast between the law of Moses ("tables of stone") and "fleshly tables of the heart." (vr.3) Afterward, in the place of "tables of stone" he uses the term "letter" and in place of "fleshly tables of the heart" he uses "the spirit." The difference being in the first instance the **substance** upon which each was written whereas the latter (vr.6) he speaks of the **effect**, life and death. The law of Moses did not and could not give "life." Paul expresses it thus: "And the commandment which was ordained

(Continued on page fifteen)

EDITORIAL

Stanley J. Lovett



A LOUD SILENCE

Batsell Barrett Baxter is representative to give expression to representative views of a large segment of "liberal" brethren. He is head of the Bible department of David Lipscomb College, staff writer for the **Gospel Advocate** and is featured speaker on the Herald of Truth radio and television programs. In addition he is preacher for the Hillsboro church in Nashville, Tennessee, where he preached three sermons in late 1963 setting forth his convictions on present controversial issues generally and especially on his view that "Christian colleges" may be supported from the church treasury. This material was later printed in a tract, "Questions and Issues of the Day," and sent out by and with the approval of the elders of that church, one of whom is B. C. Goodpasture, editor of the **Gospel Advocate**.

Baxter not only publicly endorses church-treasury support of colleges but **urges** it be done:

"It goes without saying that there may be times and situations where it is not possible, or expedient, for the church to contribute to a school or to some other good work. The above paragraphs have been written to show that it is scriptural for such contributions to be made, though it must always remain with the elders to determine when a congregation is in a position to contribute to any good work." ("Questions and Issues of the Day," p. 31.)

"It is in this line of thinking that I urge the elders of the church to contribute to the ongoing of the Christian schools in order that the God-given obligation to train our young people may be discharged. I might also add the observation that if the individual Christian should give to make such schools possible, the church has the same responsibility, for it is a good work and the church is the people." (Ibid, p. 30)

"Some who are agreed that the church can contribute to an orphans' home are not convinced that the church can contribute to a Christian school. It is difficult to see a significant difference so far as principle is concerned. **The orphans' home and the Christian school must stand or fall together.**" (Ibid., p. 29)

Note the last sentence in the last quotation which Baxter himself italicized: "**The orphans' home and the Christian school must stand or fall together.**"

Reuel Lemmons, editor of the **Firm Foundation**, in the issues of February 18 and 25, 1964, strongly took Baxter to task on his college-in-the-budget advocacy. Although Lemmons and Baxter are in general agreement on other present controversial issues they are sharply divided on the college-in-the-budget and the corporation-board orphans' home issues. Lemmon's opposition to Baxter's position was so strong that he charged Baxter and those with him in the movement of "violating the faith, perverting the gospel" and claimed they "must bear the shame and disgrace" "if division of the church throughout the nation results from this controversy." Strong language indeed! But read Lemmons' own words:

"No, this is not a matter of opinion; it is a matter of faith. And Bro. Baxter, and those associated with him in this movement, are violating the faith, perverting the gospel, and if division of the church throughout the nation results from this controversy, he and his associates

must bear the shame and disgrace for bringing it about." (F. F., Feb. 18, 1964, p. 108.)

"I regret, more than words can express, that he is being used as a spokesman for an element bent on tampering with the faith once and for all delivered to the saints. However, when error challenges we are determined that it shall not prevail." (F. F., Feb. 25, 1964, p. 123)

Lemmons not only rejects the college-in-the-budget position but also rejects the corporation-board orphan's home:

"Neither may we scripturally conclude that because one individual, as well as the church, may care for an orphan that a group of individuals may form a corporation for the purpose of taking care of that group whose care Paul bound on the church." (F. F., Feb. 18, 1964, p. 107.)

We have seen Baxter claims the school and the home

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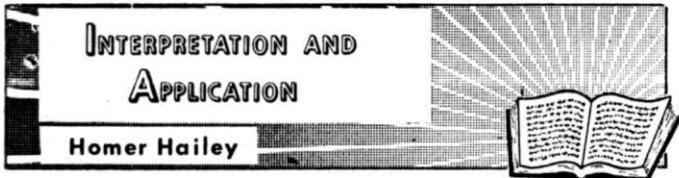
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MATTHEW 24

Often the question is asked, "Where, in Matthew 24, does the teaching concerning the destruction of Jerusalem end, and the thought of the second coming (His ultimate coming) begin?" I am not sure that the ultimate coming of Jesus is considered in this chapter. I believe that the Lord is concerned only with the destruction of the temple, and that in vv. 45-51 he introduces a principle of watchfulness which is to characterize the Christian at all times, and then moves into His ultimate coming in chapter 25. Here are reasons for this view:

The Question

When shown the temple and its buildings by the disciples, Jesus answered, "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (v.2) This brought forth the question from the disciples, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (v.3) This poses the question: Do the disciples here ask two questions, one concerning the destruction of Jerusalem, and the other concerning His final coming? or, one question of two parts, concerning the destruction of the temple, and His coming to bring to an end the Jewish age? The first, "When shall these things be?" definitely refers to the destruction of the temple. The other demands our consideration.

Two expressions need defining: "thy coming," and "the end of the world." The word "coming" is from **parousia**, which may be translated "presence" or "coming." Paul used the word of himself in a quotation from the Corinthians, "but his bodily presence (**parousia**) is weak" (2 Cor. 10:10); and to the Philippians, "through my presence (**parousia**) with you again" (Phil. 1:26); and again, "not as in my presence (**parousia**) only." (2:16) When used of Jesus, the word usually refers to what we term the "second coming" — i.e., His final coming, but not always. After having warned the rich of "the miseries that are coming upon you," and of the cry of the poor that had entered into the ear of the Lord of Sabaoth, James says, "Be patient therefore, my brethren, until the coming (**parousia**) of the Lord." (Jas. 5:7) The word, "therefore" introduces that which follows, in its relation to that of which he had just spoken. He then continues, "Be ye also patient; establish your hearts: for the coming (**parousia**) of the Lord is at hand...Behold the judge standeth before the doors." (vv.8,9) That this has reference to the coming of the Lord in judgment against the wicked rich, and not His final coming, is evident from the context. James says of this coming, that it is "at hand," **engiken**, the same word used by John of the kingdom (Matt. 3:2), which appeared within a short time. Paul said, of the ultimate coming of the Lord, that it was not just at hand. (2 Thess. 2:1-2) Therefore, the coming spoken of by James could not be the second coming. The meaning of the word "coming" must be determined by the context.

The expression, "end of the world," indicates the "end of the age." It could refer to the end of the present age, which takes place at Christ's second coming, or it could refer to the

end of the Jewish age. The complete end of the practice of temple worship came with the destruction of Jerusalem; but which meaning is to be attributed to the expression must be determined by the context, or by parallel passages.

The point seems to be conclusively settled by the parallel statements in Mark and Luke. These are: Matthew's account, "What shall be the sign of thy coming, and of the end of the world." Mark's account, "What shall be the sign when these things are all about to be accomplished?" (13:4); and Luke records the saying as, "And what shall be the sign when these things are about to come to pass?" (21:7) Therefore, Matthew's "thy coming and the end of the world," is Mark's, "these things are all about to be accomplished," which is Luke's, "these things are about to come to pass." All of these point back to the destruction of the temple. That which we think of as "the second coming of Jesus" is not in the passage.

"This Generation"

The position is further confirmed by Jesus' explanation of His coming (**parousia**) as lightning from east to west (v.27) in relation to the coming of the Romans. (vv.15-26)

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BASIC PRINCIPLES

Robert F Turner



MINNOWS IN THE BAPTISTRY or CHURCH SUPPORT OF SCHOOLS

Several months ago I talked with a young preacher about church support of colleges. He assured me that he believed this was unscriptural, and that he would never consent to such support from a church where he preached. I asked him, "What would you do if some well-known preacher was invited there for a meeting, and in the course of his preaching he insisted that churches should support the colleges from their treasury?"

And, while he was thinking that one over, I added another; "If you spoke to the elders about the matter, and they told you to keep quiet — say nothing about the subject lest you caused trouble — what would you do?" The young man looked at me as if to say that such terrible things just could not happen — but he arose to the occasion by declaring, "I would preach my convictions, even if I had to move to another church."

"Bully for you," I replied. "Now, this is going to cause some friction, and when you are told to move, those elders are not going to give you a very nice recommendation. In fact, they may state that you are a hobby-rider (on the college question) and that the same argument you use against church support of the college would rule out church support of board operated institutional orphan homes. They may even say that you have definite "anti leanings."

By this time the young man was sputtering, and avowed that he would stand firmly for what he believed was right. He further stated that he thought many sound brethren would stand by his side, and that the great majority of churches would go right on down the middle of the road — whatever that is supposed to mean.

Well, I hope he is right — about brethren standing firmly, and opposing the church support of colleges. I hope he is right about himself — that he would put convictions above popularity and desire for a job. But it may not work out just exactly as he has it pictured. There are other possibilities.

For example, he could decide that since the elders have taken such a "liberal" position, and are so unreasonable as to forbid him to speak on the subject, his "usefulness" is limited here, so he will move on quietly. He may inquire discreetly about the convictions of the elders in the next place, and be assured that they "have never supported the colleges, and have no problem along this line." They may even assure him that they are opposed to the practice. Everything seems lovely, and he may work in a sermon on the subject, or print a few articles in the bulletin. The brethren nod their heads in agreement, and he congratulates himself on having "saved the church."

Then the neighbor church invites this church to "cooperate" in a giant "support the college" rally; or has Batsell Barrett Baxter for a meeting; or invites our preacher to speak on their lecture program with some one who advocates church support of the schools; or so, on and on. Confidently, our brave preacher declares his convictions, and states that the church

where he preaches, with the elders, are solidly behind him. But when these elders find out that this means some conflict, and perhaps standing alone in the city, they are not so sure of their position. Now what do you do, preacher? Do you run again, or is this the time you stand firmly — and are accused of causing trouble in the church?

How long will you run? Or, if you stay to fight the fight of faith, and really begin to dig into the subject for the basic principles involved, will you apply those principles to the other points where application will be obviously demanded? Will you honestly face the problem of determining the work of the church? Will you face the distinction that must be made in individual and church obligations? Will you apply with fairness your conviction that the church is all-sufficient to do the work that God gave her to do? WARNING! While you are thinking these things through, be careful what you WRITE. Don't be too anxious to fire off an article to some editor. You are going to have to face every word, letter by letter, in the days to come. Stay up at night — walk the floor — get an ulcer — you are beginning to learn what it means to be a gospel preacher.

But someone says, "These things can never be. The church support of the schools will not become a major issue. We have had a few to so contend for many years, and that's as far as it has gone. Strong men will rise up and squelch any great attempt to push this matter before the brotherhood." Oh, my brother, you are engaged in unrealistic and wishful thinking.

Like things have been, and will be again. The board-operated orphan home had its beginning some twenty years ago, with nothing like the backing now seen for church support of colleges. In addition, it was opposed by many stalwarts of the day. But look at it now. Try opposing it, and you are "against caring for poor starving orphans," and "don't believe in pure and undefiled religion."

Church support of schools is already a major issue — if for no other reason than the principle involved. True, many brethren oppose (?) it now, as a part of "orthodoxy." Bro. Foy E. Wallace, Jr., made a gallant fight against it, in the days when to agree with bro. Wallace was considered one's symbol of strength. (And this is written with a feeling of nostalgia, not in derision.) But many who say they oppose such use of church funds, can not give solid scriptural grounds for their conclusions. Further, they have since swallowed "no difference in individual and church action" and church support of general welfare and evangelistic projects under executive "boards," so they are now in no position to object to church support of board operated institutions to "bring up our children in the nurture and admonition of the Lord." And that will be and is the argument — make no mistake about it.

Yes, we have always had a few to contend for church support of schools. A little fire, under safe conditions, is not much of a danger. But the wind has changed, and board-operated brotherhood projects have dried out the timber. The fire is growing. In April, 1960, the **Gospel Advocate** ran a special issue on Colleges, with articles by Athens Clay Pullias, Batsell Baxter, H. A. Dixon, and others who believe in church support of schools. "Church-related colleges" was a common phrase. Willard Collins wrote of David Lipscomb and James Harding, pioneer educators, saying, "They believed that the Christian school should be in close relationship with the church." Pullias wrote, "In the tragic history of church-related colleges, almost without ex-

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MORE EFFECTIVE TEACHING OF OUR CHILDREN

What has happened to our teaching and training that:

- the number of juvenile delinquents is increasing?
- the number attending Junior and Senior High Bible classes is less than the number who enter Bible classes in the lower grades?
- so many young people are confused, restless, immature emotionally?

Have we sown the wind and are now reaping the whirlwind? Jesus closed his sermon on the mount with an answer to our great youth-problems of today. He gave the secret of growing and maturing into faithful Christians:

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended and the floods came, and the wind blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matthew 7:24, 25.

Is our teaching such that they are building upon the rock or upon sand?

"Whosoever Heareth These Sayings Of Mine"

In classes where one is supposed to be teaching the Word of God, why is it that some children hear and some do not? There may be many answers. Children do not mature at the same rate. The backgrounds of experience and of knowledge are different. The teacher cannot do much about those conditions but here is something that can be done which will result in more effective teaching.

To get a mind set on spiritual things the pupil must be prepared. It is not as simple as pressing a button and transforming a darkened room to one flooded with light. The mother in the home should plan for her child a quiet, rest period before beginning a study of God's Word. An early morning period before the exciting daylight hours have begun is a desirable time for study. One certainly would not attempt teaching the Bible immediately following an exciting TV program. The mind should be rested and calm in preparation for real listening. The mind must be clean in order to desire the sincere milk of the word. (1 Pet. 1:2)

Not only should the mother include a preparatory period prior to Bible study in the home but it is her responsibility to condition her child's mind to be receptive to the truth which may be given in class on the Lord's day. The early morning hours in the home on the first day of the week should not resemble the early morning rush hours so characteristic of city streets. Home should be a place of refuge, of peace and quiet, conducive to growth "in grace, and in the knowledge of our Lord and Savior Jesus Christ." Think of it as the Lord's Day, laying aside anxiety about clothing, food and other physical things. Such should have received the necessary attention on the preceding day. All thinking should be in preparation for the assembly of the saints so that participation in the worship may be "in spirit and in truth."

Work On The Lesson Assignment

Assignment for Bible study having been made by the teacher, the parents should be aware of what it is.

Encouragement and such assistance as is necessary in preparing lessons and in guiding the child as to how to study should be given to each child. First, have a rapid reading of the assigned Bible text. Find out what the Lord wanted us to learn from that Scripture. Next, write in order; 1, 2, 3, what the passage says relative to the lessons to be learned. Third, by use of a concordance, encourage children to study other passages bearing on the main thought. Find Bible illustrations of characters who learned and profited by principles found in the lesson. What verse or verses in the assigned study help most in understanding and remembering the lesson? Help child in memorizing such verses. He may record them in a "memory book" kept for such purposes and for ready review. Repeat this study on another day, using a different procedure lest attention lag. "Repetition with **pleasing variation**" is a slogan which will prove effective in writing great truths on the tablet of one's heart. "Sanctify the Lord God in your hearts." It will enable your child to 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." (1 Peter 3:15)

What should be the aim of such home study and preparation? The answer is **not** that he may be able to answer

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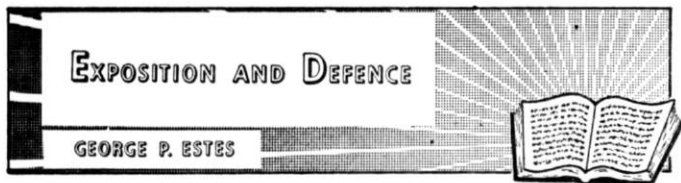
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THEOLOGY, CHURCH AND STATE, INSTITUTIONAL

But the public school system and the First Amendment will stand or fall together. Mr. Muzzey combines the American Revolution and the public schools. "The Apollo Room of the Raleigh Tavern at Williamsburg, where many of the early acts of the Revolution were planned, may share with Faneuil Hall of Boston the claim to be the 'cradle of American liberty.' Still, the public school system, which spread from New England to the middle colonies, did not touch the region south of the Mason and Dixon's line. It is only since the Civil War that the Southern States have grappled seriously with the problems of free public schools." (*The United States of America*, pg. 16). "The seventeenth-century of a Church established and maintained by the authority of the State prevailed in all colonies except Rhode Island and Pennsylvania". (Ibid). About 1818 there was "the breaking down of the political and social power of the old Calvinistic orthodoxy, the beginning of a distinctly American school of literature, the rise of nationally minded statesmen and orators like Webster, Benton, Clay, Calhoun and Everett." (Ibid., 309). Many brethren today are arguing against this and in favor of private institutions. They claim that Christian education is essential for citizenship. James D. Bales of Harding College in Searcy, Arkansas, writes: "Where does the Bible teach that it is the responsibility of the state to furnish education, and that parents are to send their children to state schools?...Secular education is a function which the state has assumed and concerning which the Scriptures say nothing." (*Our Responsibility for the Education of Our Children*, pp.5-6). Responsibility rests upon brother Bales to prove that it is the purpose of the church of Christ to furnish education for children. The movement he is in is teaching that it is right for churches to support schools administered by brethren. It is more Scripturally correct to say that it is the function of the State to furnish education because education is to shape a life for citizenship. The Church of the New Testament does not have this purpose. The regulation of society is the work of the State and this is partially accomplished through the public school system. Isn't the public school designed to train the young in the values of life that prepare for citizenship? Will not the responsibilities of the nation rest upon them at manhood?

The voice of the Social Gospel was announced at the National Baptist Convention held at Kiel Auditorium in St. Louis: "Church task Cited: 'Save The Civilized., The great responsibility facing American citizens is 'not the enjoyment of blessings of the republic, but the preservation of its life,' the Rev. Dr. Joseph H. Jackson, president of the National Baptist Convention, said here today....The Church can make its greatest contribution by guiding people in the use of all their moral and spiritual resources to build the soul of our nation. But we must be concerned, not only with the salvation of America, but of western civilization and all the nations of the world." (June 22, 1961, *St. Louis Post Dispatch*, pg.3B). This is being related to Christian Education by the presidents of the colleges. Don H. Morris of ACC speaks about the "preservation of our society" in the March-April 1961, *Horizons*. Athens Clay Pullias is much bolder. He speaks to the whole nation and to society in general

through the April 21, 1960, *Gospel Advocate* and says that selfishness has become the American god but Christian Education produces Christian character which is absolutely essential to a democracy. One of the main objectives sought by the Digressives was to unite congregations and colleges or have church supported colleges and give to them a dominating influence. The result has been disastrous to the Restoration Movement. The churches in the movement are sectarian, modernistic and worldly. The exaltation of so-called Christian Education demands further consideration and study. The next section will deal with it.

Our purpose in this section was to show the separation of Church and State and by a comparative study, link the Digressives with Sectarians and Modernists in their attempt to unite Church and State.

We are aware of the teaching in the Old Testament about the providence of God and how God used wicked nations to punish His people, Israel (book of Isaiah). There are also statements like this: "Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14:34) That God foreknew the rise and fall of earthly kingdoms as described in Daniel's vision and explanation (Daniel 2,7), and that God guided the destiny of the nation Israel is accepted as true by all who believe the Bible. But we are living in the Christian era and we must make the same division in the Bible about these matters as we do about how one becomes a child of God or what constitutes true worship. One does not become a Christian through a natural birth as did the child of God under the Old Covenant but by a spiritual birth. Likewise the mode of worship changed from the Tabernacle or Temple worship to the congregation of believers assembled or the church. God constituted Israel as a nation which included both civil and religious matters. Civil law and religious law were both involved. But in the New Testament, Church and State are separate. The State has authority to punish the one who transgresses law and who will not live an ordered life in society. The Church must look to its own task. We believe that God is all-powerful and is able to terminate the existence of a nation. That God is able to direct the course of a nation is not the question involved in this study. What is God's purpose for the church? This is the question before us.

Both James D. Bales and Professor Williams resort to criticism in order to win people to their present point of view about religious education. Both refer to John Dewey and his influence in American education. (Williams, Ibid.45; Bales, Ibid.41). That John Dewey was a liberal is not denied here. But his influence may not be as wide-spread as they claim. It is not our purpose to discuss all the men who have taught naturalism and materialism. We are setting forth the public schools as a State institution.

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The Way of Salvation

Jimmy Tuten, Jr.

The Bible pictures the story of redemption in the likeness of a way leading from earth to glory, a way leading from this life to the pilgrim's life beyond. The highest resources of heaven are provided for man through that which is described in the Scriptures as "a way," or a "highway." Poetically speaking, this thought is interwoven with at least one Messianic prophesy. The prophet Isaiah said "and a highway shall be there, and a way, and it shall be called the way of holiness...." (Isa. 35:8) A careful examination of the context of the passage will reveal that the passage constitutes a message of Jehovah to the people who wait his appearing and kingdom. They were told to be strong for their salvation and deliverance was sure. (Isa. 35:4) With its appearing, they would witness miracles and wonders surpassing by far, any ever dreamed of, and these would be worked in their behalf. (Isa. 35:5-7) Besides these wonders, there would be a "way of holiness" over which their pilgrimage would be made. This way would be followed only by the pure in heart, and in Zion there will be songs of everlasting joy. (Isa. 35:8-10)

Isaiah And Christ

By the revelation of God, the prophet saw before hand these events and spoke of it in the language of the people of his day. This passage is but one of many relating to the character and work of Christ. It is therefore, a Messianic utterance. Hengstenburg, in his renowned work, **Christology of The New Testament**, tells us that the passage is "the description of salvation...pre-eminently Messianic, although the lower blessings also are included which preceded the appearance of Christ." (Vol. 2, p.158) Passing over the circumstances centered around the utterance, this writing concerns itself with the application of pilgrims redeemed, delivered and set free from captivity in sin through Jesus Christ. The prophet spoke of the coming of Christ, and in the passage before us, we are told that He would be identified by the miracles which He performed. With the coming of the Messiah there would be evident a "way of salvation." The images of natural beauty employed by Isaiah, such as

the springs of water, the pool and court for reeds, according to laws of prophetic language, point to the abounding grace granted from above, and to the fruits produced by those called of God through Jesus. Through Christ, weakness becomes strength (Phil. 4:13), and despair is exchanged for confidence. (2 Tim. 1:12)

The application of the prophecy is evident and needs little argumentation to support it. Observe, however, that in the eleventh chapter of Matthew, Jesus referred to His miracles as divine attestation to his deity. Messengers came from John asking, "art thou he that should come, or do we look for another?" (Matt. 11:1-3) "Jesus answered and said unto them, go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." (Matt. 11:4-5) The fact that miracles confirm the Sonship of Jesus is more evident from John 3:1-3; "Rabbi, we know thou art a teacher come from God: for no man can do these miracles which thou doest, except God be with him." Today, the same miracles constitute the basis of our faith in Jesus as the Son of God. (Jno. 20:30-31)

Taking the lead of Isaiah who stood on the hill tops of Israel in the long, long ago and prophesied that the lives of those called of God in the last days would be as a pilgrimage, I present the following thoughts centered around God's plan for redeeming man under the likeness of a way leading from earth to glory. The High Priest, in authorizing Saul of Tarsus to bind Christians, spoke of their system (i.e. Christianity) as "a way." (Acts 9:2) God's people are pilgrims and strangers in this life (1 Pet. 2:11; Heb. 11:13), and the wealth of the metaphor employed is realized only when one enters onto that way. Under the use of the figure, the following questions will be answered: Did the Lord provide a way that leads to heaven? If so, where, or what is that way? Where may we learn of it? After these questions have been answered, the final question, "is there anything to hinder me from entering onto the way," will be dealt with in its entirety.

Is There A Way Leading To Heaven?

What Isaiah presents through the eyes of prophesy, Jesus

(Continued on page thirteen)

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Your Most Challenging Thought?

S. Leonardo Tyler

Daniel Webster, when asked what his most solemn thought was, answered that it was standing alone in the presence of God in the Judgment. Have you ever given serious thought to this?

There is coming a day in which all shall be judged, "But know thou, that for all these things God will bring thee into judgment." (Eccles. 11:9) "And as it is appointed unto men once to die, and after this judgment." (Heb. 9:27) "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." (Jno. 5:28-29)

This is one appointment that all shall keep. John wrote, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened; which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." (Rev. 20:12, 13)

It is an individual matter. No one can answer for me. Each will be judged, "according to their works," — "For we must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to what he hath done, whether it be good or bad." (2 Cor. 5:10) Good intentions will not stand; friends, neighbors, brothers, sisters, nor parents will be there for us. We stand alone upon our own life, whether it be good or bad. (Rom. 14:12) This is a challenging thought.

God is not willing that any should be condemned. (2 Pet. 3:9) He provides salvation because man cannot save himself, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ, our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life." (Titus 3:5-7) Christ came to this sin-cursed earth, lived, suffered, bled, died and burst the bars of the tomb, conquered death, that man through Him might have life eternal. (Jno. 3:16) In this, he established forevermore the truth that "In Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22)

To meet this greatest challenge with courage and confidence is to look to God. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." (2 Cor. 5:18) God is, and must be, our sufficiency in that great day. (2 Cor. 3:5) Man's thinking is gone forever but God's word endureth forever. (Matt. 24:35)

Man is reconciled to God in Christ. Paul wrote, "For it pleased the Father that in him (Christ) should all fulness dwell; and, having made peace through the blood of his

(Continued on page thirteen)

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Instrumental Music and Institutionalism Compared

Arvid K. McGuire

We are concerned in this article with what the Bible teaches on these subjects. We want to obey the Bible injunction: "Prove all things, hold fast to that which is good." (1 Thess. 5:21) We are convicted that instrumental music and church support of human institutions are both without divine authority. Furthermore, that the arguments made to condemn the use of the instrument in worship can also be made to condemn the practice of church support of human institutions.

Violates Law Of Worship And Organization

Instrumental music in worship to God is wrong because it violates the fundamental law of worship. Jesus declared acceptable worship to be "in Spirit and in truth." (Jn. 4:24) The word of God is truth. (Jn. 17:17) If the word of God is truth and worship must be in truth, then worship can only be what the truth authorizes. Truth is the only standard. All forms of worship, unauthorized by truth, are vain. (Matt. 15:9; 2 Jno. 9)

Church support of human institutions violates the fundamental law of organization. All the local church has the right to establish is another congregation. This is done by the faithful preaching of the word of God. When people in a given community believe and obey the gospel, purpose to meet together, then a congregation in that community is established. This is the only organization the local church is authorized to have a part in establishing. For the church from her treasury to build and maintain human institutions to do the work God assigned the church to do is to violate the fundamental law of organization. What human organizations and institutions did the church in the first century build?

Violates The Law Of Faith

We walk by faith, not by sight. (2 Cor. 5:7) Faith comes by hearing the word of Christ. (Rom. 10:17) Without faith one cannot please God. (Heb. 11:6) Instrumental music and church support of human institutions are no part of the New Testament. One cannot walk by faith and endorse either

of these. If no word of God, then no faith. One cannot please God by engaging in either of these unscriptural practices.

Violates The Law Of Unity

Brethren are commanded to be one, to all speak the same thing. (1 Cor. 1:10) We can only speak the same thing as we speak as the oracles of God speak. (1 Pet. 4:11) Since the instrument in worship and church support of human institutions is not according to truth and violates the law of faith, one is not endeavoring to keep the unity of the Spirit by insisting upon bringing these innovations into the practice of the church. The inclusion of the instrument and church support of human institutions has caused divisions. These practices are no part of the doctrine of Christ and those who introduced them are responsible for the division their introduction has caused.

Many folk look upon the use of musical instruments as an "aid" or "expedient" in the worship of the church. Others look upon church support of human institutions as an "aid" or "expedient" in doing benevolent work. However, both views or positions are incorrect. BOTH ARE ADDITIONS. Aids and expedients must be lawful. (1 Cor. 6:12,13; 10:23) Must edify. (1 Cor. 10:23) They must not occasion the destruction of brethren. (1 Cor. 8:13; 10:32-33) Instrumental music and church support of human institutions are in direct

(Continued on page fifteen)

For The Tract Rack



This tract should be placed in every tract rack and into the hands of every member of the church. The time is upon us when men and women are tempted by "Summer Sins."

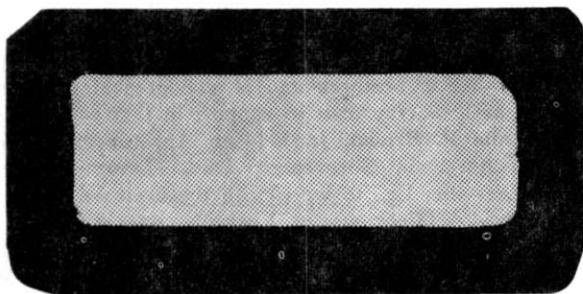
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HITHER... THITHER... YON

Jim McDonald



Four were identified in February at Floral Heights in Wichita Falls, Texas....The Eastside church in San Angelo had one added during their recent gospel meeting....**A. A. McInroe** held an early March meeting at Twelfth Street in Levelland....One was restored during February at the Southside church in Midland....**Frank Thompson** held a late March meeting for Central in Pampa....One was baptized and three restored during February at Sixth and Meredith in Dumas. **A. A. McInroe** holds an early Spring meeting here....Two were identified in March at Pear Ridge in Port Arthur....**Dean Bullock** held a March meeting at Pear Ridge....**W. R. Jones** was in a March meeting at Ridgecrest in Orange....**James Moore, Calvin Reed, T. E. Webb, Jean Woolley, Dean Bullock** and **James Rodgers** were speakers on the lectureship meeting held in mid-March in Angleton....**Joe D. Swint** held a March meeting for the church in Brazoria....**Leon Odem** holds a meeting in April for the brethren in Damon....**T. E. Webb** holds an April meeting for brethren in Alta Loma....**Bill Haynes** held a meeting in Dickinson in mid-March....**Roy Cogdill** held a March meeting for Norhill in Houston....**Charles Holt** holds an April-May meeting for Southside in Pasadena. One was baptized and five were identified in February and March at Southside. **Roy Foutz** (preacher at South Houston) writes: Five have been baptized since January 1....We now have elders; Tant Williams, Jr. and Jim Wellman. We are increasing our outside preaching from \$600 per month to \$675 per month beginning March 1st. Our next meeting will be April 13-19 with **Jerry C. Ray** of Irving preaching...."....**Oliver Murray** held a meeting for Greens Bayou (Houston) March 29-April 5. Two were restored and two baptized in past weeks at Greens Bayou....A new church has recently begun in Centerville....Nineteen have been identified and four baptized at Oak Forest (Houston) since the beginning of the new year....Two were identified and one restored at Edna during March. **James Rodgers** held a recent meeting there....**Dean Bullock** has moved to Refugio to work with the church there....One was baptized, two were identified during February at Mound and Starr in Nacogdoches....**Bob Walton** is now preaching for the brethren in Huntington....**Elton Hughes** has returned to Texas and to Center to work with the Palestine church near Center....**Jim Everett** is the new preacher for the church at Fourth and Groesbeck in Lufkin....Two were restored and one baptized during March at Herty (Lufkin)....Six were identified and three baptized during February and March at Union Road....Four were identified in February and March at Greggton....**Malcolm L. King** held a March meeting at Southside in Sulphur Springs....One was baptized in Sulphur Springs during February....Four were identified, two restored and identified and one restored during February and March at Westside in Irving....**Charles Holt** holds an April meeting for Inglewood Park church in Grand Prairie....One was baptized, two were identified during February and March at Westside in Ft. Worth....**Roy Cogdill** held a March meeting for Castleberry in Ft. Worth....Three were identified during February with the church meeting in the YWCA building in Austin. These brethren were to be meeting in their new building by April 1st....One was recently baptized at Highland in San Antonio....Two were baptized and one restored

during February at West Avenue in San Antonio....**Luther Blackmon** held a recent meeting for the Downtown church in Rockdale....**Tom Roberts** has moved to Sherman to work with the Westside church there....**Hollis Windham** has moved from Crockett to Harlingen and Pendleton Park.

Leon Goff held a late March meeting for the Division St. church in Oceanside, California....One was restored there in February....Three were added in February and March at East Long Beach. Two of these were identified, one was baptized....**Ken Sterling** held an early February meeting at St. Helena....Two were identified and two baptized during February and March at Mt. View in San Bernardino....**Arthur Atkinson** held a March meeting for the Home Gardens church....**Roy Cogdill** held a February meeting for the "E" Street church in Ontario....Seven have been identified, one baptized at Garden Grove church in Santa Ana during March and February....**Edgar Dye** held a March meeting for the church in Orange....One was baptized and one restored at Sixth Ave. in Pine Bluff, Ark. during Feb....**Hollis Creel** held a meeting during January at Cache Lake near Paragould. Two were restored during the meeting, two after it. The church began meeting again for worship, having ceased their meetings some two years ago....Four were identified, one was restored during March and February at Main Street in Blytheville....**Bill Cavender** held a March meeting for the Fourth Street church in Cullman, Ala....**Carroll Sutton, Irvin Lee, Ules Reid, Jr., Richard Weaver, Edward Bragwell, Thomas G. O'Neill** all spoke in April and late May at Simcoe....**Bill Hall** holds a mid-May meeting for the Bethesda church....**John Collins** has recently moved to work with one of the churches in Birmingham....One was identified during February at Huffman in Birmingham. **Louis Garrett** holds a May meeting for Huffman....**Curtis Flatt** held a March meeting at McArthur Heights in Jasper....**Paul Williams** held a March meeting for the West Portsmouth, Ohio, church.

A new church has recently begun in Sylvester, Georgia....**J. R. Snell** is now laboring with the church in Laurel, Mississippi....The Clinton Boulevard church in Jackson has begun construction on their new building....**A. H. Payne** held a meeting in February at Mississippi City....One was baptized and three identified after the meeting....**Edgar Dye** held a recent meeting for the Grenada church....The North Jackson church (Houston) have begun plans for their new building....**A. H. Payne** held a recent meeting for the Pascagoula church....Several families have recently moved into Pascagoula and the church is in the process of securing its first fulltime preacher....**Gordon Gaynor** of St. Albans, Vermont is attempting to raise support for himself in his labors with the church in St. Albans. Bro. Gaynor has within the past two months renounced the digressive practices of our liberal brethren and is now preaching the truth. He would be a worthy man to support in that needy mission field....**Ardie P. Brown, Jr.** held an April meeting for the Lynwood church in Shreveport, La....**Leroy Ensley** has move to Leesville, La., to work with the brethren there. Two were baptized in February at Leesville, one at White Park near Leesville....A new church is being planned for Minden....**Floyd Thompson** held a March meeting for the Maryvale church in Phoenix, Arizona....Two were identified at Maryvale during February....One was baptized and two restored in Dillard, Ore. during Feb....Four were identified and two baptized during February and March at Miranda St. in Las Cruces, New Mexico....**Elvis Bozarth** held a

(Continued on page thirteen)

— HELP US ADVANCE TO TWICE-MONTHLY —

EDITORIAL, A LOUD SILENCE

(Continued from page two)

stand or fall together. Assuming it is right to support the home, he concludes for the same reason it is right to support the college. Lemmons too thinks they stand or fall together. But he thinks they both fall! Lemmons charges Baxter and those with him of using the emotional appeal of the care of needy orphans as a precedent for this present campaign to get the colleges in the budgets of the churches:

"We have predicted before that the attempt would be made to fight this battle on the grounds of the orphan home, and try to establish a precedent for the church contributing to a competitive human institution, based upon our universal sympathy for orphan children, and that having accomplished this step, the next would be to try to put the college in the budget. This is the course taken by Brother Baxter, and those who would seek the goal of the college in the church budget. He argues the orphan home and then draws college conclusions. It would help him and others to see their error if they would argue first the college in the church budget and draw orphan home conclusions." (F. F., Feb. 18, 1964, p. 98.)

Thus the issue was clearly drawn between these two segments of different thinking by "liberal" brethren with reference to church support of human institutions. Both view their position as involving matters of faith.

But since the appearance of the Baxter tract and the Lemmons articles there has been a deafening silence on the part of both of these men.

Why?

Lemmons failed to come through with his afore declared intention of "throwing away" his prepared "script" and speaking against the college-in-the-budget position at the 1964 Abilene Christian College Lectureship. The explanation for his failure to do as he had declared he would do was given by one close to him as due to "something" that had happened "east of the Mississippi" that day and "they" were "giving them a chance." (Whatever that meant!)

This silence on the part of Lemmons and Baxter is to say the very least "unusual." Not a further word from Lemmons in the **Firm Foundation** on this "matter of faith," this "violating the faith, perverting the gospel" and "the division of the church throughout the nation." Not a line of defense from Baxter against Lemmons in the latter's most serious charges against his teaching.

It appears as if a private accord of some kind has been reached among them. As if the **Gospel Advocate** has agreed to say nothing against Lemmon's position on its pages in exchange for Lemmons not making his Abilene speech against the college-in-the-budget. What has happened?

The silence is deafening.

—Stanley J. Lovett

MATTHEW 24

(Continued from page three)

He describes the darkness of those days in language of the prophets. (vv.29-30) Isaiah had used similar language in speaking of the destruction of Babylon. (Isa. 13:9-13) Likewise when Jesus said, "They shall see the Son of man coming on the clouds of heaven with power and great glory" (v. 30), He was using the figure Jehovah had used of Himself when He said, "The burden of Egypt. Behold, Jehovah rideth upon

a swift cloud, and cometh unto Egypt." (Isa. 19:1) This would be a judgment of Jehovah as He would bring an army of destruction into Egypt. So Jesus would come, riding upon a cloud of judgment, bringing the Romans against Jerusalem. Jesus further declared His reference to Jerusalem when He said, "This generation shall not pass away, till all these things be accomplished." (v.34) This definitely fixes all that goes before v. 34 as pertaining to that generation.

It is usually thought that after this verse Jesus begins to speak of the "second coming." This does not necessarily follow. The expression, "Heaven and earth shall pass away, but my words shall not pass away" (v.35), is a further use of prophetic language to describe the passing of an order. In describing the coming Judgment upon His people and the ushering in of His righteousness and salvation, God describes the passing of the old order as a passing of heaven and earth: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished" (Isa. 51:6) It is in this vein that Jesus speaks of the passing of heaven and earth, and of His word holding fast.

The Lord then describes this coming in judgment and destruction of Jerusalem as being unlooked for as was the flood in the day of Noah, saying, "And as were the days of Noah, so shall be the coming (**parousia**) of the Son of man" (v.37), the same expression as in vv.2 and 27. After describing those days, He adds, "so shall be the coming (**parousia**) of the Son of man." (v. 39) The Lord then describes how one shall be taken, and another left. (vv. 40, 41) A comparison of Luke 17:23 with Matt. 24:23, and Luke 17:24 with Matt. 24:27, indicates that Luke is, in this paragraph, speaking of the revealing of the Son of Man in the destruction of Jerusalem, which would completely reveal the kingdom of God. He then uses the days of Noah as did Matthew.

There seems to be nothing in the passage (Matt. 24) to indicate any consideration of His second coming, but everything to indicate that He is speaking throughout of the coming in judgment and destruction of the temple.

— 119 N. Burlingame, Temple Terrace, Florida

MINNOWS IN THE BAPTISTRY....

(Continued from page four)

ception private colleges have been started by religious groups; and almost without exception these colleges have in time been lost to the groups that started them. Why? Because they gradually received support and leadership from some other source."

In December, 1960, heads or representatives of twenty-two schools operated by brethren met in Henderson, Tenn., for a banquet. A. C. Pullias spoke, advocating church support of schools. H. A. Dixon, Pres. of Freed-Hardeman College, specifically endorsed the speech, and called for a standing ovation for Pullias. An over-whelming majority stood, with only a few school representatives remaining seated. Pullias contended Lipscomb and Harding believed churches could support schools. He said that if the church would control, it must support the schools. He ridiculed the idea that individual Christians could support, but churches could not. He said we had "gone out on the plains of Ono" and compromised with Daniel Sommers, in contending the schools such as David Lipscomb College were "secular." He said

bringing up children in the nurture and admonition of the Lord was a matter of FAITH, and the Christian school was one of the best "Hows" for doing this.

Bro. Batsell Barrett Baxter, head of the Bible department in DLC, has preached three sermons at the Hillsboro church, Nashville, advocating church support of colleges; and these have been condensed and published as a tract. Bro. Lemmons says the Hillsboro church endorsed the material, and I understand B. C. Goodpasture, editor of the powerful **Gospel Advocate**, is one of the Hillsboro elders.

Bro. Lemmons reviewed the tract in two Firm Foundation editorials (Feb. 18, 25, 1964); and in Denver, Colorado, in the presence of several who will bear witness, said he was going to throw away his script for the A.C.C. lectures, '64, and attack this church-support-of-colleges issue. I attended that lecture — to hear bro. Lemmons carefully read his script — with a lot of generalities and ridiculous statements thrown in — but not one word about church support of colleges. (Sample: "It is no accident that the word "gospel" begins with "G O.") Is this the kind of "squelching" the "strong men" are going to do?")

Young preachers, and old preachers — get ready to shift positions again. A careful reading of bro. Lemmon's editorial will convince you that his arguments against church support of schools (and, believe me, I appreciate him for trying) will, if consistently followed, condemn board-operated orphan homes, reduce church "cooperation" to sending alms and wages (no more "ante"), and unless bro. Lemmons classifies the elders of Highland, Abilene as "resident forces" of churches all over the nation, it will rule out the Herald of Truth and like arrangements. Again I say, I appreciate the effort, but bro. Lemmon's articles are full of holes (for one in his position) and the **Gospel Advocate** men are well able to find them. Will he retrench? Fight? Run? We shall see.

Meanwhile, back at the ranch — our young preacher who was going to take such a firm stand against church support of schools, is beginning to toy with the idea of selling insurance. And I am immeasurably sad....

— 1608 Sherrard St., Burnet, Texas

MORE EFFECTIVE TEACHING — — —

(Continued from page five)

a set of questions in a "work book." The answer is, that his life may be changed in conformity with the truth in the assigned Scripture. "Whosoever heareth and doeth." If this goal has been reached, he will then be ready to participate intelligently in class discussion, thus helping others to reach the desired goal of a changed person.

The Teacher's Responsibility

Remember the words of the Master Teacher: "Ye are the salt of the earth...ye are the light of the world." (Matt. 5:13, 14) The most effective procedure a teacher can use in presenting the lesson will be her manifestation of it in her own attitude, her words and her behavior.

The room in which she teaches must be in readiness and must bespeak the fact that "somebody cares." It must be devoid of distracting sights such as poorly chosen pictures or furniture in disorder but present a neat orderly appearance. The main thought of the lesson may be written on the board, or a question that will challenge thinking on the lesson.

The teacher should have the content of the lesson as well

as the order of procedure well in mind, ready to begin with no waste of precious time. Omit such distracting and stereotyped questions as, "What have you done this week?", or, "How many have studied the lesson?", or "How many chapters have you read?" Begin at once on the Bible thought for the day, with a thought-provoking statement or question.

Content Suitable To Pupil's Understanding

If teaching is effective, the content must be on the level of the child's understanding. "Let him be a child — he is only six years old." The six-year-old is not ready to understand abstract thoughts. They must be in concrete form, that which he can see, hear or feel. Since it is not possible for him to have real experiences in activities recorded in the Bible, a careful teacher will lead him on through vicarious experiences, with good results. What people said and did, as recorded in the Bible will become real to him. Even a child may enjoy the thrill of sharing "five barley loaves, and two small fishes." Such vicarious experience will stir within him gratitude for the great compassion and power of Jesus in relieving the hunger of about five thousand men. One cannot teach gratitude but one learns it through experiencing it, even vicariously.

Teaching must be on the level of understanding even for the six-year-old. After the remnant of God's people had been brought back from Babylon to Jerusalem by Cyrus, they heard the reading of God's law. "And Ezra the priest brought the law before the congregation both men and women and all that could hear with understanding, upon the first day of the seventh month." (Nehemiah 8:2)

Pushing the intellectual development of the very young child may create his first emotional road block. Then we wonder why the drop-outs.

Is Our Motivation At Fault?

Mature Christians should be challenged to investigate why our young people are choosing the way of the world rather than paths of righteousness. Each adult interested in the salvation of souls should be a crusader for a return to sanity in setting right motivations for the study of God's word. Using fun, games and contests to interest them in the Way of Life is an absurdity. In this world of constant change and of rebellion to authority, GOD IS THE ONLY FIXED POINT.

Purely factual knowledge will not suffice. One must watch and observe cause and effect. Judah was taken in Babylonian captivity, but **why?** Repeated drills on knowledge of historic facts may develop an introvert. The pupil may become smug because he can answer correctly a great number of facts. He has arrived, yet he has little or no interest in others. He can say that Sarah was the wife of Abraham but what of her character and what kind of wife was she?

Again, the pupil's activities in class and out may be motivated by what he likes or dislikes. Such will not mature into a faithful Christian.

Our aim in teaching the Bible to children should be to develop a basis for the child's actions. Instead of its being one of what he likes to do, or because of his pride in knowledge, it becomes one of right or wrong, because the highest Authority has so designed. Did Daniel choose pulse to eat rather than the king's dainties because he liked that better? The answer is "no." He had learned from the God of Heaven that it was not right to defile his body.

Our aim in teaching must be to help the pupil to learn that it is the will of God for us to desire to master self for

the benefit of others. Instead of depending on self, he must learn to trust in God and go to His Word for guidance in the Way of Life.

Remember the Master Teacher's answer to the problem: "Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man which built his house upon a rock."

— 1104 Caldwell Lane, Nashville 4, Tennessee

THE WAY OF SALVATION — — — —

(Continued from page seven)

presents as an actuality. He says, "Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14) The broad way is the way of the multitude, a way of destruction. It is broad enough to accommodate the multitudes of unbelievers and scoffers who refuse to turn from the world and its allurements to Jesus Christ. The narrow way is the "king's highway," described as a "way of life" in contrast to the "way of destruction." The fact that many ancient authorities read, "how narrow is the gate," does not destroy the effectiveness of the figure. The way of holiness is straight and narrow because there is room for only singleness of devotion in the lives of all who follow Christ. The way is an elevated path, yet a narrow causeway along which only one or two can walk abreast after having entered the way one at a time. Since it is a way of "holiness," no man can enter with swollen pride, laden with vices, nor wrapped with selfishness. The exclusion of self interest and separation from worldly cares and amusements in obedience to Christ, make the way narrow. In contrast to the multitudes who are rebellious and disobedient, those who obey the gospel are few. We must strive to be among those who follow Him who is "leader of faithful souls, and Guide of all who travel to the sky." Observe that the way over which God's people walk, is sometimes referred to as a "race" (Heb. 12:1; 1 Cor. 9:24), and in this race we must run with patience and perseverance.

The Bible knows nothing of many ways that lead to heaven. It knows only of "a way." The Biblical teaching of "one way" refutes the idea that there are a plurality of ways leading to heaven. This can be further seen by understanding that there is ONE CHRIST (Eph. 4:5), and that Christ is THE WAY. (Jno. 14:6) (To be continued)

— 6316 Pernod Avenue, St. Louis, Missouri, 66139

YOUR MOST CHALLENGING THOUGHT? — —

(Continued from page eight)

cross, by him to reconcile all things unto himself...." (Col. 1:20) Again, "That God was in Christ reconciling the world unto himself...and hath committed unto us the word of reconciliation." (2 Cor. 5:19)

The word of God makes known to man the way of reconciliation. No man can be reconciled to God out of Christ, and no man can be in Christ without the word which sets forth the way of salvation. God speaks through his Son today. (Heb. 1:1,2) But the words of Christ are given in the Bible. (Jno. 20:30,31; 1 Cor. 15:1-4) Everything needful for life and godliness is revealed in the divine Volume. (2 Peter 1:3) It gives a complete revelation of doctrine for "reproof, for correction, for instruction in righteousness, so

that the man of God may be perfect, thoroughly furnished unto all good works." (1 Tim. 3:16,17) God's people must abide in Christ's teaching (2 Jno. 9), and must turn their backs upon all who teach a different doctrine. (Gal. 1:8-9)

To look to God through faith in Christ is to respect the word as all sufficient. Therefore, man should: (1) Understand the gospel of Christ (1 Tim. 2:4); (2) Believe in Christ completely — He is able to save to the uttermost; (3) Repent of every sin (Acts 17:30; 2 Pet. 3:9); (4) Confess Jesus before men (Acts 8:37); (5) Be baptized into Christ. (Rom. 6:4; Col. 2:12) "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (2 Cor. 5:17) "Be thou faithful unto death...." and to you it will be a glad day, a day of rejoicing — in that day.

— 2202 W. 40th, Pine Bluff, Arkansas

HITHER....THITHER....YON....

(Continued from page ten)

late March meeting for Miranda St....Nine have recently been identified and one baptized at Tenth and Francis in Oklahoma City.

In Kentucky one was baptized during February at South End in Louisville....Brethren in Lexington are making plans to "swarm" soon with the establishment of another church in that city....In late March Bob Crawley preached in a gospel meeting at the Distillery Workers Union Building in Frankfort in an effort to establish the cause in Frankfort.... **Clyde Muse, James P. Needham, Arther Shepherd, Grover Stevens, Frank McGill and Cecil Douthitt** all preached on a lectureship meeting at the Burnett Ave. church in Louisville.... **J. R. Snell** held a meeting in Beaver Dam in March while **Eugene Britnell** was at Valley Station during the same month....**B. G. Hope** held an April meeting for the Haldeman Ave. church in Louisville....**Leonard Tyler** held a March meeting for the Peabody Ave. church in Memphis, Tenn....**Tom O'Neal** held an April meeting for West Main in Woodbury....Six have been baptized during February and March at Locust St. in Mt. Pleasant. One has been restored....One was restored during February at the Downtown church in Lawrenceburg....Three were restored during January and February at North Hixon in Chattanooga....One was baptized at Northeast church in Gainesville, Fla. during January....Two were identified at Grand Avenue in Chicago, Ill., during February....**Billy W. Moore** is the new preacher for the Bulter, Mo. church....**Gano Garner, Raymond Harris, Clyde Peck, Loren N. Raines, Aude McKee and Johnie Edwards** spoke on a lectureship meeting in March at Greencastle, Indiana....One was identified during March at Belmont in Indianapolis....**Cecil Willis** held a late March meeting for the church in Griffith....**Harold Sharp** held an April meeting for the West Gary church and **Charles Holt** held a mid-April meeting for Glen Park in Gary....A lectureship meeting was held during March at Silver Street in New Albany.

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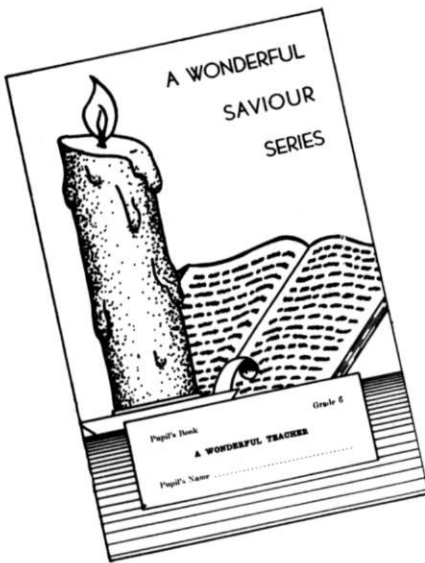
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INSTRUMENTAL MUSIC AND....

Continued from page nine)

violation of all three of these principles. Both are unauthorized, both have torn down and destroyed unity, and their use has wounded the consciences of thousands of sincere brethren. Aids rest on likes and preferences of people. It is a sad day indeed when brethren think more of their preferences than they do of the gospel of Christ, the unity of the church and the consciences of sincere brethren.

Doesn't Respect Silence Of Scripture

If any man speaks, he is to speak as the oracles of God speaks. He is to speak all they speak and if they do not speak, he cannot speak. (1 Pet. 4:11) The will of Christ is to be executed on the basis of what it says, not what it does not say. The objection: "The Bible does not say not to" is a negative way of positively saying, "Everything not expressly forbidden by the Bible is authorized for worship and practice." This whole concept is in contradiction to Peter's command. Instrumental music and church support of human institutions are unknown in the New Testament. Their use does not, therefore, respect the silence of the scripture.

Profanes Worship And Organization

As Martin Luther said, "The instrument is an ensign of Baal." This is true because the essentials of Christian worship are cleansed with the blood of Christ. The heart (1 Pet. 1:2; Heb. 10:22); the body (Rom. 12:1-2); the spiritual sacrifices are cleansed with blood. (1 Pet. 2:5; Eph. 5:19; Heb. 13:15-16) The instrument in no sense has been nor can be cleansed with the blood of Christ. Its use, therefore, is common and profane!

The organization of the church is perfect, having been planned by God. The simplicity of the organization is a mark of divine wisdom. (Eph. 3:10-11; Acts 14:23; Phil. 1:1) The church is the "fulness of Christ" and is, therefore, as sufficient as He to discharge and accomplish her divine mission in the world. The church is holy, for she is purchased with the blood of Jesus. (Acts 20:28; Eph. 1:22-23; 4:11-16)

To affirm that the church cannot relieve those who are her proper charge is to declare her incompleteness and to reflect on divine wisdom. Instrumental music and church support of human institutions stand or fall together. If one is right, then both are right. If one is wrong, then both are wrong. It is inconsistent to accept one and reject the other! Friend, how long will you halt between the two?

— 3223 Montrose St., S.W., Huntsville, Ala.

THE LETTER AND THE SPIRIT — — —

(Continued from page one)

to life, I found to be unto death." (Rom. 7:10) Not that the law was evil "but sin, that it might appear exceeding sinful, working death in me by that which is good." (Rom. 10:13) Hence, when Paul speaks of the "letter killing" he refers to the law of Moses and by the "spirit giving life" he refers to the new covenant of which he was an able minister through Christ.

It would be folly to say that the "letter" (meaning the written word of God) kills, while the essence of truth which it expresses gives life! Yet, this is the position some have taken in order to cast aspersion on brethren who insist on having authority for what one does in religion. When one is determined to do as he pleases almost anything serves as an argument favoring his position. Men who do not con-

tent themselves with truth cannot see immersion in Rom. 6:4 but have no trouble finding "baby baptism" in the house of Lydia! The same disposition enables brethren to see authority for institutional orphan homes in James 1:27 while unable to see that the "letter" of 1 Cor. 3:6 means the law of Moses. Verily, the legs of the lame are not equal!

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— Stanley J. Lovett

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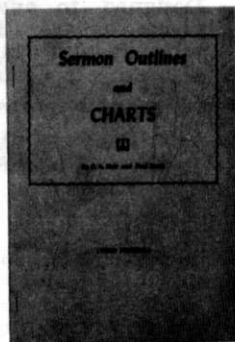
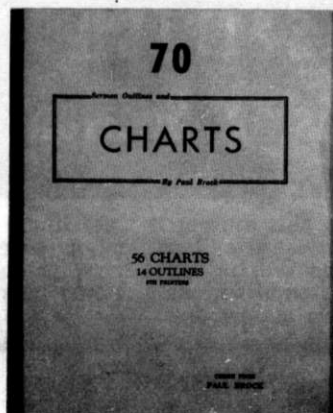
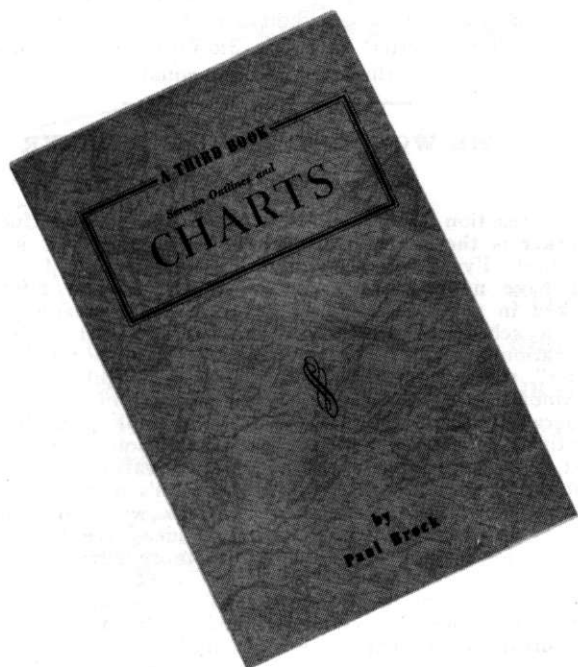
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The Church and the Glory

Irvin Himmel

My brethren often teach that all should be done so the church will get the glory. For example, a news report in the *Christian Worker*, Feb. 20, 1964, says concerning a proposed campaign, "This will be the time of all times to exalt and glorify the church of our Lord!" My Bible teaches that all should be done so God will get the glory.

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end," wrote Paul in Eph. 3:21.

God is the object to be glorified and the church is the means. We miss the point when we make the church the object.

That which glorifies the church in the eyes of men does not necessarily bring honor to God. The Roman Catholic Church is praised and exalted by many for its powerful organization, its costly edifices, its hospitals and other humanitarian projects. The Lord's church could adopt these same things and be praised for them, but God would not be glorified.

Only when the church is praised for doing the will of God is the glorifying unto God. We are bound for apostasy when we seek to glorify the church, forgetting that God is the object.

Since God is to be given glory in the church, one cannot live to God's honor and not become a member of the church.

Outside of Christ and his church one's good works will fail to honor the Father.

Peter taught that we glorify God in the name Christian. (1 Peter 4:16) One is entitled to wear the name Christian when he enters the church, the body of the redeemed.

In the church, whether we are acting individually or collectively, we are glorifying God as long as we are serving by Christ's authority.

It is a mistake to suppose that all a Christian does must be done through the local church, that is, in the name of a particular congregation, before God is glorified. Some apply Eph. 3:21 as if it said, "Unto the congregation with which I worship be glory in all its members by every scheme imaginable throughout all ages, world without end."

Christ established the church to give honor to God. Its very existence exhibits God's wisdom to the heavenly hosts. (Eph. 3:10.) It is improper for the individual or the church in any locality to seek its own glory.

Congregational drum-beating, bragging, and parading is hardly in keeping with the spirit of Christianity. But in some places congregations have friendly competition for top honors. As Jesus said of individuals who "sound a trumpet," **THEY HAVE THEIR REWARD.**

— 900 Smithshire, St. Louis, Mo. 63135

EDITORIAL

Stanley J. Lovett



BUT FIVE MORE!

There are but five more issues of **The Preceptor** until we advance to semi-monthly publication. The target date is the issue of November 1, 1964.

That is, if our present plans materialize!

We have said before that additional subscriptions are the principal problem affecting the change over. It is, then, a financial problem in the operation of the paper. The greater the number of subscriptions the lower the cost per copy of the paper printed. Thus, the reduction in cost per individual subscription. It might be well to point out there is no financial profit in publishing a religious journal. At least we have found no such profit in eight years of publishing this paper!

Since first announcing our intention to advance to twice-monthly publication we have had an increase in new subscriptions. For that we are very happy. But at this point we have not received enough to make the change.

We here appeal to our readers, friends, and well-wishers, to join us in putting forth a final and sustained effort in increasing our circulation to the point needed. We know it can be done. But it cannot be done without the continuing help and assistance from our readers.

We believe **The Preceptor** is a good gospel paper and serves a useful purpose. Apparently many of our readers concur in this conviction. As long as it continues to serve the purpose of promoting the gospel of Christ among men we believe it should be continued and improved in every way possible.

Perhaps no one is more aware of the areas of needed improvement than is the editor and publisher. No one desires to make it a better paper than does he. He shall ever continue to try to improve it as he has ability and wisdom so to do. It is his thought that the proposed plan for more frequent publication, while at the same time maintaining the same high quality of journalism, is a distinct and important step in that direction.

Below are some practical suggestions to help our friends "take hold" in their attempts to help us multiply our reader lists that more frequent publication may become a reality.

1. Promptly renew your own subscription when it becomes due.
2. Introduce **The Preceptor** to others by showing them your copy of the paper and personally recommend they subscribe to it. (Free samples for distribution are available for those who write for them.)
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4. As you are financially able, subscribe for the paper for those whom you would like to read **The Preceptor**.
5. Place a standing order for a bundle of papers which you will pass out each issue and we will bill you for them each month.

We cannot say positively at this moment we will go to twice a month in November. We can say positively that we very much desire to go to this increased frequency of publication. At this time we are making plans as if it were a certainty.

From a practical consideration it depends upon the response we receive from you, our readers, in the next few months. Some help from all our readers and much help from some of our readers will insure success in November.

Will you help us to make **The Preceptor** the only semi-monthly (subscription supported) religious journal among conservative brethren today?

— Stanley J. Lovett

"I will be glad to see the semi-monthly publication of **The Preceptor**" — Alabama.



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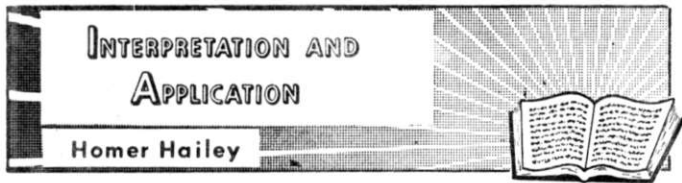
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CAPITAL PUNISHMENT

Society is more often moved by sentiment and emotionalism than by reason and sober thinking. A number of years ago when the baby of Colonel and Mrs. Charles Lindburg was kidnapped and killed there was a strong movement for a law against kidnapping that would draw the death penalty. Today the pendulum is swinging the other direction. The Chessman case in California gave added impetus to this movement. Here in Florida the case against capital punishment is gaining momentum. Other states are moving in the same direction.

This poses the problem: Is punishment by death a question to be settled by society, or is it a matter that has been settled by God? Is it a sociological question, or is it a Biblical question? To the Bible student the question has long since been settled. Since it is God who gives life, it is only He who has the right to determine whether man shall or shall not take life. The question has been answered by God in the three great periods of His revelation to men.

Before the Law

Immediately following the flood God said, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6). In this is revealed three things: a fundamental principle, the judicial and executing agency, and the reason for the law. The fundamental principle is that of the sanctity of human life: man shall not with impunity take the life of another. To take life is to bring one under the penalty of death.

The judicial and executing agency of the law is man himself. In this statement is found the germ of civil government, a duly constituted agency for the carrying out of the law of God. The principle here announced makes government of divine origin, as was claimed by Paul (Rom. 13:1-2). The Jews recognized their judges as **elohim**, "gods," thus their judicial court and decisions as of God (see below). God was executing this law through human agency which carried out the divine will.

The reason for the law was, "For in the image of God made he man." God made man; He made him in His own image; therefore when man kills a fellow-man he destroys that which only is in God's image, and lays his hand upon that which is divine. On the ground that God is the creator of man and that man bears His image, God alone has the right to determine the legality of capital punishment, and to designate the agency by which it should be executed.

The Mosaic Period

When God brought Israel to Mount Sinai He entered into a covenant with the people which made them a nation peculiar unto Him. As a nation belonging to Him He gave them laws that would regulate both their religious and civil life. The basis of the covenant was the Ten Commandments. The sixth of these was, "Thou shalt not kill" (Ex. 20:13). In opposing capital punishment many appeal to this commandment. However, this was a law to Israel binding the principle announced to Noah (Gen. 9:6). It is a recognized prin-

ciple that there can be no law without a penalty for its violation. The law quoted from the Ten Commandments was followed by specific laws that drew the death penalty for their violation. In the two chapters following God gave no fewer than nine laws which drew the death penalty for infringement. (Ex. 21:12, 15, 16, 17, 23, 29; 22:18, 19, 20); and these nine do not complete the list. It should be clear to the most superficial reader that the sixth commandment of the Decalogue is not a basis of outlawing capital punishment, but instead, it becomes the basis for a law which would demand the death penalty.

God further emphasized the seriousness of failing to carry out the law of capital punishment when He said, "Moreover ye shall take no ransom for the life of a murderer, that is guilty of death; but he shall surely be put to death... So ye shall not pollute the land wherein ye are: for blood, it polluteth the land; and no expiation can be made for the land for the blood that is shed therein, but by the blood of him that shed it." (Num. 35:31, 33)

The divine basis of the judicial system that would determine and execute the death penalty was clearly recognized by the Jews. Such a court was designated by the word **elohim**, so often translated "God." The word is translated "judges" in the K.J.V., and "God" in the A.S.V. (Ex. 21:6; also 22:7, 9). The same word is used by Moses when he said, "Thou shalt not revile the gods (**elohim**)" (22:28 K.J.V.), translated "God" in the Am. S.V. It was this last passage that Paul quoted before the council when he said, "For it is written, Thou shalt not speak evil of a ruler (**elohim**, Ex. 22:28) of thy people" (Acts 23:5). It was of these civil judges that the psalmist wrote when he said, "God standeth in the congregation of God: He judgeth among the gods (judges);" and again, "I said, Ye are gods (speaking to the judges), and all of you sons of the Most High" (Ps. 82:1, 6). From this it is clear that the Jews looked upon their civil judges as representing God, and their decisions as coming from God. Therefore in carrying out the law involving the death penalty it was God, not man, taking the life of the criminal through His constituted agency.

The Current Age Under Christ

All of the above will be readily admitted by most critics of capital punishment. But the question is, Does the law of capital punishment hold today? Under Christ the civil and religious have been separated. However, the civil power remains as surely an ordination of God as the religious. Jesus told Pilate he would have no power against Him "except it were given thee from above" (John 19:11), which carried his power back to God.

In writing to the Romans Paul said, "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord" (12:19). This takes the avenging of wrongs out of the hand of the individual, leaving it in the hand of God. But through what agency today does God ex-

(Continued on page twelve)

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MEDITATION AND EDIFICATION

Bryan Vinson



THE DOCTRINE OF ORIGINAL SIN

The fundamental element in the corruption of the doctrine of Christ relating to the salvation of man from sin is the denominational dogma of original sin. It is the root from whence there has come a whole cluster of errors, with each of these making its own contribution of confusion resulting in the obscuration of the truth as it is in Christ. Verily, if the ax can be laid at the root of this tree of doctrinal corruption the whole fruitage therefrom will wither on the vine. As mentioned previously these include the popular doctrines of the direct operation of the Holy Spirit in conversion, baptismal regeneration, and the impossibility of apostasy.

This doctrine is essentially and simply the idea that by the initial transgression of Adam there was transmitted to all his offspring the guilt which arose by virtue of this sin. This guilt is regarded as imputed to all the race of Adam, and in its effect produced such total depravity as to render the victims as incapable of doing anything pleasing to God. In other words, the unregenerated may do that which considered apart from the character of the one so doing as a good deed, but by reason of his depravity this otherwise good deed is actually evil in the sight of God. Not only is man unable to do a good deed, but he is unable to think a good thought. He is completely, fully and totally corrupt in the sight of God by reason of this inherited sin. A statement of scripture employed to support and sustain this contention is Rom. 8:8. I think, therefore, in all fairness to the just interest of truth, wherever it may reside, an examination of this passage is required.

"So then they that are in the flesh cannot please God." The meaning ascribed to the expression "in the flesh" is that it describes and identifies the unregenerated. That is, all who are not converted to Christ, those who are not Christians are the ones to whom this language applies. This being accepted as true necessarily involves one with the problem of resolving how an escape is possible. This has been accomplished by those who subscribed to this premise by creating the doctrine of direct operation of the Spirit so as to so radically affect the imbecility and impotency of the unregenerated as to enable them to believe and thus be enabled in so doing to please Him whom they formerly were unable to please. Who are those whom Paul says are in the flesh? Are they the unconverted, the unregenerated? This statement is made in the form of an observation, a conclusion — "So then they that are in the flesh cannot please God." The chapter begins by setting forth the position of justification — no condemnation — to those in Christ, as distinguished from those not in Christ, but with the further qualification that they walk not after the flesh but after the spirit. To walk after the flesh is an active course impelled by the antecedent condition of minding the things of the flesh, whereas to walk after the spirit is but the activation of a condition of minding the things of the spirit-the human spirit. That is, in the duality of our nature we have fleshly interests and spiritual interests, and the issue is posed as to which interest shall prevail and gain the ascendancy in our affectionate concern and consequent efforts. To be fleshly or carnally minded is enmity toward

God; that is, such a mind is contrary to the will of God as being possessed and controlling the life of a child of God. On the other hand to be spiritually minded is life and peace, and this is equivalent to minding the things of the spirit. That is, to be supremely devoted to the superior demands and interest of one's soul.

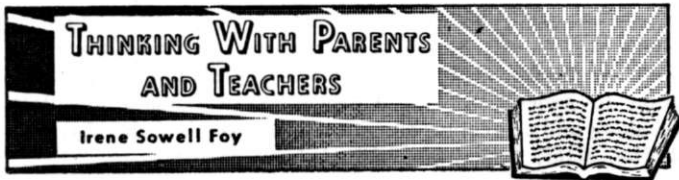
Inasmuch as we are in our spirits created in the image of God, it is readily perceivable why and how God will be pleased with our addiction to the interest and well-being of the spirit, and the subordination to a secondary place the interest of the flesh. Since, then, to be carnally minded is enmity toward God, we can easily see the force of the statement that to be in the flesh is to be minding and walking after the desires and as responsive to the appetites of the flesh, and in so doing we cannot please God. The question therefore does not resolve itself by the simple classification of identifying those in the flesh as the unconverted, inasmuch as Paul here is expressly treating of a liability and danger to which the child of God is exposed. Those in Christ may walk after the flesh as responsive to a minding of the things of the flesh and in so doing cannot please God.

This being true, we must reject the denominational construction and use of this passage in support of this theory.

The great theme of God's scheme of redemption is treated by Paul in the Roman letter with a depth and scope no where else found in literature, inspired or uninspired. This redemptive provision divinely devised and presented rests on a necessity; a necessity rooted in the fact that man is a sinner. This the writer recognized, and therefore set about to establish in the first three chapters. It is significant that he chose the course indicting the human family, Jews and Gentiles, rather than by simply showing the need as arising from Adam's initial sin being transmitted to all. Why take the longer and more difficult route, when and if there was a direct, short and simple way of reaching the conclusion? Obviously, the latter course did not exist; man is not a sinner by reason of inheritance and transmission.

In fact there is a statement in this letter which forever, and with absolute finality, refutes the doctrine we are considering. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once, but when the commandment came, sin revived, and I died." (Rom. 7:7-9. Notice that at the time Paul was alive sin was dead; that is, sin was dead to him, and being dead to him, he was alive. Only, then, when the commandment came to be of force in the life of Paul was sin revived or came to be alive to and in Paul. At this point, therefore, Paul died. This passage in its usage of the terms of life and death there is no allusion to physical life or death — it relates to the condition of his spirit. The commandment or law came to Paul when he became subject to its demands and penalties, when he reached the age of accountability. Then, and only then, could he transgress it, and consequently become a sinner. From his birth until he was alive in exactly the same sense that he, in sinning, became dead. This shows clearly that he was not born in sin, or with the guilt of inherited sin attaching to and corrupting his soul. This experience related in the first person aptly depicts the experience of all responsible people. They become sinners when and by reason of the fact they sin in their own persons. All have been victimized by consequences of Adam's transgression, but not one ever partook of its guilt.

(Continued on page twelve)



"THEY ARE QUICKLY TURNED ASIDE"

"Whatsoever things were written aforetime were written for our learning." (Romans 15:4a) When digging in the gold mine of Old Testament truths and learning of God's dealing with his "chosen," we see many frailties in those people that characterize his "holy nation" today. They were "quickly turned aside." It is sad to see his "purchased people," too, can be "quickly turned aside" from truth to follow the imaginations of men but this is a fact that is patent to all. Why do people choose thus to do, to cease to follow the way designed by One who is so loving, kind and merciful as is our Father in heaven, only to be led away by the prince of this world, that old serpent, who has waged a ceaseless warfare against the "seed of woman" from the Garden of Eden to the present time?

The answer to the problem as to why man so behaves lies in God's law of sowing and reaping, cause and effect. At the dictates of the Holy Spirit this law is graphically portrayed from Genesis to Revelation, "to the intent that we should not lust after evil things, as they also lusted." One may see wherein lies the inception of our acts in the statement of the wise man; "for as he thinketh in his heart, so is he." (Proverbs 23:7a) What is the source of one's food for thought? If he hears evil, he will think evil and his acts will be evil. Conversely, if one's food for thought be good, results will correspondingly be good. The Word of God sown in the heart prepared to receive it will bring fruit that will be given the plaudit, "Well done."

In the morning of time, God saw the bad result after the wrong seeds had been planted in the hearts of people. "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." (Genesis 6:5) What was the cause that led to that sad state? The answer is: "Every imagination of the thoughts of his heart was only evil," wrong seed had been planted in the soil of his mind. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." The truth of Jeremiah's statement is thus demonstrated, "O Lord, I know that the way of man is not in himself. It is not in man that walketh to direct his steps." (Jer. 10:23) God, who made man, knew that he did not put into him knowledge of how to behave, so, "at sundry times and in divers manners (He) spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son." There is no excuse or reason for man to resort to his imaginings to direct his steps through this life. **God has spoken.** With the Psalmist, we all need to pray, "Make me to understand the way of thy precepts," and, "O let me not wander from thy commandments." "Open thou mine eyes, that I may behold wondrous things out of thy law. I am a stranger in the earth: hide not thy commandments from me."

Why is it that one will be so bold as to try to depend on "the imagination of the thoughts of his heart" to direct him on the journey of life, which he has never traveled before and will never travel again? The answer is simple. The mother

did not prepare her child's mind and she failed to plant the seed of the Word of God in his heart. "The entrance of thy words giveth light; it giveth understanding unto the simple." (Prov. 119:130) When a mother diligently works to keep the soil of her child's mind fallow and free from the thornseed of the evil one, he will grow up with an "honest and good heart," and when having heard the Word, he will keep it, and "bring forth fruit with patience." The mother who is a faithful Christian can so train that her child will early realize that "Thy word is a lamp unto my feet, and a light unto my path....Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple." (Prov. 119: 105, 129, 130)

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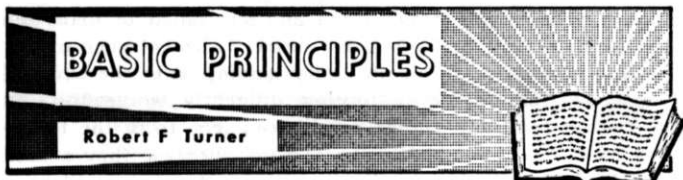
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WHAT ARE "THE ISSUES" OF TODAY?

Recently the church of Christ, Rhomberg and Washington Streets, Burnet, Texas, published a booklet containing a history of this congregation and a brief statement of conditions in Burnet which brought the congregation into being. We believe the statement concerning the four major questions involved are pertinent to general conditions among brethren, and wish to share these remarks with you.

"Four major questions have become prominent among members of the churches of Christ within recent years, and largely represent the scriptural issues of this (Burnet) development.

(1) (a) Shall we continue to teach and **practice congregational independence** — each local church doing her God-assigned work to the extent of her own ability and under her own control; or (b) shall we change our practice to allow collective activities on the part of a plurality of churches? (Frequently called the "sponsoring church plan," since one church usually assumes or is designated the **controlling** church with reference to the project considered, and the rest of the churches are but **contributing** churches.)

(2) (a) Shall we continue to teach and **practice the all-sufficiency of the church** to do her God-assigned work — the independent local church being the only God-appointed organization responsible for this work, or (b) shall we surrender our own responsibilities to human benevolent, evangelistic, and educational societies? (May **inter-church** bureaus and societies become the organizational means by which the God-appointed local church functions?)

(3) (a) Shall we continue to teach and **practice** principles relative to the **spiritual** nature and function of the church — a divine institution primarily concerned with the eternal destiny of the soul; or (b) shall we allow social and temporal welfare activities to dominate our program of work? (This involves determination, by the scriptures, of the God-assigned work of the organized church; and recognition of the distinction between the responsibilities of the **individual** Christian, (social, domestic, civil, and others) and their **collective** activities an an organized church.) (See 1 Tim. 5:16; Col. 3:17f.)

(4) (a) Shall we continue to insist upon **Bible authority for our practices** — inviting and encouraging open investigation and Bible study of any differences which may exist; or (b) shall we accept current "brotherhood practices" as our authority, and override opposition by majority rule, or quarantine tactics?

Members of the Rhomberg and Washington Streets church of Christ unite in affirming the principles contained in section "a" in each of the above questions. They affirm their freedom — nay, their obligation — to open, untrammelled public Bible study of these or any other Bible issues with which Christians and the church are faced.

Emphasis is given to the word "practice" in the above questions, because men sometimes allow their practices to

contradict the principles they confidently believe. We must determine principles by the Word of God, and fear not to alter practices of the past when they are seen to be in conflict with the Divine Will. Our practices may change from generation to generation — but God's Word remains steadfast, rebuking and correcting all who will be exercised thereby. (See 2 Tim. 3:16f; 2 Cor. 10:12-18; Acts 28:25-28)"

That there are other issues that have, do and will face faithful brethren we can not deny; but certainly the four named above are greatly responsible for much of the discussion among brethren today. Any issue that disturbs brethren is important, but I am persuaded that the **attitude of brethren** (as represented in question four, above) is perhaps the most serious problem of our day. The sectarian attitude we have long denounced in others, is widely practiced among us.

Nor is this sectarian attitude limited to the liberal element. In fact, the very classification "liberal" and "conservative" is sometimes purely sectarian in its use — a sort of "their party" designation. We seem to hunger so for company — to seek solace in human ties — that we forget that our only true strength lies in our trust in God.

Failure to respect God's Word as the only true rule of Christian fellowship is the basic problem that divides brethren today — and that will divide them in the day of judgment.
— 1608 Sherrard Street, Burnet Texas

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The Way of Salvation - (2)

Jimmy Tuten, Jr.

After stressing to His disciples the purpose of His departure and the destiny of the faithful, Jesus tells them that He prepares for them a place (Jno. 14:1-2). This departure is the way of the cross (Heb. 9:15-17, 23-28). Jesus says, "and whither I go, ye know, and the way ye know" (Jno. 14:4). "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" (Jno. 14:5). Observe the singular nature of "the way." Jesus explains that in speaking of the highway leading to the heavenly city, He was speaking of Himself. "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6). The expression, "and a highway shall there be" finds its fulfillment in Christ!

Christ, the truth is the way by which we have knowledge of God and his will (Jno. 14:7; Heb. 1:2-4). He, the mediator, is the way by which we ourselves come into spiritual contact with God (2 Cor. 5:17-19). He, the propitiation, is the way by which we ascend to forgiveness and reconciliation (Eph. 1:3,7). He, the life, is the way by which we rise into loving union with and growing likeness to God, the Father (Jno. 15:1-8). When we speak of Christ, we are speaking of the way that leads to life everlasting!

WHERE MAY I GET INFORMATION ABOUT THE WAY?

In order to travel the heaven ward way, one will need a guide, or a road map. In this instance, a divine guide, since we are dealing with heavenly things. God has provided mankind with a divine road map. Jesus said, "search the scriptures...they are they which testify of me" (Jno. 5:39). Since the "me" is the "way," to know the way one must search the Scriptures. If one goes to the traditions of man, the end is eternal destruction and condemnation (Matt. 15:9). In searching the scriptures, one is seeking truth which alone frees (Jno. 8:31-32). By "truth" one is purified (1 Pet. 1:22), also "begotten" (Jas. 1:18). Without truth one cannot be born again, nor become a child of God (Jno. 3:3-5). The "truth" is elsewhere called "the faith," meaning the system of truth by which we are saved (Jude 3; Rom. 1:16-17). This divine guide endures forever. It is perfect and furnishes man completely unto every good work (1 Pet. 1:25; 2 Tim. 3:16-17). However, this system must be rightly divided (2 Tim. 2:15). Like the Jews in the context of John 5:39, many fail to see the way today because the Word of God is wrongly divided and improperly handled.

HOW MAY I GET ONTO THE WAY OF SALVATION?

The scriptures teach first, of all, that one must HEAR THE GOSPEL, for it alone produces faith (Rom. 10:17). On one occasion, when unbelieving Jews took exception to the claims of Christ that he was the "bread of life," Jesus stressed that those who come to Him must be drawn, and that these are enlightened and out of such will respond and come to Him. He appeals to prophesy to show that through TEACHING men are drawn to HIM. Note His language: "no man can come unto me, except the Father which hath sent me draw him: and I will raise him up in the last day. It is written in the prophets, AND THEY SHALL ALL BE TAUGHT OF GOD. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jno. 6:44-45, emphasis mine, jt).

No one, to my knowledge, denies that one must be drawn to Christ. However, the HOW of the drawing is subject to much discussion and dispute. This confusion resulting from speculative theology is not caused by a lack of clearness on the part of the New Testament, it exists due to the efforts of man to sustain cherished theories. Some, because they believe in the man made doctrine of "inherited total depravity," maintain that one cannot be drawn to Christ except in a miraculous manner by the power of the Holy Spirit. This is frequently labeled "the direct operation of the Spirit." This idea completely ignores the free moral agency of man, and indicates that man is not responsible for the decision that he makes in this life (Rom. 14:11-12).

The statement, "except the Father which has sent me draw him," shows unquestionably that there is a drawing power of God. That power is the Holy Spirit working through the Gospel (Rom. 1:16). Without the Word of God there would be no drawing. We are begotten by it and it alone (1 Pet. 1:22,23). The gospel must be preached, believed, and obeyed (Mk. 16:15-16; 2 Tim. 4:1-14; 2 Thess. 1:6-8). Hence, he that hath HEARD, and LEARNED COMETH unto Jesus. The Scriptures alone produce faith without which no

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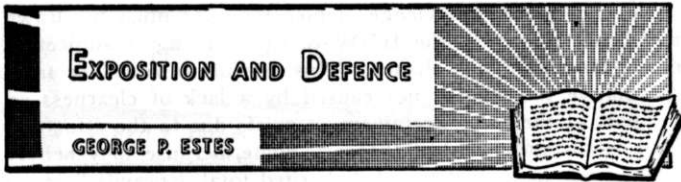
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THEOLOGY, CHURCH AND STATE INSTITUTIONALISM

Church and Colleges

"The multiplication of small colleges under church control is another result of frontier conditions. Indeed, most of the American colleges have been founded on a frontier. The general poverty of a new country made it impossible to send young men east for their training; therefore, the only alternative was to bring education to the ministerial student on the frontier. The same process of college founding has characterized practically every American frontier, from the founding of Harvard and Dartmouth to the establishment of the newest colleges in Montana and Wyoming." (W. W. Sweet: *The Story of Religion in America*, pg. 4). We may mention a few. Harvard College and Yale College were founded by Congregationalists. Princeton originated from the school of William Tennent and was Presbyterian. George Whitefield, a Methodist, was largely responsible for the University of Pennsylvania. Dartmouth and Brown College owe their existence to the Dutch Reformed Church. (Ibid. 64-144-147). The point in all this for our purpose is the connection of the sect and the college and the founding of a college to teach a particular theology and to train ministers.

Colleges had a very prominent part in the history of the Disciples or that movement which led to the formation of the Christian Church. Before the Civil War there were sixteen colleges founded and in 1946, Mr. Claude E. Spencer compiled a list of 256 colleges, seminaries, academies and institutes founded or controlled by the Disciples. Many of these existed but a short time. (Garrison and DeGroot: *History of the Disciples*, pg. 371). They were founded by private or local initiative or by statewide agreement of churches. Alexander Campbell had insisted that churches support Bethany College since it trained ministers and young people for Christian living. (Ibid. 242). This became the general practice. "Rivalry among them in the solicitation of funds and the enlistment of students was less serious than the absence of any united presentation of the educational cause, any mutual counsel on educational policies, and any concerted program for making contact with the churches or securing support from them." (Ibid., 414). A cooperative effort was made for the colleges in 1894 when the American Missionary Society established a subsidiary — an Educational Board. This effort was brought to completion in 1914 when the Board of Education of Disciples was formed in St. Louis with twenty-six institutions affiliated. (Ibid. 414-415). Modernism did not become popular until the University of Chicago was founded in 1892. As a result of the conflict with modernism, eighteen colleges followed the conservatism of the Christian Standard. (Ibid 418-419). But these held to the right of church support, to the training of ministers, to the universal church view.

The centralization or ecclesiastical arrangement began with Campbell's arguments about the right to organize. His theology about the church was published in *The Christian System* and *The Millennial Harbinger*. Through these Campbell argued that the universal church should work as a corporate

whole. His arguments were grounded in human reason. When theology produces the universal church, the necessary result and consequence is the formation of church institutions which are church supported and through which the ideas of the theology are vigorously advocated. Another result is the development of ecclesiasticism — church structure or centralization of the work. Campbell's arguments culminated in the formation of the Society and the International Convention which became headquarters for brotherhood missionary, educational, and benevolent work. (Garrison and DeGroot, *Ibid.* 515-527). This gave to the brotherhood a sense of unity, they saw benevolence and evangelism are connected by the Disciples. Some of their missionaries were doctors sent out by the Society. Independent benevolences center in St. Louis. Mother's and Babies Home (founded in 1899), the Christian Old Folks Home (1911), joined in creating the Christian Woman's Benevolent Association in 1911. (Ibid 514-515).

The present digression is following the same course but has not had the time to advance as far as the Disciple movement. There was the ardent plea by some of the most influential men on behalf of the poor, the widows and especially the orphans. The intent was to arouse the emotion. But the real aim was church support of colleges. Just as soon as brethren were won to church support of orphan homes, Christian education was exalted. In order to accomplish this, there was the need of the activation of the whole church. So the Bible was laid aside, and expediency or reason took its place in respect to church cooperation. They reached the same conclusion that Campbell did — the universal church at work. The natural result is the institutional church with its orphan and old folk homes, colleges and the desire for hospitals. The centralization in this digression is in sponsoring churches and colleges. They have become the headquarters for missionary and educational enterprises. Interchurch activity and cooperation on a big scale is being fostered in the colleges. One who does not subscribe to their theology does not secure a position on the faculty. It was the same in Bethany College. (Garrison and DeGroot, *op. cit.* 242). They give diligence to promote orphan homes which are the front runners or pave the way for the other institutional programs. Formerly each college had its own program and for the most part went its own way but the theology of the digression has brought them together in affiliation. There are the same features in the present movement as in the Disciple movement. Only the names have been changed. Both are institutional churches.

How did the digression form? Why has it become such a power? Certainly the theology of the movement may be described as a power since it has dominion over the minds of many. Individuals and congregations have been swept into and carried along by the current of the movement. First, there was negligence on the part of men who knew the truth in challenging and answering the arguments made and published about church support of orphan homes and colleges. This should have been done at the very outset or origin of the matter. After the heresy took hold and gained momentum there was no way to stop it since the Digressives no longer accept the Bible as the final author-

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Life in Balance

Harold Fite

"Temperance in the Bible means self-control. It was one of the four cardinal virtues of Greek philosophy — wisdom, courage, TEMPERANCE, and justice. Paul spoke before Felix of justice and SELF-CONTROL and judgment to come (Acts 24:25). SELF-CONTROL is part of the 'fruit of the Spirit' described in Galatians 5:22-23). It is central among the means through which the followers of our Lord may escape from corruption and passion and become partakers of the divine nature. (2 Pet. 1:3-8). 'Every man that striveth for the mastery is TEMPERATE in all things' (1 Cor. 9:25) represents Greek which RSV translates, 'Every athlete exercises SELF-CONTROL in all things.' 'A bishop' say Titus 1:7-8, must be 'hospitable, a lover of goodness, master of himself, upright, holy, and Self-CONTROLLED.'" (The Bible Word Book by Bridges and Weigle)

Synonyms for temperance are moderation, sobriety, forbearance, self-denial and self restraint. We have many proper appetites and emotions which are a part of our lives, but they can never be given the rule. If left to themselves, without any restraint, the destruction of the soul would be the result. TEMPERANCE or SELF-CONTROL stresses their subordination. TEMPERANCE comes from a Latin word which means "proportion." The term was used to convey a certain way of life. Thus a temperate life is a life under control, properly proportioned, or "LIFE IN BALANCE."

For one to live a balanced life there must be some basis or rule of control. The Greeks believed in a well balanced life, but it was a life controlled by reason and judgment. This is not satisfactory for there would be no rule or authority higher than the individual. The Jews believed in a controlled life by Law, but gave themselves to specifics rather than principles and "neglected the weightier matters of the law, justice, and mercy, and faith." The Christian lives a balanced life under discipline of love and loyalty to Christ.

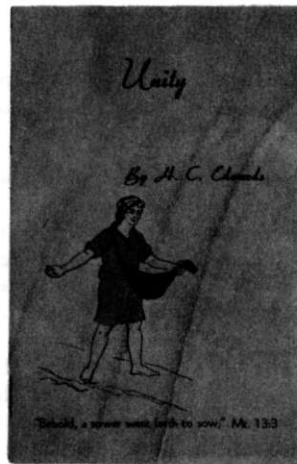
The intemperate person is one whose life balloons around one appetite or emotion. Such a one loses all proportion of life, and his moral and spiritual values deteriorate as the result. Intemperance comes about because of a lack of love and loyalty strong enough to discipline and control appetite and emotion.

A prime example of intemperance, life out of balance, is the subject of sex. We recognize sexual interest as a part of our biological make-up, which is given to us of God, and is a part of human life. Yet it has ballooned all out of proportion. Today we are assailed by sex on every side. Bill boards, movie advertisements, magazines, etc., advance sex as a stimulus to buy certain products or to patronize places of business. One cannot even attend a football game without being subjected to lewd display of semi-nude, gyrating, chorus girls. The deluge of sensualism and obscenity floods much of our lives and literature, and it is taking its toll.

The abnormal increase in pregnancies and abortions among unmarried girls of high school age is rapidly rising. The Readers Digest stated a few months ago, "One of the chief problems in high schools throughout America today is premarital pregnancies. While total birthrate has increased 60% in the last 25 years the illegitimacy rate has more than

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HITHER... THITHER... YON

Jim McDonald



THE STORY OF A NEW CHURCH. Sometimes it serves as encouragement to others to recite the way in which a new church was begun. It is for that purpose only that these following words are written, to stir up preachers — and members, toward the noble task of saving from digression as many as we can.

In early January of this year Bob Franks (gospel preacher for the Timberland Drive church in Lufkin, Texas) and I made a trip to Huntsville, Texas, for the express purpose to see what the prospects might be for establishing the church in that city. Huntsville is a large town of about 12,000 population in which a good state college is located. We knew of several students enrolled in college there, but were not acquainted with any local people with the exception of the names of one couple that had been given us. Looking at the city, seeing the great need for a church, and having secured the promise of the couple with whom we talked to aid us, we made arrangements at the American Legion Hall to hold a meeting. We secured a directory of the old church, sent to each member an invitation to come (inclosing a tract) and we prepared to preach the word. Bro. Franks preached and this writer led the singing. The first three nights were very discouraging. We had only three people (aside from the couple we had contacted) who came from the old church. The last three nights of the meeting were somewhat of an improvement, with six or eight more in attendance, but still we did not feel that a sufficient number had been contacted to begin the church.

So, we conducted weekly classes. We ran down every lead we heard of. We talked, visited, prayed. We drove two or three thousand miles. Then, eight weeks later, we tried another meeting. We had printed articles in the paper for six weeks, we announced through the paper our plans, AND SO WE BEGAN. In this meeting 16 adults identified themselves, (one has since done so) and the first Sunday 21 were in attendance. The Second Sunday 37 were present. The third Sunday 40 or more were present. The church has been begun. It has strong men who know, now, the truth, and who are contending for it. So soon as these brethren are able to do without our weekly visits, we will turn our attention to another direction — to another city where the gospel is needed equally as badly.

The power of the gospel is never failing. When preached to good and honest people it will produce results. Brethren, no gospel preacher has anything in which to glory. We are vessels in God's hands for Him to use. All around us are places equally as receptive to the truth as Huntsville, Texas —AND the results CAN BE THE SAME if all of us as preachers will determine to do what gospel preachers are supposed to do—to work, to pray, to preach. Let's make this summer a most active summer and see scores of churches begun!

After almost 14 years of working with the Central church in Pampa, Texas, J. M. Gillpatrick will begin work with the Olsen Park church in Amarillo...Three were baptized in March and April at 6th and Meredith in Dumas...One was baptized during March at Southside in Midland...One was restored and identified in March at Floral Heights in Wichita Falls...Two were identified at Inglewood Park in Grand

Prairie during April...Four were baptized, one restored and two were identified in March at Westside in Fort Worth...**Gene Lyles** held an April meeting for Halton City...**Jack Holt** held a March meeting for the Scylene Rd. church in Dallas...Two were restored in March at Pear Ridge in Port Arthur...Three were identified during March at Imhoff Ave. in Port Arthur...**C. D. Plum** held an April-May meeting at Imhoff Ave...Other meetings in the Golden Triangle were in progress in April at Port Acres with **Danny Brown** and West Orange with **M. Roy Stephens**...**Jack Thompson** has accepted the invitation of the North Main church in Vidor to begin work with them...One was restored in March at Greens Bayou...**Elmer Moore** held an April meeting for the Oak Forest church in Houston...One was baptized, one restored and six identified during March and April at Oak Forest...Four were restored and one baptized at Eastside in Baytown during March. **Bill Cavender** held an April meeting at Eastside...At South Houston one was restored, one baptized and eight were identified in March...**Bill Crews** held an April meeting for Greenwood Village in Houston...Two were identified during March at Southside in Pasadena. **Charles Holt** held an April-May meeting for Southside...One was identified recently at the new church in Angleton...The new church in Bryan had a gospel meeting in April with **Ardie P. Brown** preaching. The church presently is meeting in the Brazos County A. and M. Club building...One was recently baptized in Burnet. The church there has purchased property on which to build another building sometime in the future. **W. L. Wharton** held meetings in April and May at Pleasant Valley in Amarillo and Taft...**Roger Hendricks** held an April meeting at Weslaco...One was baptized at Highland Boulevard in San Antonio during March...**Roy Foutz** held an April-May meeting for Highland Blvd...One was baptized in past weeks at the Wonsley Drive church in Austin...**Ben Parish** held an April meeting at Corrigan...**Jim Everett** has moved to work with the Fourth and Groesbeck church in Lufkin...During March and April one was restored, six were identified and twelve were baptized at Union Road...**W. R. Jones** held an April meeting for Mound and Starr in Nacogdoches...Two were baptized in April at Huntington...**Benny Paul Ener** has moved to work with the Joaquin church...**Ernest Finley** will soon move to work with the church in West Columbia...Two were identified in March at Main and Gay St. in Gladewater...Two were identified during April at Greggton, eight were baptized...**J. D. Scarborough** held a March meeting for Garden Valley Road in Tyler...A lectureship meeting was held in April at Cooper...**Tom M. Roberts** is now laboring for the Westwood church in Sherman. **Bryan Vinson, Sr.** held a May meeting in Sherman...**Oliver Murray** held an April meeting for the

(Continued on page fifteen)

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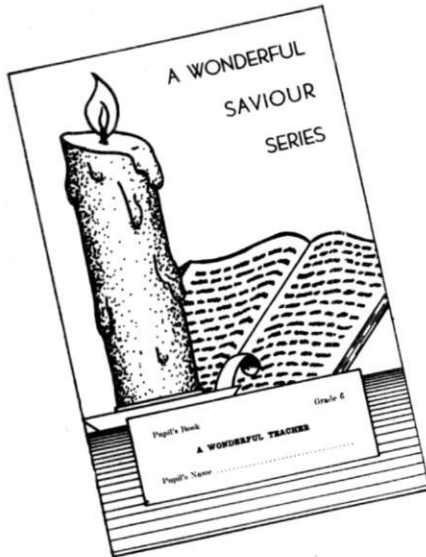
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CAPITAL PUNISHMENT — — —

(Continued from page three)

ecute the vengeance? The apostle begins the next chapter by saying, "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God." (13:1) Here is the human agency ordained of God to execute His wrath against the ungodly. The apostle continues by declaring that to withstand the power (civil authority) is to withstand the ordinance of God (v. 2). The apostle then clearly declares the civil government to be the minister of God, the bearer of the sword of God, the avenger in these matters, when he said, "For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil" (v. 4). This makes clear that the civil power is God's minister; he wields God's sword, an instrument of death, executing God's will.

Conclusion

Today with the separation of the religious and the civil, the civil is not to inflict the death penalty for the violation of spiritual laws, but for the violation of certain laws that regulate social relations. Capital punishment is not a question to be determined by sociological or philosophical experts; but it is a matter of divine determination. When the state abolishes capital punishment it is taking within its own hands a divine prerogative that does not belong to it, and in doing this brings itself under the judgment of God.

—119 N. Burlingame, Temple Terrace, Florida 33617

THE DOCTRINE OF ORIGINAL SIN — — —

(Continued from page four)

The finest treatment of this subject I have ever read was written by Moses Lard. He aptly and conclusively, with incisive and irresistible logic, proved the falsity of this doctrine by noting this: Sin, in its simplest form is an act; an act of the mind, the tongue or the hand, but nevertheless an act. Thus affirmed, and standing unimpeachably true, he noted that an act is not transmissible. Therefore there is not nor can there be any transmission of sin.

To cite a score of passages considered to support this doctrine, when even a casual examination of them would show not one of them so teaching, may deceive the unthinking, but to the thoughtful and reflecting no such deception shall be wrought. There is not one statement in scripture that remotely supports such an idea, but there are many, many more when fairly considered clearly and fully refute it. Be it noted that whatever is entailed by us from Adam's first sin, is universally entailed. Being universally bestowed or experienced, universal damnation would result if there is entailed the guilt of this transgression. But conterminous to the universal result of this act by Adam is that which is effected through Christ; hence if all are lost in Adam all are saved in Christ. Being unconditional, on our part, in the first instance, it must be unconditional in the second. Hence, as thus understood, universal and unconditional salvation is assured. But universal physical death is attributed as a result of Adam's sin, with it the cause; therefore, the universality of the resurrection wrought by Christ, and resting on his demonstrated power over death in his own resurrection, is assured.

The removal of the guilt of sin through the sacrifice of Christ is the central theme of redemption. Now, if we are guilty of Adam's sin, did the blood of Christ remove this when the gospel is believed and obeyed? If so, then with the guilt being removed should not the penalty be likewise removed? If so, those thus forgiven would be delivered from the sentence of physical death, since this is a penalty enforced as arising from the sin of Adam. We know, however, this is not the case. Therefore, we must face one of two alternatives; namely, that if we share the guilt of Adam's sin, it isn't forgiven along with the forgiveness of our own sins, in obeying the will of Christ, or, that no such guilt rests on men. If the latter, the doctrine is false, and if the former we are still lost, every one of us, for with the guilt of sin remaining there is no salvation from it. Thus viewed and considered this doctrine assumes increasing magnitude in its ominous character. John tells us that the blood of Christ cleanses us from all sin. If guilty of the Adamic sin, then according to the apostle we are cleansed from it. Being cleansed of it we would therefore be freed from its curse — physical death. But Christians die as surely as those who aren't God's redeemed. The conclusion must be that physical death is a consequence of Adam's sin wholly apart from any guilt of it. Thus recognized the whole philosophy of human guilt and redemption resolves itself to a concept of simplicity and harmony.

This side of eternity there shall never be known the fearful consequences, tragic and awful, which have resulted from the intrusion of this error with all its progeny into the thought of religious teaching. May we clearly perceive its wickedness and avoid its poison, while we try to rescue as many as we can from its tenacles.

— P. O. Box 764, Longview, Texas

THINKING WITH PARENTS AND.... — — —

(Continued from page six)

The Lord has "written for our admonition" the sad record of how God was not pleased with many of his people of old because they lost respect for his word and "quickly turned aside." Joshua gave farewell admonition to the Lord's people to whom Jehovah had given a land for which they did not labour, and cities which they built not, and did eat of vineyards and oliveyards which they planted not. This may be found in Joshua 24. Joshua reminded them of the one right and safe way: "Now therefore fear the Lord, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye the Lord. 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." The people responded: "God forbid that we should forsake the Lord, to serve other gods." It was with those people as it is with many of God's chosen today, "Time colors history." They no doubt responded in all sincerity to Joshua, but every man was not "master of his time" and he stopped, looked and listened to those who knew not God. They yielded to the song of the siren to become like the people around them, after the Lord had told them that the way for his people was to be separate, to be distinctively his holy people. How many mothers today are planting the seeds of conformists in the hearts of their children?

Yes, the people came to Samuel with a plan which was the result of their own imaginings. They said: "Now make us a king to judge us like all the nations." The Lord said:

"They have rejected me, that I should not reign over them." Sadder words were never penned and a more unfortunate decision never made. Sacred history reveals to us the sorrowful result of that cause which stemmed from the hearts of the Lord's own people whom he had mercifully and lovingly brought "on eagle's wings" out of Egyptian bondage. They had succumbed to the ravages of time and mixed and mingled with the people around them and thus lost respect for the word of the Lord their God.

Did following their own imaginings lead to happiness? Far from it. There was no longer a basis for unity and togetherness of the Lord's people. Such a state is always a signal for increased activity for the prince of this world. He knows the truth of the statement: "Every city or house divided against itself shall not stand." It is plain to see in the following truth the vanity of human efforts that are without God's authority: "Except the Lord build the house, they labour in vain that build it." (Psalm 127: 1a)

With kings of their own choosing there soon followed division, ten tribes of the Lord's "chosen" then designed their place of worship and their imaginings continued to make changes. The two southern tribes also made changes from God's appointed ways for them. God's way for man being perfect is good for all time for all people in all places but man being imperfect must continuously make changes, never reaching perfection. He never enjoys satisfaction when once he turns aside from God's way. One change from God's plan for man but leads to another change, then to another, to confusion and finally to his downfall. God in his love for that creature made in his image continued to extend mercy to him, giving man opportunity to come back to him. Man's imaginings led him down to stubborn rebellion. In order to save a "remnant," chastening become necessary for "whom the Lord loveth he chasteneth." Assyria and Babylon served as the "rods" in God's hands. A sad picture of Judah's low estate during the seventy years in Babylonian captivity is given in Psalm 137:

"By the rivers of Babylon, there we sat down, Yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; And they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"

It can happen again, for history does repeat itself. Causes bring effects just as they have always done. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." That is the truth of God. It cannot be substituted or set aside. The right seed, the Word of God, must be sown in the soil of a heart that will be receptive to it.

This lesson is to mothers who have the responsibility of preparing the soil of the hearts of their children and of planting therein the seed of the Word of God. You ask, "How can I do this?" We find a good pattern in Ezra 7:10, "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." The name, Ezra, means help. "According to the good hand of his God upon him," Ezra began to go up from Babylon to Jerusalem where a remnant of God's people had already gone back from their seventy years of captivity brought on because of their sin of following the imaginings of men. As mothers, we will do well to follow this pattern of Ezra, prepare your heart to seek the law of the Lord, to do it, then teach your children statutes and judgments.

I Peter 1:1,2 tells how you may prepare your hearts: "Wherefore laying aside all malice, and all guile, and hypo-

crisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby". At the close of his second book, Peter repeats his admonition to grow; "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." The growing mind of a child must be taught by a growing mind.

After Ezra had sought the law, then he did it. Jesus closed his sermon on the mount with similar teaching: "Everyone that heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." James said, "But be ye doers of the word and not hearers only, deceiving your own selves." Your children will be impressed with what they see you do more than with what they hear you say. Not only must we "shew forth the excellencies of our Lord" but we must teach them diligently to our children, when you sit in your house or walk by the way, when you lie down and when you rise up.

In all you do, think and say, let your respect and reverence for the Word of God be manifest in order that the next generation may not be so "quickly turned aside" from the will of God by the imaginings of men. For: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." (Psalm 89:7).

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THE WAY OF SALVATION — — — —

(Continued from page seven)

man can be saved (Rom. 10:17; Heb. 11:6; Jas. 2:24). The first step in the direction of salvation is **faith** which comes from hearing the Word of God. One hears the gospel either by hearing it preached by some one, or by reading directly from the Bible. The second step is repentance, commanded by Jesus. "I tell you, Nay: but except ye repent, ye shall all likewise perish" (Lk. 13:3). Repentance follows faith, as can be seen from Acts the second Chapter. Peter, on the day of Pentecost, commanded that the Jews believe on Jesus (Acts 2:36). They believed that Jesus was the Christ for they were "pricked in the heart" (Acts 2:37) They asked, "Men and brethren, what shall we do?" Observe that in spite of their faith that Jesus was both Lord and Christ, they knew they were not saved by this faith alone! The fact that "with many other words" Peter testified and exhorted, "saying, save yourselves from this untoward generation," shows that they were not saved until they did something in addition to believing. Peter answers the question of verse 37 by saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Faith therefore, leads to repentance and repentance is a change of mind or attitude resulting in a reformation of life. It leads one to confess Christ with his tongue (Matt. 10:32-33; Rom. 10:10). Confession is the third step, the order of which is illustrated in the 8th chapter of Acts: "Then Philip opened his mouth, and began at the same Scripture, and preached unto him (i.e. the Eunuch, jt) Jesus. And as they went on their way, they came unto a certain water: and the Eunuch said, here is water: what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus is the Son of God" (Vv 36-38). The order of these matters in the plan of salvation is therefore, faith, repentance, confession and then baptism. Baptism completes the process of conversion.

In our concluding articles, baptism, as the final act placing one in the "way of salvation" will be stressed. We will also show that reaching our destination as pilgrims in this life is conditional.

(To Be Continued)

— 6316 Pernod Ave., St. Louis, Missouri, 63139

THEOLOGY, CHURCH AND STATE... — —

(Continued from page eight)

ity. Most claim to follow the Bible but this is not true. The failure is in application. About church cooperation, about sponsoring churches, about church support of institutions, the Word of God is set aside or perverted to fit a theory and reason and emotion take its place. Second, heresy is an attitude toward the Word of God which in the course of time becomes definite in its form. There was gradual progress of the present digression until shape and structure was given to it or until a theology was developed which contained the philosophy of Aristotle or logic. After the formation of the doctrine of a heresy, the movement was able to gain more rapidly. This began, developed and grew within the church of Christ. Third, such a movement cannot

gain such proportions unless conditions are favorable. Widespread lack of knowledge of the Bible, the back-wash of World War II, the war torn conditions of countries abroad, indifference on the part of many brethren, the willingness to follow the multitude, the attempt to make the church popular and glamorous in the eyes of the world, are some of the reasons for the success of the institutional movement.

—314 South Hanley Road, Clayton 5, Missouri

LIFE IN BALANCE — — — —

(Continued from page nine)

tripled." Don't think for one moment the church has been spared. The problem of immorality is an ever increasing problem among God's people, as more and more are caught up by the spirit of the times. We can charge the movies, paper back books, the dance, liquor, etc., with being responsible for this sad state of affairs, and of course they play a part. But these are but the manifestation of the real problem. The problem lies in what can only be called an age of intemperance! We have not instilled in our young people the principles of righteousness, and as a result they are poorly equipped to contend with the problem. They lack a love and loyalty to Christ strong enough to discipline and control their appetites and emotions.

The cry today is "throw off all inhibitions and do as you please." The freedom of self expression has been twisted all out of proportion. Psychotherapeutic analysis rests upon the theory that abnormal mental reactions are due to repressions of desires consciously rejected, but subconsciously persistent. Such individuals are helped to either face up to their problem and deal with it, or remove that which is disturbing, be it the teaching of Christ or something else. I have known of some who have had desires to do that which is contrary to God's will, and have received instructions from the psychiatrist to throw off all restraints and fulfill those suppressed desires. Yet the apostle Paul said: "I buffet my body, and bring it into bondage: lest by any means, after I have preached to others, I myself should be rejected." (1 Cor. 9:27)

It is more alarming to me, when men who should know better, contribute and encourage promiscuity. There are those in our higher schools of learning, including college administrators, who are advocating revoking rules designed to protect and promote good moral conduct, by proposing that girls and boys be allowed to date in college dormitory bedrooms. The philosophy of the libertine has invaded more areas than we wish to acknowledge.

We must teach our children that the full life is the well balanced life. We must help our young people to understand the proper place of sex in their lives, and that for every desire God has given us, there is a right and honorable way by which to satisfy it. The Bible neither ignores or treats as sinful the honest emotion of sex, but it does seek their fulfillment in the enduring relationship of marriage, home, and family. This far transcends those clandestine affairs which cheapen and degrade all concerned.

"Let marriage be had in honor among all, and let the bed be undefiled: for fornicators and adulterers God will judge." (Heb. 13:4)

— 513 Club Oak Drive, Fort Worth, Texas, 76114

— **HELP US ADVANCE TO TWICE-MONTHLY** —

(Continued from page seven)

church in Talequah, Okla. **A. A. McInroe** held an April meeting in Ft. Towson... **Roger M. Hendricks** holds a May meeting for Central in Roswell, N. M., in May.... **Clyde Jenkins** held an April meeting for the church in Tucumcari... **A. A. McInroe** held a May meeting at Hobbs, N. M.... **Dean Bullock** held a May meeting for Miranda St. in Las Cruces.

Bill Echols writes from New Jersey: "The church in East Orange, N. J. was forced to sell its property to the state for a new super-highway and is meeting in a second-floor loft building at 300 Main Street in Orange... I was with the church in Glen Burnie, Md., for a meeting March 30-April 5. A service man was baptized during the week... I am to be in a meeting in Pittsfield, Maine May 11-17.... If I can raise support, I will become the first full-time preacher for the church in Shippensburg, Pa. in August..."... Two were baptized during the month of March at Southside in Kansas City, Mo.... **Harvey Williams** held a March meeting for Vivian Rd., in the same city... Three were baptized, two were identified during April at Spring and Blaine in St. Louis.... **Jesse Wiseman** held an April-May meeting for the Pleasant Valley church in Wichita, Kansas... Brethren in West Point, Miss., have finally purchased property and hope to build as soon as possible... One was baptized in a recent meeting in Pascagoula... Twelve were baptized, three were restored in a recent meeting in Haynesville, La.... **Bob Franks** held an April meeting in Lafayette for College St. in which two were identified... Two were baptized at University church in Baton Rouge during March... A new church has recently begun in Jonesboro, Arkansas... **H. L. Bruce** held a meeting at Batesville for the Gap Road church during April... One was baptized here recently... One was restored recently at Pine Bluff... **Ward Hogland** held a late April meeting at Sixth St. in Pine Bluff... **Guthrie Dean** held a meeting for Franklin Drive in Texarkana... **Ray Brown** is now preacher for the Airport church near Newport... At Main St. in Blytheville in March two were baptized and two were restored and identified... Three were identified at Arch St. in Little Rock in March... The **Kent Harrells** will soon move to Camden, S. C., where Kent will preach for the church there... Two were baptized and two were restored during March and April at Mt. View. in San Bernardino, California... **Arthur Atkinson** held a meeting in Antioch in April... **David Harkrider** held a March meeting at Brea... One was baptized at East Long Beach in March... **Peter Wilson** held a meeting in March at Northridge... Eight were identified and one was baptized during March at Santa Ana... **Milton Anderson** held an April meeting at Nelson Ave. in Garden Grove and **Forrest Moyer** held one the same week at El Cajon... **Edgar Dye** will begin work at Orange in July... **Denton Thompson** is now working with the Lewis and Bond church in Fresno... **Ralph Givens** held an April meeting for the First Ave. church in Yuma, Arizona.

Meetings in progress in Indiana in April-May were at Jamestown with **Mel Myers**; Stilesville, **Gano Garner**; Plainfield, **Robert Jackson**; Lafayette Heights (Indianapolis), **Steve Hudgins**; Belmont, **Luther Blackmon**; West Washington, **Gano Garner**; Lowell, **Curtis Flatt**; Hessville (Hammond), **Hubert Moss**; West Gary, **H. F. Sharp** and Glen Park (Gary) **Charles Holt**... **Connie Adams** held an April meeting at Myrtle Grove in Pensacola, Fla.... Two were identified in Myrtle Grove recently... Two were identified at East Hills in Pensacola during recent weeks... Two were restored in March at Par Ave. in Orlando... One was restored and identified, two were identified in past weeks at Ninth Ave.

in St. Petersburg.... A new church has been begun in Frankfort, Kentucky, that has much promise. The church began with 30 members.... Two were baptized in a gospel meeting at University Heights in Lexington, **Robert Farish** did the preaching.... **Jack Thomas** was with the West Irvine church in April; **David Claypool** was with Caesarea and **B. G. Hope** was with the Harrodsburg church.... In Louisville **Luther Blackmon** held an April meeting for the West End church.... Four were identified at South End during March.... Three were baptized, two were restored and one was restored and identified in March and April at Park Blvd.... **Rufus Clifford** held an April meeting for West End in Franklin, Tenn.... One was restored during March at Locust St. in Mt. Pleasant... One was baptized, two were restored during March at Downtown in Lawrenceburg. **James P. Miller** held an April meeting for Downtown... **David Claypool** held an April meeting in Millersville.... Three were baptized and one identified during March at the Franklin Rd. church in Nashville... Sewell Hall held an April meeting for Hueytown, Ala.... One was identified, one restored and identified and three were baptized recently at Fairview in Birmingham... **Granville Tyler** held an April meeting for the Glenwood Hills church in Atlanta, Georgia.... "During the last couple months two have been baptized and two restored at the Colonial Village church of Christ, just out of Lemont... Donald P. Ames of Aurora, Illinois the local evangelist..." Two were restored and one was identified in past weeks at Grand Ave. in Chicago... **L. A. Stauffer** held a March meeting for the Englewood church in Chicago. Other meetings in progress in March and April were at Elgin and Berwyn.

If all plans are fulfilled, shortly the **Preceptor** will become a semi-monthly journal. To have an issue twice a month will require more information than that we now receive. Please, if your bulletin is not now being sent to me, place my name on your mailing list.

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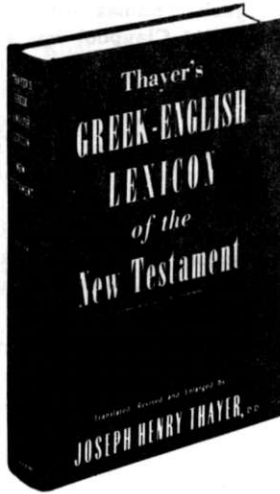
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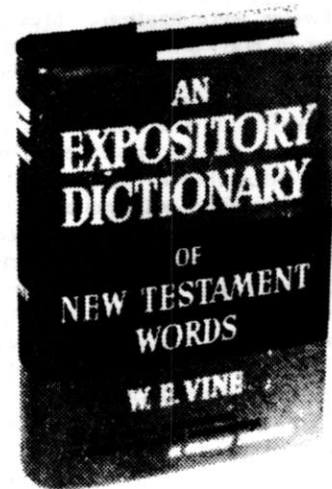
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If We Had Been There...

Robert F. Turner

If we had been with Moses, we would have been faithful. If we had been with Christ, we would not have forsaken Him. If we had been with the Apostles, we would have suffered persecutions gladly in order to proclaim the gospel message. This old, old refrain is heard in every generation, and is repeated by people who believe every word they say. There is seldom a word of truth in it.

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up —then the measure of your fathers." (Matt. 23:29-32) (underscoring mine, rft).

Yesterday's battles can not be fought today; and if they could, the blood and thunder would be as frightening to the fearful hypocrites of today, as it was to those of yesteryear. Past wars are glamorous; today's war is just what Sherman said it was.

Would you have opposed that elder of the second century who first "presided"? It seemed such a little thing at the time but it was the beginning of the Papal system. The unknown soldiers of the cross who gave battle then

did not fight in vain. Their names are written in the Lamb's book.

But their names were likely removed from the "church" books, if such were kept; for the majority of the brethren "went along" with the Metropolitan system, remember. If you had been there, would you have stood with the minority, fighting for truth?

In the past century, would you have fought bravely for congregational independence? Would you have opposed the Missionary Society, and later the use of mechanical instruments in the worship? Some few did, but they had to leave church buildings and popular esteem, and start anew. Too bad you were not there to help them. YOU COULD HAVE BEEN A HERO YESTERDAY!!

But alas, we live today! And today's battles are not pretty. The persecutions of history, which stir our hearts with admiration, are the jeers—or silent treatments—of today, which affect our social and business affairs. Like the Baptist Manual says, "Now, it is different."

"Fill ye up then the measure of your fathers." Do what you must!!

(With thanks to S. L. Edwards, who wrote along similar lines)

—1608 Sherrard Street, Burnet, Texas

THE WORD OF HIS POWER

HARRY PICKUP, JR.



FANATICISM

While studying and teaching the book of James recently I gave special attention to section 3:13-18. These verses made me think of fanaticism—a fault which many of us are accused of possessing. In chapter three James is discussing the teacher and the tongue. A good part of this section describes the man who should not try to teach. The fanatic is such a man.

Such a teacher is bitter in heart, jealous in disposition and factious in his teaching. His wisdom—and it can only be called wisdom accommodatively — is “earthly, sensual and devilish.”

Fanaticism is an easy word to define but a very difficult word to lay hold of thoroughly. Webster says it is “extravagant or even frenzied zeal.” At one time or another, just about every Christian has been accused of being a fanatic. However, all of us deny being one. Yet, I imagine, all of us know people who, in our judgement, classify as fanatics.

In times of crucial crises concerned men may go beyond the bounds of sober judgement and seriously impede the thing they wish to see succeed. The “sun-shine” soldier will never be in danger of being considered fanatical. He never fights where the battle is; he runs when the battle sounds appear. He spends his time telling active soldiers how the battle ought to be fought. He engenders only the stalwart soldier's contempt. On the other hand the front line soldier runs the risk of becoming a fanatic for these reasons: (a.) being where the fighting is and knowing personally the seriousness of the situation he may become over-balanced in his desire to so impress others into service. (b.) Knowing that rear echelon troops cannot possibly understand fully what they must soon be called upon to endure and to fight, his zeal may impress them into the battle before they are fitly prepared. (c.) The enemies' devices for infiltration are his pressing personal problem until ever shadow looms as the form of the enemy. Thus he may be led to see the enemy where he is not.

Fanaticism is an easy thing to fall into because it is born of such pure motives, possesses such good qualities and is brought forth in times of crisis and emergency. Devotion, dedication and loyalty are necessary qualities to the fanatic. It contains a large portion of right and goodness. It is a word of quantity and not quality. The balance between these two has gotten out of proportion. It is very difficult to know when the quantity is sufficient to label it fanaticism.

Only the wise man should try to teach. Such a teacher must possess knowledge, wisdom and understanding. Knowledge is a personal and intimate association with the truth. Wisdom is “an insight into the true nature of things.” Understanding is the power of perception; the ability to distinguish. The wise teacher demonstrates these things: (a.) a good life. That is, a life that is intrinsically good,

beautiful and honorable. (b.) His life is his behaviour and conduct. Every phase of his life demonstrates the principles he knows and teaches. (c.) Meekness is an indispensable quality of his works. Meekness is not a word of weakness but of strength. It means the quality of self-control under provocation. The teacher who knows the truth and realizes the seriousness of it will be often tested by those who do not know the truth and are not genuinely concerned about it. The use of the tongue will be a great area of testing for the teacher:

There are some men who should not teach. They are men whose dispositions are marked with bitterness and faction. “Bitter jealousy” is a zeal which is born of bitterness and animosity. The word “faction” suggests “selfish ambition.” The teacher who uses his tongue to bitterly attack one whom he would teach or who is motivated by personal desires—either to “get ahead” or to vindicate himself personally is unworthy to teach as long as he possesses these characteristics.

A teacher is susceptible to these two great faults: arrogance and bitterness. In order for a man to be capable to teach he must know something which either his students do not know or with which they are not thoroughly impressed. So, he must prepare himself to be right. If in preparation a man did not think he was right there would be little point in his attempting to teach his lesson. But, in so doing, the teacher may lay himself open to the possibility of arrogance. Arrogance is a disposition that indicates one is impressed so much with his own capabilities that he almost believes himself infallible. On the other hand it is most disconcerting to the teacher to have carefully studied, thought out and prepared his lesson only to have a student with hardly any thought at all reject the lesson.

The fanatical teacher has these four characteristics: (a.) unbalanced conviction. Conviction that goes beyond all bounds of divine wisdom and good judgement. (b.) Bitterness. He sees any question, objection or disagreement as coming from personal enemies and deliberate enemies of the truth rather than from unlearned friends to be persuaded. (c.) Personal aggrandizement. He seeks to exalt himself and display himself rather than the truth of God. (d.) Arrogance: A manner and disposition which repels men from the truth which he presents.

The wisdom which the good teacher possesses is: (a.) “First pure.” Essentially what he teaches is consistent with the will of God. He is determined to teach it just as God revealed it and in the purest manner possible. (b.) “Peaceable.” The purpose of God's wisdom is to establish peace between the sinner and the one sinned against. The gospel of peace is the means for making peace. “The peace maker is the peace preacher.” (c.) “Gentle.” This means to be considerate. (d.) “Easy to be entreated.” This means not arrogant; easy to be appealed to. The fanatic is impossible to appeal to. Unconsciously he has substituted his own interests for the interests of the one he serves. Any appeal which he receives which is inconsistent with what he believes are the interests of his cause he considers compromise. (e.) “Full of mercy.” He is full of the subject of mercy which is found in the message he teaches. Mercy is a part of his temperament for he knows full well that his salvation is because of the mercy of God. (f.) “Full of good fruits.” His life shows the beneficial results of the message he teaches. (g.)

(Continued on page twelve)

The Criterion of Right

Oscar Ellison

The Bible, the scriptures, the word of God, as recorded and preserved for us by the power and providence of Almighty God, constitutes the one infallible criterion of right in the moral and spiritual relationships of men. The word of God is the truth. "Thy word is true from the beginning: and everyone of thy righteous judgments endureth forever." Psalms 119:160. "The righteousness of thy testimonies is everlasting." V. 144. "Sanctify them through thy truth: thy word is truth." John 17:17.

But, to be a true criterion of right, the Bible must not only be in all its teachings a faithful representation of what is taught. It must also contain all the truth concerning moral and spiritual relationships. So we read: "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 law of the Lord is perfect." Psalms 19:7: "According as his divine power hath given unto us all things that pertain unto life and Godliness." 2 Peter 1:3. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25. All these statements are in accord with the promise of our Lord to his chosen apostles. He promised to send the Holy Spirit to them and said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16:13. The apostles were to speak for Christ. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. They were earthen vessels, bearing about the gospel through the Holy Spirit in them. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:7. They did not preach their own wisdom or words. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." I Cor. 2:13. Peter declared this to be the character of all the inspired writings when he wrote "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

The word of God is the truth. It is the whole truth. It is nothing but the truth. So it must be accepted as the criterion of right in all things. We are directed to obey its teachings. "Though he were a Son, yet learned he obedience by the things which he suffered: And being made perfect, he become the author of eternal salvation unto all them that obey him." Heb. 5:8,9. We are warned not to go beyond its teachings. "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. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19. So, Paul admonished Timothy: "Preach the word." 2 Tim. 4:2. And Titus: "But speak thou the things which become sound doctrine." Titus 2:1. This word guides us in the way God would have us go. "(For we walk by faith, not by sight)." 2 Cor. 5:7. Without this guide we go astray. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. Everyone who believes in God, and who believes the Bible to be the word of God, must surely accept it as final authority in all things.

But, many will surely say: "We believe and accept all these things." And, it is to you in particular that this is addressed. If one did not believe the Bible to be the word of God, the approach to such would have to be entirely different. With such it would be necessary to enter into a study the evidences that the Bible is the very word of God. However, to those who accept it already, we propose a very grave question. Is our practice in harmony with our faith? Do we study the word of God with a sincere desire to know in order that we may do just what God has taught? Or, do we search the scriptures to find justification for doing what we desire to do and, in fact, are already about?

The gospel of Christ is addressed to the hearts of men. In explanation of the parable of the sower Jesus said of those who profited by the word: "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Luke 3:15. An honest heart is willing to listen and accept the truth as the truth. A good heart is disposed to do what is found to be the truth. No part of the gospel is addressed to the outer or fleshly man. It makes, therefore, no appeal to the flesh. It is addressed to the inner man, the spirit, the heart. The gospel's only influence on the flesh is the influence exerted from within the man. It is designed to guide his spirit and thus to control the activities and relationships of the flesh. A failure to grasp this truth has become one of the major areas of error among religious people today. Religious leaders constantly seek means by which they may make effective appeals to the flesh. Hence, recreation, banquets, religious camps, etc., are the order of the day. This is the reverse of what God teaches. And, while it may seem to have a great temporary influence for good, it can never do what God intends. The end of

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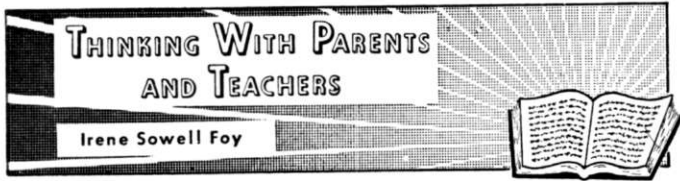
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RESPECT FOR THE WORD OF GOD

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Psalm 107:8).

Why is it that men today do not "praise the Lord for his goodness"? Why is manifest so little love for God? Why is there hatred among the creatures made in the image of God? Why is there disrespect for his Way of Life? Why do those of his "royal priesthood" today show little regard for God's Word and "the prophets prophesy falsely—and my people love to have it so"?

Many and varied are the answers to the above questions. There are those who assert that the Bible is not suited for today's world, it is antiquated. Others are of the opinion that since man has more leisure, he needs more facilities for recreation and since the Bible does not provide such it does not attract him. Some place the blame on the teachers who are unprepared and who are indifferent to the needs of the pupils and are unwilling to take the time to know them. Others place the responsibility in the laps of mothers. Only God who made us knows all the answers.

In his Record of "things written aforetime for our learning," we may find answers to many or all of the suggested problems. His "chosen" at one time did not give praise, honor to God, "Because they rebelled against the words of God, and condemned the counsel of the most High." (Psalm 107:11) They set aside the King of heaven and earth for a king like the people around them, thus succumbing to the "pride of life." They followed the imaginings of men rather than The Way designed by their Maker. Could it happen again as it did with God's chosen of old? Isaiah wrote of them: "Woe to the rebellious children, saith the Lord, that take counsel, but not of me,this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things." (From Isaiah 30) In Jeremiah 23, we see again that false prophets can lead to a disrespect for God's Word. "Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto everyone that walketh after the imagination of his own heart, No evil shall come upon you.But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith." Again God shows how the teachers of his people of old influenced them to have disrespect for his word. God had told Jeremiah to "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth.when thou wentest after me

in the wilderness, in a land that was not sown. Israel was holiness unto the Lord. . . .And I brought you into a plentiful country, to eat the fruit thereof." What happened to change that beautiful picture? The answer is in the people themselves as stated in these words: "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 gods 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 foundation of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

What of the end of those who turn the ear from the Word of God to listen to the imaginings of men? The answer is, as given by the Lord through Jeremiah, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LordBlessed is the man that trusteth in the Lord, and whose hope the Lord is.O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the Fountain of living waters." Jesus spoke to the seventy when on their return they said, "The devils are subject to us through thy name." Jesus told them not to rejoice "That the spirits are subject unto you; but rather rejoice that your names are written in heaven." (Luke 10:20). John tells us in Revelation 13 that the earth-dwellers, the non-redeemed, the pagans, are they "whose names are not written in the book of life of the Lamb slain from the foundation of the world." What sadder state can one imagine than that his name is not written in "the book of life"!

"Things Written Aforetime Were Written For Our Learning"

Why did God's people of old forsake him, the "fountain of living waters"? The answer is: "They did not know the Lord." "Be still, and know that I am God." (Psalm 43:10) In his second book, Peter shows the importance of knowledge of our Lord that we may be sufficiently mature to withstand the evil one. He said: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen." (II Peter 3:18).

What will be the attitude of the next generation toward the Word of God? Their attitude will be just that which we as parents and teachers manifest and teach them today. Every person and every thing with which they come in contact will have some influence on their thinking and their actions but the big responsibility for direct teaching belongs to the parents with the help of the teachers in Bible study periods under the direction of the elders. The life of a Christian is founded on the pattern of truth contained only in the Book, the Bible. Parents and teachers must prepare their hearts to receive intellectually the facts given in the Bible, to be moved by a love for the right and the good and by hatred of disobedience and all that is evil, and challenged to do that which will be well-pleasing to the Head of the church.

(Continued on page twelve)

The Way of Salvation (No. 2)

Jimmy Tuten, Jr.

The continuation and conclusion of the subject "The Way of Salvation," is presented in this article. "The way" is a Biblical figure depicting Christ as the means of salvation. In order to come to Christ, one must first hear the gospel (Rom. 10:17), believe what he hears (Heb. 11:6), and confess Christ with his mouth (Matt. 10:32-33). One can then be baptized into Christ for the remission of sins (Acts 2:38; Gal. 3:26-27). In this article, a discussion of the order of these items, as well as the necessity of baptism will be stressed. It will be shown that the Christian must be "faithful unto death."

Faith, Repentance, and Confession Are "Unto" Salvation

The Apostle Paul says that, "with the heart man believeth UNTO righteousness; and with the mouth confession is made UNTO salvation" (Rom. 10:10). Concerning repentance it is said, "then hath God also to the Gentiles granted repentance UNTO life" (Acts 11:18). As will be seen a little later in this writing, baptism is the only act that puts one INTO Christ. The other acts bring one to the point where one can complete his obedience. Such have the right to become children of God but are not children until after obedience (Jno. 1:11-12). I must stress that belief, repentance, and confession are often times used separately as embracing further acts of obedience. When used in this sense, the act is used generically, the one made to stand for the whole. Sometimes it is argued that the little Greek word "eis" translated "unto" argued that the little Greek word 'eis' translated "unto" in the texts referred to above should be translated "into," hence, the argument made in this section is invalid. This is not so, for not a single recognized translation translates "believe INTO ('eis') righteousness," or "repentance INTO ('eis') life," etc. The little word "eis" is translated "into" only when connected with a verb of motion, when it is used in the accusative case, or as an extension such as "baptized into Christ" (Gal. 3:27), "baptized into his death" (Rom. 6:3-4), etc. The preposition "eis" is properly translated "in" or "on." All Grammarians agree that "eis" means "into" only with verbs of motion, or in the accusative case. Otherwise, it is "unto." To show the error of reasoning that "belief is into Christ," I need only to refer you to John 12:42-44, where it is said that some believed in Christ, but did not trust him enough to obey Him. Hence, if "believe into Christ" is correct, then here were some who got into Christ without trusting Him. Also, we would have some believing into Christ who are still of their father the devil (Jno. 8:31-44). The New Testament still teaches that Faith is UNTO, Repentance is UNTO, confess is UNTO, and baptized INTO, except when one of these is made to stand for the whole.

"Unto" means "to, toward, in the direction of," but it never means to be transferred from without to within. The idea is simply approaching, coming toward, or moving in that direction. With "into" the matter is different! This conveys the idea of transition FROM WITHOUT TO WITHIN, and can be illustrated in various ways. If I were to drop a knife into a bowl, each movement before the actual dropping of the knife into the bowl, is UNTO the bowl. There could be no INTO without UNTO. So, it

is with obedience to the gospel of Christ. One cannot be baptized INTO CHRIST until one comes UNTO Him. Faith, repentance, and confession constitute the acts through which approach to Christ is made.

Is There Anything To Hinder One From Entering Into The Way?

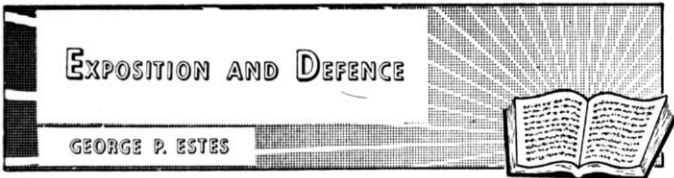
Having seen in our study that through teaching man believes on Christ, and that faith causes one to repent and make confession of one's faith in the Saviour, thus bringing one to Christ; we must now inquire as to how one can get INTO Christ who is the way, the truth and the life. The one thing that will make all the action thus far void, and will hinder one from entering into the way is baptism! Baptism puts one INTO Christ. Observe: "know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death: (Rom. 6:3). Now according to this passage, how many got INTO JESUS CHRIST? AS MANY as WERE BAPTIZED, no more and no less! In Galatians 3:26-27, Paul says "for ye are all the children of God by faith in Jesus Christ. For as many of you as WERE BAPTIZED INTO CHRIST have put on Christ" (Italics mine, jt.). How many entered INTO Christ? AS MANY as were baptized! Notice, too, that one is saved by faith when one is baptized, not before. "Ye ARE ALL the children of God . . . For as many of you as WERE baptized into Christ have put on Christ."

What Happens When One Is Baptized?

Having seen that Christ is the "way," and the believer is baptized into Christ, it necessarily follows that one is baptized into that which is described by the figure, "the way of holiness." We are told in I Corinthians 12:13, that "by one Spirit are we all baptized into one body." Since the body is the Church (Col. 1:18, 24), we are thus baptized into Christ and added to the church. In the book of Acts we are told that "the Lord added to the church daily such as should be saved" (Acts 2:47). Paul says, "God set the members everyone of them in the body, as it hath pleased him" (I Cor. 12:18). The church is therefore, a company of baptized believers. This within itself is sufficient to refute the idea that people get into a so-called "visible church" one way, and into an "invisible church" another. The modern idea is that a penitent, baptized believer cannot be received into membership of the church until that one complies with requirements not found in the New Testament. One publication of "Articles of Faith" says: "It is most likely that in the apostolic age, when there was but one Lord, one faith, and one baptism, and no differing denominations existed, the baptism of a convert by that very act constituted him a member of the church, and at once endowed him with all the rights and privileges of full membership. In that sense baptism was the door into the church. Now it is different; and while the churches are desirous of receiving members, they are cautious that they do not receive unworthy persons. The church, therefore, has the candidates come before them, give their experience and then their reception is decided by a vote of the members" (Hiscox's Manual, p. 22).

Let us observe several admissions that are evident from this quotation. The statement admits that what made one a member of the church in the New Testament times will not make one a member of a denomination today. If one reproduces in his life that which the three

(Continued on page thirteen)



**THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM**

Probably no man was more instrumental than G. C. Brewer in the success of the heresy. He devoted much of his life in debating, lecturing and writing about church support of orphan homes and colleges. He held them in the very highest esteem. Indeed one might conclude that he held the institutions in greater respect than the church. For this reason his arguments must be critically examined. Consideration must be given to the theology of the movement. J. D. Thomas was one of the men who formulated the theology. It is contained in his book "We Be Brethren." Brewer sets forth his arguments in the pamphlet "Congregations and Colleges." When one deals with their argumentation, he includes most of the Di-gressives.

Both men begin with the same supposition: it is reason instead of faith that determines what is right about the organization and mission of the church. Or, it is the intellect of man in the place of the Word of God. Brewer concludes one section with these words, "Surely our logic would not be so faulty if our hearts were right." (*Congregations and Colleges*, p. 18). This is the clue to all his argumentation. Logic or reason will determine all his conclusions. J. D. Thomas says that commonsense or expediency will judge what the church should do because all that is valid for us in the New Testament are the principles. (*We Be Brethren*, pp. 186-193, 42). Thomas adds the theology. Brewer doesn't develop his method of interpretation. Both form their own idea of the church and reject the New Testament doctrine of the church. Brewer wrote, "Furthermore, do not Christians compose the church? What Christians do as Christians, is not that the church doing it?" (*Ibid.* 11). Thomas says, "The expression "church universal" means that all members have common interests, a common faith, and common purposes . . . When a Christian does a good deed, it is really the Lord's church that does it." (*Ibid.* p. 165). Both state that institutions enhance the glory of the church in the same way that schools and orphan homes glorify the Roman Catholics and the Masonic Lodge. (Brewer, p. 16, Thomas, p. 188). Both say that the messengers of the churches in 2 Corinthians 8:17-20 were an organization outside the local church and therefore prove the right of existence of institutions such as the Christian college. (Brewer, *Ibid.* 14; Thomas, *Ibid.* 192). Both parallel the teaching in colleges with the work of preachers or teachers of God's Word. (Brewer, *Ibid.* 8; Thomas, *Ibid.* 194). Both claim that the Colleges are Christian schools but deny that they are church schools, because the latter, they say, are controlled by a church. Colleges, they claim, have only a common interest with the congregations but do not usurp authority over, neither violate local church autonomy.

These articles have the purpose of revealing why men make certain conclusions about the church. It is our in-

(Continued on page fifteen)

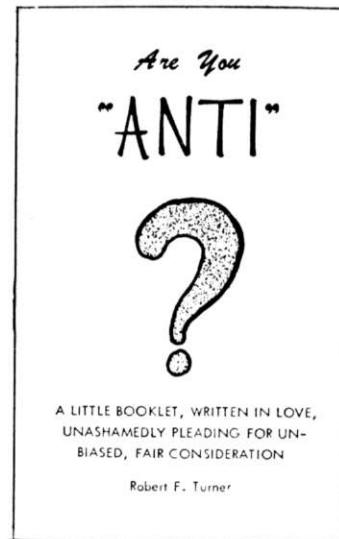
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Are You Discouraged?

W. R. Jones

The apostle Paul wrote: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:10-11). The old Tempter has many wiles. The word **wile** comes from the Greek word (methodia) which "denotes craft, deceit, a cunning device." The "cunning devices" used by the evil one to ensnare Christians are indeed many. But I am convinced that the devil's most effective tool used to bring about the downfall of God's children is **DISCOURAGEMENT**. When Satan cannot accomplish his purpose in any other way, he always has one device reserved in his crafty bag of deceit and it is called discouragement.

There are many things which hinder us in our efforts to bring the lost to Christ. People are too busy, too materialistic, too pleasure minded, and too prejudiced to give heed to the Word. This is quite true and to some extent has always been true, but I am persuaded that the greatest hindrance to converting the lost is **our own discouragement**. Now let us ask, why do Christians become so easily discouraged in this great task of "seeking and saving the lost"? As I see it the question must be answered in two parts.

First, **A LACK OF FAITH**. A lack of faith in God, in the power of His word and in the possibilities of our fellow man. When the spies of the Israelites came back from searching out the land of Canaan, ten of them said, "We be not able to go up against the people; for they are stronger than we." This was called an "evil report," and it reeked of discouragement which was a result of their lack of faith in God. But two of the twelve spies, Caleb and Joshua, demonstrated quite a different spirit. They admitted that the obstacles were great, but they said, "Let us go up at once, and possess it; for we are well able to overcome it." They further stated, "The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land." "Only rebel not against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them and the Lord is with us; fear them not." (Numbers 13 and 14) This was not the cry of "wild fanatics," but of two men who had great faith in God, in His power and in His promises. Much of our discouragement today comes from our failure to believe in the power of Truth. We need to become fully convinced that "the gospel is the power of God unto salvation." (Rom. 1:16).

Second, **A FAILURE TO UNDERSTAND OUR TRUE MISSION**. When we try to teach people the gospel and they refuse to obey it, we often become discouraged and want to throw up our hands in defeat. Why is this true? I think it is because we have become far more interested in the "harvest" than we have in "sowing the seed." When we sow the seed, the Word of God, and the harvest of souls is not immediately forthcoming we often get discouraged and just quit sowing. Suppose a farmer has 100 acres of land and he sows 25 acres then goes out the very next day to see if the seed have come up and finding nothing he gets discouraged and refuses to plant the remaining 75 acres. Well, it is quite evident that this poor fellow will never get a crop. Neither will we enjoy

the saving of souls if we get discouraged and give up because the harvest is not immediate. Paul wrote, "I have planted, Apollos watered; but God gave the increase." (I Cor. 3:6) We must understand that our job is to **plant and water**; in other words, teach the Truth to a lost and dying world. I for one am glad that the Lord did not tell us that we had to "convert" the whole world for this would have been a hopeless task. We can not make men believe and obey the Truth. Instead, the Lord told us to **teach! Teach, baptize and teach!**

It would be a wonderful thing if we could learn to do what the Lord has told us and leave the results to God. We know how to rejoice when there is a harvest; when the erring are restored and aliens are baptized into Christ, and this is good, but I fear we have not learned how to rejoice in the blessed privilege of sowing the Word of Truth in the hearts of the lost. Brethren, let us delight in the teaching of the gospel. We need to prepare ourselves through study and prayer, and then we need to concentrate upon the job of teaching. And above all, "let us not be weary in well doing; for in due season we shall reap, if we faint not." (Gal. 6:9) Satan is anxious to use his **tool of discouragement on you**. I beg you, don't let him!

— 600 W. Lobit, Baytown, Texas

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Sermon Outline

Lessons From Saul's Conversion

Danny Brown

Hagios — "holy"

Thayer, page 6. From **to hagos** (the holy), religious awe, reverence; **hadzo, hadzomai** (other forms of the same root word): to venerate, revere, especially the gods, parents.

1. Properly, reverend, worthy of veneration. Used: a. Of things which on account of some connection with God possess a certain distinction and claim to reverence, as places sacred to God which are not to be profaned (the temple, especially the "holy place" and the "holy of holies"; of heaven; of Jerusalem; of the faith of the gospel). b. Of persons whose services God employs. (angels, prophets).

2. Set apart for God, to be exclusively his. Just as the Israelites claimed for themselves the title **hoi hagioi** (the holy ones) because God selected them from the other nations to lead a life acceptable to him and rejoice in his favor and protection, so this appellation is very often in the New Testament transferred to Christians as under the influence of the Holy Spirit they may be rendered, through holiness, partakers of salvation in the Kingdom of God.

3. Of sacrifices and offerings; prepared for God with solemn rite, pure, clean.

4. In a moral sense: pure, sinless, upright, holy: of John the Baptizer, of Christ, of God, of **nomos kai entole** (law and command), of **thilema** (kiss) such a kiss as is a sign of purest love. Thayer; A-S.

Adelphos — "brother"

(Thayer, page 10.) From a copulative and **delphus** (from the same womb).

1. A brother, whether born of the same two parents, or only of the same father or the same mother. That the "brethren of Jesus" are neither sons of Joseph by a wife married before Mary, nor cousins, the children of Alphaeus or Cleopas and Mary the sister of Mary the mother of Jesus, but own brothers, born after Jesus, is clear from Mt. 1:25 & Luke 2:7f, where, had Mary borne no other children after Jesus, instead of **huion prototokon** (firstborn son) the expression **huion monogene** (only-begotten son) would have been used.

2. Sometimes, though rarely, means having the same national ancestor, belonging to the same people, countrymen.

3. Any fellow-man.

4. A fellow-believer; united to another by the bond of affection. This last usage is found in the papyri, where **adelphoi** is used of members of a pagan religious community. In the papyri inscriptions often used in sense of "common brotherhood," as used in N. T., and until recently thought to be a purely biblical usage. (Thayer; A-S.; Robertson.)

Introduction:

- A. Discuss generally Paul's Conversion as it is found in Acts 9, 22, 26.
- B. Some things we can learn from his conversion.

I. POSSIBLE TO HAVE A GOOD CONSCIENCE AND YET BE WRONG.

- A. Paul lived in good conscience Acts 23:1.
- B. The thought that the conscience is one's guide is applied only in the religious realm.
 - 1. One may, with good conscience, go bankrupt in business.
 - 2. One may, with good conscience, find himself on the wrong highway.
 - 3. One may, with good conscience, mistakenly drink poison with disastrous results.

C. Paul recognized himself a sinner I Tim. 1:15-16.

II. A RELIGIOUS PERSON CAN BE WRONG.

- A. Paul was religious—a Jew Acts 22:3.
- B. Of the strictest sect of the Jews—A Pharisee Acts 26:5.
- C. Of his background Paul could boast Phil 3:5-6.
- D. Yet he considered himself wrong Phil 3:7-11; I Tim 1:13.

III. NOT SAVED BY PRAYER

- A. No Alien ever told to pray for forgiveness.
- B. Is saved by prayer then:
 - 1. Saved before told what he must do. Acts 9:6.
 - 2. Saved before washed away sins. Acts 22:16.
 - 3. Saved before he was in Christ. Gal 3:27.
- C. The praying Saul was told to get up, cease praying, and be baptized to wash away sins. Acts, 22:16.

IV. NOT SAVED BY ZEAL

- A. Paul was exceedingly zealous Gal 1:14; Phil 3:6.
- B. To avail, zeal must be according to knowledge Rom 10:1.

V. SOMETHING FOR PAUL TO DO TO BE SAVED

- A. Told there was something he must do. Acts 9:6.
- B. Commanded to be baptized. Acts 22:16.
- C. Paul later relates purpose of his baptism. Rom. 6:3-4.
 - 1. "Us" indicates Paul includes himself.
 - 2. Baptized into Christ. Rom. 6:3.
 - a. All Spiritual Blessings in Christ. Eph. 1:3.
 - b. No Condemnation in Christ. Rom. 8 :1.
 - c. New Creature in Christ. 2 Cor. 5:17.
 - d. Salvation in Christ. 2 Tim. 2:10.
 - 3. Baptized into His (Christ's) death. Rom. 6:3.
 - a. Saved by the Blood of Christ. Eph. 1:3.

HITHER... THITHER... YON

Jim McDonald



Have you noticed of late an upward surge of interest among conservative brethren? Not only are new churches being reported almost weekly, but baptisms apparently seem to be mounting. More than 130 baptisms were reported this past month to the **Preceptor** news and this seems to be widespread among us. Interest in meetings again is increasing and there are numerous reports of brethren rejecting liberalism and taking a stand once more on solid ground. All of which points specifically to one thing: brethren are buckling down once more to the task of preaching the gospel to the alien and striving to teach lost souls.

In all likelihood, if present trends continue, between 5,000 - 7,000 men and women will be baptized by brethren by year's end. Added to that number will be several hundred—perhaps thousands who will have renounced this present digression. By year's end there will be between 1700 - 2000 congregations in these United States.

Let's rise to meet the task before us. Hard work faces us all, but we must perform our duty. Let's busy ourselves in preaching the gospel, in minding our own business, in faithfully discharging our responsibility and in confidently believing that the Lord will provide the increase.

TO OUR LIBERAL BRETHERN: We solemnly remind you that the Battle is the Lord's and for Him we have **only begun** to fight!

Two were baptized, one was restored and four were identified at Green Bayou in Houston, Texas during April...Eight were identified at Oak Forest during the same month...In South Houston in April and May thirteen were identified and two were baptized...South Houston had **W. L. Wharton** speaking to them in mid-May two nights...At Northwest a gospel meeting was in progress during mid-May...**A. H. Clark** held an April meeting for the Spring Branch church...**Bro. Clark** also held a May meeting for Wallisville Road in Highlands...Two were baptized and three identified in May at Pruett and Lobit in Baytown...Two were baptized during the month at Eastside...**W. R. Jones** is moving to work with Southern Oaks in Lake Jackson, **Hubert Moss** is moving to Baytown to work with Pruett and Lobit...One was restored at Southside in Pasadena in May...**Carl Vernon** held a May meeting for the church in La Porte...A new church has begun meeting in Markham...Five were baptized during April at the church in Edna...Three were baptized in May at Imhoff Ave. in Port Arthur. One was identified...**Robert McDonald** held a May meeting for Floral Heights in Wichita Falls...A June lectureship at Inglewood Park in Grand Prairie was planned and **R. L. Burns** preached on "The Social Gospel"; **James Adams** on "Authority in Religion"; Elmer Moore on "Preaching, Our Divine Mission"; **Arnold Hardin** "Individual Responsibility"; **Hoyt Houchen** on "The Church and The College" and **Bryan Vinson** on "The Work of Elders"...One was baptized at Inglewood Park in April...In the Dallas-Ft. Worth area gospel meetings were in

progress in Lancaster at Cedardale Rd. with **Harold Fite** and W. Pleasant Run Rd. with **Gary Scott**; Decatur with **Bill Crews** and South Oak Cliff with **Jack Holt**...Two were baptized at Castleberry in Ft. Worth in April...One was baptized, two restored and two identified during April at West Side in Irving...In Seminole three were baptized during April and May. **James Adams** will preach in a June meeting there...One was restored in a recent meeting at Borger...**Paul Price** held an early June meeting for 6th and Meredith in Dumas. Two were baptized and two restored there recently...**W. L. Wharton** held an April meeting for Pleasant Valley in Amarillo...**Roger Hendricks** held a June meeting for the church in Austin...One was restored and identified during April at Rhomburg and Washington in Burnet...Nine were recently baptized at Greggton, two were restored...One was baptized during April at Main and Gay in Gladewater...Nine were baptized during April and May with five being identified at Union Road in Lufkin...One was baptized recently at Brazoria...three were restored, two identified and one baptized at Cooper during May...**Ardie Brown, Jr.** held a May meeting for the Dam "B" church 16 miles west of Jasper...

Zaragoza Algara reports that three were baptized at Rio Bravo, Tamps., Old Mexico, recently...Out in California one has been baptized, one restored and one identified in recent weeks at East Side in Long Beach...Gospel meetings on the West Coast were in progress at Nelson Avenue in Garden Grove with **Milton Anderson**; Fillmore with **John Wilson**; Gardena with **Arthur W. Atkinson**; Studebaker road in Bakersfield with **Gilbert Copeland**; Napa with **Jim Puterbaugh** and "U" Street in Sacramento with **Jerry Bassett**. Four were identified and two baptized at "U" street in April. Brethren there have made plans to purchase property and build soon. Four were restored recently at Wilmington...Three were baptized, two restored and one identified in April at El Cajon...**Karl Diestelkamp** from Milwaukee, Wisconsin writes, "The West Allis church (Milwaukee, Wis.) has recently rented a used church building and announces the following changes: Address—1029 S. 58th Street; Worship services—Bible study 10:00 a.m., Assembled worship 11:00 a.m., Evening worship 6:30 p.m. and Thursday Bible study 7:00 p.m. We would appreciate having the names of your relatives, friends, and contacts who live in the metropolitan Milwaukee area. Karl Diestelkamp preaches for this church and may be addressed at 3361 S. 98th Street, Milwaukee..." Two were identified in April at the Pleasant Valley church in Wichita, Kansas...Two were baptized and one restored during April at West End in Richmond, Virginia...**Yater Tant** held a June meeting at West End...**Elvis Bozarth** held an April meeting for the Walsh, Colorado, church. While there, a new church began meeting in Springfield through bro. Bozarth's efforts...**Oliver Murray** held a May meeting for the White Park church near Leesville, La. Six were baptized...One was baptized and two were restored in April at Lynnwood church in Shreveport...**Bob Franks** has accepted the invitation of the elders of the S. College St. church in Lafayette to work with them and he will move by the 1st of August...The Blue Creek, Ohio, church had a May meeting. Different speakers spoke each evening...**Peter Wilson** held a June meeting for Haynes Street in Dayton...**W. L. Wharton** held a March meeting at Salem, Oregon...One was restored in Dillard in March...The Dalles church had an April lectureship...One was baptized during March at Maryvale in Phoenix, Arizona...

Robert Turner held an April meeting for 40th and Monte Vista church in Phoenix...**George Pennock** in his April Nigerian Report tells of at least 13 who were baptized during the past month.

A new church began meeting May 10th in Elmhurst, Ill. 37 were present for the first service, two erring children were restored and one was baptized. A singing that afternoon was held and 240 brethren assembled with them! The church stands for the old paths...At Grand Avenue in Chicago, one has been baptized, and four have been restored recently...**George Jones** held a June meeting for the Hulbert, Oklahoma, church...Four were baptized, three were identified during April and May at Tenth and Francis in Oklahoma City...At Southside in Tulsa, one was baptized and one identified in past weeks...**James Adams** held an April meeting for Butler, Missouri, church...One was baptized in May at Steele, **Franklin T. Puckett** holds an August meeting for the church in Steele...Four were identified at St. Charles in May...**C. D. Plum** held a May meeting for the Kirkwood church...**Norman Fultz** held a late May meeting for Southside in Kansas City...**Dudley Spears** held a June meeting in Blogget...**Herbert Frazier** held a May meeting at Gashland...**Bob Owens** held a May meeting for Spring and Blaine in St. Louis...Three have been restored and three baptized at Spring and Blaine in May...Two have been baptized at Krugersdorp, South Africa, in March...One was baptized in March at Bergen, Norway...One was baptized in April at the Glen Park church in Gary, Indiana...**Steve Hudgins** held an April meeting for Lafayette Heights in Indianapolis...In Alabama five were baptized in April and one was identified at Huffman in Birmingham...**Homer Hailey** held a May meeting for 5th Ave. West; **Uless Reed** was at Trussville, **Jere Frost** at 9th Street in Bessemer.

Yater Tant held an April meeting for the Hickory Heights church in Lewisburg, Tenn. One was restored in April at Locust St. in Mt. Pleasant...An April meeting in Lawrenceburg (Downtown) ended with eight being baptized and four being restored...Several Nashville meetings were in progress during May: Perry Heights and Hill Top with lectureship meetings, Bellshire with **Harris Dark** preaching...**B. G. Hope** held a May meeting at Westvue in Murfreesboro...**Bob Bunting** held an April meeting at Piney River...One was baptized and one restored in April at Mooresville Pike in Columbia. **Guy Roberson** held a mid-June meeting at Mooresville Pike...Eastside in Bowling Green, Kentucky had a May meeting with **W. C. Sawyer** preaching...One was restored and three were identified during April at West End in Bowling Green... Three were baptized in April at University Heights in Lexington...Property has been purchased and a new church will soon begin meeting in another area of Lexington known as Liberty Road church. **Charlie Brown** held an April meeting for the Lebanon church...Five were baptized during April at South End in Louisville...**Cecil Willis** held a June meeting for the Expressway church...Fifteen were baptized, five restored and ten identified in April at Park Blvd...One was identified in April at Wendell Avenue...**J. R. Snell** held a May meeting for Beaver Dam...One was baptized in April at Titusville, Fla...**Maurice Jackson** held a May meeting for the church in DeLand...**Jack Hobby** held a May meeting for Merritt Island...**Marshall Patton** held a May meeting for the Seminole Heights church in Tampa...In Orlando Par Avenue has had one to be baptized and one identified in April...Two were recently identified at New

Smyrna Beach...**Bennie Lee Fudge** held an April meeting for the Orange Park church in Jacksonville...**Col. Over-turf** held a May meeting for the Lake Shore church, also in Jacksonville...One was baptized in April at East Hill in Pensacola.

Granville Tyler held a May meeting for North Side in Conway, Arkansas...One baptized in April at Sixth Ave. in Pine Bluff...One was restored and identified in April at Flint St. in Jonesboro...Two were baptized, six were identified and one restored in April and May at Main St. church in Blytheville...Eastside in Blytheville held a June meeting with **Robert Turner**...**Gilbert Copeland** held a May meeting for Arch Street in Little Rock...One was baptized and one identified at Arch St. in late march...Two were baptized and five were restored in past weeks at Second and Walnut in Paragoud.

— 1011 Johnson, Lufkin, Texas

GET RESULTS

(Continued from page two)

it possible for men to hear whether they are baptized or not.

We need urgently to be concerned about getting results. But we must get the results in the way the Lord wants it. There is no gain and much harm if the results is not obtained in the God-ordained means of obtaining it.

Stanley J. Lovett

SERMON OUTLINE

(Continued from page nine)

- b. Blood was shed in his death. John 19:34.
- c. Contact death in Baptism, thus blood in Baptism.
4. Baptized into his death. Rom 6:4.
 - a. Already dead to the love of sin by Faith.
 - b. Already dead to the practice of sin by Repentance.
 - c. Die to the guilt of sin. Mark 16:16, Acts 2:38; 22:16, I Pet. 3:21.
5. Arise to walk in newness of life. Rom. 6:4.
 - a. New life not before Paul did what he was told he must do.
 - b. New life came as result of his obedience to God's will.

CONCLUSION:

- A. Three Questions:
 1. Are you willing to change when religiously wrong as Paul was?
 2. Are you willing to do what Paul did to be saved?
 3. Are you willing to do it now?
 - a. No invitation song for Paul.
 - b. As soon as Paul learned what he must do he did it.
- B. Are you building on the rock or the sand?

— 2194 West Lucas, Beaumont, Texas

FANATICISM

(Continued from page three)

"Without variance." That is, he does not teach with partiality. (h.) "Without hypocrisy." The wise teacher is not just teaching because it is a job. He is in dead earnest about it. He is not playing at Christianity.

In order to better understand fanaticism let me suggest some elements which make it up. (1.) It contains unbalanced enthusiasm; uncontrolled passion. It admits to no restraint outside its own judgement. It is as an angry man with a gun. (2.) It is unreasonable. Prejudice keeps the coals of intent hot. It will not even consider the judgement of its friends. It does not seek and will not have counsel. (3.) It is impatient. It sees everything in the blazing light of the moment. The after awhile is impossible darkness. (4.) It is unrealistic. It very often spends its time treating symptoms and never does get to the actual cause. (5.) It is unbalanced. It is as a tire that is out of round. It wears more on one spot than others. This leads to "blowouts." (6.) Its vision is good—but only straight ahead. It has no peripheral vision at all. It is as a man sighting through perpendicular slits instead of through a round hole. (7.) It never listens to consider only to rebut.

The time when zealous wisdom is more prone to become fanaticism is in the time of crisis. We are in times of crisis now in the Lord's church. Fanaticism impedes the truth's being seen and accepted by men in error. How can we discern whether we have allowed our zealous concern to become fanaticism? (a.) By observing others whom we judge to be fanatics or fanatical in dealing with truth. It is always easier to see things clearer in others than in our selves. The manifested disposition of others toward the same truths and errors we fight for and oppose might be an eye-opener. Seeing the characteristics of fanaticism in others we must studiously avoid them in ourselves. (b.) By observing the fruit of the fanatical teacher—that is, his students. If men become fanatical whom we have influenced considerably—allowing for individual differences — the chances are we have taught them fanatically.

We do not need less teachers of righteousness now but more such teachers. But we do need the wisest kind. These sobering words of inspiration should not encourage us to quit but to become the best kind of teachers; men, who are truly "from above" teachers. "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgement." James 3:1.

— 1297 Boston, Aurora, Colorado

THE CRITERION OF RIGHT

(Continued from page four)

such has always been further and further departure from the teaching of the word of God.

In the same way the church has been made the agent for the accomplishment of all these man made plans. God planned the church. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44. Jesus

built the church. "And I say also unto thee. That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it." Matt. 16:18. He is the head over all things to the church. "And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all." Eph. 1:22, 23.

In the word of God there is found a complete description of the church. The organization, the worship, the membership, the work of the church is fully set forth. Nothing is left to chance, nothing to the wisdom of men. This is in full accord with the design of God in the word; namely, to give us all that pertains to life and godliness. The church is a spiritual institution. Its design is spiritual. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Eph. 3:10. All that God designed the church to do is set forth in what God has said about the church.

But men have made the church the agent of all their schemes and plans. Its function is social and recreational. It has been made to support men in the accomplishment of their worldly ambitions. This is not to say that much of what is so done is not right in itself and the scriptural function of an individual Christian. But, this is not the function of the church. God did not design it. Let the church be the church. Let the church function according to God's purpose for it. This is what the word of God teaches us to do.

And so it is in all things. We need to examine anew our religious practices in the light of the truth, God's holy word. We need to begin the practice of all that is taught us that we are not now doing. And, we need to abandon all that we are doing that finds no basis in the scriptures. Like the Bereans of old, let us: "Receive the word with all readiness of mind, and search the scriptures daily, whether these things are so." Acts 17:11. In this attitude true nobility is found. May God help us.

—1517 E. Cherokee St., Springfield, Missouri

RESPECT FOR THE WORD OF GOD

(Continued from page five)

Accompanying continuous study will be a continuous growth in love for the truth. The Bible contains the teaching of Jesus and his apostles, which is the "doctrine." This doctrine is as a solid foundation for building a house. It is the rock upon which Jesus said a wise man would build. Unless the doctrine be sound, the "sincere milk of the word," the life will not be sound. "Except the Lord build the house, they labour in vain that build it." (Psalm 127: 1a) Paul exhorted Titus, "But speak thou the things which become sound doctrine." (Titus 2:1).

Training our children is by far the most important matter with which parents and teachers should be concerned. Let us teach them God's Word diligently, by precept and by example.

Peter warns in I Peter 5:8, 9: "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith." May our delight be in the law of the Lord; and in his law meditate day and night.

— 1104 Caldwell Lane, Nashville 4, Tennessee

(Continued from page six)

thousand did on the day of Pentecost (Acts 3:36-47) that one will become a member of the Lord's church and not a member of some existing denomination. The Lord's church exists today, and we can become a part of that body, by believing and being baptized. The church is the body of Christ (I Cor. 12:20), and all Christians today are members of that body (I Cor. 12:27). The church is the household of God, and Christians are children in that family (I Tim. 3:14; Eph. 2:19). The Church is the kingdom of God, and Christians are citizens in that kingdom (Jno. 3:5; Eph. 2:19). The Church is the Temple of God, and Christians are living stones therein (Eph. 2:19-20; I Pet. 2:4). The only invisible thing about the church is its head, and that because He is in heaven (Heb. 8:3-4).

It does make a difference what church one is a member of, for the Lord is the Saviour of the body, the Church! "Even as Christ is the head of the church: for he is the Saviour of the body . . . Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of the water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish" (Eph. 5:23-27). The Lord is the Saviour of the body, he gave himself for IT, he cleansed IT, he sanctified IT; IT is a glorious church! If one is saved without being a part of the church, then one can be saved without being in that for which the Lord died (Acts 20:28; Eph. 5:25). The church, being the body of Christ, is the way of Salvation.

Reaching Our Destination As Strangers And Pilgrims Is Conditional

Those who enter "the way" hope for eternal life. We do not hope for what we have, hence eternal life is not enjoyed, nor possessed in this life. In obedience to the gospel, one receives the remission of past sins (Mk. 16:16). One is thus united with Jesus, and set aside for service to God (Rom. 6:6, 12-13; 12:1-2). Having been translated from darkness into light (God's Kingdom, Col. 1:13), the Christian must "walk in the light as he is in the light" (I Jno. 1:6-10). If, therefore, the child of God is faithful unto death, he receives a crown of life (Rev. 2:10). This hope, or crown of life is described as an inheritance "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:3-4). This final salvation will be revealed in the last time and we come into actual possession of it when we get to heaven.

Since the child of God lives in hope of everlasting life, it is possible to make shipwreck of one's faith and forfeit that hope. Through neglect, etc., one can fall away (2 Pet. 2:20-22). One enters the way after obedience to the gospel, and since everlasting life is at the end of the way, one must walk faithfully to reach that goal (Eph. 4:1, 17; 5:1-2). There are those who labor under the conviction that we are in actual possession of eternal life in this world. Since they fail to understand when and where the child of God comes into possession of everlasting life, they fail to understand the question of Apostasy. We hope for eternal life (Tit. 1:2), but we must endure to the end (Mt. 24:13). Many scriptures speak of eternal life as if we possessed it (Jno. 5:24, etc.). But, in these

passages God speaks of things that are not as though they were (Rom. 4:17). Everlasting life is possessed now only in hope, not in actuality. It will be given in the last day.

Some teach "once saved, always saved," and are overheard occasionally stating, "I am just as secure right now as if I were already in heaven." Some go so far as to say "our souls do not sin," or "Christian's sins do not damn his soul." We must not be lulled into a false sense of security by such teaching. A child of God can sin so as to be doomed in hell! "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1). If a Christian's sins do not damn his soul, what is there to fear? One's eternal salvation is conditioned upon faithfulness and this is why Paul says, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). Heed the warnings of the New Testament and "give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Pet. 1:10).

After purifying our souls in obeying the truth, we must add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and love (I Pet. 1:22; 2 Pet. 1:5-9). We do this by desiring the sincere milk of the word as new born babes, that we might grow thereby (1 Pet. 2:2). We must lay aside the sin that easily besets us, and run with patience the race set before us (Heb. 12:1-2). Many, having begun the pilgrim's journey to the heavenly abode, have been sidetracked. Some because of unfaithfulness (Rev. 2:10); some because of worldliness (Rom. 12:1-2); some because of neglect (Heb. 2:1); and some because of fruitlessness (Jno. 15:1-8). "For, if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning" (2 Pet. 2:20-22).

When one falls away, is one hopelessly lost? Yes, as long as that one refuses to repent and pray God for forgiveness (Heb. 10:26; 6:4; Acts 8:13, 22). Just because one makes shipwreck of his faith does not mean one has to drown amidst the rocks of apostasy. "If we (i.e. the Christian) confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:" (I Jno. 1:9). Let all who have gotten off the track, return to the shepherd of their souls, and bring their body "unto subjection" lest they "should be a castaway" (I Cor. 9:27).

CONCLUSION

Who is progressing faithfully down the "way of salvation?" Let me, in these closing remarks, state the answer this way: the true Christian is he who knows God and seeks to do His will; who accepts gratefully what God bids us to do, who prays to Him as to a friend; who is true when others are false, who is brave in the midst of cowardice, and who serves God before and above men of the earth, who tries to be like Christ in love and life, in service and sacrifice and who is kind in return for injuries, who pities his enemies, and enjoys true friends. This is salvation—this is knowing the way—this is Christianity! Maranatha.

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(Continued from page seven)

tention to go to the heart of the matter, to show the attitude toward the Bible and the mode of interpretation, and to demonstrate and prove this by giving statements from their writings. However it is in order to answer some of their arguments. It is obvious to every informed student of the New Testament that inspired writers never use the word "church" to designate an individual Christian. The universal meaning of "church" is found in verses of Scripture which show its relationship to Christ. It is the church located in a specific place which has a mission to fulfill and a life of its own. The perversion of this plainly revealed fact is through theology. By its interpretation, the church is given another and a foreign form. There is no difference in ecclesiastical arrangement between sectarian colleges and the Christian college as advocated by Brewer and Thomas. In most instances the churches do not control the colleges but the colleges have the prevailing influence. The trained ministers or workers graduating from the colleges and entering the congregations is one reason. Also the college is an educational center. Many people look to it for guidance and without question accept its stand on matters.

The messengers of 2 Corinthians 8 were chosen by the churches to take their collection to the poor saints at Jerusalem. They had a religious mission. They did not form an institutional organization such as a college with its board of directors and faculty. The so-called Christian college offers courses in secular subjects as well as religious courses (liberal or conservative). Yet Thomas says they are teaching Christianity and are an expedient, an aid to the church.

Present day arguments on behalf of Christian education originated with the developed and universal view of the church in Alexander Campbell's thinking. He is the founder of institutionalism and his teaching and influence have been lasting. He introduced the idea of the need of "moral culture" in colleges. Campbell made a strong appeal to the emotion through criticism of existing colleges. The result of aroused emotion is prejudice. Men have learned that this is the surest way of success for institutionalism. Emotionalism has caused many to become religiously blind and to stubbornly refuse to give proper and fair consideration to a matter. Campbell wrote in the Millennial Harbinger: "Colleges, as far as religion is concerned, must be a blight to any community, if irreligious; if conducted without religion and the Bible." (September 1850, pg. 511). And: "College education, now-a-days, was more skeptical than Christian, more secular than moral or religious." (June 1850, pg. 333). He set forth education as being intellectual, moral and religious "in its connection with literature, science and art—the conviction that educated minds must govern the world and the church. . . . that originated the idea of Bethany college." (Ibid.). Therefore, "the Bible in colleges as a textbook, with regular systematic lectures thereon, are just as necessary to properly educate school teachers, lawyers, doctors of medicine, farmers, mechanics, merchants etc., as to educate preachers." (MH, Sept. 1850, pg. 511).

One can better understand and evaluate Campbell's statements from the background we have attempted to set forth in these articles. Consider also the fact that Thomas Campbell taught the writings of the English

philosopher, John Locke to his son, Alexander, especially **Letters Concerning Toleration and Essays on the Human Understanding**. Thereafter Alexander Campbell considered John Locke the "Christian Philosopher." (Garrison and DeGroot: **The Disciples of Christ**, pp. 125-126). Locke was influenced by philosophers who lived before him although statements in his writings are more pronounced and definite about God and the Bible than in other philosophers. Nevertheless, there is no sharp distinction between the heavenly and earthly or the church and the world but all affairs are brought together and centered in society. Locke believed in "universal and self-evident truth." (Thilly: **History of Philosophy**, p. 315). That "certain modes of conduct produce happiness and preserve society, and also benefit the agent himself God has joined virtue and public happiness together and made the practice of virtue necessary to society. . . . The divine law is the law which God has set to the actions of men, whether promulgated to them by the light of nature or the voice of revelation. . . . 'Again: no government allows absolute liberty; the idea of government being the establishment of certain rules or laws which require conformity to them, and the idea of absolute liberty being for anyone to do whatever he pleases, I am as capable of being certain of the truth of this proposition as of any of mathematics.' In other words, we have an empirical knowledge of right and wrong, a demonstrative knowledge, and a revealed knowledge, all of which agree. God has so arranged it that, given a desire of happiness, man will evolve a moral code. He has also endowed him with reason which will enable him to acquire moral truth by demonstration. And in the Scriptures he has revealed the same laws which can be reached by experience and reason. . . . Like all the great philosophers of the modern era, Locke finds fault with the methods of instruction which had come down as a heritage from scholasticism, and presents a new program of education based on his empirical psychology and ethics. . . . the problem of education must be to learn by experience and to realize happiness. . . . hence, the need of physical training for the child. . . . Above all, the social end of education should not be lost sight of: the youth is to be trained as a useful member of society." (Ibidi. 323-325, 328-329)

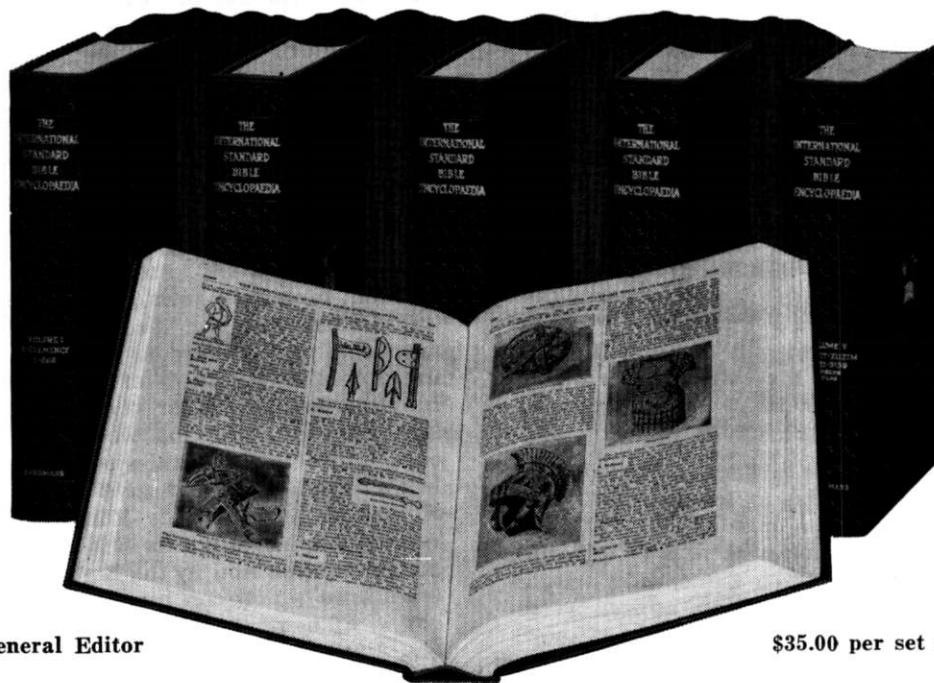
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The Fields Are White

Robert Harkrider

In the classified section of the May 3 issue of **The Birmingham News** there appeared an unusual advertisement. It read:

"CHRISTIAN, white, conservative family desires to join Protestant church, B'ham area, emphasizing Scriptural message of salvation, not affiliated with National or World Council of Churches. Write P. O. Box 1786, B'ham."

It was thrilling to read this request, for it brought the reassurance that there are yet sincere people searching for the simple New Testament church. In the maze of religious denominations, thousands are apathetically engrossed with human organizations and human opinions for salvation. We have often wondered if they are too steeped in Romish hierarchy to ever break away. Are there not some who will react? The answer came with this classified advertisement.

This printed request should give Christians joy to know there are some still searching, but it should also make us ashamed! **This man had to advertise in a public newspaper for someone to help him find the church!** Why have we not shown him before now? Does this advertisement indicate we are neglecting souls at our very doorsteps?

Though we are sending preachers to practically every

country on the earth we are still failing to reach the mass of people. There may be many reasons for this shortcoming, but perhaps the greatest blame rests upon Christians who are not doing personal work. We are relying too heavily on preaching from the pulpits. Too many of us have idle hands and silent lips. We have resorted to teaching only the few who will come to our public assemblies. Instead of **taking** the gospel to the world, we expect them to **come** hear public preaching. Our Lord placed the obligation upon Christians to "go teach"—not upon the sinner to "come hear" (Mark 16:15). We need to "lift up our eyes" and look out. "The harvest truly is great, but the laborers are few" (Luke 10:2).

We make the plea of restoring New Testament Christianity, and in most features we have succeeded. But the area of personal work is one we have not stressed enough. New Testament disciples were teaching disciples (Acts 8:4). The most effective preaching is that which is done by individual members who "go into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23).

Some will not do personal work because they have given up before ever trying. They pre-judge that their neighbors will not accept the truth even if shown, so

(Continued on page twelve)

EDITORIAL

Stanley J. Lovett



A DIVINE SUMMARY

One mark of miraculous inspiration is the ability of the writers of Scripture to say so much in so few words. Titus 2, 11-14 is such an instance. Here, within four verses, the Apostle Paul comprehends the whole plan of salvation. It is a divine summary of the scheme of human redemption.

"The Grace of God Hath Appeared"

The grace of God has now been manifested in the gospel. Grace here refers to the gospel. Cf. Galatians 5.4. It existed from eternity in the mind of God before it was made known to sinful man. But now the grace of God has appeared.

"Bringing Salvation To All Men"

God caused grace to appear because man needed grace. He needed salvation from the love, practice and condemnation of ungodliness, worldly lusts, insobriety, unrighteousness, iniquity and impurity. All sinners are the design of God's saving grace. But not all sinners want salvation. Thus, grace's redeeming power is limited to those who obey the Son, Hebrews 5.9.

"Instructing Us To The Intent"

Grace or the gospel is didactic in its method. It is a taught religion. It is in the nature of instruction as when a boy is trained in his education. By this continuing and life-long process God intends to execute his gracious purpose in the redemption of man.

Contrary to certain current philosophies, there is a salutary negative aspect to human life. God's grace teaches man to deny certain things in this life. Among these things are "ungodliness." Ungodliness refers to all sorts of atheism and idolatry as well as every degree of dishonor and disregard for God. "Worldly lusts" likewise must be denied. The terms worldly lusts identify, first, the system of sin among men in the world-order of things; then, the evil desires of a sinful and tempting nature reaching after them. 1 John 2:15-17. These are among the "do not's" that are necessary to the completion of God's grace working in man. God's people must learn, to all such things, to say an emphatic "NO!"

But grace must also have its positive work in the Christian. Grace intends the child of God must live "soberly." Soberly includes the "self-restraint that governs all passions and desires." Vines, p. 44. This is a positive control of self that leads one to perform all God imposes upon his children. It leads one away from wrong and leads him to right. The gospel teaches man to live "righteously." He must do right in the way God approves. It is just as broad as the activities of the individual. It means, do right! "Godly" obligates one in reference to piety in service and communion with God. It is the soul's positive fellowship with God.

The sphere of the believer's activities is now "in this present world." In this verse world simply refers to a

period of time; by contrast in verse 12 it denotes sin among men in the world-system. This present world looks to a world to come. Now is the time of testing or proving fitness for a future world.

"Looking for . . . Our Saviour Jesus Christ"

Grace produces the blessed hope of eternal life, Titus 1.1; 3.7, and bids us look for the second appearing of our Saviour. Diety in the person of Jesus shall appear a second time. This fervent hope is a powerful incentive to faithfulness in this present world.

By his painful death on the cross our Saviour Jesus Christ gave himself for us and redeemed us from our sins by his blood. John 3:16; 1 Peter 1:18-19. By our obedience to grace the benefits of his death purified us to be God's own possession. In contrast to the world the peculiar mark of God's people is their purity of life. Ephesians 5.25-27.

(Continued on page twelve)



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The Music Question

Considered

Arvid K. McGuire

This tract is a study on the use of mechanical instruments of music in Christian worship. Those who use the instrument in worship must either believe that the instrument is authorized by the Bible or that its use is entirely an aid to singing and no part of worship.

PROVE ALL THINGS. The divine command is to prove all things and to hold fast to that which is good. (I Thess. 5:21; Eph 5:10). To please God is our greatest desire. (Jn. 8:29; I Thess. 4:1). The question is not what we think ourselves, nor what pleases us, for man's thoughts are not God's thoughts and the way of man is not in himself to direct his own steps. (Isa. 55:8-9; Prov. 14:12; Jer. 10:23) Every man must hold an affirmative position to his religious practice. Every man is bound by the new covenant of Christ to defend his practice by the oracles of God. (Jude 3; I Pet. 4:11). **WHERE IS THE MAN WHO WILL AFFIRM THAT INSTRUMENTAL MUSIC IS AUTHORIZED BY THE SCRIPTURES TO BE USED IN CHRISTIAN WORSHIP?**

THE ISSUE CLARIFIED. The issue before us is not the use of the instrument in the home. It is not one of the whims, fancies, likes and dislikes of people. Our objection is not from ignorance, lack of musical appreciation, lack of talent or finances. The practice of denominational churches has nothing to do with the establishment of the proposition. We are convinced that the use of mechanical instruments of music in Christian worship is without Biblical Authority. Neither does it belong to, nor is it authorized by the New Covenant of Jesus Christ.

DEFINITION OF TERMS. To define our terms is in order: **Music** — the rhythmic succession of pleasing tones; **Mechanical Instruments** — Any material man-made contrivance from which music is produced, as an organ, harp, violin, piano or flute; **Use** — the act of employing them; **Worship** — reverence, adoration, homage paid to God, to prostrate one's self toward, or to bow down unto as an act of devotion; **Christian** — that which belongs to, or is authorized by Christ. We are using the term "Christian" as an adjective to describe that which Jesus authorized in the New Covenant; **Authorized** — given authority for, warranted or sanctioned by Christ to be used in Christian worship.

STATEMENT OF PURPOSE. We propose to examine the five categories of arguments made in defense of the use of the instrument in worship and under each category to state the principal arguments used in defense of the instrument. The five categories of arguments are as follows:

- a. The practice is authorized from the Psalms.
- b. The practice is authorized from the presence of instruments of music in heaven.
- c. The practice is authorized from the word "psallo."
- d. The practice is authorized because one must use all his talent and ability to glorify God
- e. The practice is justifiable because it is an aid in the worship.

The first category of arguments considered is: **INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP IS AUTHORIZED BY PSALMS OF THE OLD TESTAMENT.**

ARGUMENT I. The Law of Moses has been abolished (Col. 2:14), but the Psalms are no part of the Law. (Lk. 24:44.) Therefore, the abolition of the Law of Moses did not include the Psalms of the Old Testament. That which God gave and did not abolish is still in force and the Psalms, being no part of the Law, are still in force. If the Psalms are still in force then they are binding on all men. The Psalms command the use of instrumental music in worship and hence, the practice of playing an instrument in worship is authorized.

ANSWER 1. The whole argument turns on the statement ". . . the Psalms are no part of the Law." This is a false statement because the Psalms were reckoned as part of the Law. The following facts demonstrate this to be true:

- a. The Jews called the Psalms "the Law." (Jn. 12:34; Psa. 110:4).
- b. Jesus called the Psalms "the Law." (Jn. 10:34; Psa. 82:6; Jn. 15:25).
- c. Paul called the Psalms "the Law" (Rom. 3:10, 11, 13, 14, 19; Psalms 14:1; 5:9).

All of these New Testament quotations are from the book of Psalms and in each instance they are called "the Law." The Psalms are, therefore, a part of the Law and when the authority of the Law was taken out of the way, the Psalms were taken out of the way. (Rom. 7:1-7; Col. 2:14-16). The Psalms are not the standard as to what shall be done in Christian worship! The argument from the Psalms for the instrument in worship would by the same argument authorize dancing and animal sacrifices in the worship. The new covenant of Christ is the standard as to what shall be done in worship and not the book of Psalms.

ARGUMENT II. The Psalms are prophetic of things in the gospel dispensation. Prophecies are to be fulfilled not abolished at the cross. The Psalms teach the use of mechanical instruments of music (Psa. 150) and hence, instrumental music is to be used in the gospel dispensation in the worship of Christians.

ANSWER II. In reply we offer these observations: 1). Not all Psalms are prophetic. 2). Prophecies are found in the Law of Moses and yet the Law has been taken out of the way (Col. 2:14). The Psalms are a part of the Law of Moses, (Jn. 12:34; 10:34; Rom. 3:10, 11, 13, 14, 19) and hence, the authority of the Psalms has been done away. 3). There is no indication in Psalms 150 that it is prophetic in description and it is not even referred to in the New Testament. The best interpreters of prophecy are inspired men and the inspired men of the New Testament age never quoted from or referred to Psalms 150 as prophetic of New Testament worship. 4). Psalms 150 commands the dance in worship to Jehovah. If this Psalm is prophetic then the religious dance must be employed in worship to please God. 5). Animal sacrifice and incense are commanded and their use would also have to be employed in the worship of Christians (Psa. 66:15).

ARGUMENT III. Psalms 87 prophesies the use of instrumental music in the church. Zion is the church (Heb 12:22); the city of God is the church and the birth referred to is the new birth. (Jn. 3:3). In the church there

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The John Birch Society

on Religion

Joe Neil Clayton

Our age is experiencing an upheaval of ideas, many of which revolve around political themes, since this age is one of political and philosophical controversy. The theme often heard in this controversy is the struggle between political liberalism and conservatism. Even some writers in the so-called "brotherhood" papers have sought to align the church with conservatism (see *Gospel Advocate*, Mar. 14, 1963, front page), seeing perhaps a connection between religious fundamentalism and political conservatism.

At the center of the political storm is the John Birch Society, a group of men who have been called "radicals" by the press in an uncomplimentary way. This group was founded by Robert Welch (not the gospel preacher), and is both feared and hated by the Communists and Socialists.

I recently had the interesting opportunity to read the "Blue Book" of the John Birch Society, a compilation of some of Mr. Welch's speeches to groups of business and professional men interested in joining the Society. The book covers a wide range of topics, but I was interested to find much comment on the place of religion in the "fight" against Communism. Mr. Welch makes some penetrating observations on the subject of the correlation of the advance of communism with the loss of moral fibre in the free world.

He observes that the only place where emphasis on moral integrity is being made in our society is among the "fundamentalists" of all "religions." But let him define his own views for us:

"Now I know that there are still millions of devout Catholics, fundamentalist Protestants, and faithful Jews in this country who still believe unquestioningly in the divine truths and powers which their Bibles reveal to them, and whose conduct and relations with their fellow men are guided strictly by the precepts of their religious faith We honor them. We need their steady adherence to the rock of reverence, and their aspiration of unwavering obedience to ancient and divine commandments. We desperately need their unshakable confidence in absolutes, in eternal principles and truths, in a world of increasing relativity and transitoriness in all things..." (pp. 57-58)

The recognition of the spiritual values found in fundamental faith is evident in these statements. Mr. Welch calls attention to the stability which can be planted in man by faith in God and in Christ as his son. In one instance, he refers to an "unshakable confidence in absolutes." Of course, he is correct in appraising the value of this virtue in an age when institutions of higher learning no longer deal in "absolutes" but defend and promote the idea of relative "truth," that nothing is ever finally settled. We are reminded of the King of Siam in the Broadway Musical "The King and I," who, after a dose of education, sings:

"When I was a boy, world was better spot,

What was so was so, what was not was not.
Now I am a man, world has changed a lot,
Some things nearly so, others nearly not."

The complications of education under skeptics and unbelievers have set in upon the youth of today. However, all segments of society are under attack from the proponents of mediocrity. Mr. Welch states the problem in this way:

" . . . in looking thoroughly and realistically at the danger to everything we have inherited, spiritual as well as material, and at the cause of that danger, we come to the second of the fundamental reasons for deep and basic anxiety. And putting that matter bluntly at once, the reason is simply loss of faith. Not just loss of faith in God and all his works but loss of faith in man and his works, too, in his reasons for existence, in his purposes, and in his hopes." (p. 57).

Here we note that Mr. Welch sees the problem as two-pronged. First, the loss of faith in God, but also the loss of faith in man. In this statement, we have a guide to his solution to the problem, which we will consider in the latter part of this investigation. But, Mr. Welch sees dangers in this loss of faith to both our spiritual and material inheritances. It is certain that many who have become activists in the realm of conservative politics have done so because they are much more afraid for the loss of material gains than of those spiritual. It is also true that none of us would desire to see our present prosperity diminished. However, the loss of one's spiritual inheritance is far more serious than the loss of prosperity, or even personal freedom.

Mr. Welch sees two results which stem from the loss of moral fibre. One of these is the creation of a society without a purpose, which becomes a prey to the onslaught of Communism. He says:

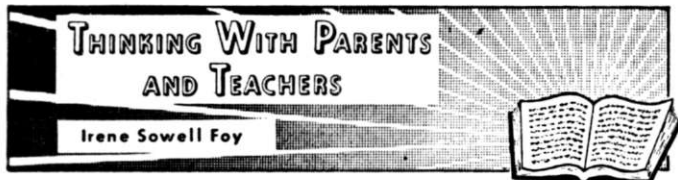
"When an individual American, or any other human being, sees himself as no longer responsible to a Divine Being, but as merely a living accident, not connected in any way with cosmological purpose, it becomes far easier for him to make his decision about his own life and actions entirely on the basis of his temporal comforts and the earthly desires of his own personality The Communists are able to use this lack of moral stamina among their enemies in a thousand ways to make their own progress easier and the conquest of those enemies more rapid." (p. 64).

Also, He sees a danger in the rise of the "amoral" man.

"The most terrible result of this collapse of the rock of faith on which our morality was built is the rise of the amoral man An amoral man, however, has simply wiped out his conscience, along with any reason for its existence. He is not immoral, even when performing coldblooded mass murders, because to him there is no such thing as either morality or immorality. There is only the pragmatic consideration of the advantages or disadvantages to himself, for his own personal desires or plans, in any action—whether it be the building of a monument or the murder of his wife. And these amoral men, the products of a materialistic and sophomoric disillusionment, who have not yet gone on in their thinking to deeper and more permanent truths now stalk in our midst in greater numbers than ever before in history." (pp. 64-65).

Mr. Welch places the "amoral man" in the area between the two "faiths," Christianity (fundamental) and Communism. Those in between are not all of the amoral type, but include also those who live without moral backbone and without seeming purpose.

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DANGER SIGNALS

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him."

Is the above quotation a picture of danger signals of today? It is lifted from Isaiah's message to Judah long ago but we see in it that history seems to be repeating itself.

May we be warned by the results which Isaiah stated would come to them: "Therefore the fire devoureth the stubble, and the flame consumeth the chaff, so their roots shall be as rottenness, and their blossom shall go up as dust: because they cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still." (Isaiah 5:20-25).

Our changeless God still pronounces woe on his children who call evil good. If we would prevent having "the anger of the Lord kindled against his people" today, we had better take note of the danger signals.

Disrespect For Authority

The word, authority, means one exercising power or control. Why do we need authority? The answer is simple. We have not gone this way before so we need direction from one who knows, from one who will exercise control. To children in the home, it means guidance in their physical, mental and spiritual growth. They are ignorant of that which is best for them in each of these areas, so God provided parents as their authority. Jesus grew "in wisdom, stature and in favour with God and man" while under the authority of his parents in Nazareth. His parents submitted to the highest authority in training the child committed to their care. Yes, parents, too, are under Authority, for they have not gone this way before. They will be derelict in their duty unless they submit in respectful obedience to the highest Authority and train up their children in the way they should go.

What will be the effect on the children after they will have been trained to respect authority? They will respect and obey their teachers and parents. Their attitude of submission to authority will be carried over into civil affairs. They will then obey the laws of the land, realizing that "the powers that be are ordained of God." They will have learned that there is an Authority above parents,

teachers and civil rulers, our Lord and King, Jesus Christ, and when earthly authorities go counter to His Authority, we obey Him. When young people are properly trained to respect authority, they will, as Christians, obey the elders in the Lord's church "and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief." (Hebrews 13:17).

Parents, be warned by the danger signals today that reveal the sad picture of a prevalent lack of respect for any and all authority. Such a state, unless corrected, is sure to bring sorrow to the home, disaster to the nation, and loss of the heritage of eternal bliss around the throne of God.

Spiritual Training In The Family

Another danger signal should alarm all who are faithful to the degree that they will do something to remedy the situation. **There is little teaching of the Bible to children by parents in the home.** A cliché that has been worn thread-bare is: "Religion is caught, not taught." Certainly one's righteous behaviour is a powerful demonstration of the way of life designed by our Maker. It can be so beautiful as to attract one to righteous living. Conversely, when one fails to demonstrate by his everyday living, that manner of life which is revealed to him in God's Word, his teaching of the Book will be ineffective. While one may be impressed by the life of a Christian, yet he must do as did the noble Bereans, "search the Scripture daily, whether these things were so." "All scripture is given by inspiration of God" and may thoroughly furnish one unto all good works." (2 Timothy 3:16, 17).

Some parents justify their failure to bring up their children in the nurture of the Lord on the ground that they "send them to Sunday School" and that they do teach them their lesson on Saturday night." What a disturbance there would be in secular education in the public schools if our children had only one lesson a week on "modern math"! Parents would rightfully see to it that such an inadequate procedure was stopped and sufficient time be devoted to develop the subject as it should be done. That subject, math, would be of benefit to the child in this life only. How unfortunate, how underprivileged, and how undernourished spiritually is that child whose parents feed him only once a week on the precious bread of life that will develop him to the spiritual standard for occupancy in that eternal home of the soul.

What is the goal you have set for your child? Is it that he may excel in some subject for the brief time allotted to him on this earth? If that is your goal, you are robbing your own child of his eternal heritage, just because you are "too busy here and there" to let him drink of the water of life. There is no greater danger signal in the world than that of parents today in their failure **not to write on tables of stone but on the hearts of your children precious divine truths.** If their lives are satisfactory here and they are ready for the coming of the Lord to gather his own and present them to the Father, "without spot or blemish or any such thing," **they must be taught the Word of God, diligently and daily.**

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Reorganization . . . By Disciples of Christ

Don Brown

In a recent article appearing in the Los Angeles Times, titled, "Reorganization Studied by Disciples of Christ," the proposed "restructuring of the Christian Churches," (Disciples of Christ), is discussed. The author, Mr. Dan L. Thrapp, of the Times, writes,

"The discussion focuses on plans for 'restructuring' the 2-million-member communion, which is actually not a denomination, although many want it to be.

"Although the terms of 'restructure' are not spelled out yet, it would, in effect, make the local church a more responsible member of a formal denomination.

"It thus would mean establishment of some sort of a churchwide organization. It would enable the Disciples to act as a denomination in matters calling for such action."

A hundred years ago, the Christian Church was dogmatic in its affirmation that it was **not** a denomination, that it was no part of Protestantism. But we are now made aware that a great change has taken place. And we ask, "Why"? In the article by Mr. Thrapp, some characteristics of this change in thinking are noted. After having mentioned the "fierce independence," (Autonomy, DCB), of the churches of the frontier, he states,

"As the Disciples movement grew and spread it became more and more necessary for churches to band into associations to carry out some necessary work, the training of ministers, carrying on of a missionary program, and so on."

Yes, the idea of "cooperating in brotherhood projects" was coming into full bloom. No longer were the individual churches to be solely responsible to God for doing its work in saving souls, but a number of churches, together, were now cooperating in the work of training of ministers, carrying on of a missionary program", and kindred projects.

The organizing of the various congregations into one large functioning body, (the activating of the "church universal") was the desire of the Disciples Church just prior to the formation of the American Christian Missionary Society in 1849. In Homer Hailey's "Attitudes And Consequences", (Old Paths Book Club, Rosemead, Calif., 1952), pp. 138 and 139, Alexander Campbell is quoted as he wrote in 1838:

"We want cooperation. Some of our brethren are afraid of its power; others complain of its inefficiency. Still we go for cooperation; but it is the cooperation of Christians; . . . not even a cooperation of churches; for in this sense of cooperation, Christ has but one church. We go for the cooperation of all the members of that one church in whatever communities they may happen to be dispersed. . ."

And indeed it was cooperation that he got. For, in 1849, he was selected to be the first president of the newly formed American Christian Missionary Society: an org-

anization through which all churches could cooperate to the end of preaching the gospel. No scriptural authority could be given for such an arrangement, for such was non-existent. The Scriptures were found to be mute concerning any arrangement whereby a number of churches could cooperate to do any work that God had given each individual church to do.

There ensued, then, a great controversy among the New Testament churches of that day. The "liberals" advocating the federation of churches, and the "conservatives" demanding scriptural authority for such.

Mr. Thrapp, in his newspaper article, writes of the "opposition" to this "cooperative" spirit, and notes: . . .

"Yet some cooperative work was done with financial support secured through appealing to the churches and a cooperative spirit began to grow."

Dr. John Paul Pack, of the Wilshire Christian Church in Los Angeles, continues the thought:

"At the top, people were forced to face the fact that we are a church, (a **denomination**, DCB), whether we legally consider ourselves one or not. They know that we must act and be responsible as a church."

The remainder of Thrapp's article emphasizes the change that has taken place in the Christian Church by quoting a number of church leaders, who also agree as to the need of "officially" being recognized as a denomination.

Well, why have I gone to the trouble of outlining this phase of the history of this denomination? Simply this: There are those of the Lord's church today who would strip it of its identity; who would do **EXACTLY** as the Christian church, and **activate** the "church universal", (bind congregations together in mutual projects); who would make history of the Lord's church today parallel that of the Christian Church of a hundred years ago, to make of it a denomination.

God gave to each church the responsibility of preaching the gospel (Eph. 4:16), and of caring for needy saints (Rom 15:25-27). Though we may search the New Testament through, yet will we not find authorization or direction how that we might activate the "church universal"; how such a federation of churches could, and would, function; nor how such a federation might be administered.

The trail to digression has been clearly blazed by the Christian Church. Beginning with a cooperative spirit, "with financial support secured through appealing to the churches", the "progress" was rapid and unmistakably in the direction of denominationalism. Christ speaks of two trails, or "ways", in Matt. 7:13&14. On which are we travelling?

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The Nature And Consequences of Sin

Ardie P. Brown, Jr.

"Every one that doeth sin doeth also lawlessness; and sin is lawlessness. (I Jn. 3:4, ASV).

Since the purpose of this article is to set forth the nature and consequences of sin, let us try to understand both terms that are used in the foregoing passage; SIN and LAWLESSNESS.

1. Sin, from the Greek word HAMARTIA, literally means a missing of the mark. It is the most comprehensive term for moral obliquity. It is used of sin as (a) a principle or source of action, or an inward element producing acts of sin. (b). a governing principle of power: read Rom. 6:6, "the body of sin", here sin is spoken of as an organized power, acting through the members of the body, though the seat of sin is in the will (the body is the organic instrument). (c) a generic term, yet sometimes inclusive of concrete wrong doing. (W. E. Vine, *Exp. Dict.* p. 32 Vol. 4)
2. Lawlessness, from the Greek word ANOMIA, is most frequently translated "iniquity." As in the suggested text 1 Jn. 3:4, this definition of sin sets forth its essential character as the rejection of the law, or will of God and the substitution of the will of self. (W. E. Vine, p. 317).

This furnishes more information from which to draw our conclusions. Thus, SIN becomes a "missing of the mark, by or resulting from a rejection of the law, or will of God." As God views sin, the facts recorded by Isaiah still hold true; "Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear." (Isa. 59:1,2).

It is evident, that so long as a man continues in this separated state the consequences to the soul in eternity will be devastating indeed. "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." (Rom. 6:23, ASV). The wages or payment for sin, which is its ultimate consequence, is death or eternal separation from God. Aside from the eternal consequences of sin, let us view some of its consequences in this temporal realm in which we live. We are not discussing the alien sinner who is outside of Christ and lost until he has rendered proper obedience to the gospel, but about the child of God who sins. Here is his condition: (1) He is without God, 2 Jn. v. 9. (2) He has grieved the Holy Spirit, Eph. 4:30. (3) He has lost his savor, or influence and is good for nothing, Matt. 5:13; (4) He exerts an influence for bad to the detriment of God's people, I Cor. 5:5-7; and (5) His sinful conduct or course of life is not conducive to encouraging the lost to obey the gospel and glorify God, I Pet. 2:12.

Why will brethren continue in sin and in many instances just plain highhanded rebellion against God? When confronted with their sin, they tend to reason (if you could

call it reasoning) like this, "It doesn't hurt anyone but me," "It couldn't be all that bad," "I will only do it just this once," and/or "I know I am wrong and I plan to do better." All such remarks show a grave unawareness of SIN and the NATURE of it, and it's CONSEQUENCES. If men would but view sin as God looks at it, and consider more seriously His attitude toward it; also regarding the SACRIFICE of His Son to remove it, then perhaps less SIN would be committed, and a truly penitent attitude would characterize those of us who do "miss the mark."

— P. O. Box 9866, Houston, Texas 77015

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What Saith The Scriptures?

Lowell Blasingame

When Paul wrote the Romans discussing Abraham's justification, he proposed to settle the matter by what the Scriptures said. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness" (Rom. 4:3). The fact that the Scripture said this was the end of the matter so far as he was concerned. Some of our religious neighbors have erroneously concluded that Abraham's justification was by faith only. If they were more interested in learning what the Scriptures say and less interested in propagating the human doctrine of salvation by faith only they would not so err.

The Scripture quoted by Paul in Romans 4:3 is recorded in Genesis 15:6. The call of Abraham is related in Genesis 12:1-3 and took place in the year 1921 B.C. Following his call, Abraham moved in obedience to God and worshipped Him as evidenced by his building altars at Sichem, Bethel and Hebron (Gen. 12:6-7; 13:18). The Hebrew writer said that he "obeyed; and he went out, not knowing whither he went" (Heb. 11:8). It was not until 1911 B. C., or after ten years of following and worshipping God since the time of his call, that the Scripture says that he believed God and it was counted unto him for righteousness. Thus, a simple consideration of what the Scripture says reveals the justification of Abraham in a light different from that of those who would have us believe that it was by faith only.

We have introduced this matter to show that all should be interested in what the Scriptures say. The very nature of the Scriptures should make us interested in them. They are profitable for doctrine, reproof, correction and instruction in righteousness (2 Tim. 3:16-17). They contain information that relates to life eternal (Jno. 5:39) and it is by what the Lord has said in them that we shall be judged (Jno. 12:48). A book of writings, containing matters as important and serious as these, certainly should merit our interest.

However, there are some things that may cause one not to be interested in trying to learn what the Scriptures say. If one has been taught that God has revealed His message to us in language that the ordinary person cannot comprehend, he may have no interest in trying to learn what the Scriptures say. Or, if one has been taught that "The very nature of the Bible ought to prove to

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Report From Northern Ireland

Carl McCullough

Weeks fly past and before you know it another month has come and gone. Today is the tenth of June, my deadline for publishing this NEWSLETTER. Such activities take place in my study which is a small bedroom (7½ by 7½) converted for this purpose. In this small room one wall from floor to ceiling is taken up with a built-in work table and book shelves. Other items include typewriter and stand, roll top desk, four drawer filing cabinet and a duplicating machine with stand. One advantage is that I can sit in the center and reach anything I might need except books on the top shelf. It is quite cosy and really has plenty of room.

Our work continues about as it was at the last writing. Still no additions but one family continues to be faithful to attend the Thursday evening Bible class in our home. We still have two to four visitors at the evening service on Sunday and we are getting better acquainted with some of our neighbors and others we have met. There is good reason to be pleased with the results received from the newspaper ads. The church is being made known throughout the whole of the North of Ireland by this means. We must continue with this phase of the work.

Our Support

This is a thing I do not like to write about but it seems necessary at this time. If we are to continue to stay here and to do an effective work we must have some help very soon. We have carried the load thus far and our finances will not allow us to continue much longer. I was well supported by the South Houston church and they continue to support us 250.00 each month in this work. Our work terminated with them the last of June 1963. At that time we had not raised other support for this work, hence my support for the month of July was 250.00. We received 300.00 for the month of August and 375.00 for September. Other support began to come in and we left the States the last of October lacking 60.00 each month on our support. Others had promised to send help but it never came. Recently the small congregation meeting at Tillman's Corner in Mobile, Alabama took up 25.00 each month of the 60.00 lacking. Two individuals have sent some to help on this but it still does not near erase the deficit and one of them ceased sending two months ago. I hope you noticed from the financial report of the last NEWSLETTER that we also lacked over 200.00 having enough to cover all expenses and of course this came out of our pockets.

You should know also that we do not have a "working fund" as most men do in a foreign work. A few months ago I asked for help to buy a duplicating machine and received a 100.00 from the Pettusville church and 50.00 from the Capshaw church both of Northern Alabama. The machine cost 300.00 the balance of which, plus the other equipment, the rent for the meeting place and the newspaper ads have been paid for out of our contributions to the church.

Please note—Last month I received word from one of the congregations sending 50.00 to our support that due to lack of finances they would have to discontinue their

support. Theirs will terminate either in August or September.

AND — Still another sending 50.00 wrote a few days later and informed me that the first of the year they wanted to consolidate the support they are at present giving to seven men and wanted me to look elsewhere for support.

The situation is desperate. I am not asking who can help, **BUT WHO WILL HELP?**

We need a congregation, such as the South Houston church, to stand behind us for the period of our stay in Belfast. South Houston supports us on a three to five year basis, our option. If we had just one other to do likewise we would be relieved of much concern.

Advertising

Now to more pleasant things. We have been much encouraged by the response to the ads placed in the local paper on Saturday. We have received mail from many places throughout Northern Ireland wanting tracts and inviting me to come speak with them. The paper has a circulation of over 600,000 and the people notice this page which is devoted to church announcements. Several have said ours is most unusual but this is because none of the others is designed to teach or to catch the eye. This small ad was the first placed in the paper for our first meeting and two ladies attended the service as a result. The rate for such ads is 4.20 a column inch, so this small ad cost 8.40. I decided the following week to try a larger

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CARL VERNON NEEDS SUPPORT

Carl Vernon, 219 Jennings, San Antonio, Texas 78225, WA 4-2084 (Area Code 512).

"Brother Robert L. McDonald (whose home town is Vernon) has written me about their need for a man and has persuaded me to go and see about it. This I did, and have decided to move there just as soon as I can find adequate support. I have told them that I would try and move about the first of July — IF the support comes through. I found the brethren in Vernon a small (about seven families) but determined group. They have finished their new building (a duplication of the building in Lometa where Bob Craig preaches) at a cost of about \$15,000.00 — which they put up themselves. They have a radio program. Bob McDonald sends them tapes each week and brother Dal Blake of Longview is paying for the broadcasts.

"The promised support is as follows:

- \$100.00—North Park in Abilene
- \$100.00—Akin Foundation
- \$ 50.00—Congregation in Allen, Texas
- \$ 50.00—Locust St., Mt. Pleasant, Tenn.

(My home town)

"The Vernon brethren — Gordon Street — have promised to provide me a dwelling and utilities, and the South Flores congregation (where I am now) will pay my moving bill. **BUT I NEED ANOTHER \$150.00, AT LEAST!** And the time is getting short!"

HITHER... THITHER... YON

Jim McDonald



One of the pressing needs of the hour is finances to make possible the support of faithful men in new fields in both these United States and foreign lands. Preachers attempting to secure support for themselves in both situations know the great difficulty that faces them as they go from place to place in raising support. If these new churches that are beginning weekly are to be sustained, increased effort on the part of all is necessary.

While we are in no wise suggesting any centralization or pooling of funds in any arrangement other than direct support to the preacher in the field, support for 175 new preachers could be fully secured if every conservative church among us would increase their own support in such outside work by the amount of \$50.00 a month. By churches who are aiding preachers in other places increasing their own work in such capacities \$50.00 a month above their present work load and churches whose preachers are being supported by outside support assuming an extra \$50.00 a month of their own preacher's support, a sum considerably over \$1,000,000 would thus be raised to be distributed, at the discretion of each congregation, to the support of preachers. It is my earnest conviction that if we who are preachers would labor to this point to stir the interests of our brethren in such works, far more than 200 additional preachers could be assisted in worthy places in 1965.

Another great need of the hour is the need for faithful proclaimers. Three years ago it was the preacher who had difficulty in locating a congregation in which to preach; today it is just the opposite. This trend will continue to grow — and become acute. We need to press into service preachers who love the truth and who will preach the truth. To the consternation and dismay of our liberal brethren, conservative churches are showing increased zeal and multiplying in both number of congregation and members in the congregations. Presently there are between 1800 - 2000 churches loyal to the cause of Christ — and their number is destined to multiply.

Another trend that has reversed itself is the desertion from faithful churches to our liberal brethren. We hear occasionally of those who take a stand for the truth (preachers) and renounce their errors; and their number exceeds the number of those who renounce truth and embrace error!!

One has been baptized, two restored and one identified during May at Grand Avenue in Chicago... **Irvin Lee** held a June meeting for the church in Plano, Ill... A lecture meeting was held in June at Clybourne Ave in Chicago and one at Bradley... One was restored and identified, three were baptized during May at East Hill in Pensacola, Florida... **James E. Gunn** has begun work with the Eau Gallie church. Eau Gallie has just recently taken a stand against liberalism and for the truth... One was baptized in Orlando at Pine Hills in May... **Eugene Britnell** held a June meeting for Par Avenue... Eleven was baptized and one restored in Seminole Heights in May... **Billy Boyd** held a June meeting for Elm Street in St.

Charles, Mo. Tree were restored there in June... Four have been baptized in May at the Spring and Blain church in St. Louis... Two were baptized and one was restored during May at Main Street in Steele... One was baptized in Kansas City during May at Southside... **Wendell Wiser** held a recent meeting for the church in Baker's Ford, Kentucky... Two were identified in May at the West End church in Bowling Green... **Ferrell Jenkins** holds summer meetings at Dunmor, Roundhill (Mt. Lebanon church) and New Albany, Indiana (Silver Street)... One was identified during May at Wendell Ave. in Louisville... Three were baptized in May at Park Blvd., one was restored and one was restored and identified... **Bill Lambert** held a June meeting for Eastland... **Cecil Willis** held a June meeting for Expressway and **Kelly Ellis** was at Manslick Road the same month... Three were identified during June at South End... **Earl Robertson** held a May meeting for the Tompkinsville church... **Frank Butler** held a meeting at Brandenburg in June. Bro. Butler will begin work with the new church in Frankfort the first of August... **James Ashurst** held a meeting in June for the Colfax Street church in Lexington... Four were restored and identified recently at West Main in Woodbury, Tennessee... One was baptized recently in Murfreesboro... **Robert Crawley** held a June meeting for the Red Hill church near Woodbury... **Guy Roberson** held a June meeting for the Mooresville Pike church in Columbia... **Bobby Worman** held a May meeting for the County Line church in Hickman County... One was restored in May at the Locust St. church in Mt. Pleasant... Four were identified, one was restored and one was baptized during May and June at Franklin Road in Nashville... **Guy Roberson** held a June meeting for the Ewing Lane church in Nashville.

In Indiana **Roy Hall** held a May meeting at Connersville... A new church began recently at Terre Haute. These brethren are meeting in the Redman Hall at 13th and Mulberry. For further information contact Ray Harris, 3239 N 25th Street or M. L. Darrow, 532 Monte Ray Avenue, Terre Haute... One was baptized and one was identified at Greencastle in June... **James Birdwell** is moving to work with the Barberton, Ohio church... Two were restored in April at the Haynes Street church in Dayton... Three were recently identified, one was baptized and one was restored at Fairview in Birmingham, Ala... **Herschell Patton** held a June meeting for Sommerville Rd. in Decatur... **Franklin Puckett** held a June meeting at College View in Florence... **Bill Hall** held a meeting the same month at Eastside in Athens... In Birmingham meetings were in progress during June at Ensley—**Harris Dark**; Gardendale—**Jack L. Holt**; Bellview — **Homer Hailey**; Berney Points — **Roy E. Cogdill**; Pinson — **Franklin Puckett**; Bessemer — **Jimmy Thomas** and Pleasant Grove with **Irvin Lee**... Since the last week in March ten have been baptized and 20 restored in Fulondale... Two were baptized in May at the church in Camden, South Carolina... **Homer Hailey** held a late July meeting for the Second and Walnut Street church in Paragould, Arkansas... Colored brethren in the two Blytheville churches have reconciled their differences and are now in fellowship... **Dana Halstead** held a June meeting for Wilson Street in Malvern... Five were baptized in May at Arch Street in Little Rock... **W. T. Garnett** held a June meeting for the church in Fulton... Three were baptized in May, two restored recently at Altheimer... **Leonard Tyler** held May meetings for Northside in Conway and Washington Street in Cam-

(Continued on page fourteen)

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(Continued from page one)

they convince themselves it would be a waste of time to try. While it may be true that the majority of people will not obey the gospel, we should not be discouraged by the multitudes who turn us away. The greatest teacher, Jesus Christ, did not convert everyone who heard Him. The apostle Paul met opposition everywhere he turned, yet he continued teaching (Acts 13:50-51). If we give up and take the attitude there are none left, or that our efforts to teach are all in vain, the Devil has won the battle over us, and we have lost sight of the victory which is in Christ (I Cor. 15:57-58). We must continue to work diligently for the few who will receive the truth and be faithful.

The plea we make as Christians is a living plea (I Peter 1:22-25). If we really believe in it, if we sincerely have faith in the Lord, if there be any love in our hearts for the souls of the lost, we will not be easily discouraged, nor will we be silent even though the majority refuses to hear. There are yet sincere, honest people left who will receive the gospel. The description Jesus made of the first century remains true in this twentieth century: "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35-38).

— 2047 High School Rd., Hueytown, Alabama

A DIVINE SUMMARY — — —

(Continued from page two)

But God also demands his peculiar possession, his people, engage in good works. These good works are authorized and set forth in his word. 2 Timothy 3.16-17. These good works must be performed with zeal. "Zealous of good works." By maintaining purity of life and zealously performing his good works, we truly keep looking for the appearing of the great God and our Saviour Jesus Christ

"Grace . . . Good Works"

Either by direct reference or by implication the major eternal truths of the gospel are included in this divine summary of redemption. It is good for the child of grace to study and think often and seriously about these wonderful ideas of salvation. Consider them: Grace and its revelation to man. The eternal and divine purpose of God. God's educative process of grace for his people. Universal salvation offered to universal sin. The denial of sin and the positive practice of good works. The blessed hope and the appearing of Deity. The redemptive and purifying power of Christ. Grace's power to make sinners God's own possession marked by purity of life and zeal in service.

It is no accident this excellent section of Scripture begins with grace on God's part and ends with zealous works on man's part.

— Stanley J. Lovett

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 -:- GIVE THE PRECEPTOR TO A FRIEND -:-
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(Continued from page three)

will be singers and players on instruments of music. Therefore, instrumental music belongs to and should be found in the worship of the church.

ANSWER III. The use of Psalms 87 raises several questions. 1). Let it be PROVED not ASSERTED that Psalms 87 is prophetic of the church. We deny that it is. Needed is proof—not assertion! 2). The word "mountain" in prophetic language signified government. (Dan 2:35; 45). This "Zion" has many gates or entrances (Psa. 87). Does the church have many gates or entrances? Christ is the one way, the one door. (Jn. 14:6; 10:9). There is one body, one baptism which is the only means of entrance. (Eph. 4:4-6; I Cor. 12:13; Acts 10:44-48). 3). If "Zion" refers to the church then "Jacob" would have to refer to Christians. But all of "Jacob-Christians" do not dwell in "Zion-church." Are there Christians who do not belong in the church or that are not part of it? The Bible answer is "No." (Eph 2:16; 1:22-23; 4:4; Col. 1:18). 4). The Revised Version of the Bible says, "players and dancers will be there." If the instrument should be used in the worship of Christians, then dancing should also be a part of that worship.

ARGUMENT IV. The Psalms teach us how to praise God. It has been urged that New Testament commands are to be obeyed in the light of Old Testament examples. (Rom. 15:4). All the Gentiles and Jews who have received the message of God through Christ are to praise him. (Rom. 15:9-11). This passage (Rom. 15:9-11) commands us to praise God and Old Testament examples show us how the praise is to be rendered. (Psa. 150). Therefore, instrumental music is to be used in praise of God today in the worship of Christians.

ANSWER IV. 1) The first statement, "New Testament commands are obeyed in the light of Old Testament examples" is definitely wrong! If this premise is true and workable as it applies to the use of the instrument in worship, then it will work in application to other matters of Christian service. Let us try it and see:

- a. The New Testament commands men to pray. (I Tim. 2:8).
- b. We have an Old Testament example of praying toward Jerusalem. (Dan. 6:10).
- c. Therefore, Christians are required to pray toward Jerusalem.

AGAIN:

- a. The New Testament commands Christians to defend the faith. (Jude 3)
- b. We have an Old Testament example of the prophets of Baal being killed. (I Kings 18).
- c. Therefore, Christians are required to defend the faith by killing false prophets.

2). The same argument would demand that the dance be practiced in the worship of Christians. Who will accept it? 3). Rom. 15:4 does not say that the commands of the New Testament are to be obeyed in the light of Old Testament examples. The purpose of the Old Testament is that of learning that the Christian's hope might be stabilized. Steadfastness and comfort are derived from

the study of the Old Testament.

The Psalms are a part of the Law of Moses; the authority of the Law has been abolished. (Eph. 2:14-16) Hence, the authority of the Psalms has been abolished. These proof-texts from the Psalms are inadequate to establish an unscriptural practice. They prove too much and, therefore, prove nothing.

(Continued)

— 3223 Montrose St., S. W., Huntsville, Ala. 35805

THE JOHN BIRCH SOCIETY ON RELIGION — —

(Continued from page four)

"But . . . we must not let our admiration for, dependence on, and feeling of spiritual kinship with, the fundamentalists, blind us to the visible fact that their number grows smaller every year . . . It becomes increasingly smaller with every senior class our colleges now turn out, with every novel of the **Peyton Place** or **By Love Possessed** type which the hundreds of thousands read, and with the impact of many of the television programs which millions of viewers see." (pp 58-59).

"Except for the diminishing number of fundamentalists of all religions, and the increasing but still comparatively small percentage of the human race which has fervently accepted Communism as a religion, all faith has been replaced, or is rapidly being replaced, by a pragmatic opportunism with hedonistic aims." (p. 60).

The fact is, and in this I thoroughly agree with Mr. Welch, that the churches themselves and liberal preachers of all persuasions have contributed to this spiritual void by the abandonment of faith. Welch's statement is:

"What is far worse, fully one-third of the services in at least the Protestant churches of America are helping that trend. For the ministers themselves are not true believers in the Divine Names or the Divine History and Divine Teachings to which they give lip service, as they go through their conventional motions on Sunday mornings. Some have merely watered down the faith of our fathers, and of theirs, into an innocuous philosophy instead of an evangelistic religion. Some have converted Christianity into a so-called "social gospel," that bypasses all questions of dogma with an indifference which is comfortable to both themselves and their parishioners; and which "social gospel" becomes in fact indistinguishable from advocacy of the welfare state by socialist politicians. And some actually use their pulpits to preach outright communism, often in very thin disguise if any, while having the hypocrisy as atheists to thank God in public for their progressive apostacy." (pp. 58-59).

(Continued)

DANGER SIGNALS — — —

(Continued from page five)

In the **Millennial Harbinger** of January 1834, 130 years ago, Alexander Campbell wrote wisely as follows: "Brethren, we must excel—we must do more than others. A Christian is one of rare excellence. He is one that greatly excels all other men. His model casts a shade over all the excellence of the heathen world. As the stars become invisible when the sun lifts its glowing face above the horizon, so all the excellence of the pagan world is un-

worthy of admiration in the presence of the Sun of Righteousness. More then, much more will be expected from us Christians.

. . . There are various points in which we must excel, else we will fall short of our standard of religion and morality. Our standard is the Bible. Theirs is the Bible as explained and set forth at Rome, at Westminster, at Geneva, or at Cambridge . . . that is, the Bible lowered down in its tone of religion and morality to suit worldly sanctuaries . . . Brethren, we want more knowledge on the Scriptures, more faith, more zeal, more liberality, a higher and a purer morality, more disconformity to the vain and foolish world. . . . We want the devotedness to God which distinguished the first Christians . . . The Lord's cause demands it "

Let us go with our children back to the church as recorded in Acts 2, "And they continued daily with one accord." This can be accomplished by teaching them "diligently to thy children."

("Danger Signals" to be continued).

— 1104 Caldwell Lane, Nashville 4, Tennessee

THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM

(Continued from page six)

When one criticizes, he must be able to tell why he differs. Here are the reasons:

The Bible and the church are inseparable. Especially is this true of the New Testament which was written to be used in church services, at congregational gatherings. The Epistles were written to build up the assembly instead of enhancing individual sanctity. The Bible does not contain all the scientific or historical facts. There is much true science and history not in the Bible. The Bible is essentially a book about religion. Therefore, the Bible was not given by God for the purpose of establishing a Christian society or improvement of society in morals but to reveal to man his condition in regard to sin and salvation. What do these men mean by Christian education? Do they mean that all science, all history or all English can be transferred to and connected with Bible doctrine? How can one Christianize mathematics? We are not opposed to a Christian teaching the Bible at any time or at any place. We believe that a Christian should teach secular subjects from the conservative point of view but they should be known as secular subjects. We oppose the attempt to relate Bible with science and the humanities — literature, art, poetry, and music. We oppose the theology taught in the colleges. When the theories of **We Be Brethren** is the mode of interpretation, the students are taught institutionalism — church support of orphan homes and colleges, and the sponsoring church arrangement.

The present educational system at ACC is not new. In the formation of the Christian Church there was first the developed view of the church. Then colleges were founded which corresponded. Both originated from philosophical or rational thinking. They were the products of the institutional movement of the past century. Bethany College and Bacon College were the most prominent and influential of the colleges. Here are the comments of Garrison and DeGroot about Bacon College: "The name

actually chosen was a tribute to Francis Bacon, the spirit of whose empirical philosophy and scientific method it was proposed that the college should exemplify in the whole range of culture. John T. and T. J. Johnson were the moving spirits. Walter Scott was the first president of the college. His inaugural address was an elaborate application of the Baconian method to the development of a synopsis for a complete system of education." (**The Disciples of Christ**, pg 224). Alexander Campbell established the same educational philosophy at Bethany College. The Digressives in this century have followed the same course. The same philosophy of education is the approach to learning at ACC. The other colleges must follow. Bacon's method was to reject the past, its methods, foundations and results, and inherited prejudices and opinions. "The foundation is natural science, the method induction, and the goal the art of invention . . . We must begin the work anew and raise or rebuild the sciences, arts and all human knowledge and solid basis." (Thilly: **History of Philosophy**, pg. 255).

WHAT SAITH THE SCRIPTURES? — — —

(Continued from page eight)

any thinking man the impossibility of its being the one safe method to find out what the Saviour taught" (**Question Box**, 1913 Ed., 67) or that "The Bible was not intended to be a textbook of the Christian religion" (**Catholic Facts**, 50), he may have no interest in trying to learn what the Scriptures say. Why should he, if they are not intended to be a textbook for the Christian religion and are not the one safe method for finding out what the Saviour taught? The only other cause known to me that would keep one from being interested in learning what the Scripture says would be one's determination not to abide by it. God through Jeremiah pleaded with the children of Judah to return to the old paths and walk in them that they might have rest but they said, "We will not walk therein" (Jer. 6:16). Persons who are determined not to heed God's counsels aren't too interested in trying to learn what the Scriptures say.

Accepting what the Scripture says is the right solution to all religious problems. If there is controversy over whether sprinkling, pouring or immersion is baptism, we suggest the settlement of the matter by what the Scripture says (Col. 2:12; Rom. 6:3-4). If it is a question of whether one can be saved outside of the Lord's church (Eph. 5:23) or one of determining how many churches the Lord built (Mt. 16:18; Eph. 4:4), we suggest that the matter is one that needs to be settled by what the Scriptures say. Our own problems over the scope of the responsibility of the church in benevolence (Rom. 15:25-26; I Cor. 16:1; 2 Cor. 8:4; 9:1), the ability of the local church to do its own benevolent work without the formation of other organizations through which to work (Acts 6:1-6; 11:27-30) and the unscripturalness of a centralized, sponsoring church arrangement for cooperation (2 Cor. 11:8; Phil. 4:15-16) needs to be settled by what the Scriptures say. It is to be regretted that in the discussion of these questions brethren have frequently resorted and appealed to human judgment, emotionalism and prejudice rather than to what the Scriptures say. Such behavior is unbecoming to a people who have so long held up to others what the Scriptures say as the answer for all of our religious problems.

When Paul introduced Abraham's justification with the question, "For what saith the scripture?" (Rom. 4:3), he

intended that the testimony of the Scripture should stand as the authority on the matter. May God help each of us to cultivate a desire to know what the Scriptures say and an attitude of respect for their testimony.

— 163 Dean Drive, Grenada, Miss.

REPORT FROM NORTHERN IRELAND — — —

(Continued from page nine)

ad, results were so good we have continued to place them each week even though the cost is great. This ad is two columns by four inches and cost 33.60 but four adults attended the service and I received nine letters asking for the free booklet "Restoring The True Church." One man from Lurgan, a town about 30 miles from Belfast, wrote and was very anxious to know more about the church. I made the trip to his home, discussed with him, he wanted to "join" us and help with meetings and said, "he would get baptized again" (Mormons baptized him in 1960) if he could join us. I went to his home for two weeks to conduct Bible classes. He knew little and showed very little interest in learning. I was wary of him from the beginning and it seems he had other motives for joining us. Through him we made contact with another family from Portadown (a much better town five miles further) and if a hall could be rented I believe a work could be started there. Would any of you preachers like to come over and give it a try? We have a wonderful opportunity here if we had more workers. Will you come?

— 30 Glenhurt Drive, Newtownabbey, Northern Ireland

HITHER...THITHER...YON — — —

(Continued from page ten)

den...A new church has begun meeting in Ft. Smith and **Harold Turner** will be working with them...**Osby Weaver** held a meeting for the church meeting in the Washington Women's Club Building in Phoenix during April...**Hollis Creel** held a June meeting for Glendale... One was baptized during May at Southside in Tulsa, Oklahoma...One was identified, one was restored during May at Tenth and Francis in Oklahoma City...One was baptized during May in Dillard, Oregon...One was baptized recently at 7th. Street in Meridian, Mississippi... Clinton Blvd. in Jackson is now meeting in its new building...**Ward Hogland** held a June meeting for the East Columbus church...**Roy Foutz** held a June meeting in Port Gibson...Brethren in Deming, New Mexico have purchased a lot and plan shortly to build...In Louisiana two were baptized and one restored recently at the new church in Bossier City...One was restored during May at West 75th St. church in Shreveport.

Spanish brethren along the border have baptized in excess of 40 people during March and April. The Spanish work is one that is most promising. These brethren continue to make much progress in the face of great odds. The work apparently is on a sound foundation and effects of the work is making progress further into the interior of Old Mexico. There are indeed "fields white unto harvest" all around us, but let us not forget these brethren who are working so diligently with our Spanish neighbors...In Texas June was "meeting month." In the Lufkin vicinity **Brooks Webb** was with brethren at

Herty; **Bob Franks** was in a meeting at South Street in Nacogdoches; **Ardie P. Brown** was with brethren in Zavalla (three were baptized); **Oliver Murray** was at Woden, Ratcliff (six were baptized here) and at Centralia; **H. I. Taylor** was with the Dunn's Chapel church; **Bob Walton** held a meeting for Huntington and **Truman Smith** was at Southside in Jacksonville...Back in Lufkin one was baptized and two restored and identified in June at Timberland Drive...Two were baptized and one identified at Union Road...In a meeting at Central Gardens in Nederland one was baptized as the meeting ended...In Vidor brethren at North Main had a June meeting with **Leon Odom**. Five were restored during May and June **Two** were identified and three were baptized...**Robert Harkrider** held a June meeting for the Central church in Beaumont...**Oliver Murray** held a May meeting for Southside in Silsbee...**L. R. Hester** held a meeting for Ridgecrest in Orange in June...Two were restored recently at Pear Ridge in Pt. Arthur...Four have been baptized and one restored at Imhoff Ave. in Port Arthur during May and June...In Ft. Worth six were baptized in April and May at Castleberry...Two were identified in May at Westside...**Charles Morton** is the new preacher for Pollar St. in Cleburne. Bro. Morton held a June meeting there...**J. B. Jordan** held a June meeting for Josey Lane in Carrollton...Four were identified in June at Wonsley Drive in Austin...**Robert Turner** held a June meeting for the Lone Grove church near Burnet and four were baptized...**Charles Boshart** held a June meeting for Dallas Ave. in Lancaster Bro. Jack Kirby in Brownwood writes: "Four have been baptized at the Woodland Heights church in Brownwood within the past month, two during our meeting with Maurice Barnett, and three have been restored to duty and placed membership with us. We go to Roswell, New Mexico, July 22-25 for a debate with R. T. Williamson on the class and women teacher question. This is a result of our recent meeting with the Central church there where O. J. Bradley preaches. The first two nights will be in the West Tlameda building and the last two nights in the Central building. Time of services will be 7:30 each evening. All within driving distance of Roswell are urged to come and support this 'defence of truth.' Bob Craig will moderate for me."

Four were baptized and two identified during May at Highland in San Antonio...Two were identified and one baptized in May at Edna...**Paul Price** held a June meeting at Sixth and Meredith in Dumas. One was baptized there during May...**W. R. Jones** held a June meeting for Westside in Wichita Falls...**Homer Hailey** held a June meeting for the brethren in Clute. One was baptized there in May...Two were baptized, five were identified during May at Oak Forest in Houston...Five were identified and one baptized during May at Southside in Pasadena...**Hubert Moss** is now preaching for Pruett and Lobit in Baytown...One was baptized there in May...Two were identified and two restored uring May at South Houston...One was identified and two restored and identified at Greens Bayou in May...**Elmer Moore** held a tent meeting at "Beaumont Place" near Houston during June...**Robert McDonald** held a June meeting for the church in Cash...Two were baptized and two identified at Main and Gay in Gladewater during June...**Marshell Davis** was with brethren in San Angelo (Coke and Irene Streets) during July...**Dean Bullock** held an early June meeting in Gladewater (Main and Gay)...**James Adams** held a May meeting for brethren in Henderson...Two were restored in May at Russel Ave in Bonham...One was baptized at

Walnut Street in Greenville during June...**Jesse Jenkins** held a June meeting for brethren in Mesquite...**A. O. Raney** held an August meeting for Southside in Sulphur Springs...**Earl Hartsell** has moved to Huntsville to work with Southside in that city...Three were baptized in May at Sunnyvalle, California in a meeting with **Ward Hogland** city in San Diego...One was identified in May at Mt. ...**Lloyd Moyer** held a June meeting for 50th and Univer-View in San Bernardino...A lectureship meeting was held in Mentone during May...**Ken Sterling** held a June meeting at Huntington Beach; **Homer Walker** was at Fontana...**Dan Mahon** has moved to work with the church in Venice...**Otis Moyer** held a May meeting at Compton...The Berrydale church in Santa Ana is no more! The street name has been changed and henceforth the church will be known as Fairview Road church.

Remember, the Preceptor is striving to begin publication twice a month and added subscriptions are necessary to see this accomplished. If you enjoy reading the material in this paper, why not interest others in it? Show your appreciation to bro. **Lovett** for his work, and help him and others of us who write for the paper to increase the number of subscribers.

— 1011 Johnson, Lufkin, Texas

o

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VOLUME 13

AUGUST, 1964

NUMBER 10

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Gratitude

John Allen Thurman

In Paul's letter addressed to "the saints which are at Ephesus, and to the faithful in Christ Jesus," he wrote:

"And be not drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father; subjecting yourselves to one another in the fear of Christ."

"To the saints and faithful brethren in Christ which are at Colosse," he wrote:

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

These commands to Christians are important. First, we should recognize they are important because Paul was writing by inspiration; the Holy Spirit guided him to write the contents of the letters. Second, these commands are important because they constitute a part of each Christian's responsibility to God and to every other member of the Church. Third, the principles contained in the commands are based upon divine revelation which will enable the adherent to be hopeful of spending eternity with God in heaven.

Giving Thanks

The Holy Scriptures upon investigation, yield numerous occasions in which our Saviour "gave thanks" for blessings received and for food taken as nourishment for the body. Jesus emphasized that citizens of the kingdom ought to give thanks for all blessings, temporal and spiritual, at all times, and in all places is proper from man to his Creator from whom he receives life, health, and all blessings. As Christian servants we ought to do all things in the name of the Lord Jesus Christ in order for us to find acceptance with God the Father. To do a thing in the name of Christ is to do it for Him and as He directs.

We should associate Christ with everything we do, and in such a way that, in every part of our work or in every relationship of our lives, He may be glorified in us. If one is to do everything in Christ's name, he must do nothing unworthy of that name, nothing with which he cannot associate it. Everywhere, in business, in travel, or in any company, he must not forget, "whatsoever ye do, in word or in deed," that this name is the name which he bears, and whose honor is in his keeping.

(Continued on page twelve)

EDITORIAL

Stanley J. Lovett



TWICE-A-MONTH IN NOVEMBER!

We will advance to twice-a-month publication of **The Preceptor** in November, 1964.

For us this is quite a step financial-wise. But we feel we must attempt it. It is our sincere determination, once begun, with God's blessings and the help of our readers and friends, we shall succeed.

We will begin our twice-a-month publication schedule with a 12-page instead of the current 16-page issue. Within one year's time or less, we hope to begin a 16-page issue twice monthly. Effective with the more frequent publication in November the subscription price will advance only 50¢ to \$3.00 annually for 24 twelve-page issues (288 pages) as compared with the present rate of \$2.50 for 12 sixteen-page issues (192 pages).

Between now and the beginning date in November we must add a substantial number to our Subscription Lists. This is essential to a successful change-over. To this end, effective with this issue, we begin our **Annual Subscription Bargain Drive**.

During this Special Subscription Drive we are offering a year's subscription for only \$1.50. This special reduced rate applies to **NEW SUBSCRIPTIONS** only. Subscriptions sent in between now and October 31, will include all or the proportionate part of the twice-a-month issues. This is a real bargain which we cannot often repeat.

Likewise all renewals mailed by October 31, 1964 will be accepted at the current \$2.50 annual rate.

The decision to take this forward step has been made.

Will you help us by sending in subscriptions to **The Preceptor**?

Do it now and thank you!

(The following statement by Robert F. Turner is self-explanatory. — Stanley J. Lovett)

In the June 18, '64 Gospel Advocate, W. L. Totty questions the accuracy of a statement I made in my "Minnows in Baptistry" article (published in Preceptor, Apr. '64; and Gospel Guardian, June 4, 1964) viz., "The board-operated orphan home had its beginning some twenty years ago..." Of course he is right in questioning the statement; for it does not say what I started out to say, and easily allows an incorrect conclusion to be drawn.

The original draft of the article contained several sentences about the changes made in the **Boles Orphan Home** control — roughly **twenty years ago** — and the opposition made to board-controlled institutions at that time. In condensing and cutting the rough draft much of this seemed unrelated to my subject and was dropped; but obviously I transcribed just enough of the original

material to make this misleading statement. There was no intent to deceive.

No purpose would be served here by going into the history of changes from elder oversight to board-operated homes. The fact remains that board-operated human institutions — whether benevolent, evangelistic, or otherwise — could have begun 500 years ago and still have no New Testament authority for receiving church support.

Robert F. Turner 7-4-64

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Box 187, Beaumont, Texas

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“Murder Will Out”

Jim C. McDonald

These are the heading words of an editorial, **Firm Foundation**, July 21, 1964, by Brother Reuel Lemmons of Austin, Texas, in which, among other things, he intimates that brother Bob Franks and myself are “murderers”. Many are the epitaphs and abusive words heaped upon us and nothing of any nature that even intimates the “wicked works” which we are “guilty” of doing could perchance be actions of men, who although wrong in actions, acted sincerely from their hearts. In short, both our intentions and actions were the result of base and wicked conniving.

There is, on our part, no inclination to seek to justify self for having had a part in the establishment of a congregation in a city where another congregation which bears outwardly the name of Christ is dedicated to the perpetuation of things we sincerely believe to be wrong. We are content to let God, who is the Judge of all, and who alone has the capacity to judge the heart, determine whether the acts done by us were to the detriment of the building up of His Cause.

Other men, far more noble than we, have had their names abused and slandered through papers such as the one edited by bro. Lemmons, and to which there is no recourse by which they may defend themselves. Much rather would we see our names added to theirs than to the columns in the same papers in which some have made an inglorious capitulation and rejection of God's truth.

But bro. Lemmons, in attacking us, attacks those who stand with us, who preach the same gospel we preach. In attacking our brethren we believe with all our hearts that bro. Lemmons has attacked the Lord Himself. Jesus said in Luke 10:16 “He that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.” We are well aware that it is of His Apostles that Jesus speaks in these verses, but are we to say today that men can reject the Lord's disciples, yet not reject the Messiah?

While we will not defend ourselves, we will defend our brethren that we might defend the Lord. To do otherwise would be cowardice. Is it necessary to point out Jesus declared He came not to bring peace, but a sword; that He came to bring division? Is it needful to show on a number of occasions Paul found it necessary to separate disciples from those who were not of like mind? To be accused of insurrection; of being possessed of the devil himself; of being wholly contemptible is no new burden for disciples of Christ to bear. Surely those who know the Lord was blasphemed recognize they likewise will be also. Christ was accused of being wicked and Paul was described as being a fellow “not fit to live”. Worms that we are, shall it be our lot to be classed of the company, enemies of His day considered Him?

We are ready to be humbled, to pour out our ardent prayer for forgiveness called forth from a contrite heart when that heart is convinced of the scripturalness of those things we now hold to be unscriptural. The attack

of any man, no matter who he is, only serves to further strengthen our faith, when that attack is completely void of any appeal to scriptures for the truth of his contentions. May God hasten the day when brethren once more will appeal to the scriptures, not to abusive and inflammable language, to censure men who stand opposed to them!

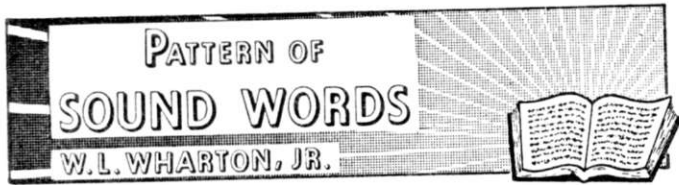
We believe we can speak for the vast majority of our brethren when we say “show us the scriptures and ‘it sufficeth us’”. Most gladly will these lay down their arms and join hands to press the battle against Satan and his hordes of wicked angels when justification for the divisive practices is forthcoming. Since in these 13 or 14 years of conflict it has not been forthcoming, it is our studied conviction it will not be forthcoming. Because these practices are SINFUL, it falls our sad lot to oppose them. What else could these men do, brother Lemmons? Do you think them so void of integrity that they would refuse to promote what they preach? Are you so spineless and insipid where principle is concerned that you would cease and desist from crying against heretical practices simply because those whom you opposed protested? God's charge to Isaiah was: “Cry aloud and spare not, lift up thy voice like a trumpet...show unto my people their sins.” Is this charge any less applicable to men of God today when confronted with rebellion in the camp of God?

What would you have done, bro. Lemmons, six decades ago when instruments were added to the worship? Would you have considered it your responsibility to go into cities where there was no church except one in which instruments were used, to preach against those additions, and if necessary, separate disciples from those who insisted their use be continued? What will you do, bro. Lemmons, when in the course of human events lines of fellowship are drawn between churches who support from their treasury colleges and churches who do not? Would you consider it your responsibility to teach these churches of their error, and where failing in this, separate brethren from their midst? In this present conflict look around and see where condemnation of my brethren eloquently condemns yourself also. Cohorts of your own have done in scores of cities what riled you when done in Huntsville. Some four years ago brethren of your persuasion came to Lufkin, disrupted the peace of the four churches then here and established a church that would bow the knee to the Baal of institutionalism. Can you tell your readers with a straight face and sincere heart that you did not rejoice in that deed when it was done? Have you raised your voice to protest THEIR actions? “Et Tu Brute”?

Why pay attention to the “abortive anti” efforts? They are so feeble, so frail, dying on the vine, ready to perish! It is strange indeed that so much effort has been spent on your part and the part of your paper in reassuring brethren that the “anti” movement is dead. Surely, the “yapping” of so small a dog is not worthy of the notice of so large a statue!

To my brethren, the Lord's brethren, may we humbly suggest that you get a copy of bro. Lemmon's editorial and read his searing attack upon you! For it is an attack upon you because it is in substance an attack upon the Cause of the Lord Jesus Christ. Read it, and let it be

(Continued on page twelve)



DISTINCTIONS WITHOUT A DIFFERENCE

It is reported that, following a very impressive sermon on the Pharisee and the Publican (Luke 18:9-14), the brother who led the closing prayer said: "Lord, we thank Thee that we are not like the Pharisee!"

One may be so moved against what brethren call a "fighting" spirit as to work up a fight against a "fighting" spirit. We need to understand the ease with which we condone in ourselves what we condemn in others and remove that beam in our own eye before we undertake to remove the mote from the eye of others (Matt. 7:3-5).

Denominationalism is an old evil. It has plagued the steps of all who sought to follow the Lord. To understand it one must clearly understand two aspects of involvement. First, a denomination is defined as "a society or collection of individuals called by the same name." While this is true to the etymology of the term it is not a clear picture of its application or use. Practically speaking, it refers to a collection of churches called by the same name. No collection of individuals in a local congregation constitutes a denomination. A Baptist church is not the Baptist denomination though it has a collection of individuals called by the same name. So has a local congregation of Christians! But neither is, on that account, a denomination. A collection of Baptist churches equals a Baptist denomination. Since there is no scriptural authority for a collection of churches of Christ there is no authority for a church of Christ denomination. Only that phase of work that is **joint with other churches** represents the denominational effort of a local church. In all independent action it is undenominational. It is not being called "Baptist" that makes it a denomination or even having a local organization unknown to the New Testament but simply that such congregation considers itself a part of and related to other Baptist churches of like kind and joins in with them in a **collective action of congregations**. To be a part of such arrangement of congregations makes that congregation a part of the Baptist denomination and the joint work of churches joined with marks such work as **denominational in its nature**.

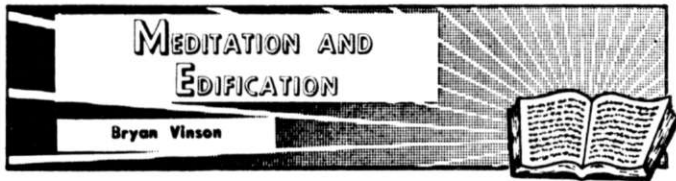
Secondly, the work of denominationalism requires some kind of functional relation between congregations of like faith. The arrangement may be simple or very complex (as in the Methodist denomination). It may be voluntary or coercive without affecting the definition or fact of denominationalism. Brother Alexander Campbell called upon local congregations to cooperate (join their forces) in forming a society by which the gospel could be preached to the whole world (?). Congregations that so acted became a denomination and the society formed became the instrument of the denomination. Congregations maintaining their independence from the project were regarded by the "joint congregations" (denomination) as being opposed to preaching the gospel abroad.

In the light of the above, consider the distinction that some brethren are trying to maintain concerning what they call the "undenominational character of the church of Christ." This is a featured "line" in the teaching program of the "church of Christ booth" at the world's fair. But are they being fair? How can hundreds of local churches of Christ, all independent of each other, conduct a booth at the fair? Does the visitor, or you, suppose for a moment that one congregation is doing this "work"? Can he have any other true impression than that it is a work of "brotherhood"? The denominations also have booths. Are their booths denominational projects? Why can we see the truth about others and cannot see the truth about ourselves? That booth is not the work of a single congregation. All the begging, scheming and promoting belie any such claim. Why the conclave of "church leaders" in a New York Hotel and two days and nights of planning and promoting a gigantic program to raise additional funds (as per Reuel Lemmons recent editorial in the **Firm Foundation**) if this is just a case of a local congregation doing its work? It stands as a living example of a program of inter-congregational activity and as such is as denominational as a thing can be. Is it not ironic that local congregations, opposing "denominationalism," should establish a booth at the fair to point out the evils of denominationalism to the world? The June 19th issue of the "CHRISTIAN CHRONICLE" (South Texas Edition) carries a front page article telling that Morris Smith, member of South San Antonio congregation, has written the Queens congregation and reserved the display booth for the San Antonio HEMISFAIR in 1968! The fair manager has assured "brethren" that "each religious group will be represented on a voluntary basis however they want it to be, just like at the World's Fair." This booth at the HEMISFAIR is represented as "the golden opportunity for the Lord's people." That covers a lot of territory seeing that the opportunity is local and the Lord's people are universal. If the Baptists do such things it's wrong because they use "denominational machinery" and are not the Lord's people but if the Lord's people, avoiding denominational machinery by simply calling their machine "church of Christ booth," do the same thing it is right! This is distinction without a difference.

The Billy Graham campaigns are an integral part of the denominational activity of Baptist churches. They are maintained by joint congregational and individual subscription and effort. Churches of Christ are against denominationalism. So, Vandalia Village congregation in Lubbock, Texas, has set up a similar project "Campaigns for Christ International" into which many local congregations and individuals pour their funds for these "church of Christ" campaigns in competition with the Billy Graham machine of the Baptist denomination. Everyone (?) knows that the Billy Graham campaigns are denominational projects but "church of Christ" campaigns are just methods of preaching! Doubtless congregations which support "Campaigns for Christ International" rejoice that they are not supporting denominational projects and hope they will be able to reach the denominational Baptist with the truth (?).

Sectarian churches have denominationally supported "bible chairs" at a college. Churches of Christ (undenominational, mind you!) also want a "bible chair." Many congregations pool their money in the projects so that

(Continued on page twelve)



PARTAKERS OF OTHER MEN'S SINS

The apostle Paul directed Timothy to "Lay hands on no man suddenly, neither be partaker of other men's sins." The matter of laying hands on another involves not in this instance the physical attack or commission of an act of violence, as it has been suggested by some, for if this be true there is the implicit approval of such provided it be done after forethought and with deliberation as opposed to acting precipitately or suddenly. Obviously the import of the instruction is that of laying hands on as an act of ordination of elders or the overt commendation of someone or ones in the service of God. This was a practice in the days of the apostles which extended beyond the imposition of apostolic hands for the communication of spiritual gifts. The congregation at Antioch practiced this in laying hands on Paul and Barnabas, which could not have been designed to communicate any spiritual and supernatural endowment.

Paul had given Timothy instructions concerning the selection of elders as determined by the required qualifications stipulated, and also such was true in his letter to Titus. He specifically directed Titus to ordain elders in every city in Crete. For either Timothy or Titus, or anyone else, to act hastily and inconsiderately as bearing on the character and abilities of men suggested and even selected by a congregation to serve as elders, and condone and approve of such action by laying hands on them as expressive of this recognition, would be to become partakers of other men's sins.

The evil consequences of disregarding the required qualifications of those to be thus chosen transcends the powers of man to fully evaluate, and therefore to be a party to such will involve the participant in the culpability attaching to such action. Further, the subsequent ill-assumed powers and actions of such would-be elders would rebound to the one who was instrumental in their conduct by laying hands on them in their ordination. This would be true today as then despite the fact that in the selection and setting apart of men to such a work the practice of laying hands on them does not currently obtain among us. This passage has been here introduced in connection with a study of sin as having a bearing on the principle of complicity in the conduct of mankind.

In the immediately preceding article the doctrine of inherited sin was considered and the position advanced that there is not and cannot be any transmission of sin, that is, its guilt and consequent punishment. While true that one may suffer in consequence of the evil done by others, the guilt isn't transferable and therefore there cannot be any suffering as identified as punishment for guilt. In this segment of the subject the question of how one may conceivably participate in the guilt of another merits consideration. This statement of Paul's verifies the principle of participation in sin. Also, the beloved John warns that "if any come unto you and bring not this doc-

trine receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is a partaker of his evil deed." Then, one need not himself be a bearer or advocate of false doctrine to come under the anathema of God; he only needs to aid, abet and encourage or condone the teaching by another to become a partaker thereof.

The thought of being a partaker with others in any thing involves the matter of fellowship. We have encountered the reasoning on the subject of fellowship in which it is maintained that fellowship incorporates as its meaning and the extent of its force and application only the quality of relationship, and is to be viewed exclusively as denoting state or condition as distinct from action. This contention insists that it relates to persons and not things, and consists of relationship between them, never relating to what they do. With this conception formed or accepted, then the relationship viewed is such as is established by the persons involved by being baptized in the name of Christ as provoked thereto by the simple and singular condition of an antecedent faith in Jesus as the Son of God. As thus contemplated the advocacy of a broad and latitudinarian fellowship follows, embracing within its fold every baptized believer in Jesus as the Christ. Within this community of believers there may be many and diverse religious bodies teaching mutually contradictory faiths, and engaging in the most licentious and unwarranted practices professedly performed in the name of Christ.

This is, in essence, the persuasion and plea of brother Carl Ketcherside and his kindred spirits. Apparently he has been led to this wholly untenable position by the frustrating narrowness of his hitherto held position. It is an instance of a reaction wherein the effort to escape from his previous restrictive contention he has moved to the far opposite position.

The essential fallacy of his reasoning I conceive to be in his initial premise that fellowship is exclusively to be viewed as a relation between persons and is definitive of state. It is true that the scriptures abundantly and clearly teach relationship between Christians as a state of fellowship, but such does not exhaust their treatment of the subject. Christians are fellow citizens in the Kingdom of Christ. They are fellow heirs of the grace of life, both now and forever. This exists by reason of their several relationship with Christ, the Father and the Spirit. John affirmed that the design of declaring Him to those whom he wrote was that they might have fellowship with him, and assures us that his fellowship is with the Father and the Son. A knowledge of the truth was essential to establishing, to creating, to bringing about as a reality this relation of fellowship. This being true it is disastrous to ever attempt either its creation or its continuation by an amalgamation of diverse and conflicting bodies, doctrines and practices. This is wholly subversive of the entire structure of the fellowship of the saints.

However, the scriptures already referred to in this piece clearly reflect the fact that people experience fellowship with one another by means of an active participation in things done. "If we walk in the light we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." The fellowship of this passage is affirmed as existing conditionally, and the

(Continued on page twelve)

The Music Question

Considered - (2)

Arvid K. McGuire

The second category of arguments considered is: INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP IS AUTHORIZED BECAUSE THE BOOK OF REVELATION "REVEALS" HARPS TO BE IN HEAVEN.

ARGUMENT I. If God has instrumental music in heaven, it proves that his saints have a right to use it. If saints in heaven use it then saints on earth may use it. Therefore, the instrument may be used in the worship of the church.

ANSWER I. We deny and call for proof that mechanical instruments of music, such as are on the earth, are or will be in heaven! Where is the proof that material harps will be in heaven? What would a spiritual being do with a material harp? Material things are subject to age and decay but such will not be true of the heavenly state. Further, if we may have and use in the church everything John saw in heaven in visions, then we may bring in every created thing in heaven, on earth, and in the sea! (Rev. 5:13). Be it observed that the book of Revelation is a book of symbols. The message revealed in this book was signified unto John. **A sign is not a sign of itself!!** (Rev. 1:1)

ARGUMENT II. It is affirmed that the will of God must be done on earth as it is done in heaven. (Matt. 6:10). Harps are played in heaven according to the will of God. Therefore, harps are to be played on earth according to the will of God.

ANSWER: This argument is false and demonstrated to be so by the following considerations. The premise necessary to the argument is left out! It is: God's will for saints on earth is identical with his will for angels in heaven. **THIS CANNOT BE PROVEN.** What Matt. 6:10 says is this: God's will on earth is to be done **AS** his will is done in heaven. This states that we are to be obedient to the will of God toward us on earth, as the angels in heaven are obedient to the will of God toward them. According to the above argument Christians should have an altar and incense in the worship service for they are in heaven. (Rev. 8:5). If the instrument in heaven is a material object then so is the altar and the incense by the same argument.

ARGUMENT III. Revelation 5:8 shows that God approves the use of instrumental music for each one had a harp.

ANSWER III. That which proves too much proves too little. Each one, according to the passage, had a harp. Does this mean that each one must play his own instrument in the worship of the Church? These also had incense. Does each Christian have to burn incense in worship in order to do God's will on earth? The incense was the prayers of the saints. There is no more reason for thinking that the harps were literal than that the incense was literal.

ARGUMENT IV. Revelation 14:2 shows God approves the use of instrumental music for harpers were harping with their harps.

ANSWER IV. John did not hear harps at all — he heard a voice! The "voice" that he heard was as many waters, indicating rhythm. The "voice" was as thunder, indicating volume. The "voice" was as harpers harping with their harps, indicating harmony. Furthermore, those doing the singing were the 144,000 having the name of God written on their foreheads. Revelation 7 states the 144,000 to be Jews, 12,000 from each tribe of Israel. According to the argument made for literal harps, one would have to be a Jew to get in on the singing at all!

ARGUMENT V. Revelation 15:2-3 shows that God approves mechanical instruments of music in worship.

ANSWER V. Were the harps literal, material instruments of music? Was there a sea of literal glass mingled with literal fire as Rev. 15:2-3 states? The harps were plural; each one had his own harp. If this is an argument at all, then it would demand that each Christian play a mechanical instrument in worship.

Every proof-text used to defend the proposition is inadequate to sustain the practice of playing mechanical instruments of music in the worship of Christians. The question is not what David or the Jews did in worship under the Old Covenant. It is not what is being done or will be done in heaven. The question is where does the New Covenant of Christ authorize the use of mechanical instruments of music in Christian worship? Remember, whatever one does in word or deed, must be done in the name of Christ. (Col. 3:17). Are you respecting the authority of Christ in this matter?

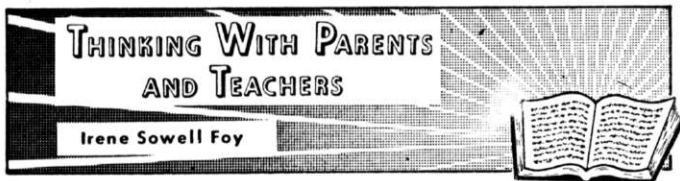
— 3223 Montrose St., S. W., Huntsville, Ala. 35805 —

Walter N. Henderson, P. O. Box 692, Clermont, Fla. It was my good pleasure to preach in a meeting at Seventh Avenue in Miami, May 10, through the 20th. One was baptized. Considering the prevailing conditions in both the city and the churches of that area the attendance was good. The Southwest church gave us their moral support, and several from North Miami Avenue attended the meeting, some from other congregations were in evidence from time to time, some came from as far away as Belle Glade.

The elders and the Seventh Avenue church have stood firm against every false doctrine which has threatened the churches during the last 20 years. At the present time, against strong opposition, they are opposing liberalism in evangelism, benevolence and discipline. They are contending for the autonomy of the local church in these matters.

Brother Henry Gilbert, the evangelist of this faithful church, was a pleasant co-worker during the meeting. He has 209 students enrolled in his correspondence Bible course. Surely, growth shall come from this effort, and the influence of this church for good shall be felt in the future as it has been in the past.

— HELP US ADVANCE TO TWICE-MONTHLY —



Another Danger Signal: Division

Coming together is the Beginning,
Keeping together is Progress,
Thinking together is Unity,
Working together is Success. — Anonymous.

The truth expressed in the lines above reminds us of a great danger signal that is obvious to the Lord's people today. We are not "keeping together." We are not "thinking together" and we are not "working together." Is this condition in harmony with God's plan for his children? The answer is "NO." When time was drawing near to the shadow of the cross, Jesus prayed not only for his apostles but for them also which should believe on him, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:21)

In accord with God's plan to unite Jew and Gentile in Christ, Paul wrote to the Ephesians that Christ Jesus is our peace and "through him we both have access by one Spirit unto the Father... And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord." (Ephesians 2).

What is your goal for your child? Do you hope for him to be a "stone" in that building "fitly framed together"? If so, you must begin early to mold his life before the devil takes hold to chisel him after his fashion.

The story is told of Coleridge that he once talked to a man who said he did not believe in giving little children any religious instruction. His reason was that a child's mind should not be prejudiced in any direction so that when he reached adulthood he could choose his own religious opinions. Coleridge then invited the man to come see his garden. They walked to the "garden" where they saw only weeds growing. The man in surprise remarked, "Why this is not a garden! There are nothing but weeds here." Coleridge replied: "But you see I did not want to prejudice the garden to vegetables, I am just giving it a chance to express itself and to choose its own production." The wise man expressed the same thought in these words: "A child left to himself bringeth his mother to shame." (Proverbs 29:15 b)

A youth was asked why he did not go home to see his parents after he had been away in school for a year. His reply gave a picture of a home-life too prevalent today. He said, "Why should I go home? My father is away at work. My mother is away at work and my little brother is away at play so, why should I go home to stay alone?" There is no togetherness, there is no unity in a home such as that. Instead then of going home, that boy, feeling insecure, chose to hitchhike to Alaska, searching for something to satisfy his longing for a place he could call "home."

The great danger signal to the home, the church and to the world today is the fact that youth is being robbed of his feeling of security, of companionship, and of guidance which he should be able to find in his home, prompted by love. Every child needs continuous reassurance that he has parents who care and who unify family life. Such care can best be expressed by arranging a well-ordered home in which the parents "shew forth the excellencies" of our Lord and in which they reserve time, daily, for study with the children of the Word of God. This will be the great unifying element in the home. A child's simple interpretation of home should be: "Home is where my mother is." In addition to the mother's presence, there should be regular teaching to develop characters "fit for the Master's use." In order to meet her God-given responsibility, a mother's attitude must be such as was Mary's, "Behold the hand-maid of the Lord; be it unto me according to thy word." (Luke 1:38)

After observing a danger signal on the highway, one realizes he has only a brief time to try to prevent a probable catastrophe. So it is on the way of life. It has been said:

"The epochs in our life are three:
The is, the was, the might have been."

The present is all we have in which to work and to train our children, so, let us pray as did the Psalmist:

So teach us to number our days that we may apply our hearts unto wisdom." (Psalm 19:12)

(Continued on page thirteen)

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The John Birch Society *on Religion - (2)*

Joe Neil Clayton

At this point, Mr. Welch begins to undermine his own observations by revealing that his own faith is not necessarily one of implicit faith in God and His Word. He pleads that specific dogma restricts one too closely in view of the scientific knowledge which broadens God to make him compatible to the theory of evolution, and other such considerations. He explains his views in a statement in the latter part of the book.

"I first broke through the intellectually restricting bonds of the unusually narrow Southern Baptist fundamentalism, in which I was raised, more than forty years ago. I loved everything about it except the specific details of its dogma. As a result of its teachings I saw myself as the inheritor of all the labor and sacrifice that had gone before me, by men who had used this God-given 'upward reach.' They had used it to provide the moral codes, the humane traditions, the accumulation of knowledge, and the material comforts, to make me so fortunate an heir of so many ages—to whatever extent I was equal to my inheritance. I felt myself bound by a gentleman's code, which is just another way of expressing continuing human brotherhood or loyalty, to live up to the standards and carry on the ideals of men who had died hundreds and even thousands of years before I was born." (pp. 151-153)

Thus, we see Mr. Welch's personal religion as a veritable worship of the natural "upward reach" of man. This virtually makes him the same as any other idolater, for idolatry is merely a substitution for the true homage of God. Though it may have been that God has planted the instinct in man to reach upward, and to improve himself, we make a great mistake in worshipping the creation rather than the creator. (Rom. 1:25)

Though Mr. Welch found the dogma of the Baptist intellectually restricting, it must be asserted strongly that human wisdom offers nothing better than God's revelation through His Word. The Apostle Paul condemns any attempt to substitute for God's wisdom by pointing to the fact that none of the word spoken through the apostles was supplemented by human wisdom, nor could it be (see I Cor. 2:1-16).

However, Mr. Welch offers spiritual kinship to the fundamentalists from his lofty intellectual height.

"But I believe there is a broader and more encompassing faith to which we can all subscribe, without any of us doing the slightest violation to the more specific doctrines of his own creed or altars of his own devotion. And I believe it is an ennobling conception, equally acceptable to the most fundamentalist Christian or the most rationalistic idealist, because its whole purport is to strengthen and synthesize the ennobling characteristics of each man and the ennobling impulses of his own personal religion." (p. 63)

What Mr. Welch seems to forget is that, in his way, the Communist is the product of the upward reach in mankind. The difference is found in the assignment of causes for the world's problems. The Communist blames Capitalistic tyranny in the field of economics. When Karl Marx wrote his views on this subject in the beginning, much of his condemnation of capitalism was justified, for the plight of the worker was indeed forlorn. What complicated the issue was Marx' advocacy of amorality in connection with his political schemes. Amoral men seized on this to found the principle of taking men to new heights by first dragging them through the filth of licentiousness. This was easy for men who lived in an area of the world where little is known of anything except political tyranny, poverty, and immorality. They were products of their background much in the same way that Mr. Welch is.

Of course, we would rather condone the environmental background which produced a Robert Welch, or an Abraham Lincoln, or a Thomas Jefferson, than that which spawned Marx, or Lenin, or Stalin, mainly because we also are the heirs of that background. The point is this: can a strong point be made of the morality which is the product of mere gratitude to man's sacrifices in the process of "upward reach"? When separated from God's truth, can it stand as a force any more commendable than Socialism or Communism, which strives for improvement by a different road?

We might give our moral support to the conservative in politics because many of his views run parallel to those produced by an adherence to God's Word. However, it is not required of God's children to be political conservatives, just because they are Christians. If a Christian desired to serve the cause of political conservatism, he could not by any means do so as a part of his Christian obligation. It might seem that the principle of "individual initiative," as espoused by the conservative politician, is more Christian than the principle of "welfare dependency," but every Christian must recognize the subordinate position of politics and material philosophy to the Kingdom of God.

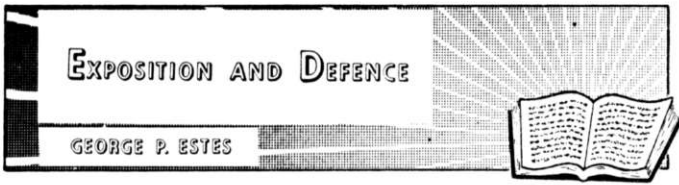
There is no doubt that great social and material benefits have come to mankind as the result of the practice of Christianity, but it is foolish to forsake the system which has wrought such great benefits for a human substitute.

Mr. Welch makes his earnest appeal in this way:

"What I am concerned about, what we must all be vitally concerned about today, as the very essence of our problem, is morality, integrity, and purpose."

"That morality must be based on a bedrock of faith. For those who already have such a bedrock of faith, and stand on it and abide in it, I can offer nothing, and I would certainly take away nothing. But for those who are no longer sure exactly where they do stand, on what rocks or how firmly, I want to try to show them that all of these bedrocks together constitute a foundation with room and strength for us all. For unless we willingly anchor our moral judgements to eternal truths, we become just chaff, blown all ways before the winds of confusion." (p. 145)

(Continued on page fourteen)



**THEOLOGY, CHURCH AND STATE
INSTITUTIONALISM**

The men who founded colleges like Bethany and Bacon or those who adopt the scientific method of Bacon like ACC, claim to believe the Bible to be the inspired word of God. However the Bible will not fit into this approach to education. This method must eventually end in modernism. This is inevitable. Mr. Thilly points out how Bacon and his immediate successors "all accept the basal doctrines of Christianity." (Ibid., 253). But here are his explanations of modern philosophy: "The history of the new era may be viewed as an awakening of the reflective spirit, as a quickening of criticism, as a revolt against authority and tradition... The physical and mental world, society, human institutions, and religion itself are explained by natural causes... Nearly all the great leaders of modern thought, from Francis Bacon onward, are interested in the practical application of the results of scientific investigation, and look forward with an enthusiastic optimism to a coming era of wonderful achievement in the mechanic arts, technology, medicine, as well as in the field of political and social reform... Modern philosophy, in its beginnings, breathes the spirit of modern times, the characteristics of which we have endeavored to describe. It is independent in its search for truth, resembling ancient Greek thought in this respect. It is rationalistic in the sense that it makes human reason the highest authority in the pursuit of knowledge. It is naturalistic in that it seeks to explain inner and outer nature without supernatural presuppositions. It is, therefore, scientific, keeping in touch with the new sciences, particularly with the sciences of external nature." (Ibid., 250-1). This is self-explanatory and needs no comment. In this system the Bible is rejected as the supernatural revelation from God. The position now held at the college at Abilene, Texas, that the Scriptures establish covenant relationship with God, must in due time be rejected. They cannot maintain it for long by this approach to learning.

Explaining the Bible by natural causes is the so-called historical approach at Harvard Divinity School and the social approach at the Divinity School at the University of Chicago. We are not opposed to the study of science which seeks to prove or demonstrate its finding or to the study of ancient, medieval or modern history. But because the Bible is the perfect and authoritative will of God and since the modern scientific method rejects past authority, which would include the Bible, and since reason and experience are the source and norm for knowledge, we oppose this interpretation of the Bible. The Bible will stand fair examination and criticism. Also conversion is during the events of one's life. One must hear or read about the gospel, understand the Lord's will and obey it. The senses of hearing or seeing are used. Or a

(Continued on page fourteen)

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Belle Glade Florida is situated in Palm Beach County, Florida, on Lake Okeechobee, a lake about 50 miles long. This community is the hub of the sugar industry in Florida. The faithful brethren of this area have recently completed a meetinghouse at Belle Glade, having lost the former meeting place to the liberals about two years ago. These brethren are straining very hard to meet the initial heavy payments on their building. A young high school graduate, Ron Halbrood, preaching at present for gratis, will leave for college in a few short weeks, the Lord willing. Due to prevailing financial and other circumstances there is an immediate need for a full time

(Continued on page thirteen)

HITHER... THITHER... YON

Jim McDonald



From South Houston, Texas a note says, "One young man was baptized here at South Houston last Sunday, June 21, and everything here goes well..." Seven were identified, one restored and one baptized at Southside in Pasadena during June and July... **Mack Kercheville** held a June meeting for Red Bluff in Pasadena... Two were identified at Oak Forest during June... Six were restored, two were baptized during June and July at Greens Bayou in Houston... **A. O. Raney** is moving to work with the East Houston Road church... One was baptized during June at Clute... Meetings in the Lufkin area during June and July were at Antioch (Trinity County) — **Bob Frank**; **Broadus**, **Leon Odum**; **Rocky Hill**, **Dale Varnon**; **Zavalla**, **Ardie P. Brown** (three were baptized); **Oliver Murray** was in meetings in Alto, Crockett and Apple Springs (Trinity County); and **Jim Everett** preached in a meeting at Fourth and Groesbeck in Lufkin. Three were restored at Union Road... **Charles Holt** is moving to Lufkin to work with Timberland Drive... **Foy Layton** is now working with the church in Madisonville... **Earl Hartsell** has moved to Huntsville and is working with Southside church in that city. His address is P. O. Box 813. College students who plan to attend Sam Houston State should look up the Southside church and worship with them. They meet in a rented building about a half mile from the College Campus. Their building is on the Old Houston Highway... During June, 15 were restored; six were baptized; two restored and identified and two identified at North Main in Vidor... **J. T. Smith** now preaches each Lord's Day for the Pt. Acres church. Two were identified there in July... From Vernon, Texas bro. **Carl Vernon** writes. "This congregation, the Gordon Street congregation, began about the first of the year. The brethren met for a time in the home of one of the members, but they now have a nice, new building in which to meet. It was erected at a tremendous sacrifice to the members who make up the group... Last Sunday was my first with these brethren. We had 44 for the first service. This was the record. The contribution was above \$102. that day... I am being supported by several congregations. The prospects for a growing work seem very good here. The congregation maintains a Sunday morning radio program each week... If any of the readers of your column in the **Preceptor** have friends in this area, we would be happy to contact them if they will write us. My address is: 3119 Wilbarger St..." There were three baptisms the last night of the meeting at Lone Grove near Burnet... Seven were identified at Wonsley Drive church in Austin in June and July... **Edward McCaskill** held a meeting at Liberty Hill in which one was baptized... **Hoyt Houchen** held a June meeting at Lewisville... One was identified in June at Castleberry in Fort Worth... Two were identified in June at Westside in Irving... Two were identified in June at Weisenberger church in Dallas... Three were identified at Greggton during July... A new congregation is now worshipping in Ferris. They meet at 7th and Church street. Remember this if you are on highway 75 enroute to Dallas... Two

were identified during June at the Southside church in Sulphur Springs... **Robert McDonald** held a July meeting for the Olsen Park church in Amarillo.

A conservative preacher writes me to ask if there are any faithful churches in the Davenport, Iowa, area or within 50 miles radius of there. He would like to worship —and perhaps preach for some group while he lives in Davenport. Do any of our readers know of churches in this area? If so write me and I will communicate that information to the inquirer... Two were baptized during June at Big Stone Gap, Virginia. **Alvin Holt** held a July meeting at Big Stone Gap... One was restored and one identified during May and June at Pleasant Valley in Wichita, Kansas... Two were baptized and one restored during June at Grand Avenue in Chicago... **Mason Harris** held a June meeting for the Paris Ave. church in Peoria. Two were baptized and one restored... Seven have been restored since January at Snapfinger Rd. church in Decatur, Georgia... **Roy Foutz** held a meeting for the 18th St. church in Portales, N. M. — two were baptized

... **Bill Cavender** held a July meeting for the Linwood church in Shreveport, La. Two were baptized at Linwood in June... Two were baptized at Leesville in a June meeting there... In May one was baptized, two restored, and four identified at North Las Vegas, Nevada... **Robert Fenton** held a June meeting for the Highland St. church in Hammond, Indiana... **Harry Rice** held a June meeting at Hobart... **Bob Owen** held an August meeting for the Greencastle church... **Grover Stevens** held a June meeting for the church in Seymour... Two were restored at Glen Park church in Gary during May... **Bill Echols** writes: "James Smelser of Chardon, Ohio, will move to East Orange, N. J. in July to work with the church. This will be a great step forward for the church as he will be the first preacher fully supported by the East Orange congregation. The Castleberry church in Ft. Worth, Texas has supported the preacher in East Orange fully or in part since the church began... **Bill Echols** who has been in East Orange for the past five years will move to Shippenburg, Pa. to work with the small church there. The Castleberry church will help with his support at least temporarily, but more help is needed..." Also from New Jersey comes the following information: "ANOTHER CHURCH IN NEW JERSEY. A church met for the first time in Sussex County, New Jersey on June 30, 1964. The church met in the home of brother and sister **Bill Whiteley** of Lafayette, New Jersey. **Robert H. Bunting** of Lafayette is working for the new church as evangelist. These are the only two families known to be in the county... Although the church will continue to meet from house to house for mid-week Bible study, they have been able to secure the Grange Hall in Newton for the regular Lord's Day hours of meeting... The meeting place of the church is the Enterprise Grange Hall, Nelson Street, Newton, New Jersey. The mailing address is c/o **Robert H. Bunting**, Box 97, Lafayette, New Jersey. Please notify us if you know of any members of the church living in northwest New Jersey."

One was restored and identified at the Spring and Blain church in St. Louis, Mo., during June... The church in Lilbourne is now standing for the truth... **John W. Pitman** writes: "John W. Pitman of Rock Springs, Wyo. will move to St. Joseph, Mo to begin work with the faith-

(Continued on page fifteen)

GRATITUDE — — —

(Continued from page one)

Gratitude

Although prayer is the medium whereby we "give thanks" to God, there is another way that we must give thanks to our fellow men, even our brethren in Christ. Aside from the other lessons contained in Luke 17:11-19, there is one lesson that is outstanding, the lesson on "gratitude." Ten lepers had been healed as they went to show themselves to the priests. One, a Samaritan, an outcast, came back into the presence of Jesus to give thanks for the work that had been done upon him.

"And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan."

It is quite alarming to recognize that only one person out of ten who had been healed of perhaps the worse disease known in Bible times came back to give thanks to one who had wrought such an excellent miracle. Yet too many Christians are guilty of ingratitude as the nine Jews were in failing to return to give thanks to the Christ. How many instances can you enumerate where another has been guilty of this very thing? For example, most of us come into a situation that calls for us to give someone a gift, extend an invitation to some stranger to share your food, or perhaps to invite some Christian to come into your home to live with you a few days. When the service has been rendered or the gift has been given, etiquette or custom mandates an expression of gratitude. Usually, in any case, a written note is sent to the giver or host who has rendered the service. If the note is never sent or the giver is never thanked, the recipient is guilty of the sin of ingratitude.

The foundation of etiquette and gratitude is laid in the home. Its influence extends to every phase of the individual's life. Its rules are based on such qualities as courtesy, kindness and consideration for others. They should be practiced from childhood until they become automatic; not only are they marks of good manners and good breeding, but they exemplify desirable traits in every child of God. Mom and dad should be grateful in all things and "Train up the children in the way they should go, and when they are older, they will not depart from it." Let us remember, those who are guilty of ingratitude in temporal matters are consistently neglectful in "giving thanks" for spiritual gifts and blessings.

— 712 North Calhoun Street, Perry, Florida

"MURDER WILL OUT" — — —

(Continued from page four)

encouragement to you to know that nobody is more acutely aware of the surge of growth that conservative brethren are experiencing than bro. Lemmons himself!

Let us never be ashamed to be ridiculed and abused for the name of Christ. Let us count it an honor to suffer for His name. Remember, "If the world hateth you,

ye know that it hath hated me before it hated you." (John 15:18). And ANY movement that consciously — OR UNCONSCIOUSLY — sets itself to oppose the sufficient order of Christ's Church has set itself in opposition to the Lord.

— 1101 Johnson, Lufkin, Texas

DISTINCTIONS WITHOUT A DIFFERENCE — —

(Continued from page five)

young people can learn about the "undenominational" character of the church of Christ! While they oppose denominationalism, when you spell it out, they do not object to it when spelled "Church of Christ Bible chair"!

Lutheran congregations have formed a "synod" in order to facilitate inter-congregational activities (denominational projects). One such project is "The Lutheran Hour" a production for T.V. media made possible by the combined efforts of many congregations and individuals acting as one. So, to meet the competition, many "churches of Christ" have pooled their funds and established by cooperation of churches a radio and T.V. program called "Herald of Truth." It is not the work of any single congregation but is indeed, a "brotherhood" project. Denominationalism is wrong when it turns out "The Lutheran Hour" but it is right when it produces "Herald of Truth."

Thank God! We are not like the Pharisee!

1226 Highland Blvd., San Antonio, Texas 78210

PARTAKERS OF OTHER MEN'S SINS — — —

(Continued from page six)

condition is not a finished one as a single past action in believing and being baptized, but a continuous action — walking in the light, and certainly the light of this passage denotes the truth, as distinguished from the darkness of error, falsehood and evil. We are admonished to have no fellowship with the **unfruitful works of darkness**. Darkness has its fruits in the form of works performed, and, likewise light has its works, works of righteousness. These are fruitful works, whereas the works of darkness are unfruitful. Hence to have fellowship with and in them is to partake of their consequences.

Our attitude, however, is not to be one of indifference and neutrality; we are to be against them — we are to reprove them. The preservation of righteousness, both spiritually and morally, involves the necessity of opposing the unrighteous in both spheres of behavior. When we stand in judgment in the last day, we will be judged as touching our moral and spiritual behavior individually. The individuality of this judgment, and the scope of its involvement, requires that we, in anticipation of it, exercise great caution in that which we participate in or act as encouragers of. Neither moral or spiritual law is wrought by the weight of human opinion, and this judgment will be one rendered and pronounced as responsive to law. Therefore the legitimacy of any given action is not determined by the number thus engaging therein or the popularity and favor it enjoys. It is a rather cur-

ious and anomalous observation that men generally evince greater interest in and display greater zeal in securing the participation of others in that which is patently wrong or at least questionable than in that which is universally recognized as right, safe and secure. The most severe castigation of the lowest depths of depravity is reflected in the language of Paul concerning the Gentiles when he said they, "knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them." While this had immediate reference to moral turpitude of the most depraved sort, yet the characteristic herein set forth is not exclusively applicable to such. How many things are engaged in as religious acts, of professed service to God, that is well known to be without Divine warrant? When such is questioned the defence is so frequently made that such is sanctioned by long practice and majority acceptance. This is equal to regarding human approval and participation as adequate evidence of acceptability. It is an appeal to human tradition as distinct from an appeal to divine testimony. The last several years have revealed as great a penchant for such a recourse on the part of brethren as has long characterized the weakly efforts of apologists for sectarian errors in doctrine and practice. No reflecting person can escape the conclusion that such a defense is tantamount to a conscious awareness of a destitution of scriptural authority for the thing in question.

If walking in the light is to walk as guided and directed by the light of revelation, and hence a walking by faith since faith comes by hearing God's word, then to walk in darkness is to walk in the absence of light, the light of divine direction. When one so does the knowledge that others are participants therein is understandably consoling and reassuring. Herein is revealed a common weakness altogether too prevalent among us. It accounts for the deep feelings and even animosities that have developed in recent years among God's children. It is this very attitude and concept that makes possible mob actions even of violence. It is reflected in "Freedom marches" which beset men of the Southland today. It is the delectable flavor which soothes and delights the many in the church as they drift further and further from apostolic moorings.

No one is immune from the effects wrought by the influence of the behavior of others. We are to be examples to one another, but regardless of what anyone else does or doesn't do, we should never lose sight of the inevitable individuality of the judgment, and thus to make our determinations of what we individually shall do as influenced by a thus saith the Lord. To "go along to get along" may be a recipe for political success, but it is a sure way to get along into Hell at last, if we aren't exceedingly careful about what we go along with. A thing may be free of being wrong or sinful, but to yield to the pressures of popular acceptance and participate in that which in one's own conscience there resides doubts and misgivings as to its being right will make him a sinner. Conversely, to do that in the Name of Christ without authority from Him to so do will make one a sinner regardless of how approving his own conscience is, and how much his course is acclaimed by others — even the great among us!

— P. O. Box 764, Longview, Texas

ANOTHER DANGER SIGNAL — DIVISION — —

(Continued from page eight)

Childhood we have but for a day, or, so it seems. This period is the preface to the child's book of life. Maturity is the solid contents. Old age marks the conclusion of the book. Let us help the child in writing the preface so that we may look forward to a maturity full of good works, and to a happy ending of his book, unmarked by tear-stains of regrets and sorrows.

Daniel Webster left a thought that should stimulate mothers to action:

"If we work upon marble, it will perish;
If we work upon brass, time will efface it;
If we rear temples, they will crumble into dust,
But if we work upon immortal souls,
If we imbue them with principles,
With the just fear of the Creator and love
of fellow men,
We engrave on those tablets something which
will brighten all eternity."

Long ago, our Father admonished Israel how this could be done:

"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. And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." (Deut. 6:4-9)

It is a plan from heaven that man and woman work together with God in the marriage relationship and bring children into the world. Those children bear the image of God and are endowed with potentialities for good or for evil, dependent upon the guidance given by those into whose care they are committed.

Let us, as parents, so work and pray that the image be not marred and that they learn to love God and to keep his commandments "for this is the whole duty of man." In so doing we shall be working for unity in the Lord's family.

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gospel preacher to take the work here. Is there some faithful church somewhere who will send and support a gospel preacher to us in this time of heavy financial and spiritual need, or a dedicated gospel preacher who will assist us by providing partial support for himself? The need is so urgent! Refer to Brother Harry Pickup at Florida College, Temple Terrace, Fla.; Brother Byron Connally at Bartow, Fla.; or Brother Tom Butler of Lakeland, Fla.; concerning the need here. Please contact us direct by addressing: Southside Church of Christ, P. O. Box 394, Belle Glade, Fla., or phone 996-2574 after 9:00 P.M. evenings.

Continued from page nine)

Where we differ from this is that no combination of "bedrocks" of faith, joining spiritual and material philosophies together, is going to satisfy God's purpose, but complete submission to God's will. We view Mr. Welch's statement as offering a problem rather than a solution to the Christian. It offers to compromise the divergent views to the common cause. The Christian cannot afford to relevel the Kingdom with the course of human philosophy, because it is superior to it in every way.

It is only natural for Christians in this age to be alarmed at the rapid advances of atheistic forces throughout the world, and to be concerned for the seeming indifference of world leaders to the loss of moral fibre. However, the best way that the trend can be corrected is for the Christian to renew and to intensify his service to God by giving his "Body a living sacrifice unto God" (Rom. 12:1). In this way, God's Word will change the hearts of men, and the social and material advantages which have been the by-product of Christianity will continue to be produced.

— o —

**THEOLOGY, CHURCH AND STATE,
INSTITUTIONALISM** — — —

(Continued from page ten)

blind and deaf person could gain the knowledge through touch (reading). But faith must be in the past authority—the Word of God; it must have assurance in the testimony recorded in the New Testament about Christ and His church. This involves the authenticity of the Bible. Can we trust it? Is the record true? If it is, then the scientific method of interpretation regarding the Bible is false. The difference between us and the Digressives is the mode of interpretation. The liberal approach to learning in such colleges as Harvard is based on the assumption that people in past generations held to beliefs which they considered authoritative but in the more enlightened present generation, we know that many of their convictions were false. Therefore, they conclude, the canon of the Bible should never have been closed with the Book of Revelation. But it should have been left open for each succeeding generation to add to it additional information. In secular subjects this can be true but it cannot be true regarding the Bible. It is the perfect, complete will of God and man cannot improve upon it. J. D. Thomas takes the liberal point of view when he states that what is valid for us are the principles in the New Testament. By so doing, he rejects the true historical foundation of the Bible and places the church in the realm of the liberal approach—more knowledge in the present and improvement. Like the Harvard Divinity professors, Dr. Culp believes that the studies of science, the Bible, and the humanities can be united. In *The Doctrine of Evolution And The Antiquity of Man*, Dr. Thomas says he believes "all truth is non-contradictory, and that ultimate truth should be able to integrate and synthesize into itself all factual knowledge in all fields of human concern." (p. 3). On page twelve, he says that the domain of science is

and miracles occurred when the laws of nature were suspended and superseded. Therefore, the miracles recorded in the Bible must be accepted by faith; they cannot be proved by the laws of nature; they cannot be demonstrated by scientific tests.

The intention of the founders of some of the colleges was a school where the Bible could be taught. They plainly stated that the college did not exist for the purpose limited to the domain of the physical world of nature. If so, then a study of science must be also limited to the laws of nature. But the Bible is a supernatural revelation of training men for a profession in religion—ministers. The following is the general argument made: "If a man owns a private business, such as a grocery store or a gas station, he has the right as an individual to teach the Bible therein." The argument was to the effect that an individual has the Scriptural right as a Christian to teach the Bible in any respectable place. As long as the teachers explained the text of the Bible in the classroom, the objectors were few. Not many condemned the student who enrolled for the purpose of gaining a more comprehensive knowledge of the Bible and to qualify himself for the work of proclaiming the gospel. Through the exegetical approach to the study of the Bible the church is necessarily exalted and receives its God-given place. Consequently, the original teachers taught the truth about the church—its organization, mission and work. But in the course of time, or when the second or third generation took charge of the administration, the policy of the college was altered. The change included a new and different church-college relationship. The influence of the institution is widened and the college as an institution is exalted while the church is minimized. In the transition, it is what the college can do for the church, and for parents. This necessarily leads to other administrative policies and heads in the direction of liberalism and modernism. The effect of this transformation is comprehensive and necessarily changes the manner in which the Bible is used. The Bible becomes the front for various programs and attainments. Under the heading of Christian Education is training for citizenship, training workers for the church, teaching the principles for Christian living, general benevolence or the care of all orphans and widows and finally the attempt to Christianize all that concerns man. The social emphasis in this is obvious to all.

In 1846, Tolbert Fanning wrote about the growth in number of colleges but added this warning: "In a Christian point of view, there are few things more vain and corrupting than the idea that colleges give denominational respectability; and it is not altogether clear, that the kind of training most popular is, at the same time, most favorable to true piety. If personal aggrandizement, or sectional and sectarian pride, have influence with us, our colleges will prove a curse instead of a blessing to the world." That time has evidently arrived. The newly founded colleges which included courses in Bible exegesis in the course of time dropped the exegetical approach in favor of new uses for the Bible. None of the colleges have remained faithful to the original intention of the founder in regard to the place and purpose of the Bible. We are here speaking about the older colleges and not those founded for the purpose of teaching institutionalism.

The End

— 314 South Hanley Rd., Clayton 5, Missouri

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ful brethren meeting at 10th and Lincoln St. on July 1st. He has been with the 2nd and G. St. church in Rock Springs since March 7 of 1963. He moved there from Rose Hill, Va. where he had worked with a small congregation. The church in St. Joseph, Mo., like other places where he has worked, is not self-supporting. At present his support is received from four churches in Ohio, Colorado, Tennessee and California. Also Norman Birt sends him \$20 per month from Greencastle, Ind. When he moves to St. Joseph his support from these 5 places will amount to \$350.00 per month. The church in St. Joseph is only able to pay his rent on a house as they are in the process of buying the building where they meet. Bro. Pitman could use some more support. You can write him at P. O. Box 1605 W. P. Station, St. Joseph, Mo. — 64507. . . . **Bill Haynes** is now preaching for the Vivian Road church in Kansas City. . . . **O. C. Birdwell, Jr.** has moved to work with the church in Barberton, Ohio. . . . Four were restored and identified at South Laurel, Mississippi during April and June. . . . **Conway Skinner** held a June meeting at Forest. . . . **Foy Foutz** held a June meeting at Port Gibson.

One was baptized July 6th at East Elm St. in Coalinga, California. **Elden Givens** held a May meeting at Coalinga. . . . **Frank Thompson** is preaching at the Carmichael church. . . . Gospel meetings in California included a June meeting at Fontana with **Homer Walker**; Hemet — **Ken Sterling**; Long Beach (Spring and Delta) **Floyd Thompson**; Birch St. at Santa Ana — **Leon Goff** and San Bernardino with **Robert Farris**. . . . One was restored and two identified during June at San Bernardino. . . . Four were identified at Fairview in Santa Ana during June. . . . **Bill Reser** is now preaching for the Port Hueneme church. . . . Three were identified during June at Tenth and Francis in Oklahoma City. . . . A new church has recently begun at Mustang. . . . Four were identified at Southside in Tulsa during June. James R. Cope held a July meeting at Southside. . . . One was restored during June at Hollywood St. church in Jackson, Tennessee. . . . **William Lambert** has moved to Cookeville. . . . **Cecil Belcher** held a June meeting at Erwin. Six were baptized. **Jack Batey** preaches for this congregation. . . . **Granville Tyler** held a July meeting for Locust St. church in Mt. Pleasant. One was identified in June at Locust Street. . . . **Grover Stevens** held a June meeting at Kingston Springs. Two were baptized and one restored. . . . **Everett Shoaf** held a June meeting for **El Bethel** near Shelbyville. . . . During June six were baptized and one restored at Mooresville Pike church in Columbia. . . . **Howard See** held a June meeting at Gloriana (Rutherford County). . . . **Herschell Patton** held a July meeting at Marcella Falls. . . . **Donald Townsley** held a July meeting for the Midway church, Green Hills, Ala. . . . **Curtis Flatt** held a July meeting at Locks crossing. . . . Five were restored and one baptized during June at Sommerville Road in Decatur. . . . **Delton Porter** held a July meeting at Corinth, near Athens. . . . **Bill Hall** held an August meeting at Pleasant Valley in Limestone County. . . . **Harvey Williams** has moved to work with the church in Gardendale. . . . **Robert Harkrider** has moved to Hueytown to work with the church there. . . . **Richard Weaver** soon moves to Pinson. . . . Two were identified at Huffman church in Birmingham during June. . . . One was baptized and two restored at Fultondale during May and June. . . . One was baptized

and one restored during June at 77th St. in Birmingham. . . . **James Shear** is now working with the church in Crumley's Chapel (Forestdale). . . . Meetings in Alabama were in progress at Dora—lectureship; Mt. Olive—**Sewell Hall**; Acipco—**Farris J. Smith**. . . . **Ward Hogland** was in a June meeting at Martinsville, Arkansas. Three were baptized during the meeting. . . . **Grover Stevens** was with the Main St. church in Blytheville during late July. . . . Two were baptized at Main Street during June. . . . Three were baptized and one restored at 6th Ave. in Pine Bluff. . . . **Guthrie Dean** held a June meeting at South Martin church in Warren. . . . Two were baptized and one restored in a June meeting at Harrison in which **J. R. Snell** did the preaching. . . . **Eugene Britnell** held July meetings at Evening Shade and at Trumann (Melton St.). . . . Victor H. Sellers writes that "Beginning June 21st I will be working with the congregation that meets at 2 Eastern Street, Fernglen Manor, Glen Burnie, Maryland. My home address will be 5 Mohawk Ave., Fernglen Manor, Glen Burnie, Maryland - 21061. June 14th will complete a little more than three years with the church here. Those interested in the work here should write to the elders, Box 447, Rogers, Arkansas."

Huey Hartsell held a June meeting at Pulaski, Kentucky. . . . **J. R. Snell** held a June meeting at Beaver Dam in which one was baptized. . . . One was identified in June at West End in Bowling Green. . . . **Ferrell Jenkins** held June meetings at Dunmor and Mt. Lebanon church at Round Hills. . . . **Ramey Vetter** held a July meeting at Elkton. . . . **Bobby Thompson** held a July meeting for the brethren at Monticello. . . . **Dudley R. Spears** held a July meeting for the Free Will church. . . . Two were identified at University Heights in Lexington during July. . . . Two were restored during July at Par Street in Louisville. . . . Two were identified during June at Wendell Ave. . . . Six were identified, one was restored during June and July at South End. . . . **Frank Jamerson** held a July meeting for the Spring Warrior church near Perry, Florida. . . . **Hiram Hutto** has moved to Gainesville to work with one of the churches there. . . . **David Tant** held a June meeting at Vernon. . . . Two new preachers are now in Orlando; **Tom O'Neal** is working with the Azalea Park church and **Jim Ward** is with the Holden Heights congregation. . . . One was identified, one restored and one baptized in June at Par Avenue. . . . **Eugene Britnell** held a late June meeting at Merritt Island. . . . **Bill Pierce** writes that he needs both permanent support and travel funds to aid him to return to Norway and work with those people. Write bro. Pierce at Box 45, Fulton, Arkansas. Do you have the **Preceptor** on your mailing list? PLEASE ADD US TO IT, IF YOU DO NOT.

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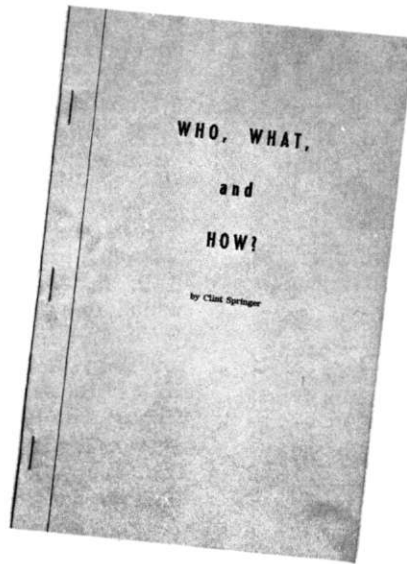
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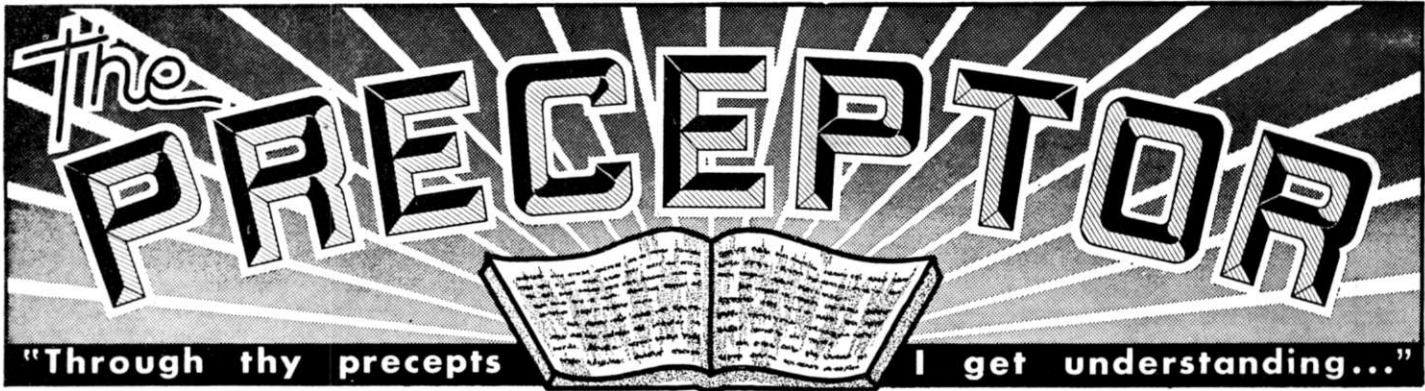
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A MIND TO WORK - COURAGE TO STAND

Ernest A. Finley

"So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work" (Neh. 4:6).

Nehemiah secured the consent of Artaxerxes to return to Jerusalem when he heard that the walls of the city were broken down and the gates had been burned. He applied himself diligently to the task of rebuilding the walls of the city with the assistance of others who remembered the city in its former glory. Though the task was accomplished, it was not accomplished without opposition and difficulty. Certain enemies of the Jews did all they possibly could to hinder their progress.

Sanballat was indignant and mocked the Jews when they began the work (Neh. 4:1). He called them "feeble." Tobiah predicted that their effort would come to nought, saying, "Even that which they are building, if a fox go up, he shall break down their stone wall" (Neh. 4:3). Nehemiah knew that their slurs and insults were even more grievous to God's ears than to his. He asked Jehovah to "turn back their reproach upon their own head." Sanballat and Tobiah threatened war, hoping to discourage the Jews. But their efforts were to no avail.

Certain weaklings in Judah whined that they did not have the strength for the task. But the more industrious and courageous would not be deterred. Though it was necessary for men to work with one hand and hold weapons with the other, in constant readiness for battle, still the wall was built.

Sanballat and his cohorts eventually saw that their threat of attack and their ridicule came to nought so they asked for a conference, demanding that Nehemiah come, meet with them, and answer certain false charges which they themselves had fabricated. But this valiant servant of God would not be deterred from his noble purpose. He replied, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you" (Neh. 6:3)?

Neither Nehemiah nor the courageous men who were with him would be hindered from their labors, therefore they were able to accomplish the work which God willed they should do. Because they would not allow themselves to be made afraid by their enemies, God tells us that their enemies soon came to be afraid

(Continued on page eleven)

EDITORIAL

Stanley J. Lovett



JEHOVAH LOOKETH ON THE HEART

In an Editorial, "Murder Will Out," **Firm Foundation**, July 21, 1964, brother Reuel Lemmons was highly critical of an unnamed preacher, of Jim McDonald, Lufkin, Texas; of Bob Franks, Lafayette, Louisiana; of Yater Tant and of this writer.

These faithful gospel preachers need no defense among those who know them.

Lemmons has hurt himself far greater than the men who were the objects of his intemperate attack. Only extremist partisans of the so-called (but never defined) "middle of the road" position could condone the harshness of this latest castigation of brethren.

For a writer to charge brethren with hatred and himself use such unreasonable invectives makes it impossible for him to escape the guilt of his own charge.

Here are some examples of the shameful things that flowed from that bitter pen:

"There, ladies and gentlemen, is the **BLUEPRINT** for **SPLITTING** a church! Not a single baptism! The report needs no comment except to tell those who don't know that Huntsville already had a splendid congregation, and has had for years. Here was a **DELIBERATE** and **DEVILISH** attack upon it, **BRAZENLY** described as a **PATTERN** for all **COMMANDOS** who wish to **INFILTRATE** and break up **CHURCHES**. These **GUERRILLA TACTICS** have **BRUISED** and **BUTCHERED** the body of Christ in scores of places. The 'old church' at Huntsville has been **TORTURED** upon the **RACK**, and the man who **TIGHTENED** the **SCREWS** has the **FIENDISH GLEE** of describing the **GORY** details."

"The **TRUE NATURE** and **UNPRINCIPLED MOTIVATION**, behind this **ABORTIVE ANTI MOVEMENT** is exemplified by Yater Tant in an editorial in the May 28th issue of his paper. **NO MAN LIVING HAS Poured MORE HATRED** into the brotherhood than has Yater Tant. Yet **PILATE-LIKE**, he attempts to **WASH HIS HANDS OF RESPONSIBILITY** by **CASTIGATING HATRED** and **FALSELY ACCUSING** others of it. If Caesar had watched **BRUTUS** closer a few years ago there would today be less wounds in the body and less weeping in the streets. **ALL MEN ARE NOT RIGHT-HANDED.**"

"**MURDER WILL OUT.** History will record that the patience and longsuffering of brethren, coupled with the inability to see through **CONNIVING SCHEMING** of men has cost the body of Christ dearly." (Capitals mine. S. J. L.)

The reader, in the light of the foregoing, may decide who is pouring hatred into the brotherhood.

Who is filled with hatred is not the issue in the current controversy. Hatred is sinful. It will cause the hater to be lost which will be unutterably tragic for him. But the vital question is who teaches and occupies the truth of God's word on the things over which brethren are divided.

From early in this conflict until now churches on both sides of the issue have established new churches in localities where there were already existing churches differing from them on these matters. For years this has been done and no one knows it better than does Reuel Lemmons. Why then does he now select this one instance and pretend that only "unprincipled motivation" led these brethren to start another church in Huntsville? Why has he been so silent (and he can be silent at times!) about what brethren with whom he stands have done in starting new churches where there were already existing churches in such places as Lufkin, Nacogdoches, Lewisville, Tampa and many other places.

In such cases did those brethren act from "unprincipled motivation"? Was such "a blueprint for splitting a church"? Were there not already in those places "a splendid congregation" and in some places several? Was

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THE DEDICATED PREACHER

Robert F. Turner

I like to recall, and repeat, a story told by J. W. McGarvey. Once a young preacher asked help in finding "a place to preach," to which brother McGarvey readily agreed. Leading the boy to a window overlooking a residential section, he pointed to the many houses. "Where there is smoke, there are people," he said. "And these people need the gospel of Christ."

Of course that wasn't what the young man had in mind. Like so very many others, he was looking for "position"—a salary. But McGarvey had struck at the very heart of a "preacher" problem that continues until now. Nor is this written to criticize the support of preachers. The right man in the right place is worthy of liberal support, and will earn every penny of it. But the **right man is going to preach whether he is supported or not**. Further, he will try to save your stingy heart by preaching on liberality (2 Cor. 9:6) and the support of the preacher. (1 Cor. 9:6-f. Phil. 4:14-17)

There seems never to be enough qualified preachers to fill the need. We usually know a number of men who are looking for "support" but we also know of supporters looking for "the right man." Putting these together is not the simple task one might suppose. Some of the men are capable workers, but "want to stay in this section," or "would prefer a larger city" or a dozen other things. We can not help but feel that the truly great need is for **dedicated** preachers and we have some rather stringent (and perhaps old-fashioned) ideas about what it takes to qualify as a "dedicated" preacher of the gospel.

We might sum our definition in these words: determination, to preach truth, because it is the Lord's will, because souls are lost, and because of an intense desire to save one's own soul. (Read 2 Tim. 4:1-f.)

By "determination" I do not mean a little ol' mealy-mouthed "I wish I could." I'm talking about "I will, and here I come." I refer to a driving force that pushes a boy to obtain needed education—working in filling-stations, selling books, doing whatever is right in order to accomplish this end. This boy never loses sight of his goal; he coordinates every experience with his purpose. He studies people, to know how to reach them; takes notes on older preachers, and attempts an honest appraisal of their effect. He is a tireless reader; searching endlessly for better understanding, and a better way to explain that which he does understand. **He is going to proclaim the gospel of Christ.**

He loves **TRUTH** and learns to question objectively and humbly **WHY** is this so? Is a **FAIR** conclusion from the evidence produced? He learns to question "orthodoxy"—the "way we have always done it"—with a probing that is sometimes the despair of his elders. (Yes, he is likely to get a "screw-ball" idea here and there; and stand firmly against the efforts of "right-thinking" people to bring him into line. He will likely be wrong most of the time, but if he is willing to learn, he will be the better man for having questioned. I wouldn't give a fig for these "don't rock the boat" boys; more dedicated to

"brotherhood thinking" than to pure unadulterated truth.)

A "dedicated" preacher preaches because he does not claim a miraculous "call" from God, but he believes he is about the Lord's business. This he **MUST** do! His head tells him that he could be a faithful Christian in other fields of endeavor, but his heart says, "Preach or perish!" in season, out of season! Before large assemblies, or before Radio, newspaper, tracts, phone calls, private letters, articles for any journal that will print them;—but preach—preach the word! (1 Cor. 9:16-f.)

There are many lost souls. No preacher is truly dedicated who does not feel the weight of responsibility for lost souls. The time is short, judgement is certain, and he must warn man-kind of its perils, tell them saving truth! This concern for others is the spur of urgency that drives the young preacher straight into battle, but it is also the milk of human kindness that will temper his barbs and check his carnal impulses. He learns that rash personal abuse is more than "unbecoming" to his work—it does not reach souls with the gospel; and that is the reason he is mellowed by experience.

And dedication to the task of teaching others is deep-rooted in the young man's appreciation for his own salvation from sin. No man can give himself fully to a task that has no relation to his own experiences. "I was lost, but now I am found;" this is the theme that gives color and richness to the message he puts before others. When the preacher "hath forgotten that he was purged from his old sins" the fire goes out of his sermons, and he begins to lecture on "The Priestly Code of the Pentateuch."

The dedicated preacher sees a great mass of work to be done, and in his early years may skip here and there, desperately trying to "do it all" and sometimes accomplishing less than would be possible with a more rational approach. Accomplish less for others, that is. But for the man determined to give his life to God's service, these hectic years are valuable ones. In them he is heated, shaped, and tempered. He learns the joys of privation, if he has the character to be exercised thereby; and he learns that God knows more ways to bless, than he knows to request. If he deals fairly with his brethren, and develops his spirit of gratitude, he may also learn that his is a good life. He is chiefly concerned with the service he can render, so there is no grasping for big salaries, or extravagant living. But he learns that his frugal ways and self-discipline are more than a match for his income; and he prospers.

There is a demand for this kind of preacher. Churches want him. Communities want him. The business world wants him. But this preacher isn't interested in selling insurance—at least not "this" life insurance; for someone else wants him. **He has the soul-satisfying realization that God wants him; and he is whole-heartedly and completely dedicated to answering that call.** May his number increase!

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INSTITUTIONALISM: A VIRULENT CANCER

Harry Pickup, Jr.

Any error which touches either the nature of God or the nature of the Church is most fundamental and basic. Institutionalism is such an error because it touches the nature of the Church.

The supposed conversion of the Emperor Constantine, resulting in the "Christianizing" of the Roman Empire, led to the reshaping of the religion of Christ. The religion of Christ places emphasis upon the individual and his personal responsibility to God and man. The "Constantine concept" revamped the Church into a religion greatly patterned after the concept, nature and organization of the Roman Empire.

Most historians view the rise of the "Institutional Church" as the result of the Church's need to meet and defeat the many heresies which were cropping up. In order to prevent schisms and to effect and perpetuate universal solidarity many Christians thought it necessary to bring all Christians together into a 'visible body of Christ.'" ("A History of Christianity", by Kenneth Scott Latourette, p. 130.) This shows a fundamental misunderstanding of the nature of the Church. Acting upon this concept what, therefore, could be produced but a humanistic Church?

It is impossible in the space of this brief article to trace the course of institutionalism. Suffice it to say it has always been the most serious rival of true Christianity. Error is always most powerful when it comes closest to the original patterns.

Modern Christians recognize that this virulent evil persistently dwells among us. It is all the more evil because of the "good" it effects. About twenty years ago, one of the most influential gospel preachers considered institutionalism to be one of the gravest dangers the Church faced. Among other things he said: "Institutionalism was the tap-root of digression. It has always been the fatal blow to congregational independence. It destroys the individuality of both the congregation and the Christian as Nazism and Fascism destroys the individuality of their citizens in Germany and Italy. Back of institutionalism is "party pride". And again, "The Church is about to become the unwitting and unwilling victim of institutionalism, and institutionalism is about to become a racket".

Many other brethren consider this ever-present evil and rival to true Christianity to be one of the most serious threats we face today. A most influential editor has recently written, "The most popular modern idol is institutionalism."

The insidiousness of institutionalism lies in these factors: (1) Its aim and end is good—humanistically good. Therefore, those who oppose it appear to be fighting that which is "good". (2) At times this error seems to have a close resemblance to the Church of Jesus Christ. (3) It is possible to oppose it while unconsciously practicing it.

DEFINITION

What is institutionalism in terms of the Church? It is the conception that the Church of Christ is a religious

dependent and supplementary social organizations--such as schools, welfare agencies, hospitals, etc.--which necessarily aid it in fulfilling a collective social and spiritual mission.

Denominational churches fit this definition accurately. For example, the Methodist Church is a religious organization composed of Methodist Churches, with various humanitarian societies to aid her in fulfilling a socio-religio mission. Individual Methodist Churches are the units of the Methodist Church. This religious organization could not function independently of the units which compose the whole. And each part must work cooperatively through the whole. The extra-organizations of the Methodist Church are publishing houses, colleges and universities, hospitals, orphan homes, camps, retreats, and such like. At the center of all of these is the organization which organizes each part into the whole, directs each part, and sustains each part with the necessary life's blood, money.

Please ponder this: why is it institutionalism for Methodist Churches to have their schools, hospitals and various homes but it is not institutionalism for Churches of Christ to have "our" schools, homes, etc.? If you think brethren don't think of these institutions of "ours" you simply are not listening!

From a human standpoint, being sympathetic to humanitarian needs, such a successful operation commands our respect and merits our commendation. As an "institutional Church" it deserves approval. But it is not what God intended His Church to be. It is a deviation from the divine pattern and we are obligated to make manifest its apostasy.

I would imagine most Christians are able to see that denominations are "institutional Churches." But far too many Christians fail to perceive that Churches of Christ are following the same road and are becoming the same thing. If institutionalism is "the most popular modern idol" then God's people must overthrow the altars of idolatry.

ERRORS OF INSTITUTIONALISM

1. The primary error is to view the Church of God as an organization rather than a relationship. Essentially the Church is the realm of redemption, the state of salvation. In this realm men are related to God as the saved to the Saviour. It is the state in which men enjoy peace with God, forgiveness of sins, and are reconciled to God. Christ is the head and each member enjoys life and direction as each part severally "holds fast the head." God is "light" and He is "in the light." If we walk in the light then we enjoy fellowship with God and "fellow-heirs" with all other "fellow-shippers" of God.

The institutional concept of the Church is that of an organization; as a corporation is an organization; as our Government is an organization. It views the individual only in relationship to the organization. Loyalty is determined by the individual's loyalty to the organization. The Church becomes the means to life and direction. It thus usurps the place of Christ, the Head.

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A REVIEW OF INSTITUTIONALISM; A VIRULENT CANCER

J. D. Hall, Jr.

The article under the above caption, written by Brother Harry W. Pickup, Jr. and found elsewhere on these pages, discusses a problem which is one of the most vital of all the issues discussed by Christian people today. In reviewing this article it is not so much my intention to take issue with Brother Pickup on the things he actually says as it is to analyze his points, giving credit where credit is due, criticism (constructively I hope) where criticism is due, and in general trying to clarify the problems involved. The solution to a problem often becomes obvious when the problem is properly analyzed. It is our hope and prayer that it will become so in this case.

We have no quarrel with Brother Pickup's ideas concerning institutionalism. Nor do we question his contention that the Lord's people are caught in its clutches. No doubt we are in very much the same position today as the children of Israel were when they looked with admiration upon the kingdoms round about them and wanted to be like them. Institutionalism is the order of the day in apostate christianity. Brother Pickup is absolutely correct when he says "If institutionalism is 'the most popular modern idol' then God's people must overthrow the altars of idolatry."

In discussing the "insidiousness of institutionalism" Brother Pickup makes this statement under (3) "It is possible to oppose it while unconsciously practicing it." This is a true statement, and therein lies the seeds of our disagreement with him. While he OBJECTS so strenuously to institutionalism with reference to the universal brotherhood of Christians, or the "one body," which is the spiritual gathering of souls, he readily ACCEPTS institutionalism with reference to what he calls the "local church."

In our dictionary the word institutionalism is defined thusly "the spirit that exalts established institutions, especially in religion: opposed to individualism." Individualism is defined as "the quality of being individual; a social system in which each individual works for himself alone; the theory of government which discountenances the interference of the state in the affairs of the individual."

The distinction Brother Pickup makes between the universal "church" and the "local church" is that the universal body does not assemble physically therefore it has "no collective function" and "no human government"; while the "local church," he says, "does physically assemble" and "has human government." What he seems to be saying is that the Spiritual Kingdom is NOT an institution because it is thus handicapped, while the local assembly IS an institution because it is not thus handicapped.

I am afraid Brother Pickup has things reversed. Let us look at our dictionary's definition of the word "institution." Webster says "that which is instituted or established; a corporate body or society for promoting a particular object;—, 'Christ instituted and established his Kingdom in the world for the purpose of saving souls. It

was established for a purpose and functions to that end, therefore it IS a functional body or institution whether or not it assembles physically or has human government. The novelty is that its work is performed by individuals only, under direct instructions from the Word of God, and therefore it has no need for human government.

A "local church," Brother Pickup says, "has human government." If it does then it is an institution within an institution, and we must decide in which of the two the Lord would have us work.

In view of the above it appears to us that those who agree with Brother Pickup are - to put it in his words "unconsciously practicing (on a local level) that which they oppose" (on a universal level).

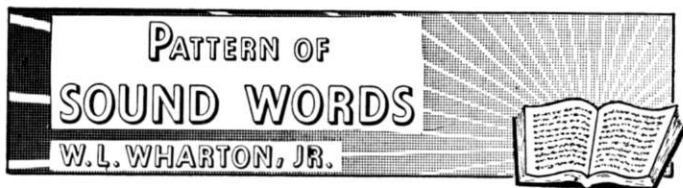
Brother Pickup is absolutely correct about the dangers of institutionalism. But, there is nothing dangerous about this institution established by the Lord, which is "his body." The danger comes when men with their materialistic concepts try to improve on that which God has established. God intended that His institution should function only through "earthen vessels" or individual Christians. The organization of this functional body is simple: Christ is the Head, and the body is made up of the individual Christians who fulfill their responsibilities to their Lord individually and are judged individually "according to their deeds." Is anything else needed? Nothing.

But where does the local "church" fit into the picture? It doesn't. An organized institution known as a "local church" is strictly a sectarian idea, born of materialism and has no place in the Kingdom of God. The idea of a "visible church" is man-made and is in violation of Luke 17:20-21.

True, Christians are commanded to "forsake not the assembling" of themselves together. True, they are encouraged to come together and work together with others, in doing good and in prayer. True, they are to "tarry one for another" when partaking of the Lord's Supper. True, they are to be subject to the Elders who watch for the souls of those whom they are among and who are among them. True, they may form teams for preaching the Gospel just as Paul and his company did. True, they may "lay by in store" in a common fund for any righteous and worthy cause. True, they are obliged to assume their proper share of the cost of the meeting place, the support of widows indeed and elders who serve "in word and in doctrine" if there be such. All these and perhaps others! But these will suffice. The point is, all commands and obligations placed upon the followers of Christ are directed to the individual and may be carried out individually or in conjunction with others as they shall decide individually in keeping with the Lord's instructions and in line with appropriate circumstances.

Brother Pickup is not alone in his materialistic institutional concept of a local gathering of Christians. This concept is almost universally accepted in the brotherhood which to our mind has caused, and is now causing

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"LIGHTS IN THE WORLD"

"Do all things without mumerings and questionings that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye shine as lights in the world" (Phil. 2:14-15).

It is not difficult to find ready application for this inspirational exhortation in our own lives and at the same time retain a sense of our own errors and shortcomings. In the distant day in which Paul exhorted the brethren at Phillippi there was also a great need for it. The indisposition of men to live by rules or righteousness is covered in the terms "mumerings" and "questionings." To be a child of God is to be His disciple or servant...to live in the light of His divine commission. To be without "blemish" is to avoid those things which would cause us to be morally or spiritually soiled and thereby rejected. In particular it looks to the disposition of discontentment found in petulant children who dispute their father's will. Only by striving to maintain the right attitude toward God and His truth and to free ourselves from the compromising influences of worldliness about us can we hope to be "lights in the world!"

Evidences of the deepening inroads of sin into human society are daily set out in news gathering media of all kinds. One of the latest outrages on human decency is the now much published "topless" swim-suit for women. While its impact force at the moment is at the "novelty" level, how long will it be before it is generally accepted by the "why not" attitude of society? Why can't there be found enough decent minded people to put this garbage, being served up by the designers of women's clothing, back into the infamous houses and districts where it belongs? According to a late article in a leading magazine, the "big style fuss for fall" is "the transparent blouse...and not a stitch on underneath." They accompany the article with appropriate (?) photographs and predict that it "is likely to raise more (...) than the first bikini in 1945." The bikini (as originally introduced with such shock) is now "old hat" to the swim-style crowd. It has taken less than twenty years for American women to reduce the bikini in size and make it acceptable to the general public. Is nudity less evil or is the public more tolerant than twenty years ago? Is this acceptance due to rising or decreasing moral tone? We are also informed that American women will be going for the "bare-front" (exposed bosom) models for formal evening wear this fall. In fact this, as per the usual cliche, is the "latest." They do admit that the fashion (?) was in existence in old Egypt and also during the Napoleonic era. There were some other things quite fashionable at that time too, if my recollection of history is not at fault. Things that ought to be left forgotten and buried as black spots on the morality and manners of humanity rather than disinterred to be defiled in the movies or aped by morally

blind people in our society. There is not a degenerated vice or corruption of human nature that can't be reproduced in history and justified (?) on the grounds that someone once practiced it and passed for being respectable, from Herod's stealing of Philip's wife to the unprintable debauchery of the Caesars. Before we break out in commendation of the filth of the ancient world perhaps it would be wise to read the rest of the chapter and see the completely rotten end to which the characters and nation came who practiced these things (Romans 1:18 32).

Who's afraid of these things? Apparently, very few! Of Communism we are afraid; of a degenerating condition of the war in Laos we are in some anxiety and also we stand in apprehension of the economic outcome of the forthcoming automobile workers union agreement with the "big three." But of moral decadence we are not afraid! And yet, neither political nor economic events pose half the threat to our "security" as this race in moral rottenness in which our nation holds the dubious honor of leading the pack.

Percentage wise, a "real-honest-to-goodness" Christian is pretty rare now. They are apt to get a whole lot rarer if moral pressures on people continue their toll. When modesty and virginity (in boys and girls) is made laughing-stock; when lewdness and pornography are held to be the "norm" of conduct and conversation; when high-school children freely indicate familiarity with immoral degeneracy that some parents haven't even heard of; when society is pushed deeper and deeper into a spree of sexual intoxication and exhibition, then we are all to take reckoning of ourselves, our fellow-man and of God. It is indeed, "later than you think." When tender-aged girls parade the streets in near nudity and older women, unable to compete in appearance, can only manifest more erve (?) and disregard for modesty, make a society ready for "bare-fronts" and "topless" swim suits then the race is about as far run as there is a course. You think this is being an alarmist? Well, hardly that is about like one who shouts "fire" the day after his house burns.

If ever a generation needed some "lights" to shine in darkness this one does.

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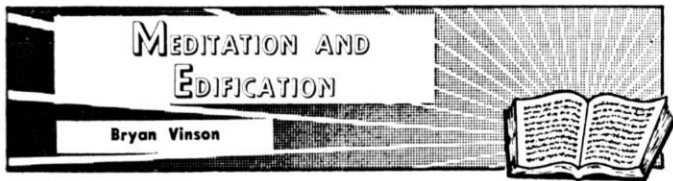
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THE CHURCH AND SCHOOLS

Under the above heading, the editor of the *Firm Foundation* writes in the July 7, 1964 issue of that periodical. He begins his subject by noting that since the school in Alexandria, in the early history of the church, the "knotty problem of the relationship of the church and the schools has been with us." The first part of this article treats of the view that the church has been subjected to domination by the schools, and thus suffered in consequence of the deviation from their original design and function. He is opposed to the schools controlling the church, noting that the church is a Divine institution, whereas the schools are human institutions. With this approach he takes a position of opposition to the dangerous influence of the schools over the church. If he had ended his dissertation with this section he might well have merited the suspicion that he is anti-college, inasmuch as he attributes to their drifting from their original purpose serious and dangerous effects on the church.

Brother Lemmons, the editor, recognizes that "our colleges" figure greatly in the direction taken by the church, and therefore we should carefully watch them and correct any tendency of drifting discovered in them. This is obviously true in fact as touching their influence on the church. What is the solution? Is he correct in allowing and condoning this area of influence to the schools, with only the safe guard of a control by the church over the schools? While disavowing the acceptability of the schools controlling the course of the church, he seeks to correct this by recommending that the church control the schools. The former is likened to the tail wagging the dog, and the latter as properly, the dog wagging the tail. This illustration but shows that in the editor's concept of the case there is an essential and organic relationship between the church and the schools—"our schools." And yet he affirms that one is divine and the other is human. The condition against which he contends is a human tail wagging a divine body, and he thinks the proper relationship is where the divine body wags the human tail! How come them together anyway?

He reasons that the schools are of great benefit to the church. They train members of the church to be better citizens, better business men, and better Christians. Also, we, the church, were not doing much mission work until the schools sparked an interest in it. The training of teachers and, yes, of elders was sorely lacking until the schools initiated programs designed to meet this need. Elder workshops have become an established feature in these school programs of help to the church. Really, are such programs designed to help the church or is there the design of so influencing the elders of the churches by this training program to hold them to the purposes of the schools? I fear the latter is likely true.

In making these points of dependence by the church on the schools he arrives at the position in his reason-

ing that the proper relationship between the schools and the church is that of servant and master, and that the injunction of the scripture for "servants" to be obedient to your masters and please them well in all things," has application and force to this knotty problem. That is, the schools are to be obedient to the church! If so, I would ask **which church or churches?** We all profess to believe in the independency and autonomy of each local body of disciples, with each having its own elders and deacons. How can the church general or universal exert its will on the colleges? Where is the voice of authority to be found? I verily thought the governing board of a college was its board of directors. For instance, brother Lemmons, doesn't the board of directors of Abilene Christian College set its course and fashion its policies? If so, do you envision this board as acting for the church? You are a member of this board, aren't you? Do you and the other members speak for the church, or do you speak that which you receive from the church in enabling the servant (A.C.C.) to be obedient to the master (church) and do those things well pleasing to the master?

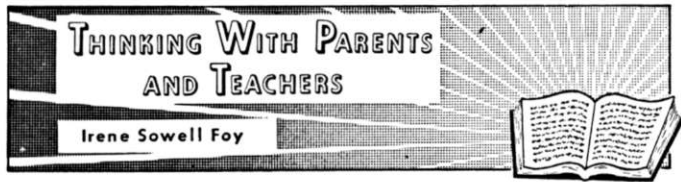
He tells us that when the church sends a student to the school it should tell the school what to do with the student. That is, the church is to send the material, the student, and also the pattern (instructions and directions) of what to do with the material.

The warnings he gave in the forepart of this article are well made, and the concession of danger in the college influence over the course of the church was well merited. History lends support to these observations and fears. But his solution is just as bad as the dangers he fears and warns against. The knotty problem needs to be resolved by cutting the knot and severing the ties between the church and the colleges in every respect. There is no just and defensible relationship that can properly exist between them. There is no more warrant for the church controlling the schools than the reverse. They have no right either of them, to control the other. The church is not dependent on the schools, nor should the schools be allowed to be dependent on the church. The church should be ashamed to face the charge that the training of teachers and elders, the generating of interest in preaching the gospel, and the preparation of men to preach the gospel are obligations of the church which it is either unable or unwilling to meet,) and must therefore pass on to the schools the task of performing. If so, there are some scriptures that need to be learned and believed rather than a shallow lip service to them paid.

Brother Lemmons has heretofore strongly expressed his animadversions on the matter of the churches supporting from their treasuries the colleges. The position here taken in this present piece from his pen is a long enough step to bridge the chasm, and thus afford him a well-set position from which he can reverse his previous contention. The scriptures also aver that a servant is worthy of his hire, and since he now says the schools are the servants of the church and are to do the bidding of the church, then there can be no ground of objection to supporting from the congregation's treasuries the schools.

If he should counter that there is no scriptural authority for the church to thus expend its funds, I would

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Another Danger-Signal: Materialism

There is food for thought in the following verse taken from the poem, **Man-Making**, by Edwin Markham:

"We all are blind until we see
That is the human plan
Nothing is worth the making if
It does not make the man.
Why build these cities glorious
If man unbuilded goes?
In vain we build the world, unless
The builder also grows."

Of all the items of creation, God gave man preeminence over all things. He was given dominion over all creation. He alone was made in the image of the Creator. He was so far superior to created things that he was to "subdue" them, put them under his foot, not to be subdued by them. He was to use but not to be abused by them. Is there a trend today for a man to allow materialism to control him?

WHAT IS MEANT BY MATERIALISM?

Materialism is the tendency to focus one's attention, efforts, time and money on things material rather than on the spiritual. One's interest may then be on the here and now, that which relates only to this life, rather than that which will go into eternity. Is not this tendency due to a distorted sense of values? Jesus taught true evaluation in the following question he put to the people and his disciples: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? A true sense of values may be acquired only with increased knowledge of God, his attributes, his great love for man and his Word of truth. Moses exhorted Israel as follows: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:4, 5) Jesus quoted the above lines in answer to one of the scribes' questions, "Which is the first commandment of all?" How diligently Christians should teach their children that "The Lord our God is one Lord." With that early impression, plus an increasing knowledge of God and His Word, such love for him will develop that the material benefits which he has provided will be evaluated properly and used to glorify the Creator.

Why Is Materialism the God of the Land Today?

Our children have not been shown their course in life and that the material things are not to be objects of worship but are a means to the end. Food, shelter and clothing are not to adorn the body and to be used just because good to the taste and pleasant to the eye but as means to protect and care for the body in order to

give it as a "living sacrifice, holy and acceptable unto God."

Even a navigator cannot know his course without his chart to consult all along the way. The chart to guide our children in the way of life is not being given them. The guideposts along the way are material, not spiritual. We surround the child with materials without giving him any knowledge of their source and without any direction as to their use. This is an age of permissiveness and the child must not be frustrated, we say. One must do something, so without direction he may answer his desire to be active by tearing down, or building for an unworthy purpose. Today, man is filled with pride because he is using his God-given materials to build means of transportation, communication and extermination that excel those that have gone before or that of any other nation. Money, time and effort are expended lavishly to this god of materialism. To what end? To kill and to destroy. The "preacher" said: "God hath made man upright; but—they have sought out many inventions." (Eccl. 9:29) This whole destructive tendency of man could be changed if parents would only train their children in the way they should go.

Let us learn a lesson from the sins of Judah as Jeremiah wrote of them: "The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars; Whilst their children remember their altars and their groves by the green trees upon the high hills. O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. And thou, even thyself, shalt discontinue from thine heritage that I gave thee. — Thus, saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. — Blessed is the man that trusteth in the Lord, and whose hope the Lord is." (Jeremiah 17:1-7)

"Even the women" are so enamoured with their many labour-saving gadgets, their house-furnishings and clothing that time for the study of the Word of God is greatly diminished. Bible classes will be attended only when there is nothing else to do. Is "the Lord our God one Lord" in our homes today? What receives the greatest amount of time and attention? For what is the greatest expenditure of money? We need to go back to that home of long ago, sit at the feet of Jesus and hear him say: "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Mary had a sense of values. She appreciated the privilege of sitting at the Master's feet as far above the attendance on the various material duties of the home. Which will carry over into eternity, the **things** that challenge our time and attention or spiritual activities?

Are we, as women created to be a help meet for man, encouraging him to evaluate properly between the material and the spiritual? Or, are we urging him from early morning until late at night to provide more income for the family to the end that we may have a better house than the neighbors, more furniture, another car and more recreation facilities? Why do so few of our husbands and fathers have time to conduct Bible

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THE MUSIC QUESTION CONSIDERED (3),

Arvid K. McGuire

The third category of arguments considered is stated in the following proposition: **THE PRACTICE OF PLAYING AN INSTRUMENT OF MUSIC IN CHRISTIAN WORSHIP IS AUTHORIZED BY THE VERB "PSALLO"**

New Testament Language: As introductory remarks we offer these considerations. The Greek language of the New Testament is Koine Greek and the Greek language in general at that time was Classical Greek. Sophocles, in his Greek lexicon, gives the periods of development of the Greek language. They are as follows: the Mythical period, the time prior to Homer; the Ionic period, from Homer to B. C. 500; the Attic period, from B. C. 283; the Alexandrian period from B. C. 283 to B. C. 146; the Roman period from B. C. 146 to A.D. 330; the Byzantine period from A. D. 330 to A.D. 1453.

In the introduction of his Greek-English Lexicon, Sophocles says,

"The writers of the New Testament and of the Apocrypha, strictly so called, were Hellenists. They used the common dialect as spoken by the Jews of limited education. And as there was a great gulf between the doctrines propagated by the apostles and the religion of the Greeks, these writers were sometimes obliged to give new meanings to old words and expressions."

The writers of the New Testament spoke the Koine Greek. Since the doctrines taught by these inspired men were vastly different from the mystery religions of the Greeks, we should be greatly surprised had the apostles not given some new meanings to old words and expressions.

Psallo Defined. Let us now consider the definition of the word psallo. Bagster defines it as: "to move or touch, to twitch, to strike the strings or chords of an instrument; absolutely to play on a stringed instrument; to sing to music; **in N. T. to sing praise**, (Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Js. 5:13)...**Psalmos...in N. T. a sacred song, psalm (1 Cor. 14:26; Eph. 5:19; ot. al.**" (underlining mine, AKM).

Thayer defines **Psallo** as: "...in the N. T. to sing a hymn, to celebrate the praises of God in song, Jas. 5:13; in honor of God, Eph. 5:19; Rom. 15:9."

Sophocles defines **Psallo** to mean: "to chant, sing religious hymns...Paul, 1 Cor. 14:15; Jas. 5:13, psalms."

Abbott Smith gives the following definition to the verb **psallo**: 1). To pull, twitch, twang (as a bowstring, etc.; Aeschylus, Euripides, elsewhere) hence, 2) Absolutely, (a) to play a stringed instrument with the fingers (Herodotus, Plato and elsewhere); later to sing to a harp, sing psalms (Septuagint); (b) **in N. T., to sing a hymn, sing praise**; Jas. 5:13; (c) dative person, 1 Cor. 14:26; Rom. 15:9. Eph. 5:19; dative instrumental, 1 Cor. 14:15."

Bagster, Thayer, Sophocles and Abbott Smith agree that in New Testament times **psallo** meant to sing or chant a sacred song; to sing a hymn, celebrate the praise of God in song; to sing praise. Nowhere is it indicated

that this was done to musical accompaniment.

Object Not Expressed In Psallo. The word **psallo** is a Greek verb and always expressed action. The action of the verb is to touch, pull, vibrate, strike, twang, play, sing. This action inheres in the verb. The instruments on which these actions are received are known as objects or complements of the verb. **The direct object of a verb is not part of the action.** The direct object merely receives the action of the verb and may complete its meaning but the direct object is not inherent in the definition of **psallo**. Touch and pull are the definitions. One can vibrate, strike, twang a bowstring or a carpenter's chalkline. When he vibrates, strikes, or twangs he has **psalloed**, for that is the action of the verb. The object of the verb is bowstring or chalkline but they do not inhere in the definition of **psallo**. One can play on a stringed instrument. Play is **psallo** and stringed instrument is the direct object of the verb. In the New Testament **psallo** means to sing; to celebrate the praise of God in song. The object of the verb is the heart. (Eph. 5:19). The Christian's heart has been sprinkled by the blood of Jesus. (1 Pet. 1:2; Heb. 10:22), and is the object God has specified to receive the action of singing. A Christian is commanded to sing and make melody in his heart to the Lord. (Eph. 5:19).

Object Learned Elsewhere. The Greek verb **baptize** expresses action. The action of baptize is: To immerse, submerge, dip, sink, overwhelm, plunge and inundate. When we have defined the verb, we still have not learned the object of the verb. Various elements could be the objects of the verb baptize. The elements could be water, oil, wine, Holy Spirit, fire, sorrow, suffering, etc. **The object of the verb does not inhere in the definition of the verb.** This parallels the verb **psallo**. The action inheres in the verb but the element in which the action is wrought must be learned from some other source.

Heart Is Object of Psallo. God has specified that the element in which people are baptized into Christ is water. (Acts 10:48). The action of **baptize** is performed in water. God has specified that the object of the verb **psallo** is the Christian's heart. (Eph. 5:19). **The verb psallo does not include the use of a mechanical instrument of music in the New Testament.**

The command to sing and to make melody with the heart has individual application. If a mechanical instrument must be employed to obey this command to sing, then each person must use an instrument. One could not scripturally worship without it! Now how could he sing and blow a wind instrument at the same time? Since Eph. 5:19 is individual in application, there is no ground for a person to worship by proxy. He could not let a person play for him while he sings because the passage commands him to play. And if, as the advocates of instrumental music affirm, the instrument inheres in the word **psallo**, then each person must sing and play! A choir cannot be used by proxy to sing for you. If you can sing by proxy, you can eat the Lord's Supper by

(Continued on page thirteen)

HITHER... THITHER... YON

Jim McDonald



A preacher from Indiana writes of the great need for preachers in that state. He enclosed the name of at least five churches and if some preacher or preachers are interested in locating in that section, we'll be glad to pass that information on... **John H. Gerrard** writes that the work in Kokomo continues with good progress with two restorations and three baptisms there in past weeks... **Olin Kern** has moved to Marion to work with the church in that city... One was identified and one baptized in July and August at Belmont in Indianapolis... **Roy Cogdill** holds an October meeting at Belmont... One was baptized in July at Walnut Street in Greenville, Texas... One was identified and one baptized during July at Greggton... **Jesse Jenkins** holds a meeting for Garden Valley Road in Tyler during August... Eight have been restored in past weeks at Fourth and Groesbeck in Lufkin... **T. E. Webb** is the new preacher at Corrigan... **Charles Holt** is the new preacher at Timberland Drive in Lufkin... Two were baptized during August at Southside in Huntsville. Two new families began meeting with these brethren also. ATTENTION: Brother Hartsell is in need of about \$100 a month in his support in this work at Huntsville. These brethren are making good progress; they have purchased a house in which to meet, and making many contacts. Money put into the work here will earn a rapid return. Write bro. Hartsell at P. O. Box 813, Huntsville... **Carl Allen** held an August meeting for the Broadway church in La Porte. One was baptized and three identified at Broadway in July and August... **W. L. Wharton, Jr.** held an August meeting for the West Columbia church... **W. R. Jones** held a July meeting for the South Park church in Houston... **Charles Beaty** has moved to Houston and to work with the Home owned Estates church; **A. O. Raney** began work with East Houston Road and **Billy Dollar** has helped in the establishment of a new church in North West Houston... Two were identified in July at Oak Forest... Three were baptized in July at Southside in Pasadena... One was baptized in July at Greens Bayou... Nine have been identified, two restored during July at South Houston... A financial statement of these brethren reveal that they spend about \$750 a month in mission work. Five so called "do nothing churches" in the Houston area spend from \$4500 - \$5000 monthly in supporting works other than themselves... **Mike Coward** will be preaching for the church in Bryan after September 1st. Brethren there have been offered the use of a Jewish synagogue in which to meet in downtown Bryan. Those who are passing through should inquire as to their location... Five were identified during July at Westside in Irving... **Elbert Barnhart** held an August meeting for the Haltom City church in Ft. Worth... **Bill Crews** held a July meeting for the Wisenberger St. church in Dallas... Two were identified at Poplar Street in Cleburne during July... One was baptized in August at Inglewood Park church in Grand Prairie... **Jerry Ray** held a July meeting for Harris Street in Spur... **Irvin Himmel** held a July meet-

ing for Caprock church in Lubbock... Two were restored and one baptized during July at Sixth Street and Meredith in Dumas... **Robert L. McDonald** held a July meeting in Amarillo at Olsen Park in which eight were baptized. Work continues for a meeting house for brethren in Burnet... **Walter Booker** held a meeting for colored brethren in Burnet in August... **Maurice Barnett** held an August meeting in Edna.

Jerry F. Bassett held an early September meeting at Oroville, California... Three were identified and two restored during July at Mt. View in San Bernardino... **Wright Randolph** held a July meeting for Orange St. in Anaheim... **Yater Tant** was in an August meeting at Fairview in Santa Ana... A lectureship meeting was held in mid-August at Covina... **James Adams** held an August meeting at Westside in Torrance... **Jady Copeland** held an August meeting also in Torrance. One was identified in August at Fairview (Santa Ana)... **Leon Goff** held a July meeting at Birch and McFadden in Santa Ana... Four were identified and one baptized during July at East Long Beach... **Osby Weaver** holds a Fall meeting at East Long Beach... **Elmer Moore** held a July meeting in Fayette, Alabama... A lectureship meeting was held in North Culman during July... **Robert Farrish** was at Inglenook; **Harold Dowdy** at Hueytown; **Hollis Creel** and **Sewell Hall** were at Mt. Olive all in recent gospel meetings... **James Shear** has moved to work with Crumbley's Chapel church; **Harvey Williams** is the new preacher at Gardendale; **Richard Weaver** has moved to work with brethren at Pinson... One was baptized during June at Mt. Olive... **Hiram Hutton** held a July meeting at Birmingham Road while **Pryde Hinton** was at Grayville the same month... Four were baptized during a meeting at Sugar Creek in which **Horace Huggins** did the preaching... Five were identified with 77th Street in Birmingham in July... **Cecil Wills** held a September meeting for Pleasant Valley in Wichita, Kansas... **Elvis Bozarth** began work in September at Grand Avenue in Chicago... Elmhurst church had a lectureship meeting during late July... Also in Illinois the Kankakee church had a gospel meeting in July... **Bob Franks** is now located in Lafayette, La. and his address is as follows: 928 Marilyn, Lafayette, La... **J. W. Hicks** has moved to work with White Park church near Leesville... **Huey Hartsell** held an August meeting at White Park and two were restored while three were baptized... Six were baptized in work with Spanish people along the border... Five were identified, one restored and one baptized during June at North Las Vegas, Nevada... **Forest Moyer** held an August meeting there. One was identified in July at Southside in Tulsa, Oklahoma... One was baptized and one identified during July at Tenth and Francis in Oklahoma City... Six were identified in a gospel meeting at Clinton Boulevard in Jackson, Mississippi during July. **A. Hugh Clark** held the meeting... One was baptized, two were identified in past weeks at the Maryvale church in Phoenix... **Bill Lambert** held a July meeting of the the Salem, Ohio church... **Ken Frazier** held a July meeting at Tanner, Kentucky... Four were baptized at University Heights in Lexington and one was baptized at Colfax

(Continued on page thirteen)

(Continued from page one)

of them. When the work was finished and all their "enemies heard thereof...all the nations that were about us feared, and were much cast down in their own eyes; for they perceived that this work was wrought of God" (Neh. 6:16)

Brethren, there are many profitable lessons in this courageous effort of faithful men to do the will of God. Let us all cease our timid ways, and our fear and trembling, and stand and fight for truth and right. If God be for us, who can be against us?

-1101 Dyson Road, West Columbia, Texas

—o—

EDITORIAL — — —

(Continued from page two)

this "a deliberate and devilish attack upon" them? Was this "a pattern for all commandos who wish to infiltrate and breakup churches"? Did these "guerrilla tactics bruise and butcher the body of Christ" in these places? Was the 'old church' already there "tortured upon the rack" and did the men "who tightened the screws" have "the fiendish glee of describing the gory details"? In such instances was this an illustration that "Murder will out"? If so, why did not Lemmons excoriate them as he has these? If not, why is it wrong when brethren with whom he differs do what brethren with whom he agrees do?

That wrong is done when brethren divide on issues no one denies. But blame must be affixed on the basis of who occupies the truth on matters of difference. If the most recently begun church has the truth and the "old" one does not, the new work has God's approval and is to be commended. If the reverse is true the most recent work has the condemnation of God and is to be censured. This applies at Huntsville and Lufkin as well as everywhere the tragic thing has happened.

It comes with poor grace in this instance for Reuel Lemmons to attempt to make it simply a matter of "improper motivation" (which he cannot know since "Jehovah looketh on the heart") and not the question of what the truth is and who occupies it in this instance.

He would have presented himself in a more honorable posture in the eyes of men and in the presence of God if he had spent his time attempting to present the scriptures that authorize the things that he and those who stand with him practice that are the occasion of division among us. And attempt to show how the things practiced by those whom he opposes contradict the scriptures.

We recommend to him the advice he gave to others: "A man with a millstone tied to his neck, if he can, should cut it loose from him and let it sink."

— Stanley J. Lovett

—o—

(Continued from page four)

The word "Church" is a descriptive collective noun. When modified by such prepositional phrases as, "of God," "of Christ," it describes: all Christians; Christians in a given locality physically assembled; Christians in a given community not physically assembled; Christians denotes people in the right relationship with God; "called-out" people; "peculiar" ("People for God's own possession") people.

But there are some differences between the universal and local Church. The universal Church never physically assembles; has no collective function; consequently, it has no human government. The local Church does physically assemble; has collective function; has human government. Governmentally speaking, a local Church is independent from any other Church.

That some Churches of Christ are guilty of this institutional error, it seems to me, is clear with only a minimum of objective observation and thought. Influential men, who are biblically and historically imperceptive students, are consistently speaking about "churches pooling their funds"; "brotherhood work"; "the Lord's Church working through a certain church." Just this week, in a much read religious paper we are informed that a certain Church has taken "the responsibility of fund raising in this area" for a work of national scope, which program is under the oversight of another certain church. More than a few Christians are carelessly speaking of the one body being composed of churches — rather than individual Christians. Then, the need for functional unity is pressed and justified from the figure of the human body.

Fellow-Christian, the conclusion is inescapable; some Christians are thinking of and participating in inter-congregational functions. Though the offence is called by other names it is still an offence of institutionalism.

2. The error of misconceived missions. The mission of Christ's Church is spiritual. The "institutional Church's" mission is essentially material. The former aims at the soul of man; the latter the physical man. God's people "show forth the excellencies" of God who has called each one "out of darkness into his marvelous light."

Humanitarian distresses are not ignored by Christians. They are forthrightly met, according to ability, by men who are more keenly aware of humanitarian obligations because they are Christians. On the contrary, when churches become concerned about their "community image" and begin to engage in community social work they are guilty of this error. For the Church to directly serve social purposes is to engage in something She was not created for and is not equipped to perform.

3. The institutional concept of the Church makes mandatory supplementary extra-organizations. The Church of God, in fulfilling its divine mission, is absolutely adequate. But when the institutional concept forms Her mission into something other than divine, then other than divine means are needed. For example, general education

(Continued on page twelve)

INSTITUTIONALISM: A VIRULENT CANCER

by Christians is good, but it is not indispensable to the propagation of "The Faith." No human society on earth is necessary to the fulfillment of the Church's mission.

Institutions are necessary to the "institutional Church." And the "institutional Church" is necessary to the institutions. An institutional school, for example, which aids the Church, of which it is an adjunct, by making the Church causes its causes, by propagating the Church's message, by training its personnel, in all fairness has every right to expect support from the Church. From what I read, institutional school men believe, and are now openly advocating, that the Church has had a "free-ride" long enough. They believe it is time for churches to pay their part of the bill. And, in all honor and justice, they have every right to this demand.

There are at least three recent publications which have frankly espoused again the doctrine of churches supporting schools. Their justification for it has been that other extra-organizations are being supported by churches. They contend if churches can support benevolent institutions they can also support schools.

Objections to this revived institutional error are coming from quarters which heretofore have castigated those who have seriously questioned the Church support of institutions they can also support schools.

Objections to this revived institutional error are coming from quarters which heretofore have castigated those who have seriously questioned the Church support of benevolent societies. Regardless, the present awareness of error and opposition to it is welcome.

5. Institutionalism makes the natural results of being a Christian become the **purpose** of salvation rather than the **by-product** of it. While Jesus did not die to make better human relations when men are "in Christ," this is the result. Every facet of life is touched; every relationship is improved.

The "institutional Church" sets up "marriage and parental societies," organizes "good citizens groups," religiously orientated, to help legislate morality. The Church of God teaches each man his human responsibility from the Gospel. Exercising no authority of its own it has no weapons with which to punish the violator. It can only be pointed out to a failing Christian that he is wrong with God and must suffer the consequences taught in the Word of God.

6. Institutionalism destroys the individualistic concept of Christianity. It promotes the party spirit. The saving faith of each Christian is in God; not faith in a party of faithful men. Hierarchism is a part of the "institutional Church," not the True Church. Philemon "refreshed the hearts of saints"; Paul was a "preacher and a teacher." Each faithfully served God as each ministered, "according as each (had) received a gift." So, God is glorified. The heart and soul of salvation is for each Christian to be personally involved in the "good works" for which we have been "created in Christ Jesus" and "which God afore prepared that we should walk in them."

In the Church of God the individual Christian's duty is not performed merely by supplying the means for others to actually do the work. God is pleased with each of us

when we personally and individually minister our "gift."

The religious party, composed of those whom we "think" are Christians, is not what we must spare no sacrifice for and die to see preserved. We must serve God; sacrifice for the spread of the Word; and personally "contend for the faith once for all delivered."

(ED. NOTE: See review of this article by J. D. Hall, Jr., on page 5.)

— 1297 Boston, Aurora, Colorado

A REVIEW OF INSTITUTIONALISM: A VIRULENT CANCER — — —

(Continued from page five)

almost all the difficulties and disagreements which are disturbing the people of God. As I suggested to a friend of mine recently, we **MUST** realize that:

1. The present translations of the Word of God are all written by sectarian scholars who have translated according to their own materialistic concepts of unscriptural so-called christianity, and are therefore suspect.

2. Almost all books which are accepted as authority on religious subjects are written by men whose concept of Christianity has been warped by sectarian teaching, and are subject to challenge.

3. The **ONLY** Words of Inspiration are those dictated by the Holy Spirit to the various writers of the New Testament in the **GREEK LANGUAGE**, and no translation is — nor can it be — inspired.

4. The word "Church" is **NOT** a true translation of the Greek word "ekklesia" in the New Testament.

5. The word "ekklesia" as used by the Holy Spirit in dictating to the various writers was a common everyday unreligious word meaning "gathering," "group" or "assembly."

6. This word "ekklesia" is used in the New Testament in referring to both the "One Body" — the Spiritual group of God's saints whether living or dead physically — and to the physical gathering of God's people in various localities, as they assemble in obedience to the instruction of Paul in Hebrews 10:25.

7. When the word "church" is found in the translations one of the three words in 5 above **MUST** be substituted to get the correct meaning of the passage.

8. We **MUST** be careful to decide from the context of each passage whether the writer is talking about the spiritual group or a physical group of Christians.

If the above facts are solidly understood by all, True Christianity in all its beauty and simplicity will shine forth and **ALL THE PRESENT ISSUES WILL MELT AWAY.**

Brother Pickup is to be commended for his thoughts and expressions pertaining to the individual's relationship to God rather than to the organization, but this holds true with reference to a local organization as well as to the universal organization.

(ED. NOTE: Exchanges by Harry Pickup, Jr., and J. D. Hall, Jr., concluded next issue.)

— 940 Visador Rd., Jasper, Texas

THE CHURCH AND SCHOOLS — — —

(Continued from page seven)

say the same destitution characterizes the contention he makes for the church to control the school and/or support the other institutions he advocates from its treasury. Who is really interested anymore in whether the scriptures authorize a given practice or not? Brethren generally have come around to the view that in the absence of an express prohibition authorization obtains.

— P. O. Box 764, Longview, Texas

ANOTHER DANGER SIGNAL: MATERIALISM — — —

(Continued from page eight)

study with the family? Yet, instruction in Ephesians 6 is: "Ye fathers bring up your children in the nurture and admonition of the Lord." Just as the law of feeding is essential to physical growth so it is necessary to spiritual growth. The responsibility for that feeding is just as binding as it is to be buried with our Lord in baptism. Our Lord said: "Teaching them to observe all things whatsoever I have commanded you." A foolish one would say. "Certainly one must be baptized into Christ but he must bring up his children in the nurture and admonition of the Lord if and when time permits."

To have better homes, to have God-fearing children, the wives will have to consider their God-given responsibility to help their husbands. Instead of urging him to provide more and more of physical comforts, encourage him to be "rich toward God." Read together God's statements in the parable: "And God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou has provided?"

Instead of being one with the world in its mad race for money and for things as a means to happiness here and now, let us show to the world that real joy comes from the maintaining of spiritual fellowship in our homes and in the Lord's family. Let us demonstrate the use which God has designed that we make of created things. The Holy Spirit guides us in this use in Revelation 11:4: "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."

Result of Proper Evaluation

There is a graphic portrayal of one who had a proper sense of values. It is found in III John, verses one and two. The writer said to Gaius, whom he loved in the truth: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Why was Gaius' soul in a prosperous state? John said brethren had testified "of the truth that is in thee." Gaius was nourished on the Word of truth which will so develop one's strength to choose the spiritual as that of greatest value.

In "things written aforetime" we find the sad result of God's people making the wrong choice: "What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is not breath at all in the midst of it. But the Lord is in his holy temple: let all the earth keep silence before him." (Habakkuk 2:18-20)

Enjoyment of eternal bliss in the spiritual realm over there will not be attained by worship of the material here below.

— 1104 Caldwell Lane, Nashville 4, Tennessee

THE MUSIC QUESTION CONSIDERED — — —

(Continued from page nine)

proxy and contribute your money by proxy. Ask your preacher if he can tithe for you?

If the instrument is commanded in the verb **psallo**, then it cannot be just an aid or an expedient! If it is commanded, it is a matter of faith and one would sin if he failed to use the instrument. One would have to use it at all times! I wonder if Paul and Silas had a pipe organ in the Philippian jail? (Acts 16:25). If one is merry he could sing psalms provided he had a piano handy! (Js. 5:13). We conclude that the verb **psallo** does not include the instrument and is not, therefore, sanctioned by the doctrine of Christ.

(Continued)

— 3223 Montrose St., S. W., Huntsville, Ala. 35805

HITHER...THITHER...YON — — —

Street...**Homer Hailey** held an August meeting for the Green's Chapel church north of Uno...**Julian Snell** held an August meeting at Flatwood...Two were baptized during July at West End in Bowling Green...One was baptized in July at Mt. Lebanon...**Donald Townsley** held an August meeting for the Simpsonville church...**Ed Harrell** held an August meeting for Wendell Avenue in Louisville (Two were identified here during July)...Two were identified in July at Expressway church...**Homer Hailey** held an August meeting at Valley Station; **A. C. Grider** at Preston Highway...**B. G. Hope** held an August meeting for Highview in Bloomfield...**James Needham** held a late July meeting for Big Clifty. Three were baptized...**J. E. Sloan** held a July meeting for Shepherdsville...One was identified in July at Hazelwood, Missouri...Two were restored, one identified and one identified during July at Spring and Blain in St. Louis...**Bill Haynes** held an August meeting at Vivion Road in Kansas City...Four were identified at Elm Street in St. Charles in July...**Billy Moore** held a July meeting at Kearney...**Franklin T.**

(Continued on page fifteen)

Religious Book Sale

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Puckett held an August meeting at Steele...Three were restored in Steele during July...A July-August meeting was held at Boon's Chapel with **John Gasaway** preaching...**Eugene Britnell** held an August meeting for the church in Marked Tree, Arkansas...**Billy Moore** was in Pyatt during the month of August in a meeting...**Homer Hailey** held an August meeting at Second and Walnut in Paragould (Three were restored recently at Second and Walnut)...**Hollis Creel** held a July meeting in Bigelow...**Leonard Tyler** held an August meeting at Grady...Two were baptized at Sixth Avenue in Pine Bluff in July...Two were baptized in July at Main Street in Blytheville

James Needham held an August meeting for a new church in Richmond, Va...**Ferrell Jenkins** has moved to work with the church at 3090 Trezevant Street in Memphis, Tennessee...**Vestal Chaffin** has moved to work with the church on Academy Street in Dickson...Two were restored, one baptized and two were identified at Riverside in Nashville during July...**Robert Jackson** held meetings in July and August at Almaville and Antioch...Four were baptized in July at Mooresville Pike church in Columbia...**John A. Thurman** writes to inform us of his move to work with the Loudon church in East Tennessee...He says "...The Loudon church has approximately 30 members, has been in existence about 11 years, and is one of the few congregations in East Tennessee that is comprised of brethren who stand opposed to human institutions and forms of liberalism in the churches of Christ." Bro. Thurman's address is P.O. Box 252, don...**Billy Ashworth** held an August meeting for the Hillview church in Nashville...**Herschell Patton** held a meeting in July at Marcella Falls...**Granville Tyler** was in July meetings at First Street in Lawrenceburg and Locust Street in Mt. Pleasant...Two were baptized during July at Downtown church in Lawrenceburg...One was baptized and one was restored during July at Mt. Pleasant (Locust Street)...One was baptized in Vernon, Florida recently...Southside church in Jacksonville plans to build soon. Property has been purchased toward that end...Several Florida churches have new preachers: **Tom Wheeler** is working at DeLand; **Ross Saunders** at Lake Wales and **Lee Gunter** at Merritt Island. **Connie Adams** held a July meeting at Umatilla...One was restored and identified during July at Par Avenue in Orlando.

With the first of November the Preceptor will come to your home twice a month rather than once a month. News will be more current, thus more interesting. We need more bulletins from brethren who presently do not have the Preceptor on your mailing list. Why not sit down NOW, and add us to your list?

— 1011 Johnson, Lufkin, Texas

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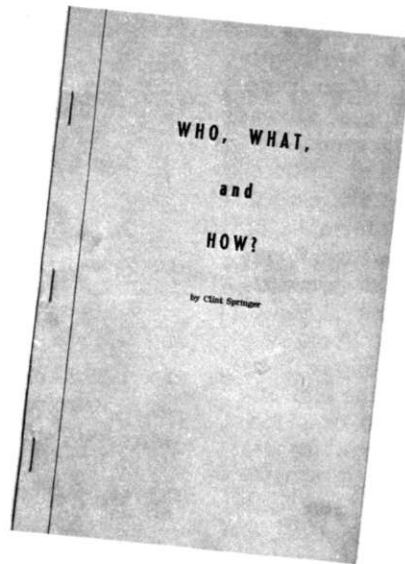
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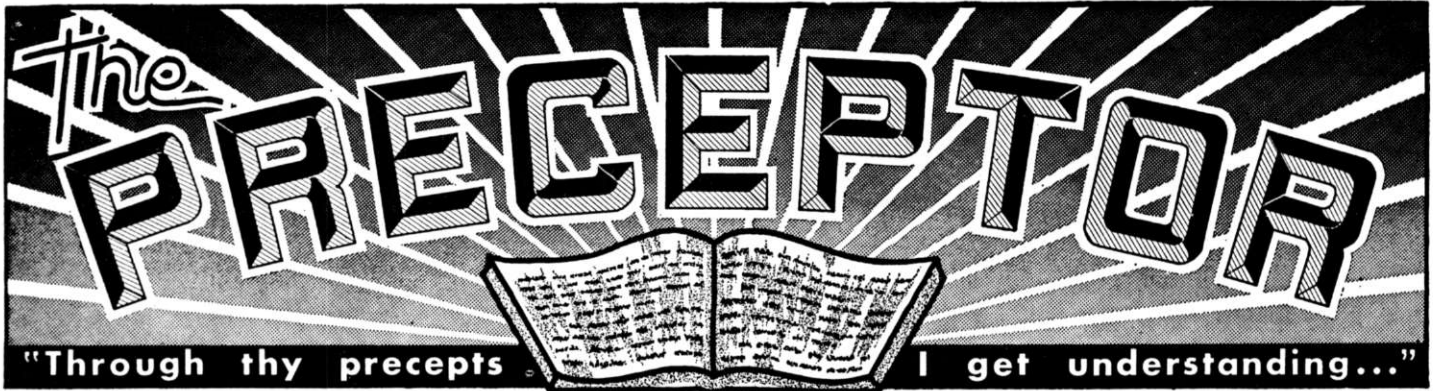
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OFFICERS IN THE CHURCH

Dean Bullock

We hear on every hand of the officers in the church, the meeting of the officers, the leadership of the officers, the example of the officers. This language indicates that some brethren think of elders and deacons as some kind of church officials and other members as just the "common run of people." They avoid the use of the term clergyman because they have heard it preached that there are no clergymen in the church, but their speech shows that they have been influenced, to some degree at least, by a traditional ecclesiasticism. They are attached to ecclesiastical ideas in thinking of elders and deacons as some sort of religious officers. They do not understand the meaning of the expressions "office of a bishop" and "office of a deacon" as employed in the King James Version of the New Testament. Seemingly, it has never dawned on them that every member has an office in the church. Hence, there is need for careful study and evaluation of the word "office" as found in the King James translation.

Office of a bishop. A significant statement concerning the term "office" here is given by W. E. Vines in *An Ex-*

pository Dictionary of New Testament Words: "In I Tim. 3:1, the word 'office,' in the phrase 'the office of a bishop,' has nothing to represent it in the original; the R. V. marg. gives 'overseer' for 'bishop,' and the phrase lit. is 'overseership' . . ." Paul said the man who desired the overseership of an overseer desired a good work. "Office of a bishop" simply means the overseeing of an overseer. The "office of a bishop" is a work. Bishops are superintendents in the congregation. Their office or function is that of overseeing the flock which is among them. (Pet. 5:1-4).

Office of a deacon. This phrase is found in I Tim. 3:10 and gain in I Tim. 3:13. The Greek verb *diakoneo*, to serve, is the term rendered "office." The American Standard Version omits the word "office" and contains the wording "let them serve as deacons" in I Tim. 3:10 and "they that have served well as deacons" in I Tim. 3:13. Deacons are servants. Their office or function is that of serving or ministering. The expression "office of a deacon" in the King James Version does not have an ecclesiastical connotation. "Let them use the office

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EDITORIAL

Stanley J. Lovett



"AS STRAIGHT AS A GUN BARREL"

For almost a decade now, as never before in our generation, our minds have focused on the question of Bible authority.

Initial efforts to substantiate by Scripture the rapid progress to centralization and institutionalism have become increasingly weaker. There is more and more evidence that lip-service only is now being given to the need for a "thus saith the Lord" in faith and practice by those who have embarked upon the uncharted waters of centralization.

Much study and investigation have shown that although largely we were teaching the truth all along, we were remiss, in some respects in our practice as compared with our teaching. As best we have been able we have sought to bring our practice into conformity with our preaching. This impetus to re-study and investigate the New Testament has not only applied to institutionalism and centralization, but it has extended into many other areas of Bible study as well. This has had and is having a salutary effect upon brethren. We have asked ourselves, with Sacred Writings in hand, if indeed "we be in the faith". This is as it should be and may it ever so be. Every generation must study and investigate anew for itself God's will and conform its practice to it.

But there is danger of falling into the attitude of supposing that being "straight" is all there is to the gospel. It is very easy to fall into the disposition of seeing only that which is wrong. A man may look at another Christian, a church, or a work, and the whole of what he can see is what he considers a defect in the person, group or activity. He has a blind spot to what is good and right. Either real or imagined errors blaze before his eyes and he is never able to appreciate what is good. He has trained his perception to recognize only error. To him this is the impressive thing and about it he constantly thinks and talks. He is seldom able to praise the good while at the same time seeking to correct the wrong.

Ere long his whole mission is to ferret out error. This became his entire religious activity. His foremost thought is ever, "Now what is wrong with this situation". He loses much of his ability to sympathize with the erring and to attempt to lift them out of their wrong.

The following quotation from *Liberty*, Nov. Dec., 1962, by Vance Havner in *Repent or Else!* is worthy of serious reflection:

"One may be as straight as a gun barrel theologically and as empty as a gun barrel spiritually.

"So often it turns out that fundamental and orthodox Christians become so severe in condemning false doctrine, gnashing their teeth at every sniff of

heresy, that they end up without love. One may do a right thing in a wrong way. The same Paul who wrote, "... though we, or an angel from heaven, preach any other gospel... let him be accursed," also wrote the love chapter of Corinthians. Unless we can get that combination we shall be theological Hawkshaws and doctrinal detectives, religious bloodhounds looking for heretics, with hot heads and cold hearts."

CHANGE-OVER

Next issue will begin the change-over from thirteen years of once-a-month publication of *The Preceptor* to twice-a-month publication.

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Please help us in the concluding phase of this subscription drive. We need your help to get the paper into as many hands as possible.

We thank you in advance for your help and will greet you next issue, if the Lord wills, with the first of our new schedule of publication.

Stanley J. Lovett



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A MORE SURE WORD OF PROPHECY

W. L. Wharton, Jr.

A casual reader of the scriptures, unconcerned with context, is likely to miss many important distinctions and, consequently, fall victim to ignoble notions about what he reads. Paul's warning to Timothy well illustrates the reader's obligation in this particular: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (II Tim. 2:19 ASV). To "handle aright" is literally to "hold a straight course". Peter speaks of some who act contrary to this divine obligation to correctly "handle aright" God's revelation: "... while the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction." (II Peter 3:18).

Keeping this injunction in mind let us pay our respects to the passage in II Peter which contains the title of our present article. "For he received from the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the scriptures is of any private interpretation. For prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1: 17-21 AV).

It would be easy for one to suppose that Peter affirms the "word of prophecy" to be more "sure" than the event he mentions witnessing, i.e. the voice of God approving Jesus as his Son. But we must remember that the contrast is not between prophecy and the events that fulfilled it and concluding that one is superior to the other, but rather in viewing prophecy all by itself or seeing it in the light of its fulfillment. The fulfillment of the prophecies constituted "sureness" of the proposition that Jesus is Christ. Can anyone believe that the prophecies alone were more conducive of proof of sureness of this proposition than the fulfillment of them? The American Standard Version translates the phrase "the word of prophecy made more sure." We must understand that while "sure" refers to firm or certain it does so in reference to the understanding of man and not in the act of God. Certainty is the more established in the mind of man by the fulfillment of prophecy than by prophecy alone though both are brought about by an infinite God and each equally demonstrates His power. So, it turns out, that Peter is simply affirming that what the apostles had witnessed of Christ confirmed (made more sure or clear to the understanding of men) the prophecies and, combining with them, gave a clear evidence that Jesus was Christ.

What is to be understood by the expression "... no prophecy of the scripture is of any private interpretation"? The Roman church has maintained that it means simply that no person has a right to believe anything to be taught by the scriptures contrary

to the authorized expressions or "interpretation" of the Roman church. They suppose the contrast to be between "private" (personal) (?) interpretation and "church" (?) interpretation. But nothing is said in these verses about "church" (?) interpretation. "Private interpretation" here, in the light of context, refers not to those who read the writings of the prophets (prophecy) but to the prophets themselves did not understand clearly the word of prophecy confirmed" (i. e., by the events which fulfilled it), "for no prophecy is to be interpreted by the words themselves in which it is written" (but by the event which fulfills it), "for it came not by men's device" (if men had been left to their own judgement, they would probably have foretold things quite plainly) "but as they were moved by the Spirit of God (whose decree was, that the clear and full understanding of the things predicted would not be had until the time they were fulfilled). It is most certainly true that the prophets themselves did not understand clearly the things they prophesied, according to I Peter I:12. The "angels," in this verse, being the messengers themselves.

No wonder that Peter admonished his readers "to take heed, as unto a light in a dark place." All the divine evidence we have for Jesus being the Christ consists of what the prophets foretold and the testimony of the witnesses to the events which fulfilled them. Without this light all is darkness and with only a part (the prophecies apart from the events which fulfilled them) we are hopelessly involved in misunderstandings. How wonderful then, in the providence of God, is our lot when we have both prophecy and fulfilling events as a matter of confirmed record. By this we have the light of the glorious gospel fully appropriated for our faith in Jesus as Christ.

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CHURCH RESPONSIBILITY VS. INDIVIDUAL RESPONSIBILITY

J. D. Hall, Jr.

Christianity began in the first century in an absolutely pure state. People heard the Word, were convinced that Christ was the Son of God, and were obedient to the teachings of the Holy Spirit as given through the Apostles and others upon whom the spirit had descended. Subsequently they began to follow the Apostles and were taught how they must conduct themselves in this world in order to be pleasing to God and to inherit eternal life. Paul wrote later in I Cor. 11:1 saying "Be ye followers of me, even as I am also of Christ."

But, even before the death of the Apostles, Satan moved in and began his work of deceiving people just as he had done with Eve in the Garden of Eden. His greatest weapon of deceit it seems is confusing spiritual things with material things. God had said to Eve "In the day thou eatest thereof thou shalt surely die." Satan said "Thou shalt NOT surely die." God was correct because He was speaking of spiritual separation of man from Himself. Satan was right too in a sense, because he was speaking of physical death, which was the only kind of separation Eve understood. Satan, of course, knew the difference, therefore he deliberately deceived her.

So it was in the days of the Apostles. Through false teachers who were completely blind to spiritual things, Satan sowed his seeds of materialism which in three centuries all but destroyed the greatest—and simplest—form of government that has ever been known to man. This was a spiritual brotherhood or kingdom. The Lord described it thusly, "The Kingdom cometh not with observation; neither shall they say, Lo here! or Lo there! For behold the Kingdom of God is within you." (Luke 17:20, 21). He was very careful to explain that His Kingdom would be radically different from all materialistic Kingdoms known to man. It was to be a spiritual Kingdom ruled by Christ through the hearts and affections of man, and not a material Kingdom which could be pointed to, saying, "Here it is!" or "There it is!" It was a fraternity, a brotherhood of Christian people whose only purpose was to serve Christ by keeping themselves unspotted from the world and "doing good unto all men." It had no form of hierarchical government and those who were worthy of the greatest honor were those who performed the greatest service to others, especially the younger Christians, by teaching them much as an older child cares for the younger. (Matt. 20:25-28). It was a Kingdom of Love.

But Satan's deceit was effective. His false teachers arose teaching and deceiving many, just as Eve was deceived which caused Paul to say, "This thou knowest, that all they which are in Asia be turned away from me". This was the beginning of apostasy which was finally to bring to an end the first harvest of souls as described in Rev. 7:4-9. Upon the death of those through whom the Holy Spirit had spoken words of inspiration nothing was left to guide the few faithful in spiritual paths of righteousness. It is true that the "seed" was planted which was the Written Word, but a period of more than twelve hundred years was to pass before it was to be compiled, printed and placed in the hands of men. Satan, however, was not through with his work. God did not allow the Greek text to

be tampered with or destroyed, but by this time Christianity had become so diluted with materialism that even the most competent Greek scholars were carried away with it, causing them to make many errors in their translations of the inspired Word.

Robert Young of Young's Analytical Concordance fame, declares in the foreword of this "Literal Translation of the Holy Bible" that "Tens of Thousands" of variations from the sense of the original Greek text are found in our King James version. And he failed to see "How verbal inspiration can be of the least practical use to those who depend on that version alone." In the foreword of the New Testament Octapla by Luther A. Weigle he says, "In all, the Committee (1870 Revision Committee) found that the Greek text underlying the King James Version of the New Testament was erroneous in more than five thousand readings, counting each rejected reading as one, whether it contained one word or several."

It is a moot question as to the consequences of all the variations uncovered by these writers. Most of them may have been made intentionally by the scholars in their efforts to make the writings of inspiration more understandable to the materialistic-minded theologians of the times. But, be that as it may, in this writing we shall concern ourselves with two major errors of translation which, in our opinion, are having a most devastating effect in our generation on True Christianity as it strives to come forth into the sunlight of truth.

One of these is a word about which we have been fighting our modern dictionary since the time of the printing press, and all to no avail it seems. The word is "baptize." All Greek scholars will readily admit that the original Greek word which was "transliterated" into English, was a common, everyday, non-religious word meaning 'immerse.' "Then why," you will ask, "was it not translated 'immerse'?" The answer is simple. The word had come to mean something more than "immerse" during the fifteen hundred year period before the first English translation was made, thanks to apostate christianity. But the bad thing is we have been so naive that we have continued to use the word "baptize" over the centuries knowing perfectly well that it has a ritualistic meaning which was not found in the original Greek.

The second and most devastating word which we have swallowed without batting an eye is the word "church." This word is of Catholic origin, having been used to describe the Catholic communities set up among English speaking people several hundred years before the first translation into English was ever made. It was only about 400 years ago that it was first used in a recognized English translation, the Geneva Bible. Here again a word was used which was admittedly not a true translation, but because of common usage by false Christianity over a period of several hundred years it had taken on an ecclesiastical meaning which was considered sacred in the minds of sectarian scholars, and who it seems never thought to question the materialistic institutions which they were espousing.

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A REVIEW OF "CHURCH RESPONSIBILITY VS. INDIVIDUAL RESPONSIBILITY"

Harry Pickup, Jr.

In the course of a previous article, "Institutionalism: A Virulent Cancer." I endeavored to show these things: (1.) What institutionalism is; (2.) The Church of Christ, either universally or locally, is not an institution in the sense of the definition given; (3.) Some brethren currently have fallen victim to the virus of institutionalism.

Bro. J. D. Hall, Jr. has reviewed my article and has charged me with "readily accepts (ing) institutionalism with reference to . . . the 'local church.'" Bro. Hall has judged me guilty of holding a "materialistic institutional concept of a local gathering of Christians." The evidence used to sustain this charge is my statement that the local church "has collective function and human government." He has also written another article (the one now being reviewed) in which he specifically denies that a local church ever functions collectively. He views "church responsibility" and "individual responsibility" as things necessarily inconsistent with each other and mutually exclusive. His second article is a complete explanation of his main criticism of my article, "Institutionalism: A Virulent Cancer."

Bro. Hall strikes hard, and in many ways capably, at the institutional concept of Christ's Church. He correctly establishes the individualistic emphasis in the "faith of Jesus." We join with him in endeavoring to understand "true Christianity" and in attempting to help others also to understand it so that "true Christianity" in all its beauty and simplicity will shine forth and all the present issue will melt away."

Without wishing to minimize the true conception of Christ's Church — especially since many so desperately need to understand it — I wish to answer the charge which has been made against me. I wish to do this in three ways: (1.) By showing that "Church responsibility" and "individual responsibility" are not necessarily versus each other; (2.) That the New Testament scriptures authorize collective function; (3.) That Bro. Hall himself actually believes in "collective function;" he only insists on calling it by another name.

The Nature of Men

In the course of human endeavor, men sometimes oppose error on a larger scale while unconsciously practicing the same error on a smaller scale. When the criticism of inconsistency is made against one who believes he clearly understands a serious error the human inclination, at best, is to ignore the critic. But, a moment's reflection on the fallibility of men and the possibility of even the teacher being taught, should promote more noble thoughts. No scholar is so well trained that he cannot profit from the studies of others. No Christian is so mature that he cannot be nurtured by another Christian.

It is also of the nature of men to disagree over expressions while believing themselves to disagree over principles. I believe this is the case between Bro. Hall and me. However, the threat of institutionalism is too serious and real to ignore a sober criticism from a thoughtful brother. On the other hand, the work of the Lord is too great, and the devil's threats too powerful for

Christians to use time and effort arguing over "words and names."

The Local Church and Its Responsibilities

The local church is most certainly not a "religious organization, composed of individual congregations (Christians), being at the center of dependent and supplementary social organizations — such as schools, welfare agencies, hospitals, etc. — which necessarily aid it in fulfilling a collective social and spiritual mission." (This definition of "institutionalism" was given in my previous article). I do readily admit that the possibility of thinking of the local church in these terms is just as probable and real as so conceiving of the universal church.

While the local church is not an institution as defined above, it does function collectively; it does have human government. Are these statements antithetical to each other? I think not. Let me give an example of a relationship having organization but yet not being an "institution." A home — husband, wife, children — is pure relationship. And yet it has no organization. The husband is the "head" of the wife. He "rules" and "takes care" of the family. See I Tim. 3:4, 5. The wife "rules the household." I Tim. 5:14. All responsibilities of this relationship are fulfilled by individuals. Sometimes the individuals act collectively to fulfill them. So, a church acts collectively.

Here is what I mean by "collective action:" action "pertaining to a number of individuals taken or acting together." There are various kinds of collective actions. In some of them the individual is completely lost sight of; he becomes no more than a cog in a vast machine. The Scriptures do not authorize such action and we are not defending such. But they most certainly do authorize Christians acting together. Just a few illustrations will establish this fact.

1. The Christians in Jerusalem, acting together, sought and selected men to serve "over the business." Acts 6:3. "This business"—caring for indigent saints—was a function of many Christians acting together.

2. The Corinthian Christians acted together to "approve" men as messengers of that church. I Cor. 16:3. This was a decision made by saints acting together.

3. Epaphroditus was the "messenger and minister" of the Philippian church. Phil. 2:25. He could be the "messenger and the minister" of a group only if the individuals of the group had agreed together for him to be.

4. The Philippian brethren "fellowshipped" — were partners with each other — "in the furtherance of the gospel." Phil. 1:5.

5. The words "bishop," "oversee," "rule," "over you," "obey them," definitely establish a governmental arrangement among Christians.

The above Scriptures show that the Lord's commands are sometimes carried out collectively — Christians acting together. In the light of this definition and of these Scriptures is it not Biblically accurate to make

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THINKING WITH PARENTS AND TEACHERS

Irene Sowell Foy



TRAINING OUR CHILDREN FOR AN EXALTED LIFE

God made man upright. He planned that the direction of his growth be upward. Contrary to God's will for him, the trend of man's growth, morally and spiritually, seems to be downward rather than upward. Activities seem more and more to be in response to fleshly lusts. What meaneth the frequent newspaper reports of young people disregarding law and order, engaging in rioting, drunken driving, stealing, guilty of rape and assault? "Where no wood is, there the fire goeth out." The wise man also said: "As the bird by wandering, as the swallow by flying, so the curse causeless shall not come." (Prov. 26:2). It behooves those who care to look into the basic cause of such ungodly behaviour with a view to do something about it. The "Preacher" said: "Lo, this only have I found, that God hath made man upright, but they have sought out many inventions." (Eccl. 7:29).

One mother, too late, asked the judge this question: "What did I do wrong?"

What Are Mothers Doing Wrong?

Plato in his "Republic" left parents this apt advice: "You know that the beginning is the most important part of any work, especially in the case of a young and tender thing; for that is the time of which the character is being formed and the desired impression is more readily taken. . . . And shall we just carelessly allow children to hear any casual tales which may be devised by casual persons, and to receive into their minds ideas . . . the very opposite of those which we would wish them to have when they are grown up?"

One student of child care said: "The biggest trouble is that there doesn't seem to be enough love to go around anymore. There's too much divorce, too few normal homes. So, what can you expect from these kinds?" Another said: "The old-fashioned authority of parents is disappearing too completely. Too many homes have lost the basic idea of refuge and have become way-stations with complete kitchens and TV sets. Too many times, home is no longer where the heart is—it's where the car keys are."

A judge said: "We've got to use common sense instead of clichés. We've got to start with the newly married couples and tell them what children must have. We've got to de-glamorize crime. We've got to stop making it too easy for them to do wrong and get away with it." He said further: "A million cops and a thousand social centers can't cure this cancer of juvenile crime, but if the American people wake up to this danger, and if we keep them awake, then I know we can solve this in a generation."

What are mothers doing wrong? They have failed to engrave on their hearts the admonition given in I John 2:15-17: '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. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." So, then, mothers must first of all become more diligent students of the Word of God. Go to the Physician of the soul and take his advice rather than to the pediatrician so often. Certainly it is right to see that the child's body is properly developed and we would not neglect that because it is the home of the soul and "what would one give in exchange for his soul?" The body is to be fed and nourished as a means to the end and not an end itself. Paul besought the Romans to "present your bodies a living sacrifice, holy and acceptable." The sad state of affairs is that our children are malnourished spiritually. What are mothers doing wrong? They are failing to take time to feed their children the "bread of life." They see that they get physical food three times a day, but with the many "things" they have to do, there is no time to feed the souls of their children, so they are soul hungry and without guidance as to how to use their strong well-fed bodies. They then make easy prey for Satan to entice them to succumb to the lust of the flesh, the lust of the eye, and the pride of life, to their downgrade and eventual destruction. Yes, many mothers are satisfied with expressing their devotion to God by "going to church" once on the Lord's Day then leaving the spiritual training of their children to those institutions of learning which they think are better qualified in the techniques of teaching than are they. LOVE is a powerful quality in the heart of a teacher and what love for a child can be greater than a mother's love for her own child. Such love will drive a mother to sacrifice all in order to save her child from physical harm. If she will stop long enough to think, that same love will lead her to make every effort to equip herself with a knowledge of the Word of God and she will "teach them diligently unto her children" so that they, too, "grow in grace and in knowledge of our Lord and Saviour Jesus Christ." Such diligent training will cause them to grow upright and so strong that they will be able to withstand the wiles of the evil one. How much worse is it to be soul hungry than to be body hungry!

Another sad fact is that too few mothers are "shewing forth the excellencies of our Lord" by manifesting in their own lives that they are part of "a chosen generation, a royal priesthood, an holy nation, a purchased people." Too few boys and girls today can recall the unfeigned faith that was in their grandmothers and in their mothers, nor have they from childhood known the Holy Scriptures.

What Can Mothers Do That Is Right and Good?

First, mothers can realize that "children are an heritage of the Lord," and that as God spoke to Israel of old so shall it be today, "If thou shalt hearken diligently unto the voice of the Lord thy God," then, "Blessed shall be the fruit of thy body."

Second, mothers must realize the exalted placement that God wills for her child:

1. He is made in the image of God, an exaltation far above the purely animal. He has the potential to subdue all other of God's creation.
2. He has a mind with which he can think, and his

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THE MUSIC QUESTION CONSIDERED -- (4)

Arvid K. McGuire

The fourth category of arguments considered is stated in the following proposition: **INSTRUMENTAL MUSIC IS AUTHORIZED IN CHRISTIAN WORSHIP BECAUSE ONE IS TO USE HIS TALENT OR ABILITY TO THE GLORY OF GOD.**

..ARGUMENT I. Natural talent is to be used to the glory of God. Ezekiel describes conditions in the garden of Eden when Adam was created. (Ezek. 28:11-13). The question is asked: Who was in the garden of Eden? Who was perfect? God's workmanship was in him and it was very good. During the Patriarchal age instruments were used and all benefited by their use. Jabal employed his talent in construction of tents, roofs, etc. (Gen. 4:21). Tubal-Cain was the forger of every cutting instrument of brass and iron. (Gen. 4:22). If these men of old could use their talent to forge brass, iron, and to handle the harp and pipe, then by "principle-eternal" men today may use their natural talent and play mechanical instruments of music in Christian worship.

ANSWER I. The passage from Ezekiel 28 is perverted and misapplied. Ezekiel speaks of the King of Tyre (v. 12) and not of Adam. The King of Tyre is compared with Adam, and the King is the subject under consideration, not Adam. This passage makes references to instrumental music. The passage says, ". . . his pipes were in him." This refers to vocal cords, etc., and not to a pipe organ! If it refers to mechanical pipes, then he would have to swallow the instrument to meet the demands of this passage. The issue is not what was done in the days of the Patriarchs but what does the New Covenant of Jesus Christ authorize? The standard of what is to be done in worship is not natural talent or ability but the New Covenant of Christ.

ARGUMENT II. Anything that is natural talent is approved for worship. Playing an instrument is natural talent, therefore, instrumental music is approved for worship.

ANSWER II. The fallacy of this argument lies in the fact that the Bible specifies speaking and singing in worship and did not specify instrumental music. (Eph. 5:19). If the instrument is approved because playing is a natural talent, then by the same rule everything that is natural talent could be used. Dancing may be considered as ability and by the same argument could be used in worship.

Christianity is not based upon natural principles. What natural principle suggests baptism or the Lord's Supper? The issue is not resolved on the basis of natural talent because the Christian walks by faith and not by sight. (2 Cor. 5:7).

ARGUMENT III. Ability plus opportunity equals responsibility. Each must use his talent to glorify God (Matt. 25:14-30). If one has the ability and opportunity to play an instrument in worship, then he has a responsibility to play the instrument in worship.

ANSWER III. We can only do that which is authorized by the scripture in worship. (2 Jn. 9). We walk by faith and not by sight. (2 Cor. 5:7). Faith comes by hearing

the word of Christ. (Rom.1 0:17). Where does "the faith" authorize the counting of beads, burning of incense and the dance in worship. In fact, this argument would allow anything in the worship of the Church that is the natural talent of any member! Who could accept it!

ARGUMENT IV. Anything morally right may be used in the worship of the Church. Instrumental music is morally right, therefore it may be used in the worship and service to God.

ANSWER IV. Some things are morally right by religiously wrong. It is morally right to wash hands, but it is wrong to do so as an act of worship. (Mk. 7:1-13). It is morally right to eat meat, but it would be wrong to put it on the Lord's table. (I Cor. 10:25-27). The Lord has specified the bread and fruit of the vine on the Lord's table and nothing else may be added or substituted. Likewise the Lord has specified singing and it is wrong to add playing an instrument to the worship.

It is morally right to wash feet, burn incense and count beads but religiously it is wrong because Christ has not authorized their use in Christian worship.

ARGUMENT V. Anything permissible in the home can be used in worship. Instrumental music is permissible in the home, therefore, it can be used in worship.

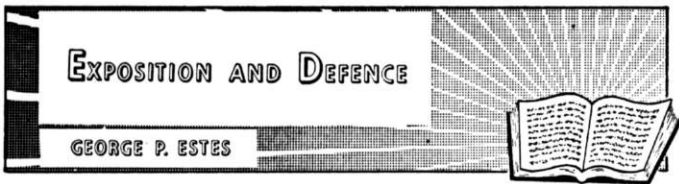
ANSWER V. This argument proves too much and hence proves nothing. It is permissible to eat ice cream, turnip greens, hog jowl, etc., at home—may these be used on the Lord's table? At home we sing negro spirituals, love songs, folk songs, etc. May these be sung in the worship of Christians?

INSTRUMENT UNAUTHORIZED. Natural talent or ability is not the standard for what can scripturally be performed in the worship of Christians. Christians are restricted to the doctrine of Christ. (2 Jn. 9; I Cor. 4:6). Let the man who plays the instrument in worship find authority for so doing in the doctrine of Christ. We must speak only as the oracles of God speak. We must respect their silence. (I Pet. 4:11).

Some one objects: "There is no law that says thou shalt not play an instrument." This statement does not respect the silence of the scripture. To state the objection positively: "Everything not expressly forbidden in the New Testament can be used in worship to God." Who can believe it?

Let us parallel this reasoning to the practice of circumcision. There is no law in the New Testament saying, "Thou shalt not circumcise." According to the argument it would be just as right to circumcise as to play an instrument in worship. Those who taught circumcision taught a perverted gospel. (Gal. 1:6-9). **The practice of circumcision is wrong, because it is unauthorized in the gospel.** ". . . to whom we gave no commandment." (Acts 15:24). There is no commandment authorizing circumcision for justification. There is no commandment authorizing the instrument to be used in worship. Its use is, therefore, unauthorized and sinful.

—3223 Montrose St., N. W.
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THEOLOGY, CHURCH AND STATE, INSTITUTIONALISM.

The use of philosophy for interpreting the meaning of certain verses in the English translations of Scripture by J. D. Thomas, Tom Warren and also by other men who are trying to defend congregational support of secular institutions — colleges and homes, and who attempt to accomplish this by setting forth arguments for the centralized evangelistic arrangement — the sponsoring church, is the reason for the current series. In *WE BE BRETHREN*, J. D. Thomas discusses the authority of Bible examples. His conclusion was challenged in the *Preceptor* under the heading of these articles because his conclusion is based on a philosophical interpretation. This must be put under the heading of theology. This will be discussed after a summary of the previous material. But to trace the whole sequence of the development, it is necessary to add some new material. The aim of this is to show how and why philosophy entered and its result in the formation of concepts of the church.

There were two ways. The first came through the arguments of the so-called Apologists of Christianity. In the second century the charges of atheism and anarchy were made against believers. The defenders were students of philosophy who conceived of a defense in the formation of a theology. The second came from the Gnostics who were philosophers. They sought to interpret Christianity "according to their philosophical preconceptions, to transform it." (Thilly: *History of Philosophy*, 138). In this way theology developed.

The attempt to rationalize the doctrine, to make it acceptable to all and to defend it, culminated in Augustine who was a student of Plato, and of the Neo-Platonists. (Thilly, 147). His thinking was completely dominated by philosophy. His world-view is found in *The City of God*. In this writing, the kingdom of God is set in contrast to the kingdom of the world and triumphs over it. The latter is inferior to the former. This is the catholic or universal church view. He also established the theology of the Reformers—Luther and Calvin. Influenced by Neo-Platonism, Augustine described a transcendent, absolute and majestic God in his writings. It is from this that Calvin got his theory of predestination and Luther learned of the inability of sinful men to do anything about the guilt of his sins until God enabled him to accept Christ by infusing grace into his heart. Luther was an Augustinian monk. Actually there is but little difference between the theology of Calvin and that of Luther about conversion. Calvin stressed foreknowledge and predestination more than Luther. The only difference is that of emphasis. The faith only theory is the church individual in the theology of sectarianism. To them a Christian is the church. During the Middle Ages the philosophy of Aristotle was introduced by the Schoolmen. It entered Catholicism through the universities. It also found acceptance by some of the Protestants.

The church of theology, both liberal and conservative, is very fluid. It is the church individual, the church congregational, the state-church, the universal church. This forms a basis for the ecumenical movement. The theological church is an institutional church.

Plato's Republic contains theories dwelling with the ideal state and thus the affairs of men. Theology which interprets Scripture by philosophy produces a church which embraces the activities and welfare of men. Church institutions are essential to the accomplishment of the world view and the church enters politics and education.

Scriptural Examples

The authority of Bible examples have been questioned by some of the institutional movement. Formerly Acts 20:7 was accepted as a proof text for the assembly of Christians on the first day of the week to break bread. There is no command. An example then must offer the authority for the day when Christians assemble for the Lord's Supper, if there is authority.

To get at the heart of this matter we must go to the source. In the philosophy of Plato, which is the basis of theology, the ideal or perfect pattern is somewhere above. The material things on earth are but an imperfect representation of this pattern. Philosophy came from the mind of man. This is its source. Scriptures came from the mind of God. This is its source. A word which explains God's will revealed in the Gospel is plan. The Gospel is not an idea but the plan of God for man's salvation. On the first Pentecost after the resurrection of Christ and thereafter during the first century the proclamation of the Gospel and obedience to it happened in the history of man, that is, in time and space, which was the actualization of God's will, not an imperfect representation of it. When one obeys the Gospel today or when Christians meet on the first day of the week to break bread they are doing what people did in the first century. Philosophy is ideas and principles; the Bible contains acts and facts. When J. D. Thomas wrote, "What we need to understand with reference to the New Testament literature is that although it was written to 'live' situations, that it yet does contain principles of spiritual value that have validity for succeeding ages" (*WE BE BRETHREN*, 42), it was quite obvious that he like all who interpret by philosophy, whether Plato or Aristotle, had denied the historicity of the New Testament. All who interpret Scripture by a theology arrive at conclusions which have the nature of philosophy. This is what Thomas and the others have done.

In conclusion it must be pointed out that all philosophers have based their philosophical theories upon these of Plato and Aristotle. Philosophy is rational because it originated in the mind of man. But Scripture is divine because it came from the mind of God. For this reason, one cannot arrive at the knowledge of the truth by subjecting Scripture to theology or philosophy.

"The End of "Theology, Church and State,
Institutionalism")

—314 South Hanley Rd.,
Clayton 5, Missouri

HITHER... THITHER... YON

Jim McDonald



Two were baptized in September at Eau Gallie, Florida. **Quentin McCay** held a September-October meeting for these brethren . . . Three were baptized at Drew Park in Tampa in a recent meeting there . . . Two were baptized during August at the Parental Road church in Jacksonville . . . **Harold Stang, Jr.** held a late August meeting for the Melrose church . . . **Don Basset** held an October meeting for the East Hill church in Pensacola. One was baptized, three identified at East Hill during August . . . The West Side church in Miami (Colored) had five baptisms during past week . . . Colored brethren in Pearl City are making good progress . . . **Connie Adams** held an early September meeting at Clermont . . . **Hiram Hutto** is the new preacher at Northeast church in Gainesville . . . The capital city of Florida has a faithful church: these brethren are known as the Westside church (Tallahassee) . . . One was baptized in late August at Par Avenue in Orlando . . . Five were baptized in August at Halmesville, La . . . **Floyd Thompson** held a September meeting for the Tenth and Francois church in Oklahoma City . . . One was baptized, one identified during August and September at Southside in Tulsa . . . From Charles Beaty: "AN URGENT APPEAL . . . Brother Larry Bunch, Box 224, Gotebo, Oklahoma is in need of additional support for himself and wife and three children. Brother Bunch recently accepted the full-time work of Gotebo but the church was only able to pay \$50.00 per week and a house. As anyone knows this is about half the support that he needs for this work. Brother Bunch is a very close personal friend of mine and has been since 1955. I can unequivocally vouch for his strong stand in the church and his unfeigned faith. He deserves adequate support while he maintains a strong fight in ultra liberal Oklahoma. Please consider this a personal appeal to you for serious consideration" . . . **Roger Hendricks** held a September meeting for the Rosedale church in McCurtain . . . **Robert McDonald** held a September meeting for the 19th and McCalla St. church in Indianapolis, Ind. **Roy Cogdill** held an October meeting in Belmont. The Caroline and Calvert St. church in South Bend has in past weeks taken an open stand AGAINST the divisive practices among brethren today . . . Meetings were in progress in late September in Indiana at Lafayette Heights (Indianapolis) with **Jack Holt**; Plainfield with **Roy Cogdill**; Southport (Indianapolis) with **Andy deKlerk** and a lectureship was in progress at Spencer. Three were baptized in August at Greencastle . . . Five were restored and two baptized during a recent meeting at Silver Street church in New Albany . . . **W. L. Wharton, Jr.** held an early October meeting for University Heights in Lexington, Kentucky . . . The new Liberty Road church in Lexington was to begin meeting the first of November. These brethren will be a "swarm" from University Heights . . . One was restored, one restored and identified and one baptized during August and September at Expressway church in Louisville . . . **James Needham** held a September meeting at Round

Hill and Southside in Owensboro . . . One was identified in September at Park Blvd. (Louisville) . . . One was baptized at Wendell Ave. in August . . . **Ralph Reece** held a September meeting for the Burnett and Hancock church; **Harry Pickup** held a September meeting at Shively . . . Two were baptized and six identified in August and September at South End . . . **Donald Townsley** held fall meetings at Lebanon and Cyclone.

One was restored during September at Vivion Rd. church in Kansas City, Mo. . . One was identified at Gashland during early September . . . Two were baptized in September at Butler . . . One was baptized and two identified at Spring and Blain in St. Louis during August and September . . . Two were baptized, three restored at Haynes Street church in Dayton, Ohio, in past weeks . . . Gospel meetings were in progress in Illinois with **Norman Fultz** at Crestwood church in Chicago (Sept.); **Richard Weaver** at Grand Ave.; **Thomas Nelson** at Zion; **Gordon Pennock** at Westside in Aurora (the latter three in October) . . . Three were identified in September at Huffman church in Birmingham, Ala . . . Three were baptized in past months at York . . . **Rufus Clifford** held an October meeting at 77th St. church in Birmingham . . . One was identified in September there . . . **Jack Frost, Sr.** has moved to work with Fultondale church . . . **Theo R. Hayes** is the new preacher for the Southside church in Midland. Brethren in Midland are moving to a more central location in the city and plan to build soon . . . **W. L. Wharton, Jr.** held a recent meeting at Midland . . . **James R. Trigg** held a recent meeting at Woodland Heights in Brownwood . . . **Oliver Murray** held a September meeting at Juniper Street in Borger . . . One was baptized at Southside in Brady in a meeting held there recently by **Robert Hendricks**. **Clyde Jenkins** is the new preacher at Southside. One was baptized and three identified during August at Highland in San Antonio . . . **Gary Scott** held an early October meeting for brethren in Bryan. Their meeting place is 203 S. Parker . . . **Boyd Freeman** held an August meeting for the North Zulch church . . . **Luther Blackmon** held an August meeting from brethren at Bedias . . . One was baptized, one was restored in August at Edna . . . Two were baptized and two restored during August at Pear Ridge in Pt. Arthur . . . **Irven Lee** held a September meeting at Imhoff Ave. during early September . . . **Leon Odom** held a September meeting at Ridgecrest in Orange and **John Iverson** held an October meeting at the Ninth and Burton St. church . . . Bro. Iverson held a September meeting also for the Downtown church in Rockdale . . . Charles E. Beaty writes: "I have moved to Houston to work with the church in Home Owned Estates after having enjoyed nearly two years of work with the Washington St. church in Camden Arkansas. Anyone interested in the work at Camden should write to brother H. L. Arrington, 1035 Washington S.W., Camden, Arkansas. TE6-3181" . . . One was baptized and one restored at Home Owned Estates early in September . . . Four were restored, one was baptized in August at Greens Bayou in Houston . . . **Robert A. Bolton** held an August meeting for the Austin St. church in Rosenberg . . . **Ernest A. Finley** writes: "June 1st I terminated seven years work in Tulsa, Oklahoma, the last four

(Continued on page thirteen)

ASHWORTH - BALLARD DEBATE

By Dorris V. Rader

On July 23, and 24th, brother Billy Ashworth, Christian, met Mr. P. D. Ballard, Baptist, in a two night discussion on Baptism for remission of sins. The discussion was conducted in the building of the West End church of Christ, in Franklin, Tenn. It was conducted on a high level with good order prevailing throughout.

It was real interesting to note how well Mr. Ballard "took care of the charts" presented by brother Ashworth. They were so "well cared for" that they are still in good shape for future discussions with anyone believing as does Mr. Ballard. In his "taking care" of the chart on Mark 16:16, the dodge was made that it was spurious. This got him into a predicament from which he was unable to recover. In fact, he never one time mentioned the dodge after it was referred to, by Ashworth.

Regarding Acts 2:38, the argument was made by Mr. Ballard which the Primitives used to make. (Mr. Ballard is Missionary). He had "for remission of sins" modifying Christ and said Christ means annointed. Hence, "in the name of **Jesus annointed for remission of sins.**" He thus had Jesus annointed for remission of sins instead of being crucified for remission of sins. (Matt 26:28). He also changed a **noun** into a **verb**.

Concerning Romans 6:17-18, he argued that "obeyed" means believed. And that they were made free when they believed. While on I Peter 3:21 his dodge was on the word "answer." He had the good conscience doing the seeking rather than being the thing **sought**.

An argument was made concerning the thief on the cross dying **after** Jesus was dead. By this he was intending to prove that the thief was saved under the New Covenant. Of course, this was of no benefit to the Baptist position since he had already argued that one is saved at the point of faith. And according to their own view, the point of faith (?) in the thief's case was when he asked his question and Jesus replied. Neither of them were dead at that point. Thus, granting that the thief was never baptized and that he was saved, proves nothing as far as you and I are concerned today.

All in all it was a good discussion and I am confident that good was accomplished. It was my pleasure to moderate for brother Ashworth.

—719 Lebanon Ave.
Campbellsville, Ky.

COMMENDATIONS

I do wish to commend you for the work you are doing through **The Preceptor**. It is the finest aid in studying the Bible and preaching I know of. God be with you in all of your endeavors.

God continue to bless and guide your efforts in the **Preceptor** and the places in which you are instrumental in spreading God's word.

I think you are still doing a good job and I look forward to receiving the paper.

The paper is a great help for anyone wanting to study the Bible. Not only does it give the current issues before the church, but many discussions on other Bible points. Hope that you will never bury your head in the sand and just air brethren differences. Your staff writers are all excellent Bible scholars which helps you in 'declaring the whole counsel of God.'

Continue to appreciate the paper.

PERSONAL REPORTS . . .

Choice L. Bryant, 620 E. 14th St., McMinnville, Oregon. There was one baptism during the protracted meeting in McMinnville, Oregon, July 27 thru Aug. 2, with Peter J. Wilson preaching.

James E. Gunn, P. O. Box 271, Eau Gallie, Florida: During the past month we moved to Eau Gallie, Florida to work with the church here. The church is small, as a large number of liberals made their exodus earlier in the year and joined the liberal church in Melbourne, another city that joins Eau Gallie on the South. We have been able to get some outside support and I believe the future is a bright one. The brethren plan to be self-supporting by the end of 1965. We have a nice small building that is well located. Eau Gallie is the largest and fastest growing city in the county and Brevard County is the fastest growing county in the nation. I would appreciate you putting a brief announcement in **The Preceptor** about our work and its location in the heart of "Missileland." (We saw one of the birds go up yesterday evening). We are the closest congregation to Patrick Air Force Base and if anyone knows of members in the South Brevard Area of Melbourne-Eau Gallie we would appreciate their addresses so that we might contact them.

Mack Kercheville, Box 3487, El Paso, Texas, 79923: I know two good sound preachers in Mexico who need some additional support. One man needs \$50 per month, and the other needs \$20 to \$50 per month. Congregations or individuals interested in helping these men could send their support direct to the men and would receive monthly reports from the men. I will be happy to furnish more information upon request.

Judson Woodbridge: After two years with Laurel Heights in McAllen, Texas I am moving to Rogers, Ark. Aug. 24. Note new address: P. O. Box 447, Rogers, Ark.

OFFICERS IN THE CHURCH

(Continued from page one)

of a deacon" means "let them serve as deacons" and "they that have used the office of a deacon well" means "they that have served well as deacons." To make more than this out of the wording of the King James translation is to make more than New Testament teaching out of it.

Office of members. The inspired writer informs us in Rom. 12:4 that "all members have not the same office." The word "office" in this place translates the Greek noun *Praxis*. This noun denotes an acting, doing or function. All members have an **office** or **function**, but all do not have the same role in the body of Christ. Christians differ in talents, abilities, qualifications. Some act as overseers (bishops), some as special servants (deacons), others in other capacities; but all are functional units of the congregation. All have an office, and, I suppose, one member is as much an officer in the church as in another.

P. O. Box 403,
Refugio, Texas

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"CHURCH" RESPONSIBILITY VS. INDIVIDUAL RESPONSIBILITY

(Continued from page four)

When the translators of the King James Version came together to discuss "Rules to be observed in the translation of the Bible," we are told that one rule was this: "The old ecclesiastical words to be kept, viz. the word 'church' not to be translated 'congregation.'" Accuracy, of course, would have demanded that the word "congregation" or one of its synonyms be used, and they knew it. Otherwise there would have been no need for the rule.

Many of our preachers today still define the word "ekklesia" according to its etymology which is "called out." However, we are happy to say that many have come to realize and to accept the truth about this word. It is true that the word is made up of two Greek words meaning "out" and "called," but it is also true that the word "ekklesia" is not two words, but one, and was used by the Greeks in the first century to describe only a gathering, group or assembly of people. It had no religious connection whatever. Anyone can prove this to his own satisfaction by substituting these words for the word "church" when reading the translations. For those who care to check with the scholars you will find absolutely no disagreement among them once you have waded through their theology.

The word "ekklesia" appears in the Greek text many times where it is translated "church" in the common versions, but it is also found in the Greek text in a number of additional places where it has been translated "assembly." The most interesting of these is found in Acts 19:32, 41 where a riotous mob is called an "ekklesia" by the Holy Spirit who guided the hand of Luke. Here the translators were forced to render this word "assembly" because the word "church" had a religious connotation which made it impossible to use it in describing a riotous mob.

In dozens of passages the Holy Spirit used the word "ekklesia" to describe a group of Christians assembled for worship. He used the same word to describe the riotous mob mentioned above. Also, he used it in reference to the body of Christ, the spiritual gathering which includes all Christians everywhere, both in heaven and on earth, whether in the flesh or in the spirit, and whether gathered together physically or not. (Eph. 1:22).

In the first three instances we see that the common denominator is a group of people gathered together physically, regardless of how or why they came together. In the latter instance it is clear that Holy Spirit is referring to the spiritual gathering of souls who were added by the Lord as they were being saved. (Acts 2:47). In view of these things we are left with but one conclusion: The word "ekklesia" in the first century meant "gathering," "group," "assembly," or "congregation," all used in a non-religious sense.

Another thing interesting to note in connection with this subject is that the word "synagogue" in the first century had almost exactly the same meaning as our English word "church" today. The following is a quotation from Cruden's Concordance:

"The word (synagogue) is used in the New Testament (1) for the building, Luke 7:5. (2) For the organization which worshipped there, Acts 6:9. The ruler of the synagogue was the one who had the responsibility of maintaining order, deciding on the order of public worship, etc., Luke 8:41; Acts 18:8. The minister had duties of a lower kind, more like those of a modern deacon, or of a sacristan.

"Worship was held in the synagogue every Sabbath, and every feast day, the main part of the service being the reading of the law, with an exposition of what was read, Acts 15:21; 13:15.

"The organization of the synagogue, where possible, included a council of elders; and in these cases they had a certain amount of judicial power, Matt. 10:17."

The fact that the Holy Spirit chose the non-religious word "eklesia" in describing his group instead of the word "synagogue" is further proof that our present day "church is rejected" in favor of a simple gathering or group of Christians. Dare we go beyond this?

But, as one preacher expressed it when confronted with the truth about this word, "So what! So, it means assembly! What difference does it make?" The difference it makes is amazing. For instance the King James Version quotes Jesus as saying ". . . upon this rock I will build my church." But what the Lord really said was ". . . on this rock I will build my group," with

the emphasis on "my," as distinguished from other groups such as Satan's, or such as the Jewish synagogue.

It would be impractical for us to quote every passage where the present translations use the word "church" to show the difference a correct translation would make, but we would like to quote a few in I Corinthians 14: as examples.

4. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the **group**.
5. . . . For greater is he that prophesieth than he that speaketh with tongues except he interpret, that the **group** may receive edifying.
12. . . . seek that ye may excel to the edifying of the **assembly**.
19. Yet in the **congregation** I had rather speak five words with my understanding. . . .
23. If therefore the whole **group** be come together into one place, . . .
28. But if there be no interpreter, let him keep silence in the **assembly**; . . .
33. For God is not the author of confusion, but of peace, as in all **gatherings** of the saints.
34. Let your women keep silence in the **assemblies**;
35. . . . For it is a shame for women to speak in the **congregation**.

Words in any language are vehicles used by men to transfer pictures from one mind to another. A picture is formed in the mind of one man, but in order to transfer this picture to another each must have an accurate knowledge of the words used to describe it. If they do not, the picture is distorted and misunderstandings arise. This is always true. The seriousness of the misunderstanding of course depends entirely upon the importance of the matter under discussion. What can be more important than that we accurately understand God's Word?

For instance the Holy Spirit used the word "assembly" to describe a group of Christians gathered for worship. Through the influence of Satan's materialistic so-called "Christianity," man has changed the picture by using the word "church" which means in present day English a religious organization, whether assembled or not, and also the building which this organization regularly meets. What was originally intended as a simple gathering of Christian people for the purposes outlined in the Scriptures then has now been turned into a materialistic organization which can be pointed to and said of, "Here it is!" or "There it is!" The Elders and the Deacons of this local religious organization have, perhaps humbly but nevertheless unscripturally, accepted position of authority; and, perhaps humbly but unscripturally, they have assumed positions as lords over God's heritage.

This unscriptural organization has assumed complete authority over the so-called "work of the church" which may accurately be described as anything that has to do with the collection and spending of money. Thus every

Christian is relegated to a position of making money in order that this unscriptural machine may have the wherewith to hire other organizations to hire other people, whether Christians or not, to do the things the Lord has commanded Christians to do personally.

No, Brethren. There is no such thing in True Christianity as "church responsibility" because there is no such thing as "church." There is also no such thing as "group responsibility." A True Christian assembly is nothing more than a mere gathering of Christians. It is not a "corporate entity." It is not a "functional organization." It is not an institution. In fact it is not any kind of an organization or entity, it does not labor under any commands of the Lord as a collectivity. All instructions from the Lord are directed to individuals who must carry them out as individuals whether they do singly or in conjunction with other individual Christians.

One of the most basic truths in law is that "Where there is no penalty there can be no law." God judges groups only by judging the individuals in the group, therefore ALL His instructions are directed to the individual and NONE to the group.

—Jasper, Texas

A Review of
"CHURCH RESPONSIBILITY VS. INDIVIDUAL
RESPONSIBILITY"

(Continued from page five)

"church responsibility" versus "individual responsibility"

Brother Hall admits that Christians are authorized "to work together;" have "a common fund (this means the funds belong to no individual separately but to the individuals taken together) for any righteous and worthy cause;" "to assume their proper share (here is the idea of partnership and collective action) of the cost of the meeting place, the support of widows indeed and elders who serve 'in word and in doctrine.'" These statements accurately establish what I mean by collective action of the local church.

Brother Hall objects to the terms we use; not to the ideas we express by the terms. He would call the rose by another name. The last two sentences of his second article clearly show this: "It ('the physical gathering of saints,' as Brother Hall prefers. H. P., Jr.) does not labor under any commands of the Lord as a collectivity. All instructions from the Lord are directed to individuals who must carry them out as individuals whether they do so singly or in conjunction with other individual Christians." By admitting that Christians may act in conjunction with other Christians our brother has admitted the scripturality of collective action. Here is the definition of "conjunction": "the state of being joined together, or the things joined; **combination**." I will not argue for the word "collective" over the words "combination," or "conjunction." The idea which the words express is essentially the same.

(Continued from page six)

Brother Hall insists the word "church" is not an accurate translation of "Ekklesia." The evidence presented is worthy of more than passing consideration. Along this line and for further study see, "Restoration Quarterly," Vol. 2, No. 4 "Ekklesia: A Word Study," by Roy Bowen Ward. If the word "church" connotes an institutional church; if it is a borrowed Catholic ecclesiastical word; if it is responsible for the rampant spread of institutionalism among God's people, then, by all means, let us use another word.

Man is a social being — so made by God. God saw it was not "good for the man to be alone." Woman was made a "help meet" for him. Man needs help from someone who is complementary to him. What is true of man generically is true specifically of men "in Christ." A church of Christ serves this need. Christians are "help meets" for each other when they gather together to "consider one another;" "to provoke (one another) unto love and good works;" "to exhort one another." Heb. 10:24-25.

As men being spiritually sustained by "holding fast the head," Christians "fellowship" each other. They make decisions together (I Cor. 16:3); they make plans together (Acts 6); they work together (Acts 9:28). When a church works Scripturally individual responsibility is not minimized to merely paying of monies while others actually do the work. As the gospel is preached each Christian is reminded that he is "created in Christ Jesus unto good works." A church works as Christians personally participate in doing the work authorized by Christ and to which these workers have agreed together to do.

Institutionalizing the Local Church

The warnings which Brother Hall gives with references to institutionalizing the local church must not be ignored. The threat of "materialistic Christianity" is very real. Some churches of Christ are already seriously ill with this disease. The manner in which God's people influence the world is characterized by the working of leaven rather than the power of corporation.

The local church is institutionalized when "good works" are seen to be nothing more, for the majority, than financially supporting the "church's program." When Christians feel themselves to be spectators with reference to gospel work; when they consider their money as grease to the wheels of a church machine; when Christians form and attach to the Church dependent agencies to do the work Christ has laid upon a church; they are sick with institutionalism.

We need to forget about "the church's community image." Leave such to institutional churches. We must understand the true nature of the Church. With all of our might let each Christian practice the precepts of Christ. Then the world will not see us as another religious organization competing for its place in the sun. It will behold a brotherhood of Christ-devoted, truth dedicated men, unique and distinct in principles and practice. Then "true Christianity in all its beauty and simplicity will shine forth and all the present issues will melt away."

actions are a result of his thinking. "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainties: For as he thinketh in his heart, so is he." (Prov. 23:6, 7).

The mother's responsibility, then is so to feed her child's mind that he will think as God would have him think. One can check on her child's thinking through his speech and his actions but she need not fear if she feeds his mind on that which is wholesome and good and realizes the truth of Paul's statement: "Be not deceived: evil communications corrupt good manners." (I Cor. 15:33). As one thinketh, so develops his character. Jesus said: "But those things which proceed out of the mouth come from the heart; and they defile man. From out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies. These are the things which defile a man." (Matt. 15:18, 19). I James 1:14, we read, "Every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death." Where does conception of sin take place? In the heart. Thought is the mother of the deed. The following expressions indicate the power of thought on one's actions:

"What think ye of Christ?" "Why think ye evil in your hearts?"

How Can A Mother Safe-Guard Her Child's Thinking?

She must safe-guard his eye and his ear. She must know that his reading is wholesome and good, know that what he sees and hears is good food for thought. Control mind-feeding and you control thinking and action. God's words to Joshua are appropriate today: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous and then thou shalt have good success." (Joshua 1:8).

What, then, can a mother do to train her child for an exalted life? She can so nourish and so condition him, spiritually, that he will say with the Psalmist: "As the heart panteth after the waterbrooks, so panteth my soul after thee, O God." "Blessed are they who do hunger and thirst after righteousness for they shall be filled." The result will be the exalted life that leads home.

HITHER THITHER YON

(Continued from page nine)

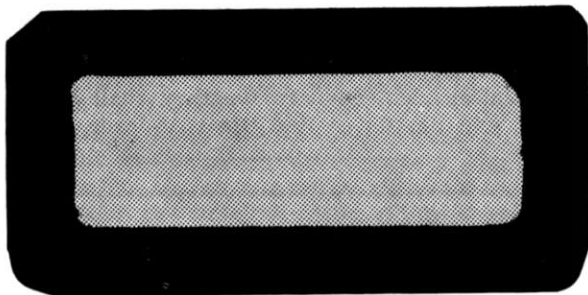
years being with the East-Central congregation there. I am now enjoying a very pleasant and profitable association with the church at West Columbia, Texas. A recent meeting here with W. L. Wharton resulted in six baptisms with high interest throughout. His lessons

were excellent. Before the meeting, five persons were restored. My next scheduled meeting is with the church at Damon, Texas, October 5-11, where brother James Moore labors. Brother Owen McGee of West Columbia is now preaching regularly for the church at Brazoria, Texas, following brother T. E. Webb who did a good work there . . ."

One was restored, eight identified and one baptized in past weeks at Southside in Pasadena . . . **Luther Blackmon** held a gospel meeting at Southside in September . . . **Roy Fouz** held a September meeting at Greens Bayou . . . One was baptized and two identified at Southern Oaks in Lake Jackson during August. **Oliver Murray** held a September meeting for Southern Oaks and one was baptized . . . One was baptized and one restored and identified during September at Union Road in Lufkin . . . **Danny Brown** held an October meeting at Union Road . . . Three were baptized at Timberland Drive during August . . . Four were restored at Fourth and Groesbeck during August and September. **Hoyt Huuchen** held an October meeting at Fourth and Groesbeck . . . Nine were baptized during August at Palestine community, near Center . . . A lectureship meeting was held early in September at Southside in Huntsville. One was restored and identified . . . Two were baptized at Castleberry in Ft. Worth during August . . . One was baptized at Westside in Ft. Worth during August . . . Three were identified at Inglewood Park in Grand Prairie during August . . . Five were identified during the same month at Westside in Irving. One was baptized. **Arnold Hardin** held a September-October meeting for Westside . . . **James Adams** held a September meeting for the Seyane Road church in Dallas . . . Three were baptized during August at Walnut St. in Greenville . . . **Jack Holt** held a recent meeting at Eastside in Whitesboro . . . **Bill Cavender** held an August meeting at Cooper . . . Two were identified and one baptized in August at Southside in Sulphur Springs.

—1011 Johnson,
Lufkin, Texas

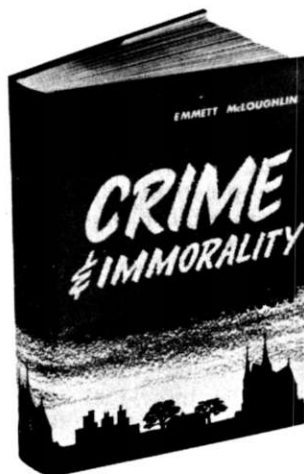
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